

二〇一三年秋季国际长老及负责弟兄训练

进入生命经历第四层，
达到长成的人以完成神的定旨

篇 题

- 第一篇 借着第四层的生命经历，长成的团体人得以完成神的定旨
- 第二篇 生命经历第四层（一）认识身体
- 第三篇 生命经历第四层（二）认识升天
- 第四篇 生命经历第四层（三）在生命中作王
- 第五篇 生命经历第四层（四）属灵争战
- 第六篇 生命经历第四层（五）满有基督的身量
- 第七篇 达到长成的人（一）接受基督作我们的人位，以及过神人的生活
- 第八篇 达到长成的人（二）在一切事上长到基督里面，照着那在耶稣身上是实际者学基督，以及在心思的灵里得以更新
- 第九篇 达到长成的人（三）尽神管家的职分，将各人在基督里成熟地献上，以及在一个新人的感觉里实行召会生活

Int'l Training for Elders and Responsible Ones (Fall 2013)

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Title

- Message 1 A Full-grown Corporate Man Fulfilling God's Purpose through the Experience of Life in the Fourth Stage**
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- Message 7 Arriving at a Full-grown Man (1) Taking Christ as Our Person and Living the Life of a God-man**
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- Message 9 Arriving at a Full-grown Man (3) Carrying Out the Stewardship of God to Present Every Man Full-grown in Christ and Practicing the Church Life in the Consciousness of the One New Man**

进入生命经历第四层，
达到长成的人以完成神的定旨

第一篇

借着第四层的生命经历，
长成的团体人得以完成神的定旨

讀經：创一 26 ~ 28，结一 5、26，弗二 15，四 13、24

纲 目

周 一

壹 圣经里对于神和人的关系，有一个奥秘的思想——创一 26，结一 5、26，约壹三 2 下，启四 3 上，二一 11 下：

一 人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借——徒二 32 ~ 33、36，腓二 5 ~ 11，来二 9，启五 6。

二 在以西结一章，四活物有人的样子，宝座上的神也有人的样子，这事实指明神的中心思想和祂的安排都与人的有关——5、26 节，创一 26：

1 关于四活物有人的样子，以西结一章有三件重要的事情：

a 神的荣耀显在他们身上；若非他们有人的样子，神的荣耀就无从彰显——28 节。

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message One

A Full-grown Corporate Man Fulfilling God's Purpose
through the Experience of Life in the Fourth Stage

Scripture Reading: Gen. 1:26-28; Ezek. 1:5, 26; Eph. 2:15; 4:13, 24

Outline

Day 1

I. In the Bible there is a mysterious thought concerning the relationship between God and man—Gen. 1:26; Ezek. 1:5, 26; 1 John 3:2b; Rev. 4:3a; 21:11b:

A. *Man is the means of God's manifestation, man is the means of God's move, and man is the means of God's administration—Acts 2:32-33, 36; Phil. 2:5-11; Heb. 2:9; Rev. 5:6.*

B. *The fact that the four living creatures in Ezekiel 1 bear the appearance of a man and that God on the throne bears the appearance of a man indicates that God's central thought and His arrangement are related to man—vv. 5, 26; Gen. 1:26:*

1. In Ezekiel 1 there are three crucial matters concerning the four living creatures' bearing the appearance of a man:

a. God's glory is manifested upon them; apart from their bearing the appearance of a man, God's glory cannot be manifested—v. 28.

- b 这些活物是神行动的凭借；神的行动在于他们—12 ~ 21 节。
- c 这些活物是神行政的凭借—26 节：
 - (一) 神的宝座是祂行政的中心—启四 2、6。
 - (二) 因着这些活物有人的样子，才有神宝座的行政—耶十七 12。
- 2 召会所要彰显的基督，乃是在宝座上的那人—启三 21。

周 二

三 以西结一章二十六节与创世记一章二十六节之间有关联—神和人在形像和样式上相像：

- 1 在以西结一章二十六节，那位在宝座上的有人的样子：
 - a 这位坐在宝座上的，不仅是神也是人；祂是神而人者，是人而神者，这一位乃是神与人的调和—徒七 56。
 - b 神借着成为肉体成了人；祂以人的身分生活、受死、复活并升天；现今祂在宝座上仍然是人—约六 62，徒七 56。
- 2 主耶稣经过了钉十字架、复活并升天，就被带到宝座—二 36，腓二 5 ~ 11：
 - a 神一直是主，但如今在宝座上有一个人是主—启四 2 ~ 3，五 6。
 - b 主耶稣在被钉十字架并埋葬之后，神使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主—徒二 36。

- b. The living creatures are the means of God's move; God's move depends on them—vv. 12-21.
- c. The living creatures are the means of God's administration—v. 26:
 - (1) God's throne is the center of His administration—Rev. 4:2, 6.
 - (2) Because the living creatures bear the appearance of a man, there is the administration of God's throne—Jer. 17:12.
- 2. The Christ whom the church must express is the man on the throne—Rev. 3:21.

Day 2

C. *There is a connection between Ezekiel 1:26 and Genesis 1:26—a resemblance between God and man in their images and likenesses:*

- 1. In Ezekiel 1:26 the One on the throne has the appearance of a man:
 - a. The One sitting on the throne is not only God but also man; He is the God-man, the Man-God, the mingling of God and man—Acts 7:56.
 - b. Through incarnation God became a man; He lived, died, resurrected, and ascended as a man; and now as the One on the throne, He is still a man—John 6:62; Acts 7:56.
- 2. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne—2:36; Phil. 2:5-11:
 - a. God has always been the Lord, but now a man is on the throne as the Lord—Rev. 4:2-3; 5:6.
 - b. After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe—Acts 2:36.

四 神的心意是要在人身上做工，使人能在宝座上——诗八 4 ~ 8，启三 21：

- 1 神顾念人，祂要借着人显明祂自己，并借着人掌权——诗八 4、6，创一 26。
- 2 神的目标是要把我们带上宝座，使我们成为属宝座的人——启三 21：
 - a 神的国唯有等到我们登宝座时，才能完全来临。
 - b 神的仇敌唯有等到我们登宝座时，才会被征服。
- 3 神要把我们带上宝座，因为撒但背叛了神的宝座——赛十四 12 ~ 14：
 - a 神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击；撒但背叛神的宝座，想要高举自己的座位到诸天之上，因而侵犯了神的权柄。

周 四

- b 神需要得着一个长成的团体人，借着这人神的权柄才能行在地上，神的国度才能临到地上——启十一 15，十二 5、10。

贰 神创造人的定旨是要得着一个团体人以彰显祂并代表祂——创一 26：

- 一 神创造人有神自己的形像以彰显祂，并给人祂的管治权，以代表祂来对付祂的仇敌——26 ~ 28 节。
- 二 为着完成祂的定旨，神渴望成为与人一样，

D. *God's intention is to work on man in order that man can be on the throne—Psa. 8:4-8; Rev. 3:21:*

1. God's mind is on man; He wants to manifest Himself through man and reign through man—Psa. 8:4, 6; Gen. 1:26.
2. God's goal is to bring us to the throne and to make us people of the throne—Rev. 3:21:
 - a. God's kingdom cannot come in full until we are on the throne.
 - b. God's enemy will not be subdued until we are on the throne.
3. God desires to bring us to the throne because of the rebellion of Satan against God's throne—Isa. 14:12-14:
 - a. The greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces; in his rebellion against God's throne Satan intended to exalt his throne to the heavens and thereby to intrude upon God's authority.

Day 4

- b. God needs to gain a full-grown corporate man so that through this man the authority of God can be executed, and the kingdom of God can come to the earth—Rev. 11:15; 12:5, 10.

II. **God's purpose in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26:**

- A. *God created man in His own image for His expression, and then He gave man His dominion to represent Him to deal with His enemy—vv. 26-28.*
- B. *For the fulfillment of His purpose, God's desire is to become the same*

并借着将祂自己在基督里作到人里面，使人成为与祂一样——约壹三 2 下，弗三 17 上。

三 创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人；这就是说，旧造是新造的表号、预表——弗二 15，四 24：

- 1 召会——基督的身体——乃是一个新人，以成就神永远的定旨——一 9、11，三 9，罗八 28～29，提后一 9，弗二 15～16，四 22～24。
- 2 最后，召会这一个新人乃是在神的心意中所要得着的团体人；这新人将完成彰显神并对付神仇敌的双重定旨——13、24 节，创一 26～28。

周 五

叁主恢复的目标是要产生一个长成的团体人——弗二 15，四 22～24，西三 10～11：

- 一 主在祂的恢复里从前作的和现在作的，就是要产生这团体的新人，有祂自己作生命和人位，来彰显祂并代表祂——弗三 17 上，西三 4、10～11。
- 二 这一个新人要引进神的国，并将君王基督带回到地上——启十一 15。
- 三 “圣经里面说到召会，说到一个境地，说召会乃是一个新人。...在〔新〕人里头，除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。”

as man is and to make man the same as He is by working Himself in Christ into man—1 John 3:2b; Eph. 3:17a.

C. *God's creation of man in Genesis 1 is a picture of the new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—2:15; 4:24:*

1. *The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—1:9, 11; 3:9; Rom. 8:28-29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24.*
2. *Eventually, the church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and dealing with God's enemy—vv. 13, 24; Gen. 1:26-28.*

Day 5

III. The goal of the Lord's recovery is to bring forth a full-grown corporate man—Eph. 2:15; 4:22-24; Col. 3:10-11:

- A. *What the Lord has been doing, and what He is now doing, in His recovery is bringing forth the corporate new man with Himself as the life and the person for His expression and representation—Eph. 3:17a; Col. 3:4, 10-11.*
- B. *The one new man will usher in the kingdom of God and bring Christ, the King, back to the earth—Rev. 11:15.*
- C. *“Ultimately, the Bible speaks of the church as the one new man... In the new man there is nothing but the person. This level is so high that it cannot be higher, so strict that it cannot be stricter, and so intimate that it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus”*

(一个身体，一位灵，一个新人，九二页)

四 如今正是神成全新人以实现祂定旨的时候；
这新人要在地上完全出现—弗四 24：

- 1 世界局势已经兴起，为着团体新人这一个目标。
- 2 今天各地的圣徒有可能在各种环境中成为这个团体人—24 节。
- 3 当这一个新人长成并得成全，那就是主回来的时候，并且这团体人将是祂的新妇—后十九 7。

周 六

肆 我们要达到长成的团体人以完成神的定旨，就必须进入生命经历第四层—弗四 13：

- 一 这是属灵生命最后并最高的一层，就是基督长成在我们里面。
- 二 照着以色列人出埃及、经旷野、进迦南的预表，我们属灵生命的前三层，都是过约但河以前的事—林前十 6、11。
- 三 等到过了约但河，进到迦南地，那就是进到属灵生命的第四层了；我们在迦南地要学习从事属灵的争战。
- 四 到了第三层的末了，我们有神的形像彰显神，而在第四层，我们有神的权柄代表神—创一 26。

(*One Body, One Spirit, and One New Man, pp. 82-83*).

D. *Now is the time for God to accomplish His purpose to perfect the new man, who will come into full existence on the earth—Eph. 4:24:*

1. The world situation has been raised up for the goal of the corporate new man.
2. Today there is the possibility that the saints in all the localities in their environmental circumstances will become this corporate man—v. 24.
3. When the one new man is full grown and perfected, that will be the time of the Lord's coming, and this corporate man will be His bride—Rev. 19:7.

Day 6

IV. In order to arrive at a full-grown corporate man for the fulfillment of God's purpose, we must enter into the fourth stage of the experience of life—Eph. 4:13:

- A. *This is the last and highest stage of our spiritual life—the stage of Christ's full growth in us.*
- B. *According to the type of the children of Israel's exodus from Egypt, journey in the wilderness, and entrance into Canaan, the first three stages of our spiritual life take place before we pass through the Jordan—1 Cor. 10:6, 11.*
- C. *The fourth stage of our spiritual life occurs after we cross the Jordan and enter into the land of Canaan, where we learn to engage in spiritual warfare.*
- D. *At the end of the third stage, we express God with His image, and in the fourth stage we represent Him with His authority—Gen. 1:26.*

五 在第四层里的生命经历包括：认识身体、认识升天、与基督一同掌权、从事属灵争战，以及满有基督的身量。

E. The experiences of life in the fourth stage include knowing the Body, knowing the ascension, reigning with Christ, engaging in spiritual warfare, and being full of the stature of Christ.

第一周·周一

晨兴喂养

结一 5”又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式”。

26”在他们头以上的穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样子好像人的样子”。

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思就是说，神的目的是要将祂自己与人调在一起，因而使祂自己像人，也使人像祂（以西结书生命读经，一五五至一五六页）。

信息选读

“人”在圣经里是个大字。神的心意在于人；神的思想集中于人；神的心在人身上。神的愿望是要得着人。四活物有人的样子〔结一 5〕，宝座上的神也有人的样子〔26〕，这事实指明神的中心思想和祂的安排都与他人有关。

圣经清楚启示，人是神彰显祂自己的凭借。没有人，神就无从得着彰显。人按着神的形像被造，好作神的彰显。神是宇宙的中心，但祂需要一个彰显，这彰显乃是借着人。没有人，神就没有彰显。无数的天使不能作神的彰显。神需要一个团体人来彰显祂。你绝不该藐视你是人的事实。

以西结一章的异象，启示三件关于四活物有人的样子的重要事情。第一，神的荣耀显在他们身上。神荣耀的彰显，在于他们有人的样子。他们

WEEK 1 — DAY 1

Morning Nourishment

Ezek. 1:5 "And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man."

26 "And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it."

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. (Life-study of Ezekiel, p. 124)

Today's Reading

Man is a great word in the Bible. God's intention is with man, God's thought is focused on man, and God's heart is set upon man. God's desire is to gain man. The fact that four living creatures bear the appearance of a man [Ezek. 1:5] and that God on the throne also bears the appearance of a man [v. 26] indicates that God's central thought and His arrangement are related to man.

The Bible clearly reveals that man is the means for God to manifest Himself. God cannot be manifested without man. Man was created in God's image in order to be God's expression. God is the center of the universe, but He needs an expression, and this expression is through man. Without man, God has no expression. The millions of angels cannot be the expression of God. God needs a corporate man to express Him. You should never despise the fact that you are a man.

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance

在哪里，哪里就有神的荣耀。神的荣耀与他们是分不开的；离了他们，神的荣耀就无从得彰显。第二，这些活物是神行动的凭借。神的行动在于他们。他们行动，神就行动，因为神的行动随着他们。第三，有人样子的四活物，是神行政的凭借。一章启示，神坐在宝座上。神的宝座管治地上的一切，和这卷书里所记的一切。所以，这宝座是神行政的中心。然而，神行政的中心在于四活物有人的样子。因着有人的样子，才有神宝座的行政。我们若将这三件事放在一起，就看见人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借。在神眼中，在神手中，人有这样重要的地位。

我们谈论召会是基督的彰显，但我们也许不领悟基督的彰显是什么。召会所要彰显的基督，乃是在宝座上的那人。我们若要彰显基督，就需要领悟今天基督仍然是人。我们不是仅仅彰显神；我们是彰显在人里面的神。召会是基督的彰显。这就是说，召会不仅仅是神的彰显，也是人的彰显。

一章二十六节给我们看见，今天主是在宝座上的人。神需要人，至终祂成了人。我们这些活物彰显祂这人。祂是在宝座上的人，我们也有人的样子。完成神计划的是人；彰显神的是人；击败神仇敌的是人；将神的国带到人类中间的也是人。神需要人。

在基督教里宗教的教训，鼓励我们要像天使或像神。然而，神圣的启示揭示，神的愿望是要得着人（以西结书生命读经，五九、六一至六三页）。

参读：以西结书生命读经，第四至五篇。

of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man.

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man.

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God's desire is to have a man. (Life-study of Ezekiel, pp. 47-48, 50, 49)

Further Reading: Life-study of Ezekiel, msgs. 4-5

徒二 36”所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”。

七 56”…看哪，我看见诸天开了，人子站在神的右边”。

你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但以西结一章二十八节说到“耶和华荣耀的样式”。在宝座上的那一位像人，却有耶和华荣耀的样式。

基督徒当然知道，主耶稣在地上时乃是人。他们承认这个事实：从伯利恒的马槽到各各他的十字架，祂乃是一个人。我们都有这个观念。然而，许多在基督里的信徒，并不认为今天在宝座上的主仍然是人。然而祂在那里乃是人。主在宝座上仍然是人。虽然祂是全能的神，但在宝座上祂却像人。因此，马太十九章二十八节告诉我们：“在复兴的时候”，就是在要来的国度时代，人子要坐在祂荣耀的宝座上（以西结书生命读经，一五四至一五五页）。

信息选读

何等宝贝，在以西结一章二十六节那位坐在宝座上的，竟有人的样子！这一节不是说全能的神，乃是说有一位“的样式好像人的样子”。这里说坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人。第二，在成为肉体时，神亲自成为人。祂具有人的性情，

Acts 2:36 "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified."

7:56 "...Behold, I see the heavens opened up and the Son of Man standing at the right hand of God."

Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! [Ezekiel 1:28] speaks of "the appearance of the likeness of the glory of Jehovah." The One on the throne looks like a man, yet with Him there is the appearance of the glory of the Lord.

Christians realize, of course, that the Lord Jesus was a man when He was on this earth. They recognize the fact that from the manger in Bethlehem to the time He was on the cross at Golgotha He was a man. We all have this concept. However, many believers in Christ have not considered that the Lord who is on the throne today is still a man. He is a man there. As the One on the throne, the Lord is still a man. Although He is the almighty God, on the throne He looks like a man. Therefore, Matthew 19:28 tells us that "in the restoration," that is, in the coming kingdom age, the Son of Man will be sitting on the throne of His glory. (Life-study of Ezekiel, pp. 123-124)

Today's Reading

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man! This verse speaks not of the almighty God but of "One in appearance like a man." There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now

以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子（约六 62·徒七 56）。

主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为像摩西一样属神的人（申三三 1·书十四 6·诗九十标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人。

〔以西结一章五节和二十六节〕的重点乃是：因为人是按着神的形像造的，为要彰显神，所以只有人像神。一个人必须有人的样子，才能活出神的形像，而彰显神。

神在地上的目的，是要得着人。这是祂的愿望。至终，祂亲自成为人，如今在宝座上祂仍然是人。人可能想要像神，但神却要成为人。神的目的，是要将祂自己作到我们里面，使我们与祂一样，甚至使祂自己与我们一样。因此，神的目的是要得着人，并将祂自己作到人里面。我们必须对主在宝座上还是人这个事实，有深刻的印象。在以西结书中，“人子”这个辞用了九十多次。这指明神多么愿意得着人。

主耶稣经过了钉十字架、复活并升天，就被带到宝座。一位名叫耶稣的真人，如今坐在宝座上。这就是为什么我们宣告“耶稣是主”，并呼喊“哦，主耶稣”。神一直是主，但如今在宝座上有一个人是主。借着祂的复活，并在祂的升天里，“这位耶稣，神已经立祂为主为基督了。”（徒二 36）神已经立拿撒勒人耶稣为主；如今，天地的主乃是一个人。

你真的领悟，今天宇宙的主乃是一个人么？为这人我们要说，阿利路亚！...祂在被钉十字架并埋葬之后，神却使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主。今天，宇宙的主乃是一个人（以西结书生命读经，一五五至一五六、一六二页）。

参读：以西结书生命读经，第十一至十二篇。

in heaven He is still the Son of Man (John 6:62; Acts 7:56).

The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men.

The crucial point [in Ezekiel 1:5 and 26] is that because man was created in the image of God in order to express God, only man is like God. A person must have the appearance of a man in order to live out the image of God and therefore express God.

God's intention on earth is to have a man. This is His desire. Eventually, He Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God's intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God's intention is to have a man and to work Himself into man. We need to be deeply impressed with the fact that the Lord is still on the throne as a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne. This is why we declare, "Jesus is Lord" and why we call, "O Lord Jesus." God has always been the Lord, but now a man is on the throne as the Lord. Through His resurrection and in His ascension, "God has made Him both Lord and Christ, this Jesus" (Acts 2:36). God has made Jesus, a Nazarene, the Lord, and now today the Lord of heaven and of earth is a man.

Do you really realize that the Lord of the universe today is a man? Hallelujah for this man!...After He was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. Today, the Lord of the universe is a man. (Life-study of Ezekiel, pp. 124-125, 129)

Further Reading: Life-study of Ezekiel, msgs. 11-12

第一周·周三

晨兴喂养

诗八 4”便说，人算什么，你竟顾念他？世人算什么，你竟眷顾他？

6、8”你派祂管理你手所造的，使万物，…都服在祂的脚下”。

今天在召会生活中，该有一种光景，就是神在人里面显现出来。这意思是说，在召会中我们不仅该有清明的天，以及在宝座上的主，也该有在宝座上的那位在人里面的彰显。当召会有这种光景，在召会里就有敬虔的极大奥秘—神显现于肉体（提前三 15~16）。…在召会生活中，该有神显现于肉体。要有这样的光景，就必须在召会里有神与人荣耀的联结。在里面我们应当有神，但神显现于肉体，乃是借着并在正常、正当的人性里显出来（以西结书生命读经，一五七至一五八页）。

信息选读

神永远的计划，就是要把天和地作得相通，把神和人作得联结为一。天上的神要借着将祂自己作到人里面，而得着在地上的人作祂的彰显。神的心愿是要达到一个目标，叫天和地相通，人和神联结。哪里有这样的情形，哪里就有宝座。坐在宝座上的是神，却显出人的样子。…今天在召会里，我们需要有一种情形，就是神在其中显出人的样子来。

神的心意是要在人身上作工，使人能在宝座上。…我们可能很满意于上天堂。这可能使我们满意，但神绝不会满意。我们若不在宝座上，神就不会满意。

主耶稣在启示录三章二十一节说，“得胜的，我要赐

WEEK 1 — DAY 3

Morning Nourishment

Psa. 8:4 "What is mortal man, that You remember him, and the son of man, that You visit him?"

6, 8 "For You have caused Him to rule over the works of Your hands; ...You have put all things under His feet."

In the church life today, there should be a condition where God is manifested in man. This means that in the church we should have not only a clear sky with a throne and the Lord on the throne but also the expression in man of the One who is on the throne. When this is the condition of the church, there will be in the church the great mystery of godliness—God manifested in the flesh (1 Tim. 3:15-16)...In the church life there should be the manifestation of God in the flesh. In order for this to be the situation, there must be in the church the glorious union of God and man. Inwardly we should have God, but God is manifested in the flesh, manifested in and through a normal and proper humanity. (Life-study of Ezekiel, p. 126)

Today's Reading

God's eternal plan is to connect heaven and earth and to join God and man. God in heaven wants to gain man on earth for His expression by working Himself into man. The desire of God's heart is to reach the one goal of connecting heaven and earth and of joining God and man. Where there is such a condition, there is the throne. The One sitting on the throne is God, but His manifestation has the appearance of a man...In the church today we need to be in a condition where God is manifested in the appearance of a man.

God's intention is to work on man in order that man can be on the throne...We might be satisfied to go to heaven. This might satisfy us, but it would never satisfy God. God will not be satisfied until we are on the throne.

In Revelation 3:21 the Lord Jesus says, "He who overcomes, to him I will

他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。”主耶稣似乎是说，祂成了人，祂作为人登了宝座。神的心意是要使我们登宝座。祂的心愿是要使我们成为属宝座的人。神的国唯有等到我们登宝座的时候，才能完全来临。不仅如此，神的仇敌也唯有等到我们登宝座时，才会被征服。因此，神的目标不仅要把我们带出阴间释放出来，更要把我们带上宝座。

神要把我们带上宝座，因为撒但背叛了宝座（赛十四）。我们若仔细读圣经，就会看见神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。神的宝座是绝对的，但祂的造物之一背叛了，想要高举自己的座位与神的宝座同等。撒但背叛神的宝座，想要高举自己的座位到天上，因而侵犯了神的权柄。以赛亚十四章十二至十四节说，“明亮之星，清晨之子啊，你何竟从天坠落！...你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。...我要升到高云之上；我要使自己与至高者一样。”从撒但背叛直到如今，在宇宙中在权柄的事上就起了纷争。地上所发生的事，大多是撒但对抗神宝座的表显。要紧的问题乃是：真正在地上掌权的是谁——是神还是撒但？

神顾念人（来二 6），祂要人彰显祂，并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。

神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去。除非我们都被带到宝座，神无法完全得着荣耀。有一天我们都要被带到宝座，于是神就能向撒但夸耀。祂要凯旋地宣告，那些曾被撒但所掳，却蒙神拣选的人，已经被带到宝座（以西结书生命读经，一五八至一六一页）。

参读：召会是基督的身体，第一至二篇。

give to sit with Me on My throne, as I also overcame and sat with My Father on His throne." The Lord Jesus seemed to be saying that He became a man, and as a man He went to the throne. God's intention is to take us to the throne. His desire is to make us people of the throne. God's kingdom cannot come in full until we are on the throne. Furthermore, God's enemy will not be subdued until we are on the throne. God's goal, therefore, is not merely to deliver us out of hell but to bring us to the throne.

God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14). If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. God's throne is absolute, but one of His creatures has rebelled and seeks to exalt his throne to be equal with that of God. In his rebellion against God's throne, Satan intended to exalt his throne to the heavens and thereby to intrude upon God's authority. Isaiah 14:12-14 says, "How you have fallen from heaven, / O Daystar, son of the dawn! .../But you, you said in your heart: /I will ascend to heaven; / Above the stars of God /I will exalt my throne. .../I will ascend above the heights of the clouds; /I will make myself like the Most High." From the time of Satan's rebellion until now, there has been a dispute in the universe regarding authority. Much of what is happening on earth is an expression of Satan's resistance to God's throne. The crucial question is this: Who is actually reigning on earth—God or Satan?

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne. (Life-study of Ezekiel, pp. 126-128)

Further Reading: The Church as the Body of Christ, chs. 1-2

弗四 13”直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量”。

24”并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的”。

从起初，直到永远，神有一个心意，就是要得着人在宇宙中为祂掌权。祂创造人，有一面的目的是为着这个，祂救赎人，也有一面的用意更是为着这个。...必须有这样的人被神得着了，神的权柄才能借着他们通行在地上，神的国才能借着他们临到地上（生命的经历下册，四一八至四一九页）。

信息选读

召会不只是信徒的聚集、属天国民的国度、神儿女的家庭，甚至也不只是基督的身体。召会更高的一面乃是新人，以完成神永远的定旨。召会是基督的身体重在生命，而召会是新人重在人位。召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。没有生命的身体就不是身体，乃是尸体。然而，身体要有什么行动，不是由生命决定，而是由人位决定。所以，在新人里我们需要以基督作人位。新人作为一个团体人该过一种生活，如同耶稣在地上所过的，就是实际的生活，彰显神并叫人认识神是实际。

创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。在神旧造里的中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

Eph. 4:13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

24 "And put on the new man, which was created according to God in righteousness and holiness of the reality."

From the beginning until eternity, God's one intention is that He may gain man to reign for Him in the universe. This was one aspect of God's purpose in creating man. Even more, this was one aspect of God's intention in redeeming man....There must be such people gained by God so that through them the authority of God can be executed, and the kingdom of God can come upon the earth. (The Experience of Life, pp. 346-347)

Today's Reading

The church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, nor even a Body for Christ. In an even higher aspect, the church is the new man to accomplish God's eternal purpose. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the new man is on the person. As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person. The new man as a corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as reality by man.

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

神创造人是按着祂自己的形像 (26) , 并给人祂的管治权。形像是为着彰显。神要人作祂的彰显。然而, 管治权不是彰显的事, 而是代表的事。神要人在祂的权柄上代表祂, 为祂管理。在旧造中, 人被造有神的形像以彰显祂, 并有祂的管治权以代表祂。

形像说到神积极的目的, 管治权说到神消极的目的。神积极的目的是要人彰显祂, 神消极的目的是要人对付神的仇敌撒但, 魔鬼。在宇宙中神有一个难处, 就是对付祂的仇敌。因为神的仇敌魔鬼是受造之物, 所以神不会直接对付他; 祂乃要借着祂创造中的一个造物——人, 来对付他。神要借着人来对付祂的仇敌。因此, 神创造人有两个目的: 积极的目的是人有神的形像以彰显祂; 消极的目的是人有神的管治权, 以代表祂来对付祂的仇敌。

在旧造里所给人的管治权仅限于地上, 就是说在旧造中对付神的仇敌只局限于地上。然而, 在神的新造中, 管治权扩大到全宇宙。

最后, 召会这新人乃是在神的目的中所要得着的人。神要得着一个人, 在旧造中祂所创造的, 乃是一个表号, 预表, 而不是真正的人。真正的人乃是基督借祂包罗万有的死, 在十字架上所创造的人, 这人称为新人。

" 新人 " 这辞使我们想到旧人。旧人没有完成神的二重定旨; 然而, 在神新造里的新人, 的确完成了彰显神并对付神仇敌的二重定旨 (新约总论第七册, 二九四至二九六页) 。

参读: 新约总论, 第二百一十六至二百一十八篇。

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him.

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man. Hence, in God's creation of man there were two intentions. The positive intention is that man would bear God's image for His expression; the negative intention is that man would have God's dominion to represent Him to deal with His enemy.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

The term "the new man" reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2302-2303)

Further Reading: The Conclusion of the New Testament, msgs. 216-218

第一周·周五

晨兴喂养

西三 10~11” 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内”。

新人不像普世教会的联合运动，也不是组织，而是一个人。作为人，新人必须有生命，也必须有人位。这新人的生命必须是基督，而人位必须也是基督。在这新人里，任何其他的人都没有地位。犹太人、希利尼人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位，唯有基督是一切，又在一切之内（西三 11）。一个人说基督是他的生命，也是他的人位，这还不够好。我们必须用复数的方式来说：基督是我们的生命，也是我们的人位。主的恢复乃是要产生新人。在主的恢复里，主不在意运动或组织。祂一直在作的，和祂现今正在作的，乃是产生以祂自己作生命和人位的新人（一个新人，四一页）。

信息选读

这样的新人和这样的彰显，要引进神的国，将君王基督带回到地上。主恢复的目标乃是成为这样彰显神的新人（一个新人，四六页）。

圣经里面说到召会，说到一个境地，说召会乃是一个新人。在这个新人里头，我找不出代表的说法来。在身体里有肢体作代表，在家庭里有家人、弟兄、姊妹作代表，在会里有会员、会友。但是在人里头有什么？只有一个东西就是人位。

WEEK 1 — DAY 5

Morning Nourishment

Col. 3:10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

The new man is not a movement, such as the ecumenical movement, and is not an organization but a man. As a man, the new man must have life and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing, and what He is now doing, is bringing forth the new man with Himself as the life and person. (The One New Man, pp. 41-42)

Today's Reading

Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back to this earth. The goal of the Lord's recovery is to become such a new man which is the very expression of God. (The One New Man, pp. 45-46)

Ultimately the Bible speaks of the church as the one new man. I cannot find any type that stands for the new man. In the Body we have the members; in the household we have the family members; in the assembly we have the assembly members. But what do we have in the man? The only thing is the person. In the new man, there is nothing but the person. This level is so

在人里头，除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣（一个身体，一位灵，一个新人，九二页）。

今天地上的情形已经大有进展，预备好了，且已成熟为着新人的出现。在使徒保罗的时代并不像这样。保罗并没有一位在美国印第安人中间的弟兄，但今天在新人里，我们的确有来自印第安人中间的弟兄姊妹。我相信至终在印第安人保留区，会有一些在主恢复里的召会。世界局势已经兴起，为着新人这一个目标。如今在这一个新人里，不同的民族都调和在一起。

神的定旨是要得着一个人彰显祂，并且替祂掌权。旧人没有达到神这个定旨，但神已兴起新人顶替旧人。然而时至今日，我们还无法看见这地上有一个完全的新人顶替堕落的旧人。但我们的神绝不会被击败。如今正是祂完成新人以实现祂定旨的时候。这新人要在地上完全出现。神需要这样一个人彰显祂自己，并且为祂掌权。这新人得成全的时候，就是主来的时候，这得了成全的新人乃是新妇。我们需要这样的异象（一个新人，二三页）。

我信总有一天，地上会有一个新人。那是荣耀的日子。...我信世上科学文明的进步，无论是火车、汽车、飞机、电报，还是无线电话，都是为着这个新人。...我信这些不是为着外面，这些都是为着召会。各地的圣徒实在要在各种环境中成为一个新人，绝对有这个可能性（一个身体，一位灵，一个新人，九九页）。

参读：一个新人，第二、四、七章。

high that it cannot be higher, so strict it cannot be stricter, and so intimate it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus. (One Body, One Spirit, and One New Man, pp. 82-83)

Today the situation on the earth has been very much improved and made ready and ripe to have the new man. At the time of the apostle Paul it was not like this. Paul did not have a brother among the American Indians, but in the new man today we do have brothers and sisters from among the Indians. Eventually, I believe that among the Indian reservations there will be some churches in the Lord's recovery. The world situation has been raised up for the one goal of the new man. Now we have different peoples all mingled together in the one new man.

God's purpose is to have a man to express Him and to exercise His dominion. The old man failed God, but God has raised up a new man to replace the old man. Still even today we could not see a perfect new man on the earth to replace the fallen old man. However, our God can never be defeated. Now is the very time for Him to accomplish His purpose to perfect the new man. This new man will come into full existence on the earth. God needs such a man to express Himself and to exercise His dominion. When this new man is perfected, that will be the time of the Lord's coming, and the perfected new man will be the bride. We need such a vision. (The One New Man, p. 25)

I believe that one day there will be a new man on the earth. That will be a glorious day. I believe that all the advances of civilization and technology, such as the train, the automobile, the airplane, the telegraph, and even the telephone are all for this new man....I believe that these things are not merely for the world; all these things are for the church. There is definitely the possibility that the saints in all the localities in all their environmental circumstances will become the one new man. (One Body, One Spirit, and One New Man, pp. 88-89)

Further Reading: The One New Man, chs. 2,4, 7

第一周·周六

晨兴喂养

林前十 11” 这些发生在他们身上的事，都是鉴戒（直译，预表），并且写在经上，正是为警戒我们...”。

弗六 12” 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤”。

灵命第四层的经历...是属灵生命最后的一层，也是最高的一层，就是基督长成在我们里面。

经过了已往各层的对付，我们身上一切的难处，无论是罪恶、世界、良心的亏欠，或是肉体、己、天然等等，就都解决了，都除净了，在我们里面再没有一点神之外的事物了。到这时候，神在我们里面就得着绝对的地位，我们全人从里到外也就丰丰满满地满了。这样，我们就进入了属灵生命最高的一层，就是基督在我们里面长成大而成熟了。所以我们就把这灵命最高的一层，称作“基督长成在我们里面”（生命的经历下册，三七六页）。

信息选读

以色列人在他们的行程中，曾经过两道水，一道是红海，一道是约但河。在红海里，是埋葬法老和他的军兵。在约但河里，是埋葬以色列人自己。他们过约但河的时候，曾把十二块石头带到对岸，又另把十二块石头立在水里。这两组十二块石头，都是代表他们的十二个支派。所以这就是说，他们老旧的十二个支派，在河里结束了，新生的十二个支派，过到河那边，而进到应许的美地。...红海的水，是预表基督的死结束了世界的权势。而约但河的水，是预表基督的死结束了我们的旧人。以色列人

WEEK 1 — DAY 6

Morning Nourishment

1 Cor. 10:11 "Now these things happened to them as an example, and they were written for our admonition..."

Eph. 6:12 "For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies."

The fourth stage of our spiritual experience...is the last and highest stage of our spiritual life—Christ's full growth in us.

After we have passed through the previous stages, all difficulties in us relating to sin, the world, the offense in the conscience, the flesh, the self, and the natural constitution having been dealt with and purged, there remains in us nothing but God. God now has gained absolute ground in us, and our whole being within and without is entirely filled with the Holy Spirit. Now we enter the highest stage of the spiritual life, where Christ is fully grown and matured in us. We have, therefore, called this highest stage "Christ's full growth in us." (The Experience of Life, p. 311)

Today's Reading

During their entire journey, the Israelites passed through two bodies of water: the Red Sea, and the river Jordan. The Red Sea was for the burial of Pharaoh and his armies, whereas the Jordan was for the burial of the Israelites themselves. When they passed through the Jordan, they brought twelve stones over with them and set up another twelve stones in the river bed. These two groups of twelve stones represent the twelve tribes. They signify that the "old" twelve tribes were terminated in the Jordan, and the "new" twelve tribes passed over to the other side of the river to enter into the promised land....The water of the Red Sea is a type of the aspect of Christ's death that ends the power of the world. The water of the Jordan represents the aspect of Christ's death that brings our old man to an end. When the Israelites passed through the Red Sea,

过了红海，只能与亚玛力人争战。等他们过了约但河，才能与迦南的七族争战。这就是象征说，我们在灵性的初期，刚受过浸的时候，只能与肉体争战（加五 17）。乃是等我们的灵性达到高峰，肉体彻底地葬埋了，辊掉了，身内的一切难处都解决了，我们才能开始来对付身外的仇敌，而有属灵的争战。

按这预表，我们就知道，灵命的前三层，都是未过约但河以前的事。等到过了约但河，进到迦南地，那就是进到灵命的第四层了。我们一切的难处，都在河那边并河里头解决了。现在到了河这边，就来解决神的难处，也就是要与霸占神应许之地的迦南七族——空中属灵的黑暗权势——争战，而把他们消灭了。所以，属灵的争战，必须摆在灵命最后、最高的一层。一个圣徒，只有经过了各种对付，解决了身上一切的难处，然后才能摸到属灵争战的事。

从另一面说，神在我们蒙恩的人身上，有两个目的。一个是主要的，就是要我们充满神自己，而彰显神的荣耀。另一个是附带的，就是要我们为神掌权，而对付神的仇敌。我们到了灵命第三层的末了，既已充满了圣灵，也就是充满了神自己，神在我们身上第一个主要目的，可说就初步达到了。所以到这时候，神也要我们学习为祂争战，来对付祂的仇敌，而达到祂在我们身上第二个附带的目的。这也就是我们在灵命第四层里所要经历的。

在这第四层里面，我们所要提起的，共有五个经历。第一，是认识身体；第二，是认识升天；第三，是同主掌权；第四，是属灵争战，也就是带进神的国度；第五，是满有基督的身量（生命的经历下册，三七八至三七九页）。

参读：一个身体，一位灵，一个新人，第五篇；神人，第一章。

they could fight only with the Amalekites; not until they passed through the Jordan could they fight with the seven nations of the Canaanites. This means that in the beginning of our spiritual life, after our baptism, we can only have warfare with the flesh (Gal. 5:17). Not until our spiritual life has reached the climax, when our flesh has been completely buried and rolled away and all our difficulties within have been resolved, will we be able to deal with the enemy without and engage in spiritual warfare.

We understand by all these types that the first three stages of our spiritual life have transpired before we pass through the Jordan. The fourth stage occurs after we cross the Jordan and enter into the land of Canaan. All our difficulties have been dealt with on the other side of the river Jordan and in the river Jordan. Now we come to this side of the river to deal with God's difficulty, to fight against and totally destroy the seven nations of the Canaanites—the powers of spiritual darkness and wickedness in the heavenlies (Eph. 6:12)—who are usurping this promised land of God. Thus, spiritual warfare must be placed in the last and highest stage of our spiritual life. Only by passing through the various dealings and having our own problems solved can we engage in spiritual warfare.

From another point of view, God has a twofold purpose for all His redeemed ones: first, and most important, that we be filled with God Himself and manifest His glory; second, that we rule for God and deal with His enemy. When we reach the end of the third stage of our spiritual life, we are filled with the Holy Spirit, or God Himself; this, the first and most important purpose of God, has been fulfilled. It is at this time that God desires that we learn to fight for Him and deal with His enemy so that His secondary purpose can be fulfilled in us. This is what we will experience in this fourth stage of our spiritual life.

In this fourth stage, we shall cover five experiences: (1) knowing the Body, (2) knowing the ascension, (3) reigning, (4) spiritual warfare, or bringing in the kingdom of God, and (5) full of the stature of Christ. (The Experience of Life, pp. 312-313)

Further Reading: One Body, One Spirit, and One New Man, ch. 5; The God-men, ch. 1

补 131

基督是我们人位

降 B 大调

4/4

0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ | 4. 5̣ 5̣ - | 0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ | 4. 5̣ 5̣ - |
 一、 我的 旧 人 已 经 被 废 除， 在 十 架 上 已 与 主 同 死；
 二、 借 这 人 位 成 形 在 我 里， 我 成 祂 身 上 的 一 肢 体，
 0 3̣ 3̣ 5̣ 5̣ ^{b7} 7̣ | 6. 7̣ ị - | 0 5̣ 5̣ 5̣ 5̣ | 5̣ - - - |
 现 在 他 再 无 任 何 用 处， 对 我 他 已 故。
 所 有 行 动 都 不 再 单 独， 全 在 配 搭 里。
 0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ | 4. 5̣ 5̣ - | 0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ | 4. 5̣ 5̣ - |
 我 的 新 人 在 我 灵 里 住， 在 我 里 面 如 活 井 涌 出，
 基 督 必 须 是 我 们 人 位， 我 们 天 然 个 性 须 拆 毁，
 0 3̣ 3̣ 5̣ 5̣ ^{b7} 7̣ | 6. 7̣ ị - | 0 5̣ 5̣ 5̣ 5̣ | 5̣ - - - |
 以 祂 丰 盛 生 命 来 充 满 我 的 每 一 部。
 天 天 拆 毁 直 到 拆 干 净， 基 督 作 一 切！
 0 ị ị ị ị ị ị | ị. 7̣ 6̣ - | 0 7̣ 7̣ 7̣ 7̣ 7̣ 7̣ | 7̣. 6̣ 5̣ - |
 基 督 在 我 灵 里 作 人 位， 我 心 天 天 向 祂 不 别 归，
 唯 有 基 督 是 我 们 人 位， 再 无 自 己 的 愿 望 目 的，
 0 6̣ 6̣ 6̣ 6̣ 6̣ 6̣ | 6. 5̣ 4̣ 3̣ 3̣ | 2̣ 2̣ 3̣ 3̣ 4̣ 4̣ 5̣ 5̣ |
 好 让 里 面 的 人 有 个 家：一 个 地 方 可 以 安 息，一 个
 直 到 召 会 是 基 督 自 己，建 造 成 为 一 个 新 人，实 现
 6̣ 6̣ 7̣ 7̣ ị 2̣ || : 0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ | 4̣. 3̣ 2̣ - | 0 3̣ 3̣ 3̣ 3̣ 3̣ 3̣ |
 地 方 成 为 祂 的 一 那 里 是 我 完 全 的 实 际， 将 祂 所 是 向 我
 神 的 永 远 旨 意 一 神 人 完 全 全 地 调 和， 得 到 一 个 合 式
 不 是 单 单 基 督 的 自 己， 还 有 召 会 同 配
 4̣. 3̣ 2̣ - | 0 3̣ 3̣ 2̣ 2̣ ị ị | 6. 7̣ ị - | 0 ị ị 2̣ 7̣ | ị - - - :||
 全 开 启， 丰 丰 富 富 居 住 我 心 里， 作 我 真 人 位。
 的 居 所， 建 立 起 祂 国 度 的 权 柄， 在 这 全 地 上。

1 My old person has been nullified;
 With my Lord upon the cross he died;
 Now in nothing shall he be applied;
 He's dead to me.
 My new Person in my spirit dwells;
 Springing in me as a bubbling well;
 Flowing out until each part He fills
 With abundant life.

Christ, my Person, in my spirit lives;
 And my heart to Him I'd daily give;
 That my inner man could have a home
 And a place to settle down, yes,
 A place to call His own, and—
 There be my complete reality,
 There expressing all He is to me,
 Living in my heart abundantly
 As my Person real.

2 By this Person being formed in me,
 I'll a member of His Body be,
 No more acting individually,
 But with the saints.
 More and more our Person He must be;
 That our natural personality
 Be eliminated thoroughly
 Till Christ is all.
 Only Christ, our Person, must remain;
 From our aims, our goals we must refrain,
 Till the church be only Christ Himself
 Built up as the one new man,
 Thus fulfilling God's great plan of—
 Mingling fully with the human race
 To obtain a proper dwelling place,
 'Stablishing His kingdom's rule and grace;
 Over all the earth.

Not Himself just individually,
 But the church together corporately,
 Taking Christ as all in all, to be
 The full-grown, perfect man.

进入生命经历第四层，
达到长成的人以完成神的定旨

第二篇

生命经历第四层 (一)
认识身体

讀經：罗十二5，林前十二12，弗一22~23，二16，四4、12、16，五30，西一18、24，二19

纲 目

周 一

壹 我们要认识身体，就必须对付己、弃绝己；己是身体的仇敌——太十六18、21~26，路九23~25：

一 己就是堕落的魂，向神宣告独立，因而也向身体独立；身体最大的难处、最大的拦阻和反对，乃是己。

周 二

二 利未记十四章中剃患麻风者的毛发以得洁净，表征对付己的难处；剃刀表征十字架——9节：

1 头发表征人的荣耀；每一个人都有他所夸耀的地方；有人自夸他的出身，有人自夸他的学问，有人自夸他的美德，也有人自夸他的

**Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose**

Message Two

The Fourth Stage of the Experience of Life (1)
Knowing the Body

Scripture Reading: Rom. 12:5; 1 Cor. 12:12; Eph. 1:22-23; 2:16; 4:4, 12, 16; 5:30; Col. 1:18, 24; 2:19

Outline

Day 1

I. In order to know the Body, we have to deal with and renounce the self, which is the enemy of the Body—Matt. 16:18, 21-26; Luke 9:23-25:

A. *The self is the fallen soul declaring independence from God and, thus, independence from the Body; the greatest problem, the greatest frustration and opposition, to the Body is the self.*

Day 2

B. *The shaving of the hair of the leper for his cleansing in Leviticus 14 signifies dealing with the difficulties of the self; the razor signifies the cross—v. 9:*

1. The hair of the head signifies the glory of man; everyone has his boasts in certain areas—some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their

热心爱主；几乎每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人的面前。

- 2 胡须表征人的尊贵；有的人自居他的地位，或自居他的身家，或自居他的属灵，总觉得他自己比别人高超。
- 3 眉毛表征人的美丽；每一个人都有天然的长处和优点，不是来自对神救恩的经历，而是从人天然的出生而来。
- 4 全身的毛表征人天然的能力；我们满有天然的能力、办法、主张，以为能为主作这个，能为主作那个，觉得什么都能。
- 5 当十字架的“剃刀”对付了己的一切方面，当我们一无所有，一无所是，我们就是洁净的——参腓三 7~11。
- 6 我们该经过十字架并凭着那灵作每件事，以彻底拒绝己，为着基督身体的缘故，彼此分赐基督。

周 三

贰 我们要认识身体，就必须看见身体的异象——弗一 17，三 3~6:

一 扫罗在往大马色的路上，主向他显现，给他看见他逼迫信徒，就是在逼迫主自己——徒九 3~5 :

- 1 主是说，“你为什么逼迫我？”主不是说，

love for the Lord; almost everyone can find an area in which to boast, to glorify himself, and to make a display before man.

2. The beard signifies the honor of man; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others.
3. The eyebrows signify the beauty of man; everyone has naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth.
4. The hair of the whole body signifies the natural strength of man; we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
5. When all the aspects of the self are dealt with through the “razor” of the cross, and when we have nothing and are nothing, we shall be clean—cf. Phil. 3:7-11.
6. We should utterly reject the self by doing everything through the cross and by the Spirit to dispense Christ into one another for the sake of the Body of Christ.

Day 3

II. In order to know the Body, we must see the vision of the Body—Eph. 1:17; 3:3-6:

A. When the Lord appeared to Saul on the way to Damascus, He showed him that persecuting the believers was the same as persecuting Him—Acts 9:3-5:

1. The Lord asked, “Why are you persecuting Me?” He did not ask,

“你为什么逼迫信我的人？”扫罗问说，“主啊，你是谁？”主说，“我就是你所逼迫的耶稣”——4~5节。

- 2 这里的“我”是团体的，包括主耶稣和祂所有的信徒；借此扫罗开始看见，主耶稣和祂的信徒是一个伟大的人——那奇妙的“我”。
- 3 主给扫罗看见，当他逼迫身体的肢体时，就是逼迫头；一切干犯身体的罪，就是干犯头的罪。
- 4 扫罗从主向他显现的那一天，就看见身体——罗十二5，林前十二12，弗一22~23，二16，四4、12、16，五30，西一18、24，二19。

二 在这样高超的启示之后，主没有直接指示扫罗，反而要他进城去，他所当作的事，在那里必有人告诉他（徒九6）；这一个也是身体的启示：

- 1 主借着祂身体的一个肢体——亚拿尼亚——将扫罗交给身体，好将他引进与基督身体的联合里。
- 2 这必定使扫罗对基督身体的重要有深刻的印象，帮助他晓得，得救的信徒需要基督身体的肢体。
- 3 主差遣一个小门徒接手在扫罗身上，对他说，“扫罗弟兄”（17）；这就把扫罗引进基督的身体里，叫他被圣灵充满，并带他到膏油的涂抹之下。

周 四

“Why are you persecuting those who believe in Me?” When Saul asked, “Who are You, Lord?” the Lord said, “I am Jesus, whom you persecute”——vv. 4-5.

2. The “Me” here is a corporate “Me,” comprising Jesus the Lord and all His believers; by this, Saul began to see that the Lord Jesus and His believers are one great person—the wonderful “Me.”
3. The Lord showed Saul that he was persecuting the Head when he was persecuting the members of the Body; every sin that offends the Body offends the Head.
4. The day that the Lord revealed Himself to Saul was the day that he saw the Body—Rom. 12:5; 1 Cor. 12:12; Eph. 1:22-23; 2:16; 4:4, 12, 16; 5:30; Col. 1:18, 24; 2:19.

B. After such a high revelation the Lord did not speak to Saul directly but charged him to go into the city, and there it would be told to him what he must do (Acts 9:6); this was also a revelation of the Body:

1. The Lord committed Saul to the Body through a member of His Body—Ananias—so that Saul would be initiated into the identification with the Body of Christ.
2. This must have impressed Saul with the importance of the Body of Christ, helping him to realize that a saved believer needs the members of the Body of Christ.
3. The Lord sent a small disciple to lay hands on Saul, and this disciple said, “Saul, brother” (v. 17); this ushered Saul into the Body of Christ, filled him with the Holy Spirit, and brought him under the anointing.

Day 4

三 在新约里，关于基督有两面的说法：一是拿撒勒人耶稣基督——一个人的基督；二是基督加上召会——团体的基督——林前十二 12。

四 我们所需要的不是知识，乃是看见启示而认识基督的身体，进入基督身体的范围里；唯有从神来的启示，能把我们带进基督身体的范围里，这样，基督的身体对我们才能成为经历。

五 人看见了基督的身体，就脱去了个人主义，不再为自己，乃为身体而活；他就成为有身体的感觉，以身体为中心的人，脱去了自我中心——罗十二 5。

六 一切事都在于看见；一个看见自己是肢体的人，定规宝爱身体，看重其他的肢体——腓二 3~4。

七 我们若真看见我们在基督身体上的地位，就会像是第二次得救一样——参约一 49~51。

周 五

叁 我们要认识身体，就必须在身体的约束之下；我们作为基督身体的肢体，必须受别的肢体的限制，不越过我们的度量：

一 神照着自己的意思，把肢体俱各安置在身体上；元首把我们安排在身体的特别地位上，也指派我们特别的功用——罗十二 4~5，林前十二 15~21：

C. *In the New Testament there are two ways to look at Christ; on the one hand, He is Jesus Christ the Nazarene—the individual Christ; on the other hand, He is Christ plus the church—the corporate Christ—1 Cor. 12:12.*

D. *We do not need knowledge; rather, we need revelation to know the Body of Christ and to enter into the realm of the Body; only a revelation from God will usher us into the realm of the Body, and only then will the Body of Christ become our experience.*

E. *Once a man sees the Body of Christ, he is free from individualism; he will no longer live for himself but for the Body; he becomes Body-conscious and Body-centered and is freed from being self-centered—Rom. 12:5.*

F. *Everything depends on our seeing; those who see that they are members will surely treasure the Body and honor the other members—Phil. 2:3-4.*

G. *If we truly see our position in the Body, it will be as though we were saved a second time—cf. John 1:49-51.*

Day 5

III. In order to know the Body, we must be under the limitation of the Body; as members of the Body, we must allow ourselves to be limited by the other members, not going beyond our measure:

A. *God has placed all the members of the Body even as He willed; the Head sets us in our special place in the Body and points us to our special function—Rom. 12:4-5; 1 Cor. 12:15-21:*

- 1 我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们所该接受的；既然这件事是照着神的意思，就每一个肢体都是不可少的—19~22 节。
- 2 每一个肢体都有其一定的位置、有一定的安排、有他的那一份来服事基督的身体；每一个肢体都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事—罗十二 4~8。

二 身体长大和发展的基本要求，是我们认清我们的度量，不越过这度量—弗四 7、16：

- 1 我们要乐意受我们度量的限制；只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹—罗十二 3、6。
- 2 当我们越过我们的度量，我们就干涉了身体的等次；不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次—3 节。

周 六

三 我们应该像保罗一样，留在神尺度和度量的界限之内，照着神所量给我们有多少，而行动并行事—林后十 13：

- 1 当我们说到自己的工作 and 经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证。
- 2 虽然我们期望主的工作开展，但我们必须学习如何受神的约束；不要期望无限度地开展；

1. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us; since such an assignment is according to God's will, every member is necessary—vv. 19-22.
2. Every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ; each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member—Rom. 12:4-8.

B. *A basic requirement for the growth and development of the Body is that we recognize our measure and do not go beyond it—Eph. 4:7, 16:*

1. We must be willing to be limited by our measure; as soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing—Rom. 12:3, 6.
2. When we go beyond our measure, we interfere with the order of the Body; to think more highly of ourselves than we ought to think, without a sober mind, is to annul the proper order of the Body life—v. 3.

Day 6

C. *Like Paul, we should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13:*

1. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit.
2. Although we expect the work to spread, we must learn how to be under God's restriction; we should not expect a spread that is

我们若照着那灵而开展工作，就一直有某种限制—13~15节：

- a 我们里面会感觉到，主扩展祂的工作只是要到某一程度；当我们越过了某种界限去开展工作，我们里面就没有平安—参二 12~14。
- b 主可能会在外面环境兴起某些事来限制工作的开展；环境不容我们越过界限—参罗十五 24。
- 3 在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己—十二 3~4、6 上。
- 4 我们所作的一切都该是在身体里，经过身体，也是为着身体的—参弗四 4，亚四 6。

without measure; if we spread the work according to the Spirit, there will always be a certain limit—vv. 13-15:

- a. Inwardly, we have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point—cf. 2:12-14.
- b. Outwardly, in the environment, the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line—cf. Rom. 15:24.
3. In the church service we need to realize that God has measured out only so much to us, and we should not overstretch ourselves—12:3-4, 6a.
4. Whatever we do should be in the Body, through the Body, and for the Body—cf. Eph. 4:4; Zech. 4:6.

第二周·周一

晨兴喂养

太十六 23 “祂…对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事”。

路九 23~24 “耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必救了魂生命”。

拦阻人看见身体的异象并实行身体生活的，乃是己。不错，我们在召会正确的立场上实行召会生活，但我们是否建造在一起？我们有否正确地彼此相联？我们有否合式地结构在一起？我们在一起聚会，却可能没有建造在一起。我们有聚会，却没有建造。我们需要身体的异象，但要看见这异象，需要付代价舍弃己。我们若要在身体里建造起来，己必须去掉。这就是为什么我们也必须看见己的异象。己对于身体乃是难处（从天上来的异象，三五页）。

信息选读

己的源头就是撒但把他的思想注射到人的心思里。现在我们需要看见，己就是那向神独立的魂。每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。不管我们的所是和所作是什么，只要我们向神独立，我们就在己里。

神乃是将人创造成一个经常倚靠神的魂。人是魂（创二 7），这样一个魂应该凡事倚靠神。我们可以用婚姻生活为例，来说明魂对神的倚靠。妻子该倚靠她的丈夫。新妇在结婚之日蒙头，就

WEEK 2 — DAY 1

Morning Nourishment

Matt. 16:23 "...He...said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men."

Luke 9:23-24 "And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it."

The hindrance to seeing the vision of the Body and to practicing the Body life is the self. Yes, we are practicing the church life on the proper ground of the church, but are we built up together? Are we rightly related to one another? Are we fitly framed together? We meet together, but we may not be built up together. We have the meeting, but we do not have the building. We need a vision of the Body, but this vision is at the cost of the self. If we are to be built up in the Body, the self must go. This is why we also need to see...the vision of the self. The self is a problem to the Body. (The Heavenly Vision, pp. 32-33)

Today's Reading

The origin of the self was Satan's injecting his thought into the human mind. Now we need to see that the self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self.

God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything. We may use married life as an illustration of the dependence of the soul on God. A wife should depend on her husband. This is indicated by a bride's wearing a head

指明这点。她的蒙头表征她要以丈夫为她的头，并要倚靠他。不然就会有两个头，那就会引起不和、相争甚至离婚。就如妻子该倚靠丈夫，照样魂也该倚靠神。

然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么——己就是那向神宣告独立的魂。我们若看见这异象，就会领悟自己不能再向神独立。那时我们会说，“我必须一直倚靠神。不论我作的是什么，我必须倚靠神；不论我的所是如何，我必须倚靠神。”

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。

看见有关己的异象，与身体很有关系。今天我们在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（从天上来的异象，四九至五〇、五三至五四页）。

参读：从天上来的异象，第三至四章。

covering on her wedding day. Her wearing a head covering signifies that she will take her husband as her head and will depend on him. Otherwise, there will be two heads, and this will lead to contradicting, fighting, and even divorce. Just as a wife should depend on her husband, so the soul should depend on God.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, "I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God."

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self; in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (The Heavenly Vision, pp. 43-44, 47)

Further Reading: The Heavenly Vision, chs. 3-4

第二周·周二

晨兴喂养

利十四 8~9 “那求洁净的人当洗衣服，剃去所有的毛发，用水洗澡，就洁净了；然后可以进营，只是要在自己的帐棚外居住七天。第七天，他要再剃去所有的毛发，把头发、胡须、眉毛、并全身的毛都剃了…”。

头发·表征人自我炫耀的荣耀；胡须·表征人自居的尊贵；眉毛·表征来自人天然出生的优点、长处和美德；全身的毛发·表征人天然的力量和才能。剃去所有的毛发以及用水洗澡·等于借着十字架的“剃刀”·把己及其一切的荣耀、尊贵、优点、长处、美德、力量和才能都除去。当我们一无所有·一无所是·我们就是洁净的（参腓三 7~11）（圣经恢复本·利十四 9 注 1）。

患麻风者在等候并做醒七天之后·要再剃去全身的毛·洗衣服·并用水洗身·表征求洁净的罪人·需要负责对付他天然生命和日常行事为人的每一部分。这表明我们若以确定、彻底并绝对的方式·认真地对付我们的罪和罪恶的己·我们就必得着洁净（注 2）。

信息选读

〔在利未记十四章八至九节，〕毛发都是人本身所长出来的东西·所以是指着我们本身的难处说的。因此·剃毛发·就是指对付我们本身的难处·也就是十字架对付我们这个人的工作。人经过十字架的对付·全人才能得着实际的洁净。但这个对付·不是一次就可以的·必须一再地有

WEEK 2 — DAY 2

Morning Nourishment

Lev. 14:8-9. "And the one who is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean. And after that he may come into the camp, but he shall dwell outside his tent seven days. And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair..."

The hair of the head signifies man's glory in self-display; the beard, man's self-assumed honor; the eyebrows, man's excellencies, merits, and virtues issuing from his natural birth; and all the hair of the body, man's natural strength and ability. The shaving off of all the hair and the bathing in water equal getting rid of the self with all its glory, honor, excellencies, merits, virtues, strength, and ability through the "razor" of the cross. When we have nothing and are nothing, we shall be clean (cf. Phil. 3:7-11). (Lev. 14:9, footnote 1)

The leper's shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk. This shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean. (Lev. 14:9, footnote 2)

Today's Reading

In the third stage [of the experience of life is the] ... "shaving of the hair," that is, dealing with the problems of our own self. [In Leviticus 14:8-9] the hair, which is something grown out from a man's body, signifies the difficulties within ourselves. Therefore, shaving the hair means dealing with the difficulties of our own self. This is the work of the cross in dealing with our being. After one passes through the dealing of the cross, his whole being is cleansed in a practical way.

对付才能彻底。所以“第七天，他要再剃去所有的毛发，把头发、胡须、眉毛、并全身的毛都剃了；又要洗衣服，用水洗身，就洁净了”〔9〕。这继续而有的对付，不只彻底，并且仔细多了，不单是笼统地剃毛发，还要认清哪里是头发，哪里是胡须，或是眉毛，或是全身其他的毛，都要分别一一对付，剃除净尽。

这些毛发在圣经中都有它预表的意思。头发是指人的荣耀，胡须是指人的尊贵，眉毛是指人的美丽，全身的毛是指人天然的能力。每一个人都有他所夸耀、所显扬的地方。有人自夸他的出身，有人自夸他的学问，有人自夸他的美德，也有人自夸他的热心爱主。每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人的面前。这就是他的头发。人也都自居尊贵。有的人自居他的地位，或自居他的身家，或自居他的属灵，总觉得他自己比别人高超。这就是他的胡须。同时在人身上还有一些天然的美丽，就是天然的长处和优点。这些不是神的救恩所带给人的，乃是人生来就有的。这就是人的眉毛。最后，人还满有天然的能力、办法、主张，以为能为主作这个，能为主作那个，觉得什么都能。...凡这些，都不是我们从身外所受的玷污，而是我们本身与生俱来的难处。从身外所受的那些玷污，只要用水洗就可以了，但我们本身的这些难处，却必须用刀来剃，也就是用十字架来对付，才可以。这说出这些对付乃是深重的，是伤到我们里面的，也是使我们很有痛苦的（生命的经历下册，二二八至二三〇页）。

参读：生命的经历下册，第二二八至二三〇页。

This kind of dealing is not once for all; it must be repeated again and again to become thorough. Therefore, "on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean" (v. 9). This continuous dealing is not only thorough but detailed; that is, it is not only the shaving of the hair in general, but it also differentiates between the hair of the head, the beard, the eyebrows, and the hair of the whole body. These areas must be dealt with one by one, and eventually the whole body completely shaved.

In the Bible each of the different kinds of hair has its own significance. The hair of the head signifies the glory of man, the beard represents the honor of man, the eyebrows speak of the beauty of man, and the hair of the whole body denotes the natural strength of man. Everyone has his boasts in certain areas. Some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord. Almost everyone can find an area in which to boast, to glorify himself, and to make a display before man. This is typified by the hair of the head. Moreover, people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others. This is their beard. At the same time, men also have some natural beauty, that is, some naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth. This is the eyebrows of man. Finally, as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things....All these are not outward contaminations but problems of our natural birth. The outward contaminations need only to be washed with water; however, our own natural problems must be shaved with a razor, which means that they must be dealt with by the cross. This kind of dealing is deep and severe, hurting us within and causing us much pain. (The Experience of Life, pp. 189,188-189)

Further Reading: The Experience of Life, pp. 188-189

徒九 4~6 “他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。起来，进城去，你所当作的事，必有人告诉你”。

行传九章给我们看见，保罗悔改时所得的启示有两个特点。保罗在往大马色的路上，主向他显现，给他看见他逼迫信徒，就是在逼迫主自己（3~5）。主是说，“你为什么逼迫我”；主不是说，“你为什么逼迫信我的人。”保罗问说，“主啊，你是谁？”主说，“我就是你所逼迫的耶稣。”在这里，主给保罗看见，当他逼迫身体的肢体时，就是逼迫头。当你伤了身上任何的肢体，你就伤了头。所以一切干犯身体的罪，就是干犯头的罪。一切信主的人，乃是与主合一的，这就是元首与身体的合一。保罗是第一个看见基督身体的人，他从头一天主向他显现时，就看见身体（基督的奥秘，六二页）。

信息选读

〔行传九章四节〕的“我”是团体的，包括主耶稣和祂所有的信徒。扫罗没有这启示，以为他是逼迫司提反，以及别的他认为是在异端的道路上跟从耶稣的人（二四 14），却不晓得他逼迫这些人，就是逼迫耶稣，因为他们借着相信祂与祂联合，就与祂是一。扫罗认为他是逼迫地上的人，绝没有想到他是摸着天上的人。使他非常惊奇的是，有声音从天上对他说，祂就是他所逼迫的那一位，祂的名是耶稣。对扫罗而言，这乃是全宇宙中独特的启示！借此他开始看见，主耶稣和祂

Acts 9:4-6. "And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute. But rise up and enter into the city, and it will be told to you what you must do".

Acts 9 shows us two characteristics of the revelation that Paul received at the time of his conversion. When the Lord appeared to Paul on the way to Damascus, He showed him that persecuting the believers was the same as persecuting Him (vv. 3-5). The Lord asked, "Why are you persecuting Me?" He did not ask, "Why are you persecuting those who believe in Me?" Paul asked, "Who are You, Lord?" The Lord said, "I am Jesus, whom you persecute." The Lord showed Paul that he was persecuting the Head when he was persecuting the members of the Body. When you damage any member of the Body, you damage the Head. Every sin that offends the Body offends the Head. Every believer of the Lord is one with the Lord. This is the oneness of the Head with the Body. Paul was the first one who saw the Body of Christ. The day that the Lord revealed Himself was the day that Paul saw the Body. (CWWN, vol. 44, pp. 833-834)

Today's Reading

[Acts 9:4 refers to] a corporate "Me," comprising Jesus the Lord and all His believers. Saul did not have this revelation. He thought that he was persecuting Stephen and other Jesus-followers, who were in the Way, which he considered heresy (24:14). He did not know that when he persecuted these he persecuted Jesus, for they were one with Him by being united to Him through their faith in Him. He considered that he was persecuting people on earth, never thinking that he touched anyone in heaven. To his great surprise a voice from heaven told him that He was the One whom he was persecuting and that His name was Jesus. To him this was a unique revelation in the universe! By this he began to see that the Lord Jesus and

的信徒是一个伟大的人—那奇妙的“我”。这必定使他印象深刻，影响他将来关于基督与召会是神极大奥秘的职事（弗五 32），并为他独特的职事立下了稳固的根基（圣经恢复本·徒九 4 注 1）。

扫罗悔改以后，主不愿直接告诉他当作什么，因为他需要基督身体的一个肢体，引他进入与这身体的联合里；他是直接因主得救并归向主的，并不是间接经由任何管道。主若不从祂的身体差遣一个肢体去接触他，祂身体的肢体就难以接受他（参 26）。这与他对基督身体的认识，并以后为基督的身体尽职有关（西一 24）（徒九 6 注 1）。

在这样高超的启示之后，主要他进城去，并对他说，他所当作的事，主会用别人告诉他（6）。这一个也是身体的启示。甚至在这样超越的启示之后，主没有直接指示他，主把他交给身体。保罗在得救的头一天，主就给他看见身体的原则。三天后，主差一个小门徒，名叫亚拿尼亚，进来接手在他身上，对他说，“扫罗弟兄，在你来的路上向你显现的耶稣，就是主，差遣我来，叫你能看见，又被圣灵充溢。”（17）亚拿尼亚只是一个普通弟兄，在这件事的前后，我们都看不见他的历史。当他受主差遣到扫罗那里，对他说，“扫罗弟兄”，这就是带扫罗看见基督的身体；又叫他被圣灵充满，这乃是带他到膏油之下（基督的奥秘·六二至六三页）。

主差遣亚拿尼亚，祂身体的一个肢体，去扫罗那里，将扫罗引进与基督身体的联合里。这必定使扫罗对基督身体的重要有深刻的印象，帮助他晓得，得救的信徒需要基督身体的肢体（圣经恢复本·徒九 11 注 1）。

参读：基督的奥秘·第九篇。

His believers are one great person—the wonderful "Me." This must have impressed and affected him for his future ministry concerning Christ and the church as the great mystery of God (Eph. 5:32) and laid a solid foundation for his unique ministry. (Acts 9:4, footnote 1)

The Lord would not directly tell Saul immediately after his conversion what He wanted him to do. This was because he needed a member of His Body to initiate him into identification with the Body, for he had been saved and brought to the Lord directly by Him, not indirectly through any channel. Unless a member of His Body had been sent by the Lord to contact him, it would have been difficult for any member of the Body to receive Saul (cf. Acts 9:26). This is related to Saul's knowledge concerning the Body of Christ and to his ministry for the Body of Christ later (Col. 1:24). (Acts 9:6, footnote 1)

After this high revelation, the Lord charged him to go into the city, and there it would be told to him what he must do (Acts 9:6). This was also a revelation of the Body. After such a high revelation, the Lord did not speak to him directly; rather, He committed him to the Body. On the day Paul was saved, the Lord showed him the principle of the Body. Three days later the Lord sent a small disciple by the name of Ananias to lay hands on him, and Ananias said to him, "Saul, brother, the Lord has sent me—Jesus, who appeared to you on the road on which you were coming—so that you may receive your sight and be filled with the Holy Spirit" (v. 17). Ananias was just an ordinary brother. We know nothing about his history before or after this event. When he was sent by the Lord to Saul, he said, "Saul, brother." This ushered Saul into the Body of Christ, filled him with the Holy Spirit, and brought him under the anointing. (CWWN, vol. 44, p. 834)

The Lord sent Ananias, one member of His Body, to Saul that Saul might be initiated into identification with the Body of Christ. This too must have impressed Saul with the importance of the Body of Christ, helping him to realize that a saved believer needs the members of the Body of Christ. (Acts 9:11, footnote 1)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," ch. 104

第二周·周四

晨兴喂养

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

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此”。

在新约里，关于基督有两面的说法：一是拿撒勒人耶稣基督，这是个人的基督；二是基督加上召会，这是团体的基督。这就是林前十二章十二节所说的：“肢体虽多，仍是一个身体，基督也是这样。”在基督之外的一切，都不是召会。在基督徒的里面只有一样东西是召会的一部分，就是基督；召会就是团体的基督，在召会中只有基督。在擘饼聚会里，我们的手从饼拿下的那一点就是基督身体—召会—的一部分。召会并不是从外面摆进去多少，乃是从基督身上拿出来有多少。...召会乃是所有的信徒与基督合为一所成的，召会乃是团体的基督（基督的奥秘，四至五页）。

信息选读

新约圣经给我们看见，作基督徒与作肢体是不同的。作基督徒是个人的，而作肢体是团体的。作基督徒是为着自己，而作肢体是为着身体。圣经中有许多的相对辞，如清洁与污秽、圣别与平凡、得胜与失败、圣灵与肉体、基督与撒但、国度与世界、荣耀与羞辱，这些都是相对的，而“身体”乃是与“个人”相对的。父如何与世界相对，圣灵如何与肉体相对，主如何与魔鬼相对，照

WEEK 2 — DAY 4

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."

Rom. 12:5 "So we who are many are one Body in Christ, and individually members one of another."

In the New Testament there are two ways to look at Christ. On the one hand, He is Jesus Christ the Nazarene—this is the individual Christ. On the other hand, He is Christ plus the church—the corporate Christ. First Corinthians 12:12 refers to the second aspect when it says, "All the members of the body, being many, are one body, so also is the Christ." Anything apart from Christ is not the church. There is only one thing in a Christian that forms a part of the church—Christ. The church is the corporate Christ. In the church there is only Christ. During the bread-breaking meeting, the portion that we break off from the whole still signifies the Body of Christ, the church. The church is not what is added to Christ but what issues out from Christ...The church is the composition of all the believers with Christ. The church is the corporate Christ. (CWWN, vol. 44, p. 787)

Today's Reading

The New Testament shows us that there is a difference between being a member and being a Christian. Being a Christian is something individualistic, whereas being a member is something corporate. Being a Christian is something one does for himself, whereas being a member is something for the Body. In the Bible there are many terms with opposite meanings, such as purity and uncleanness, holiness and commonness, victory and defeat, the Spirit and the flesh, Christ and Satan, the kingdom and the world, and glory and shame. All these are opposites. In the same way, the Body is in opposition to the individual. Just as the Father is versus

样，身体也与个人相对。人看见了基督的身体，就脱去了个人主义，不再为自己，乃为身体而活。当我蒙拯救，脱离个人主义，我就自然在身体里面。

基督的身体不是一个道理，乃是一个范围；基督的身体不是一种教训，乃是一个生命。许多基督徒教导身体的真理，但少有人认识身体的生命。基督的身体乃是另一个完全不同的经历。人可以明白罗马书，却未被称为义；人也可以明白以弗所书，但不一定看见基督的身体。我们所需要的不是知识，乃是看见启示，认识基督身体的实际，进入基督身体的范围里。唯有从神来的启示，能把我们带进基督身体的范围里，这样，基督的身体对我们才能成为经历。

我们如果认识，一个基督徒不过是一个肢体，这样，我们就没有骄傲了。这件事在于看见。一个看见自己是肢体的人，定规宝贵身体，看重其他的肢体，也不再只看见自己的好，乃是看别人比自己强。

基督的身体是一个实在的东西，所以召会生活也是实在的。圣经不是说召会好像基督的身体，乃就是说召会就是基督的身体。身外任何东西都不能成为身体，身体可以穿衣服，但衣服并不能因此成为身体。照样，出于我们自己天然的任何东西，都不能成为基督身体的一份。在基督的身体里，基督是一切，又在一切之内（西三11）。任何非基督的东西，只能拦阻我们里面认识基督，人有罪，就不能看见基督；人有天然生命，就不能看见基督的身体。我们都当看见我们在基督身体上的地位。你若真看见你在基督身体上的地位，你就会像是第二次得救一样（基督的奥秘，一五至一六、一四页）。

参读：基督的奥秘，第一至三篇。

the world, the Spirit is versus the flesh, and the Lord is versus the devil, so also is the Body versus the individual. Once a man sees the Body of Christ, he is free from individualism. He will no longer live for himself but for the Body. Once I am delivered from individualism, I am spontaneously in the Body.

The Body of Christ is not a doctrine; it is a realm. It is not a teaching but a life. Many Christians seek to teach the truth of the Body but few know the life of the Body. The Body of Christ is an experience in a totally different realm. A man can know the book of Romans without being justified. Similarly, a man can know the book of Ephesians without seeing the Body of Christ. We do not need knowledge; rather, we need revelation to know the reality of the Body of Christ and to enter the realm of the Body. Only a revelation from God will usher us into the realm of the Body, and only then will the Body of Christ become our experience.

If we realize that a Christian is nothing more than a member, we will no longer be proud. Everything depends on our seeing. Those who see that they are members will surely treasure the Body and honor the other members. They will not see just their own virtues; they will readily see others as being better than themselves.

The Body of Christ is a reality. The church life is also a reality. The Word of God does not say the church is like the Body of Christ; it says the church is the Body of Christ. Nothing external can become part of our physical bodies. We may clothe our bodies, but the clothes do not become part of our bodies. Nothing that is of us can ever become part of the Body of Christ, because "Christ is all and in all" in the Body (Col. 3:11). Anything in us that is not a part of Christ frustrates our inward knowledge of the Body of Christ. Sin hinders us from seeing Christ, and the natural life hinders us from seeing the Body. We all must see our position in the Body of Christ. If we truly see our position in the Body, it will be as though we were saved a second time. (CWWN, vol. 44, pp. 794-795, 794)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 96-98

第二周·周五

晨兴喂养

罗十二 4 “正如我们一个身体上有好些肢体，但肢体不都一样的功用”。

林前十二 18~20 “但如今神照着自己的意思，把肢体俱各安置在身体上了。若都是一个肢体，身体在哪里？但如今肢体是多的，身体却是一个”。

如果你仅仅是一个信徒，你就能照你所要的去作，但如果你是基督身体的一个肢体，你就必须受别的肢体的限制。这里就需要十字架。十字架引到身体，十字架也是在身体的范围里作工。...如果我是申言者，当要传福音给未得救的人时，我必须让给传福音者，我不能觉得因为我有作申言者的恩赐，就必须作一切传福音的工作。...我们各人都知道自己的度量，并且不越过这度量，这对身体的长大，乃是最基本的。...基督的身体不仅是众肢体的覆庇，基督的身体对各个肢体也有约束。每一个基督徒不过是基督身体上的一个肢体，所以也需要受身体的约束。我们不该任凭自己有单独的自由，需要学习与别的弟兄姊妹合得起来（基督的奥秘，二七页）。

信息选读

林前十二章十八节告诉我们：“如今神照着自己的意思，把肢体俱各安置在身体上了。”可见，每一个肢体都有其一定的位置，有一定的安排，有一定的地位。每一个肢体都有他的那一份来服事基督的身体，就像眼睛能看，耳朵能听，鼻子能嗅，肢体各有各的功能，各有各的那一份。眼睛用看来服事身体，耳朵用听来服事身体，鼻子用嗅来服事身体。它们各有所司，不能彼此取代。...每一个〔肢体〕都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事。

WEEK 2 — DAY 5

Morning Nourishment

Rom. 12:4 "For just as in one body we have many members, and all the members do not have the same function."

1 Cor. 12:18-20 "But now God has placed the members, each one of them, in the body, even as He willed. And if all were one member, where would the body be? But now the members are many, but the body one."

If you are simply a believer, you can act as you please, but if you are a member of the Body, then you must allow yourself to be limited by the other members. Here we find the necessity of the cross. The cross leads to the Body, and the cross operates in the sphere of the Body....If I am a prophet, then I must give way to the evangelist when it comes to the matter of preaching to the unsaved. I should not feel the need to preach just because I have the gift of prophecy....It is essential for the development of the Body that we each recognize our measure and not go beyond it. This is a basic requirement for the growth of the Body. The Body of Christ is not only a protection to the members but a limitation to all the members. Every Christian is but one member in the Body of Christ and must accept the limitation of the Body. We should not allow ourselves to go our own way; rather, we should learn to be blended with other brothers and sisters. (CWWN, vol. 44, p. 805)

Today's Reading

First Corinthians 12:18... shows that every member has a definite place, definite assignment, and definite position. Every member has a particular portion with which he serves the Body of Christ. The eyes see, the ears hear, and the nose smells. Each organ has its function, and each has its portion. The eyes serve the body by seeing. The ears serve the body by hearing. The nose serves the body by smelling. Each has its own responsibility, and none can replace another....Each member has his own characteristics, and each has his own capability. These characteristics and capabilities constitute the place, position, or ministry of each member.

我们乃是用我们个人从元首基督所得的生命，来供应身体。但我们尽功用时，必须按着秩序，必须有规矩。身体里的规矩对长大和职事是紧要的。...在聚会时，...你需要按着信心的度量，按着圣灵的引导来发言。你说话的时候，要看有没有越分的话，或者话是否拉得太长。...当我们真的来在头的权柄底下，主就把我们安排在身体的特别地位上，也指派我们特别的功用。

我们一面要追求对基督有启示、有经历，好有内容可以供应身体；另一面也要认识身体里的规矩，就是神在身体里所安排的次序。我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹。当我们越过我们的度量，我们就干涉了身体的规矩。基督的身体乃是活的生命，不是用人的安排能够运动的；各肢体必须得着头的生命，并且在正确的规矩下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位（基督的奥秘，四七至四九页）。

神照着自己的意思，把所有的肢体俱各安置在身体上（18）。我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们所该接受的。既然这件事是照着神的意思，就每一个肢体都是不可少的（21），尤其是似乎较为软弱的肢体，更是不可少的（22）（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二五页）。

〔在罗马十二章三节里，〕不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次（罗马书的结晶，一三五页）。

参读：基督的奥秘，第五篇；神圣奥秘的范围，第六章；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇；罗马书的结晶，第十篇。

We supply the Body with the life that we have received from Christ the Head. Yet when we function, we have to be proper and in order. Order in the Body is essential to growth and ministry....In the meeting...you have to speak according to your measure of faith and according to the leading of the Spirit. You have to know whether there is any overstepping in your speaking, and you have to know whether your speaking is too long....When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function.

We have to seek revelation and experience from Christ so that we can have something to supply the Body, and we have to know the order of the Body, which is God's assigned pattern in the Body. We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (CWWN, vol. 44, pp. 821-823)

[God] has placed all the members in the Body even as He willed (1 Cor. 12:18). Each one of us members has our own place in the Body of Christ. It is assigned by God and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (v. 21). Especially those members who are not comely are more necessary (vv. 22-23). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

[In Romans 12:3], to think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life. (Crystallization-study of the Epistle to the Romans, p. 110)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 100, 103; The Divine and Mystical Realm, ch. 6; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 2; Crystallization-study of the Epistle to the Romans, msg. 10

第二周·周六

晨兴喂养

林后十 13~14 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己，好像达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们”。

〔在林后十章十三节，〕使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的度量（弗三 1~2、8，加二 8）。

我们不该过了度量夸口。当我们见证我们从主所学的功课时，该受限制，有分寸。林后十章十三节的度量一辞，指明受神的管治。我们的工作和经历都是照神所分给我们尺度的度量。不仅如此，祂给我们的享受也是有尺度的。因此，当我们说到自己的工作 and 经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证（哥林多后书生命读经，五二六至五二七页）。

信息选读

我们从林后十章十三、十四、十五节看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束。不要期望无限制的开展。那种开展必定不是在照着那灵而行的限制之内。我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某一程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 10:13-14 "But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ."

[In 2 Corinthians 10:13] the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8).

We should never boast without measure. In giving a testimony of what we have learned of the Lord, we should have a limit, a measure. The word measure in 2 Corinthians 12:13 indicates being ruled by God. God has allotted us just so much for our work and experience. Furthermore, He has given us just so much to enjoy. Therefore, when we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit. (Life-study of 2 Corinthians, p. 447)

Today's Reading

From 2 Corinthians 10:13, 14, and 15 we see that although we expect the Lord's work to spread, we must learn how to be under God's restriction. Do not expect a spread that is without measure. That kind of spread would certainly not be within the limit of a walk according to Spirit. From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly we shall have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly we do not have the peace to spread the work beyond a certain point, and outwardly

安，外面的环境也不容我们越过界限。

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂又会限制他们。人天然的性情不喜欢这种限制。...但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。...许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。...神不要我们一直在上，或一直在下。甚至在自然界，日夜的转换也证实这事。

有些年轻人被他们的婚姻生活带到低处。某位弟兄在婚前可能像飞鹰翱翔在空中。他很容易谈到美妙而荣耀的召会生活。但是结婚没有多久，召会生活就不再荣耀了。神用婚姻生活来使这位兴奋的弟兄冷静下来。有些弟兄婚后就这样在低处沉寂了很长一段时间。但最终他会起来，只是不像从前那样冲动了。这是长进的现象。

我们必须知道自己的限度，自己的属区，而不要越过到别人的区域。像保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内（哥林多后书生命读经，五二八至五三〇、五三三至五三四页）。

参读：哥林多后书生命读经，第五十一篇。

the environment does not allow us to go beyond a particular boundary line.

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not like this kind of limitation....God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down....Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit....God does not want us to be always up or to be always down. Even in nature the alternating of day and night testifies of this.

Some young people have been brought down by their married life. Before a particular brother was married, he may have been like an eagle soaring in the air. He could easily talk about the wonderful, glorious church life. But not long after his wedding, it seems that the church life is no longer glorious. God is using his marriage to calm down such an excited brother. In some cases, such a brother may stay down for a long period of time after his marriage. But eventually he is up again, although not in the same excited way as before. This is a sign of improvement.

We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit....This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. However, God knows our problem. Therefore, He sets up boundaries and restrictions so that we may stay within the measure He has apportioned to us. (Life-study of 2 Corinthians, pp. 448-450, 452-453)

Further Reading: Life-study of 2 Corinthians, msg. 51

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我脱 离自己、天 然, 主啊, 我 愿被建 造,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 救我脱 离乖 僻 个 性, 脱离 骄 傲与单 独;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我甘 愿服你 权 柄, 让你有 家可居 住。

- | | |
|------------------------------------------------------------|--------------------------------------------------|
| 二 生命供应, 活水流通,
守住等次, 尽我功用,
自己所经, 自己所见,
不再高估, 不再稍偏, | 长进、变化又配搭;
成全别人, 不践踏。
所是、所有并所能,
接受一切的平衡。 |
| 三 持定元首, 联络供应,
充满神的一切丰盛,
同尝基督莫测大爱,
长大成人, 不作婴孩, | 享受基督的丰富;
因神增加得成熟,
赏识基督的阔长;
满有基督的身量。 |
| 四 作神居所, 作你身体,
成为你的团体大器,
圣城景色、新妇荣美,
透出你的荣耀光辉, | 主啊, 我愿被建造,
让你来显你荣耀。
今在此地就彰显,
将你照耀在人间。 |

- 1 Freed from self and Adam's nature,
Lord, I would be built by Thee
With the saints into Thy temple,
Where Thy glory we shall see.
From peculiar traits deliver,
From my independent ways,
That a dwelling place for Thee, Lord,
We will be thru all our days.
- 2 By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Built up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.
- 3 In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.
- 4 By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.
- 5 In God's house and in Thy Body
Built up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第二周 · 申言

申言稿: _____

进入生命经历第四层，
达到长成的人以完成神的定旨

第三篇

生命经历第四层 (二)
认识升天

讀經：徒二 36，来二 9，四 14~15，七 26，十二 2，
弗一 19~23

纲 目

周一、周二

壹 人救主的升天乃是祂经过创造、成为
肉体、人性生活、钉十字架与复活
的过程，是神也是人，是创造主也是受
造者，又是救赎主、救主、以及赐生
命的灵，就职进入属天的职任，以执
行神的行政，并完成神新约的经纶。

贰 我们需要看见主的升天客观的一面：

一 主的升天使祂得了荣耀尊贵为冠冕——来二 9：

- 1 荣耀是指与耶稣人位有关的荣美；尊贵是指
与耶稣价值有关的珍贵——彼前二 7。
- 2 基督的光景是荣耀的，位分是尊贵的；祂在
一切君王和执政者之上，这是祂的尊贵。

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Three

The Fourth Stage of the Experience of Life (2)
Knowing the Ascension

Scripture Reading: Acts 2:36; Heb. 2:9; 4:14-15; 7:26; 12:2; Eph. 1:19-23

Outline

Day 1 & 2

I. The Man-Savior's ascension is His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit to execute God's administration and to carry out God's New Testament economy.

II. We need to see the objective aspect of the Lord's ascension:

A. The Lord's ascension caused Him to be crowned with glory and honor—Heb. 2:9:

1. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth—1 Pet. 2:7.
2. Christ is glorious in state and honorable in rank; He is above all kings and rulers; this is His honor.

二 主的升天使祂为着神的行政登上了宝座；希伯来十二章二节说，基督现今坐在神宝座的右边：

- 1 神在基督里坐在宝座上这个事实，表明神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯里面并借着灯照耀—启二二 1、3，参二一 23。
- 2 基督现今在宝座上，执政管理整个宇宙；祂是独一的执政管理者，是万王之王，万主之主；祂是地上君王的元首—一 5，十七 14，十九 16。
- 3 祂的执政管理与宇宙有关，但祂完成神新约的经纶，乃是繁殖祂自己，使祂得着复制，以建造召会，就是祂的身体，结果乃是新耶路撒冷—参徒五 31。

三 “以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”（二 36）；这节的“立”可以领会成使其就职之意；在基督升天时，神使祂就职进入祂属天的职事：

- 1 人救主在祂的升天里已经被立为主，来得着万有；祂现今是主，为要得着整个宇宙、神所拣选的人，以及一切正面的人、事、物。
- 2 人救主在祂的升天里被立为基督，作神的受膏者（来一 9），来完成神的使命。

四 我们现今与在复活和升天里的基督是一（弗二 6）；结果，我们有复活里的生命和能力，也

B. The Lord's ascension caused Him to be enthroned for God's administration; Hebrews 12:2 says that Christ is now seated on the right hand of the throne of God:

1. The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp—Rev. 22:1, 3; cf. 21:23.
2. Christ is now on the throne to administrate the entire universe; He is the unique Administrator, the King of kings and the Lord of lords; He is the Ruler of the kings of the earth—1:5; 17:14; 19:16.
3. His administrating is related to the universe, but His carrying out God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem—cf. Acts 5:31.

*C. "Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (2:36); in this verse the word **made** can be understood to mean "inaugurated"; in His ascension God inaugurated Christ into His heavenly ministry:*

1. The Man-Savior, in His ascension, has been made the Lord to possess all; He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons.
2. The Man-Savior, in His ascension, was made the Christ as God's Anointed (Heb. 1:9) to carry out God's commission.

D. We are now one with Christ in His resurrection and ascension (Eph. 2:6); as a result, we have life and power in resurrection and also

有升天里的权柄；当我们接触我们的主，需要认识祂的所是，认识祂的身分、地位和职任。

周 三

叁 我们需要看见主的升天主观的一面——参诗九一 1，歌四 7~8，六 10：

- 一 基督在祂超越一切的升天里超越阴间（拘留死人的地方）、地（堕落之人行动反对神的地方）、空中（撒但和他黑暗权势行事抵挡神的地方）、和诸天（撒但能去的地方）（弗一 20~21，四 8~10，来七 26，伯一 6~12 上，二 1~6）；基督在祂的升天里经过了诸天（来四 14），所以现今不仅在天上（九 24），更是高过诸天（七 26），远超诸天之上（弗四 10）。
- 二 以弗所一章十九至二十三节启示从升天的基督向着我们有一种传输；二十二节说，神使基督“向着召会作万有的头”；向着召会，指明从升天的基督向着召会，祂的身体，有一种传输：
 - 1 神赐给升天的基督一个大恩赐——作万有的头；神使基督作头，乃是向着召会，传输给召会；召会一同分享这件事。
 - 2 二十至二十二节给我们看见，神使祂的能力在基督身上运行，有四个步骤：第一，使基督从死人中复活；第二，叫祂在诸天界里，坐在自己的右边；第三，将万有服在祂的脚下；第四，使祂向着召会作万有的头。
 - 3 基督的能力——祂复活的能力、升天的能力、使

authority in ascension; when we contact our Lord, we need to have a realization of what He is, a realization of His status, position, and office.

Day 3

III. We need to see the subjective aspect of the Lord's ascension—cf. Ps. 91:1; S. S. 4:7-8; 6:10:

- A. *Christ in His all-transcending ascension transcended Hades (where the dead people are being held), the earth (where the fallen people are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go—Eph. 1:20-21; 4:8-10; Heb. 7:26; Job 1:6-12a; 2:1-6); in His ascension Christ passed through the heavens (Heb. 4:14) so that now He is not only in heaven (9:24) but also is higher than the heavens (7:26), far above all the heavens (Eph. 4:10).*
- B. *Ephesians 1:19-23 reveals that there is a transmission from the ascended Christ to us; verse 22 says that God gave Christ “to be Head over all things to the church”; the phrase to the church indicates a transmission from the ascended Christ to the church, His Body:*
 1. God gave the ascended Christ a great gift—the headship over all things; what God gave Christ to be is to the church; it is transmitted to the church, and the church shares it.
 2. Verses 20 through 22 show that God caused His power to operate in Christ in four steps: first, raising Him from the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church.
 3. Christ's power—His resurrecting power, ascending power,

万有归服的能力，以及使万有归一于一个元首之下的能力——是“向着我们这信的人”并“向着召会”；凡元首基督所达到、所得着的，现在都传输给祂的身体——召会——19、22~23节。

- 4 我们不仅应当相信神圣的传输，我们更需要天天经历这传输；召会应当在高举并升天之基督的传输里；在这传输里，召会与基督同享祂所达到的一切——从死人中的复活、在超越里的坐下、万有的服在脚下，以及作万有的头。
- 5 因着神圣的传输不是一劳永逸的，召会应当不断地接受这传输；这就是升天的基督带着祂升天的完满意义，不断地传输到召会里面；借着神圣的传输，我们就联于诸天里的基督；只要我们是洁净的容器，并且愿意敞开自己，这传输就会在我们里面不断地进行——二六。
- 6 我们只需要敞开自己，说，“主，我在这里；我爱你，我将自己给你；主，我为着你倒空我的全人”；你如果这样祷告，就会经历并享受这神圣的传输。

周 四

三 神圣传输的伟大目标就是将万有在基督里归一于一个元首之下（一10）；借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下；这是神永远的行政和经纶：

subjecting power, and heading up power—is “toward us who believe” and “to the church”; whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body—vv. 19, 22-23.

4. We should not only believe in the divine transmission; we need to experience it day by day; the church should be in the transmission of the exalted and ascended Christ; in this transmission the church shares with Christ in all His attainments—the resurrection from among the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.
5. Because the divine transmission is not once for all, the church should continually receive this transmission; this is the continual transmission into the church of the ascended Christ with the full significance of His ascension; through the divine transmission, we are joined to Christ in the heavens; as long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually in us—2:6.
6. We simply need to open ourselves and say, “Lord, I am here. I love You, and I give myself to You. Lord, I empty my whole being for You”; if you pray like this, you will experience and enjoy this divine transmission.

Day 4

C. *The great goal of the divine transmission is the heading up of all things in Christ (1:10); through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy:*

- 1 这归一是神借着—个宇宙人完成的；这人的头是基督，身体是召会。
- 2 因着神将万有归—于—个元首之下，是借着基督（元首）与召会（身体）所构成的宇宙人，所以我们这些身体上的肢体就需要在元首权柄之下保守身体的一；这—乃是神用来将万有在基督里归—于—个元首之下的凭借、管道和范围。
- 3 一切受造之物正在期望，热切等待神的众子显示出来；那时，一切的分裂与间隔都要除去；万有，不仅人类，都要在基督里归—于—个元首之下—罗八 19~22。
- 4 按照人的看法，全宇宙归—于—个元首之下似乎是不可能的，但是在神凡事都能—可十 27。

周 五

四 基督在祂的升天里作了祂身体召会的头，在祂的丰满里彰显神—西— 18，弗— 23，三 19：

- 1 头与身体乃是一，形成—个宇宙人；对于这神圣的事，没有空间的因素，也没有时间的因素；身体与头在神圣的生命和神圣的灵里乃是一。
- 2 按照神圣的观点，我们与升天的基督乃是一，祂的升天也就是我们的升天（二 6）；在这升天里，我们在祂的丰满里彰显祂；因着超越的基督乃是三一神的具体化身（西二 9），所以祂超越的输供包括了三一神的一切丰富分赐，使我们成为基督的丰满，使祂

1. This heading up is done by God through a universal man; the Head of this man is Christ, and the Body of this man is the church.
2. Because God is heading up all things through a universal man constituted of Christ, the Head, and the church, the Body, we as members of the Body need to keep the oneness of the Body under the headship; this oneness is the instrument, channel, and sphere that God is using to head up all things in Christ.
3. The whole creation is expecting and eagerly awaiting the manifestation of the sons of God; at that time all divisions and separations will be removed, and all things, not only mankind, will be headed up in Christ—Rom. 8:19-22.
4. According to man's view, the heading up of the entire universe seems to be an impossibility, but with God nothing is impossible—Mark 10:27.

Day 5

D. *In His ascension Christ was made the Head of the church, His Body, to express God in His fullness—Col. 1:18; Eph. 1:23; 3:19:*

1. The Head and the Body are one and form a universal man; with this divine matter there is neither the element of space nor the element of time; the Body is one with the Head in the divine life and in the divine Spirit.
2. According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours (2:6); here in this ascension we express Him in His fullness; since the transcending Christ is the embodiment of the Triune God (Col. 2:9), His transcending transmission includes all the rich dispensing of the Triune God to make us the fullness of Christ

得彰显（弗一 22~23，三 19、8）。

五 基督在祂的升天里，也作了在诸天里的大祭司，在神面前担负我们，并照顾我们一切的需要；祂在升天里就职进入祂的祭司职任——来二 17~18，四 14~15，诗一一〇 1~4，来五 6，七 26：

1 一面，基督是大祭司，在诸天里为众召会代求（25~26，罗八 34）；另一面，祂是大祭司，在众召会里行动，照顾众召会；启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍（出二八 33~35）。

周 六

2 启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”（3）

3 旧约里的大祭司预表基督是我们的大祭司；按照出埃及记，大祭司在他的肩上和心上担负以色列十二支派的名字，在神面前担负神选民的名字——二八 9~10、12、21、29：

a 今天基督是我们的大祭司，我们在祂的肩上，也在祂的胸前；祂在诸天里是用力量担负我们且用爱托住我们的大祭司。

b 基督作我们的大祭司，也照顾我们；祂“在关于神的事上，成为怜悯、忠信的大祭司”（来二 17），就是能同情我们软弱的大祭

for His expression (Eph. 1:22-23; 3:19, 8).

E. In His ascension Christ was also made the High Priest in the heavens to bear us in the presence of God and to care for all our needs; in His ascension He was inaugurated into His priestly office—Heb. 2:17-18; 4:14-15; Psa. 110:1-4; Heb. 5:6; 7:26:

1. On the one hand, Christ is the High Priest interceding in the heavens for the churches (vv. 25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them; in Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).

Day 6

2. In Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: “And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne” (v. 3).

3. In the Old Testament the high priest typifies Christ as our High Priest; according to the book of Exodus, the high priest bore the names of the twelve tribes of Israel on his shoulders and on his heart, bearing the names of God’s chosen people before God—Exo. 28:9-10, 12, 21, 29:

a. Today Christ is our High Priest, and we are on His shoulders and on His breast; He is in the heavens as the High Priest bearing us with His strength and holding us with His love.

b. As our High Priest, Christ is also taking care of us; He is “a merciful and faithful High Priest in the things pertaining to God” (Heb. 2:17), a High Priest who is able to sympathize with

司（四 15）。

- c 虽然基督作大祭司照顾我们，但对于祂该如何照顾我们，我们都有自己的想法和感觉；然而，究竟什么对我们有益，这不在于我们的解释，乃在于主的解释—罗八 28~29。
 - d 升天的基督不仅顾到我们和我们的利益，祂也顾到神的愿望；祂这位大祭司，顾到神的需要，过于我们的需要。
 - e 主这位大祭司，建立灯台并修剪灯盏以彰显神（启一 13，二 1）；这工作包括祂造就圣徒并建造召会，作耶稣活的见证。
- 4 主这位在诸天里的大祭司，是更美之约的保证和中保，执行者—来七 22，八 6，九 15~17：
- a 新约乃是给我们承受的新遗嘱；这遗嘱有许多遗赠，全是给众召会神圣的福分。
 - b 基督受死，立了遗嘱，复活成了遗嘱之遗赠的实际，现今祂且在诸天里作遗赠给我们之遗嘱活的执行者（赛四二 6）。
 - c 新约里的每一项福分（弗一 3，加三 14）都是一项遗赠，由活着、复活、升天的基督应用到我们身上。
 - d 基督在诸天里的职事有一个目标—新耶路撒冷；新耶路撒冷乃是基督在祂升天里工作的完成。

our weaknesses (4:15).

- c. Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us; however, what is good for us is not a matter of our interpretation but of His—Rom. 8:28-29.
 - d. The ascended Christ cares not only for us and our welfare; He cares for God's desires; as the High Priest, He cares more for God's need than our need.
 - e. The Lord as the High Priest establishes lampstands and trims the lamps for the expression of God (Rev. 1:13; 2:1); this work includes His edifying of the saints and His building up of the church as the living testimony of Jesus.
4. As the High Priest in the heavens, the Lord is the surety and the Mediator, the Executor, of a better covenant—Heb. 7:22; 8:6; 9:15-17:
- a. The New Testament is a new will for our inheritance; it has many bequests, all of which are divine blessings bequeathed to the churches.
 - b. Christ died to enact the will, resurrected to become the reality of the bequests of the will, and He is now in the heavens as the living Executor of the will that He has bequeathed to us (Isa. 42:6).
 - c. Every blessing in the New Testament (Eph. 1:3; Gal. 3:14) is a bequest applied to us by the living, resurrected, and ascended Christ.
 - d. Christ's ministry in the heavens has a destination—the New Jerusalem; the New Jerusalem will be the consummation of Christ's work in His ascension.

来二 7 “你使祂比天使微小一点，赐祂荣耀尊贵为冠冕，并派祂管理你手所造的”。

十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边”。

人救主的升天乃是祂经过创造、成为肉体、为人生活、钉十字架与复活的过程，是神也是人，是创造主也是受造者，又是救赎主、救主以及赐生命的灵，就职进入属天的职任，以执行神的行政，并完成神新约的经纶。

具有奇妙身分的人救主，经过创造、成为肉体、为人生活、钉十字架与复活的过程，已经就职进入祂属天的职任，以执行神的行政，并完成神新约的经纶。基督现今在宝座上，执政管理整个宇宙。祂是唯一的执政管理者，是万王之王，万主之主。地上一切的执政者都在祂之下。祂是执政管理者，执行神的行政，也完成神新约的经纶。祂的执政管理与宇宙有关，但祂完成神新约的经纶，乃是繁殖祂自己，作祂的复制，以建造召会，就是祂的身体，结果乃是新耶路撒冷。何等美妙！（路加福音生命读经，七四二、七四五至七四六页）

信息选读

〔在〕基督升天客观的一面，...人救主...得了荣耀尊贵为冠冕。希伯来二章九节说，“唯独看见耶稣得了荣耀尊贵为冠冕。”这里把荣耀和尊贵看作冠冕。荣耀是指与耶稣人位有关的荣美；

Heb. 2:7 "You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands."

12:2 "Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God."

The Man-Savior's ascension is His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy (dispensation).

As the One who passed through the process of creation, incarnation, human living, crucifixion, and resurrection, the Man-Savior with His wonderful status has been inaugurated into His heavenly office to execute God's administration and to carry out God's New Testament economy. Christ is now on the throne to administrate the entire universe. He is the unique Administrator, the King of kings and the Lord of lords. All the rulers of the earth are under Him. He is the Administrator to execute God's administration and also to carry out God's New Testament economy. His administrating is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem. How wonderful! (Life-study of Luke, pp. 641,644)

Today's Reading

[In] the objective aspect of Christ's ascension...the Man-Savior was crowned with glory and honor. Hebrews 2:9 says, "But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor." Here glory and honor are considered a crown. Glory

尊贵是指与耶稣价值（彼前二 7）有关的珍贵。在这里我们也可以指出，主的尊荣与祂的地位有关（彼后一 17）。基督这位升天者得了荣耀尊贵为冠冕，乃是在荣耀的光景中，且有尊贵的位分。

基督的光景是荣耀的，位分是尊贵的。祂在一切君王和执政者之上，这是祂的尊贵。祂领受了这样的荣耀，并进入了这样的尊贵。这荣耀和尊贵就是祂在加冠时所得着的冠冕。

另一件与基督升天客观一面有关的事，就是祂已经为着神的行政登上了宝座。...从〔希伯来十二章二节〕我们可能会有一个印象，以为在神宝座的右边有另一个宝座。但是在启示录我们看见，神和羔羊只有一个宝座。在三章二十一节主说，祂在祂父的宝座上与父同坐。不仅如此，...二十二章一节和三节都没有说到复数的宝座，似乎有一个神的宝座，还有一个羔羊的宝座；那里所说神和羔羊的宝座是单数的。因此，那是一个神和羔羊的宝座。

〔在二十一章二十三节里，〕那是灯的羔羊基督，凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。基督，羔羊，乃是灯，而神是灯里面的光。因为光在灯里面，所以光不能与灯分开。我们由这可以看见，神与基督如何坐在一个宝座上。神在基督里面，正如光在灯里面一样。既然神是在基督里坐在宝座上，神与基督就都坐在诸天之上的一个宝座上。

神在基督里坐在宝座上这个事实，表明神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯并借灯照耀。由这我们可以看见，基督是与神同登宝座。神是在宝座上，并且这位神是在登宝座的人救主里面。我们思想这事，就看见人救主的登宝座与神圣的三一有关（路加福音生命读经，七四六至七四八页）。

参读：路加福音生命读经，第七十六篇。

is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth (1 Pet. 2:7). Here we may also point out that the Lord's dignity is related to His position (2 Pet. 1:17). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor.

Christ is glorious in state and honorable in rank. He is above all kings and rulers; this is His honor. He has received such a glory and has entered into such an honor. This glory and honor are the crown with which He has been crowned.

Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for God's administration....From [Hebrews 12:2] we may have the impression that next to the throne of God, at His right hand, is another throne. However, in the book of Revelation we see that it is only one throne of both God and Christ. In Revelation 3:21 the Lord says that He sat down with His Father on His throne. Furthermore, ...Revelation 22:1 and 3 do not speak of thrones—one for God and another for the Lamb—but of the throne of God and of the Lamb. Hence, it is one throne for both God and the Lamb.

[In Revelation 21:23] the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Christ, the Lamb, is the lamp, and God is the light within the lamp. Because the light is in the lamp, the light cannot be separated from the lamp. We can see from this how both God and Christ are sitting on one throne. Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this we see that the enthronement of the Man-Savior involves the Divine Trinity. (Life-study of Luke, pp. 644-646)

Further Reading: Life-study of Luke, msg. 76

第三周·周二

晨兴喂养

徒二 34~36 “大卫并没有升到诸天之上，但他自己说，“主对我主说，你坐在我的右边，等我使你的仇敌作你的脚凳。”所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”。

圣经里找不到“就职”一辞，...但是圣经里确有人救主就职这事实。...行传二章三十六节的“立”可以领会成使其就职之意。...在耶稣基督升天时，神使祂就职进入祂属天的职事。这就是说，在祂的升天里，在祂的就职里，神立祂为主为基督（路加福音生命读经·七四三页）。

信息选读

人救主在祂的升天里已经被立为主，来得着万有（徒二 36）。祂现今是主，为要得着整个宇宙、神所拣选的人，以及一切正面的人、事、物。基督不仅是神所拣选之人的主，也是天使的主，还是一切将来在千年国并新天新地里之人的主。因此，祂是诸天、地并祂所救赎的一切人、事、物的主。

行传二章三十六节启示，人救主在祂的升天里，不仅被立为主，也被立为基督。祂被立为基督，作神的受膏者（来一 9），来完成神的使命。

有些人听到基督升天客观的一面，也许会说，“...这非常美妙，但此事似乎对我太高，离我太远，这与我有何关系？”我们要回答这样的问题，就需要了解在复活里的基督，那是灵的基督，活在我们里面。按照约翰二十章二十二节，基督

WEEK 3 — DAY 2

Morning Nourishment

Acts 2:34-36 "For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand until I set Your enemies as a footstool for Your feet." Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified."

[The] word [inauguration] is not in the Scriptures, but the fact of the Man-Savior's inauguration is there nonetheless....In Acts 2:36 the word made can be understood to mean "inaugurated."... In His ascension God inaugurated Jesus Christ into His heavenly ministry. This means that in His ascension, in His inauguration, God made Him Lord and Christ. (Life-study of Luke, pp. 641-642)

Today's Reading

The Man-Savior, in His ascension, has been made the Lord to possess all (Acts 2:36). He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons. Christ is the Lord not only of God's chosen people but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth. Therefore, He is the Lord of the heavens, the earth, and of everything and everyone He has redeemed.

Acts 2:36 reveals that in His ascension the Man-Savior was made not only the Lord but also the Christ. He was made the Christ as God's anointed (Heb. 1:9) to carry out God's commission.

When some hear about the objective aspect of Christ's ascension, they may say, "...This is wonderful, but it seems to be something too high for me and too far away from me. What does this have to do with me?" In answering such a question we need to realize that the very Christ in resurrection, the pneumatic Christ, lives in us. According to John 20:22, in His resurrection

在复活里回到门徒那里，是将祂自己吹到他们里面。然而按照马可十六章，路加二十四章，以及行传一章，主升上诸天，是为着进一步发生一些事。如果祂和我们的关系，终止在将祂自己吹到我们里面，祂就很难作出什么来成就神新约的经纶。祂将自己吹到门徒里面以后，还需要就职进入属天的职任。

总统不是在选举以后立刻执行总统的职务。他必须等到...就职进入职务的那一天。他在就职以后，就可以开始以总统的身分施政。照样，人救主复活以后，还需要在升天里就职。主将祂自己吹到门徒里面以后，五十天之久门徒都没有动静。然而到了主升上诸天并就职以后，从五旬节那天起，许多事情发生了。

现今那位活在我们里面，并借着我们作工的基督，不仅是在复活里的一位，也是在升天里的一位。那在复活里的一位满有生命与能力，然而祂还需要有升天的权柄。

我们需要看见，我们信徒有一位活在我们里面，祂不仅有复活里的生命与能力，也有升天里的权柄。在复活和升天里的基督，活在我们里面，也停留在我们身上。祂活在我们里面作生命，也停留在我们身上作权柄。因此，我们现今与这位在复活和升天里的基督是一。结果，我们有复活里的生命和能力，也有升天里的权柄。

人救主在祂的升天里得了荣耀尊贵为冠冕，也在升天里登了宝座，成为全宇宙的执政管理者。不仅如此，祂在升天里被立为万有的主，为基督，以完成神永远的计划，在地上繁殖自己，好产生身体与祂相配，作祂的彰显。...当我们接触祂，需要认识祂的所是，认识祂的身分、地位和职任（路加福音生命读经，七四九至七五二、七五五页）。

参读：路加福音生命读经，第七十七篇；新约圣经中奇妙的基督，第九章。

Christ came back to the disciples to breathe Himself into them. But according to Mark 16, Luke 24, and Acts 1, the Lord ascended to the heavens so that something further could take place. If His relationship with us ceased with His breathing Himself into us, it would be difficult for Him to work out anything for the accomplishment of God's New Testament economy. After breathing Himself into the disciples, it was still necessary for Him to be inaugurated into His heavenly office.

The President does not begin executing his presidency immediately after the election. No, he must wait until...the day he is inaugurated into his office. Then, after his inauguration, he may begin to carry out his administration as President. Likewise, after the Man-Savior's resurrection, He still needed to be inaugurated in His ascension. For fifty days after the Lord breathed Himself into the disciples, they were quiet. But after the Lord ascended to the heavens and was inaugurated into His post, a great many things began to happen, starting on the day of Pentecost.

Now the very Christ who lives in us and works through us is not only the One in resurrection but also the One in ascension. The One in resurrection is full of life and power, but He still needs authority in ascension.

We need to see that, as believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As a result, we have life and power in resurrection and also authority in ascension.

In His ascension the Man-Savior was crowned with glory and honor. In His ascension He was also enthroned to be the Administrator over the whole universe. Furthermore, in His ascension He was made the Lord of all and the Christ to carry out God's eternal plan to propagate Himself on earth to produce a Body to match Him for His expression...When we contact Him, we need to have the realization of what He is, a realization of His status, position, and office. (Life-study of Luke, pp. 646-648,651)

Further Reading: Life-study of Luke, msg. 77; CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," ch. 9

弗一 19~20 “以及祂的能力向着我们这信的人，…是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边”。

22 “将万有服在祂的脚下，并使祂向着召会作万有的头”。

基督在祂的升天里超越阴间...、地...、空中...和诸天...。基督超越了这四层（弗一 20~21，四 8~10，来四 14，七 26）。阴间是第一层，是在地下拘留死人的地方。地是堕落之人行动反对神的地方。空中是撒但和他黑暗权势争斗抵挡神的地方。三层天是个好地方，但撒但甚至也有办法到那个好地方去（伯一 6~12 上，二 1~6）。基督在祂的升天里，超越了这四层。今天祂不仅在阴间、地和空中之上，祂也在三层天之上。祂乃是高过诸天（过照着圣经中神圣启示高峰之生活实行的路，一六页）。

信息选读

基督在祂的升天里，得了荣耀尊贵为冠冕，并且为着神的行政登了宝座。这意思就是说，祂与神同登宝座，成为宇宙中独一的执政管理者。基督借着祂的升天也就职为主，要得着万有，且就职为基督，要完成神的使命。...这一切事都是客观的。...基督的升天与我们有主观的关系，...〔因为〕从升天的基督向着我们有一种传输。...〔以弗所一章〕二十二节说，神使基督“向着召会作万有的头”。“向着召会”，指明从升天的基督向着召会，祂的身体，有一种传输。

神使基督向着召会作为万有的头。这意思不是神将基督当作恩赐赐给召会，乃是神将一个恩赐——万

Eph. 1:19-20 "And what is the surpassing greatness of His power toward us who believe,...which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies."

22 "And He subjected all things under His feet and gave Him to be Head over all things to the church."

Christ in His ascension transcended Hades,...the earth,... the air,...and all the heavens...Christ transcended these four layers (Eph. 1:20-21; 4:8-10; Heb. 4:14; 7:26). Hades is the first layer, below the earth where the dead people are held. The earth is where the fallen men are moving against God. The air is where Satan and his power of darkness are struggling against God. The third heaven is a good place, but Satan even has a way to go to that good place (Job 1:6-12a; 2:1-6). In Christ's ascension He transcended these four layers. Today He is not only above Hades, the earth, and the air, but also above the third heaven. He is higher than all the heavens. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation, p. 18)

Today's Reading

In His ascension Christ was crowned with glory and honor and enthroned for God's administration. This means that He shares God's throne to be the unique Administrator in the universe. Through His ascension Christ was also inaugurated to be the Lord to possess all and to be the Christ to carry out God's commission....All these matters are objective....Christ's ascension is related to us in a subjective way...[in that] there is a transmission from the ascended Christ to us....Ephesians 1:22 says that God gave Christ "to be Head over all things to the church." The phrase to the church indicates a transmission from the ascended Christ to the church, His Body.

God gave Christ to be something to the church. [Verse 22] does not mean that God gave Christ to the church as a gift; it means that God gave Christ a

有的元首权柄，赐给基督。按照这种领会，神将一个大大恩赐赐给基督，这大大恩赐就是万有的元首权柄。

神使基督作万有的头乃是向着召会。...“向着召会”含示一种传输。神使基督所作的乃是向着召会，传输给召会。召会一同分享这件事。这符合十九节的话：“祂的能力向着我们。”“向着我们”这辞是一把钥匙，因为这也指明一种传输。神在诸天里的能力是向着我们；也就是说，祂的能力是传输给我们。

二十节...“就是祂在基督身上所运行的”，...是指十九节的“能力”。保罗在二十节说到神在基督身上所运行的能力。从二十至二十二节，我们看见神运行这能力在基督身上共有四步：首先，使祂从死人中复活；其次，叫祂在诸天界里，坐在自己的右边；第三，将万有服在祂的脚下；第四，使祂向着召会作万有的头。神用浩大的能力在基督身上的运行，末了一步是使祂作万有的头，而神使祂所成为的乃是向着召会。

如果保罗写以弗所一章的结论只说，神使基督作万有的头，基督的升天就与召会毫不相干。然而，保罗加上“向着召会”这重要的辞。...这辞含示一种传输。凡元首基督所达到、所得着的，都传输给召会—祂的身体。

基督在升天里的一切所是，正传输给召会。因着神圣的传输不是一劳永逸的，因此召会应当不断地接受这传输。...神使基督复活、叫祂坐在诸天里，将万有放在祂脚下，又赐给祂一大恩赐—使祂作万有的头。现今基督在祂升天里的这一切所是，正传输到召会里面。这就是升天的基督带着祂升天的完满意义，不断地传输到召会里面（路加福音生命读经，七五八至七六一、七六三至七六四页）。

参读：路加福音生命读经，第七十八篇；过照着圣经中神圣启示高峰之生活实行的路，第一章。

gift—the headship over all things. According to this understanding, a great gift was given to Christ by God, and this great gift was the headship over all things.

God's giving Christ to be the Head over all things is to the church. To the church...implies a transmission. What God gave Christ to be is to the church; it is transmitted to the church. The church shares it. This corresponds to the word His power toward us in verse 19. The phrase toward us is a key, for it also indicates a transmission. God's power in the heavens is toward us; that is, His power is transmitted to us.

[**Which** in verse 20] refers to **power** in verse 19. In verse 20 Paul speaks of the power which God caused to operate in Christ. From this verse through verse 22 we see that God caused to operate this power in Christ by four steps: first, raising Him from among the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church. The final step of God's working in Christ with His great power was to give Him to be the Head over all things, and what God gave Christ to be was to the church.

If Paul had concluded Ephesians 1 by saying that God gave Christ to be Head over all things, Christ's ascension would not have anything to do with the church. Paul, however, added the important phrase "to the church."... This phrase implies a transmission. Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

All that Christ is in His ascension is being transmitted to the church. Because the divine transmission is not once for all, the church should continually receive this transmission...God raised up Christ, seated Him in the heavens, put everything under His feet, and gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension. (Life-study of Luke, pp. 655-660)

Further Reading: Life-study of Luke, msg. 78; The Practical Way to Live a Life according to the High Peak of the Divine Revelation, ch. 1

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下”。

罗八 21 “指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”。

以弗所一章所启示神圣的传输有一伟大的目标——将万有在基督里归一于一个元首之下。...这经纶，或安排，乃是神在祂自己里面定意的，要将万有在时期满足时，都在基督里归一于一个元首之下。时期在〔十节〕是指世代说的。时期满足时，是指神在所有世代的一切安排完成后，新天新地来到的时候。

神已经使基督作万有的头。借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下。这是神永远的行政和经纶（路加福音生命读经，七六七至七六八页）。

信息选读

当今整个宇宙都在逐渐败坏且恶化。看看人类的光景。没有人能够统管万国。然而，神正在基督这独一的元首里，将万有归一起来。但我们需要知道，神要将万有归一于一个元首之下，这独一的头需要一个身体，而这身体乃是召会。召会就是神借以将万有在基督里归一于一个元首之下的身体。

以弗所一章十节说到时期满足时的安排。这指明在神的安排满足的时候，万有归一于一个元首之下这件事就要完成。这归一是神借着一个宇宙人完成的。这人的头是基督，身体是召会。这字

Eph. 1:10 "Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him."

Rom. 8:21 "In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God."

The divine transmission revealed in Ephesians 1 has a great goal—the heading up of all things in Christ....The economy, or dispensation, which God purposed in Himself is to head up all things in Christ at the fullness of the times. The times [in verse 10] refer to the ages. The fullness of the times will be when the new heaven and new earth come after all the dispensations of God in all the ages have been completed.

God has made Christ the Head over all things. Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy. (Life-study of Luke, pp. 662-663)

Today's Reading

At present the whole universe is being corrupted and is deteriorating. Consider the condition of the human race. No one is able to head up the nations. Nevertheless, God is heading up all things in Christ, the unique Head. However, we need to know that for God's heading up of all things, this unique Head needs a Body, and this Body is the church. The church is the Body through whom God is heading up all things in Christ.

Ephesians 1:10 speaks of an economy of the fullness of the times. This indicates that at the fullness of God's dispensations the heading up of all things will be complete. This heading up is done by God through a universal man. The Head of this man is Christ, and the Body of this man is the church.

宙人由头和身体组成，神凭借他并在他里面，在全宇宙中将万有归一于一个元首之下。

因着神将万有归一于一个元首之下，是借着由元首（基督），与身体（召会）所构成的宇宙人，所以我们这些身体上的肢体就需要在元首权柄之下保守一。仇敌的诡计是要分裂基督身体的肢体。然而，我们是为着信徒一的见证而站住。我们在主的恢复里，站住如同一人。赞美祂，这里有一的见证！这一乃是神用来将万有在基督里归一于一个元首之下的凭借、管道和范围。

关于将万有在基督里并借着召会归一于一个元首之下，我要请你们看罗马八章十九至二十二节：“受造之物正在专切期望着，热切等待神的众子显示出来。因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。”在这里我们看见，一切受造之物都因着自己的败坏而叹息。受造之物正在期望，热切等待神的众子显示出来。那时，一切的分裂与间隔都要除去；万有，不仅人类，都要在基督里归一于一个元首之下。

首先，基督正将信徒归一于一个元首之下；然后，祂要借着祂的身体将万有归一于一个元首之下。这太奇妙了。将万有在基督里并借着召会归一于一个元首之下，这事虽然远超我们所能领会的，然而这是事实。

按照人的看法，全宇宙归一于一个元首之下似乎是不可能的。有人也许会说，“你说万有都要在唯一的头里归一于一个元首之下？这是不可能的。”这事在人不能，在神却能。在祂凡事都能（可十27）（路加福音生命读经，七六八至七七〇页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第四章；雅歌中所描绘的生命与建造，第五章。

This universal man, comprising the Head and the Body, is the means by which and the sphere in which God is heading up all things in the entire universe.

Because God is heading up all things through a universal man constituted of Christ, the Head, and the church, the Body, we as members of the Body need to keep the oneness under the headship. The subtlety of the enemy is to divide the members of the Body of Christ. However, we are standing for a testimony of the oneness of the believers. In the Lord's recovery we stand as one. Praise Him that here there is a testimony of oneness! This oneness is the instrument, channel, and sphere that God is using to head up all things in Christ.

Concerning the heading up of all things in Christ and through the church, I would ask you to consider Romans 8:19-22: "For the anxious watching of the creation eagerly awaits the revelation of the sons of God. For the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now." Here we see that all creation is groaning, sighing, because of its corruption. Creation is expecting, eagerly awaiting, the manifestation of the sons of God. At that time all divisions and separations will be removed, and all things, not only mankind, will be headed up in Christ.

First, Christ is heading up the believers. Then through His Body He will head up all things. This is marvelous. Although the heading up of all things in Christ and through the church is far beyond our understanding, it is nonetheless a fact.

According to man's view, the heading up of the entire universe seems to be an impossibility. Someone may say, "You talk about the heading up of all things in one unique head? This is impossible." To man, this is impossible, but it is not impossible with God. With Him, nothing is impossible (Mark 10:27). (Life-study of Luke, pp. 663-664)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 4; Life and Building as Portrayed in the Song of Songs, ch. 5

第三周·周五

晨兴喂养

弗一 22~23 “...向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满”。

二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里”。

基督在祂的升天里作了祂身体召会的头，在祂的丰满里彰显神。歌罗西一章十八节说，“祂也是召会身体的头。”按照以弗所一章二十三节，祂的身体乃是那在万有中充满万有者的丰满。在三章十九节，保罗说到我们“被充满，成为神一切的丰满”。这一切的丰满，都居住在基督里面（西一 19，二 9）。基督借着住在我们里面，将祂追测不尽的丰富分赐到我们里面，至终叫我们被充满，成为神一切的丰满。这使我们成为神的彰显，就是召会所该是的（路加福音生命读经，七七一至七七二页）。

信息选读

圣经启示头，基督，已经升到诸天。我们当然是在地上。那么，头与身体在哪里，在天上还是在地上？头与身体乃是一，形成一个宇宙人。这宇宙人是在天上还是在地上？...物质的事物有〔时间和空间的〕因素，但神圣的事物既没有空间的因素，也没有时间的因素。基督作祂身体召会的头，当然不是物质的事，这全然是神圣的事。对于这神圣的事，没有空间的因素，也没有时间的因素。我们需要看见，在神圣的生命和神圣的灵里，我们信徒与基督乃是一。身体与头在神圣的生命和神圣的灵里乃是一。...我们在神圣的生命和神圣的灵里是基督身体的肢体，不能被空间或时间分隔。现今我们都在基督的身体里。

WEEK 3 — DAY 5

Morning Nourishment

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

2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

In His ascension Christ was made the Head of the church, His Body, to express God in His fullness. Colossians 1:18 says, "He is the Head of the Body, the church." According to Ephesians 1:23, His Body is the fullness of the One who fills all in all. In Ephesians 3:19 Paul speaks of our being "filled unto all the fullness of God." All this fullness dwells in Christ (Col. 1:19; 2:9). Through His dwelling in us, Christ imparts His unsearchable riches into our being, so that eventually we shall be filled unto all the fullness of God. This makes us the expression of God, which is what the church should be. (Life-study of Luke, p. 665)

Today's Reading

The Bible reveals that Christ, the Head, has ascended to the heavens. We, of course, are on earth. Then where are the Head and the Body—in heaven or on earth? The Head and the Body are one and form a universal man. But is this universal man in heaven or on earth?... With material things there are these elements [of space and time]. But with divine things there is neither the element of space nor the element of time. For Christ to be the Head of the church, His Body, is certainly not a material thing; this is altogether a divine matter. With this divine matter there is not the element of space or the element of time. Therefore, we need to see that in the divine life and in the divine Spirit, we, the believers, are one with Christ. The Body is one with the Head in the divine life and in the divine Spirit....As members of the Body in the divine life and the divine Spirit, we are not separated by space or time. We all are now in the Body.

〔在约翰三章十三节。〕主说，祂从天降下，但祂仍旧在天。这就是说，当祂在地上的时候，祂仍旧在天上。按着祂的肉身，祂说这些话时是在地上。但是按着祂的神圣所是，祂乃是在天上。

在召会生活里，我们不该从物质的观点来看头与身体。反之，我们需要从神圣的观点来看头与身体。按照神圣的观点，我们与升天的基督乃是一，祂的升天也就是我们的升天（弗二6）。在这升天里，我们在祂的丰满里彰显祂。

在基督的升天里，祂也作了在诸天里的大祭司。希伯来四章十四节说，我们有一位“经过了诸天，尊大的大祭司，就是神的儿子耶稣”。主借着成为肉体，从神那里到我们这里来；然后借着复活与升天，从我们这里回到神那里去，作我们的大祭司，在神面前担负我们，并照顾我们一切的需要（二17~18，四15）。所以，七章二十六节说，“像这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们的合宜的。”基督在祂的升天里经过了诸天，现今不仅在天上（九24），更是高过诸天，远超诸天之上（弗四10）。祂在升天里就职进入祂的祭司职任。祂在地上时，并没有执行祂祭司的职事，像祂现今在诸天里所作的。

在启示录里，首先不是揭示基督为执政管理者，乃是揭示祂为祭司〔一13〕；这是很有意义的。...一面，基督是大祭司，在诸天里为众召会代求（来七25~26，罗八34）；另一面，祂是大祭司，在众召会里行动，照顾众召会。启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍（出二八33~35）。...基督是大祭司，行走在灯台中间，并照顾这些灯台，特别是借着修剪灯盏使灯台照亮（路加福音生命读经，七七二至七七六页）。

参读：新约圣经中奇妙的基督，第十章；雅歌结晶读经，第八篇。

[In John 3:13]...the Lord says that although He came down from heaven, He was still in heaven. This means that while He was on earth, He was still in heaven. According to His physical body, He was on earth when He spoke these words. But according to His divine being, which does not involve the elements of space and time, He was in heaven.

In the church life we should not consider the Head and the Body from a physical point of view. Rather, we need to consider the Head and the Body from the divine viewpoint. According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours (Eph. 2:6). Here in the ascension we express Him in His fullness.

In His ascension Christ was also made the High Priest in the heavens. Hebrews 4:14 says that we have a "great High Priest who has passed through the heavens, Jesus, the Son of God." The Lord came from God to us through incarnation, and then He went back from us to God through resurrection and ascension to be our High Priest to bear us in the presence of God and to care for all our needs (Heb. 2:17-18; 4:15). Therefore, Hebrews 7:26 says, "For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens." In His ascension Christ passed through the heavens; now He is not only in heaven (Heb. 9:24), but is also higher than the heavens, far above all heavens (Eph. 4:10). In His ascension He was inaugurated into His priestly office. When He was on earth, He did not carry on His priestly ministry as He is now doing in the heavens.

It is significant that in the book of Revelation Christ is unveiled first not as the Administrator but as the Priest [1:13]...On the one hand, Christ is the High Priest interceding in the heavens for the churches (Heb. 7:25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them. In Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35)...As the High Priest, Christ is walking among the lampstands and taking care of them, especially of their shining by trimming the lamps. (Life-study of Luke, pp. 666-669)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 10; Crystallization-study of Song of Songs, msg. 8

第三周·周六

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息”。

四 15 “因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪”。

启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”（3）...作为升到诸天里的一位，祂现今乃是祭司，仍然活着、工作并尽职。

旧约里的大祭司预表基督是我们的大祭司。按照出埃及记，大祭司在他的肩膀和胸前担负以色列十二支派的名字〔出二八 9~10、12、21、29〕。...刻在红玛瑙和胸牌宝石上的名字，表征大祭司常在神面前担负神选民的名字。今天基督是我们的大祭司，我们在祂的肩膀，也在祂的胸前。神在诸天里是担负我们且托住我们的大祭司（路加福音生命读经，七七六至七七七页）。

信息选读

基督作我们的大祭司，也照顾我们。祂“在关于神的事上，成为怜悯、忠信的大祭司”（来二 17），就是能同情我们软弱的大祭司（四 15）。虽然基督作大祭司照顾我们，但对于祂该如何照顾我们，我们都有自己的想法和感觉。...主可能不答应〔我们〕求医治的祷告。...我们不知道什么对我们有益，但是主知道，祂知道我们在地上的生活需要什么。

WEEK 3 — DAY 6

Morning Nourishment

Heb. 2:17 "Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people."

4:15 "For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin."

In Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: "And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne" (v. 3)...As the ascended One in the heavens, He is now living, working, and ministering as a Priest.

In the Old Testament the high priest typifies Christ as our High Priest. According to the book of Exodus, the high priest bore the names of the twelve tribes of Israel on his shoulders and on his heart [Exo. 28:9-10,12,21,29]....The names engraved on the onyx stones and on the stones of the breastplate signify that the high priest always bore the names of God's chosen people before God. Today Christ is our High Priest, and we are on His shoulders and on His breast. He is in the heavens as the High Priest bearing us and holding us. (Life-study of Luke, pp. 669-670)

Today's Reading

As our High Priest, Christ is also taking care of us. He is a "merciful and faithful High Priest in the things pertaining to God" (Heb. 2:17), a High Priest who is able to sympathize with our weaknesses (Heb. 4:15). Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us....The Lord may not answer a prayer for healing....We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth.

我们对我们的生活都有偏好，我们巴望富有，拥有许多物质的东西。但主可能让我们贫穷，剥夺我们许多东西。...我们巴望孩子爱主、事奉主。...然而，我们儿女的光景可能和我们所巴望的大不相同。...也许你以为这样的事与基督的升天无关。然而，基督的升天实在与这些有关。主的升天包括祂的祭司职任。升天的主乃是担负我们、托住我们并照顾我们的大祭司。究竟什么对我们有益，这不在于我们的解释，乃在于主的解释。

升天的基督不仅顾到我们和我们的利益，祂也顾到神的愿望。这位大祭司顾到神的需要，过于我们的需要。神要灯台，所以主建立灯台，并修剪灯盏以彰显神（启一 13，二 1）。这工作包括祂造就圣徒并建造召会。主现今正在建造耶稣活的见证。

主这位在诸天里的大祭司，是更美之约的保证和中保，也是新约的执行人。...基督成了更美之约的保证〔来七 22〕，乃是基于祂是大祭司的事实。希伯来八章六节告诉我们：“祂也是更美之约的中保。”...基督的血所完成的新约，不仅是约，更是遗命。...这约所应许的既有已成就的事实，这约也就是遗命。这遗命，遗嘱，因基督的死已经得以确定并生效，现今且由在升天里的基督执行。...基督受死，立了遗嘱，现今祂且在诸天里作遗赠给我们之遗嘱活的执行人！...祂执行这新遗嘱，乃是借着建立召会为灯台，并且修剪所有的灯盏。

新遗命里的每一项福分都是一项遗赠，由活着、复活、升天的基督应用到我们身上。...基督作了在诸天里的大祭司，祂的职事有一个目标—新耶路撒冷。新耶路撒冷乃是基督在祂升天里工作的完成（路加福音生命读经，七七七至七八一页）。

参读：路加福音生命读经，第七十九篇。

We all have our preferences concerning our living. We may desire to be wealthy and have many material things. But the Lord may allow us to be poor and deprive us of many things. Likewise, we may desire to have children who love the Lord and serve Him....Perhaps you are thinking that matters such as these have nothing to do with the ascension of Christ. However, the ascension of Christ certainly is related to these things. The Lord's ascension includes His priesthood. As the ascended One, He is the High Priest bearing us, holding us, and taking care of us. However, what is good for us is a matter not of our interpretation but of His.

The ascended Christ cares not only for us and our welfare; He cares for God's desires. This High Priest cares more for God's need than for our need. God wants lampstands. Therefore, the Lord establishes lampstands and trims the lamps for the expression of God (Rev. 1:13; 2:1). This work includes His edifying of the saints and His building up of the church. The Lord is now building up a living testimony of Jesus.

As the High Priest in the heavens, the Lord is the surety and Mediator of the better covenant and the Executor of the New Testament....That Christ has become the surety of a better covenant is based on the fact that He is the High Priest [Heb. 7:22]. Hebrews 8:6 tells us, "He is also the Mediator of a better covenant." ...Since there are accomplished facts promised in this covenant, it is also a testament. This testament, this will, has been confirmed and validated by Christ's death, and it is now being executed by Christ in His ascension. Christ died to enact the will, and...He is now in the heavens as the living Executor of the will He has bequeathed to us!... He executes the new will by establishing the churches as the lampstands and by trimming all the lamps.

Every blessing in the New Testament is a bequest applied to us by the living, resurrected, and ascended Christ....Christ's ministry as the High Priest in the heavens has a destination—the New Jerusalem. The New Jerusalem will be the consummation of Christ's work in His ascension. (Life-study of Luke, pp. 670-673)

Further Reading: Life-study of Luke, msg. 79

224 圣灵的丰满 — 灵浸

8 7 8 7 8 7 (英 277)

C 大调

4/4

5 3 i 5 | 3̇ . 2̇ i 5 | 6 6 5 i | 5 4 3 - |
 一 救 主 基 督 已 经 高 升, 坐 在 诸 天 的 上 面,
 5 3 i 5 | 3̇ . 2̇ i 7 | i 7 6 7 i | 7 6 5 - |
 从 祂 父 神 也 已 得 着 尊 贵、荣 耀 为 冠 冕;
 2̇ . 2̇ 7 5 | 3̇ . 2̇ i 6 | 4̇ 3̇ 2̇ i | i 7 i - ||
 神 要 祂 作 万 有 元 首, 使 祂 尊 高 得 彰 显。

二 从这升到神前基督, 圣灵已经浇下来,
 浇在祂的身体上面, 给祂肢体都穿戴,
 使那在天万有之主, 借祂教会得敬拜。

三 基督借着成为肉身, 将神带到人里面;
 祂也借着死而复活, 将人带进神中间;
 神与人的完全调和, 在祂里面得成全。

四 祂今已升高天之上, 登上荣耀的宝座;
 万主之主, 万王之王, 所有主权全得着;
 借着浇下祂的圣灵, 已将这事证确凿。

五 借将祂灵浇灌下来, 祂在教会又降临;
 在祂这位圣灵里面, 给全教会来施浸;
 如此完成的这灵浸, 所有信徒都有分。

六 阿利路亚, 已经完成, 一次永远地完成!
 阿利路亚, 此浸我承, 大小信徒都得承!
 祂已将祂所有肢体, 早都浸在祂的灵!

1 Christ the Savior hath ascended
 To the heavens far above,
 Crowned with glory and with honor
 By the Father God in love;
 He hath made Him Head of all things,
 His supremacy to prove.

2 From this Christ to God ascended
 Hath the Spirit been outpoured,
 Poured upon the Church, His Body,
 That His members be empow'rd;
 Thus the Lord of all in heaven
 Thru His Church will be adored.

3 In the flesh by incarnation,
 Into man He God hath brought;
 By His death and resurrection,
 Into God He man hath brought;
 God and man together mingled,
 In Himself is fully wrought.

4 Now in heaven by ascension
 He is seated on the throne;
 All the lordship, all the headship,
 He Himself doth fully own;
 And by pouring out His Spirit,
 He as such might be made known.

5 By this outpour, His descension
 On the Church was realized;
 'Tis by this, that in His Spirit
 All the Church He hath baptized;
 Thus the baptism of the Spirit
 Was forever actualized.

6 Hallelujah, 'tis accomplished,
 And accomplished once for all!
 Hallelujah, we're included,
 All included, great or small!
 Praise Him, He hath sent the Spirit
 And baptized the Church withal!

进入生命经历第四层，
达到长成的人以完成神的定旨

第四篇

生命经历第四层 (三)
在生命中作王

讀經：罗五 10、17、21，十六 20

纲 目

周 一

壹 神创造人，有两面的目的和心愿：一面是要人有祂的形像，而彰显祂自己；另一面就是要人为祂掌权，而对付祂的仇敌——创一 26：

一 只要有人肯为神活着，神就愿意把权柄赐给他们，叫万有都服在他们的掌管之下——弗一 22~23，罗十六 20。

二 从起初直到永远，神有一个心意，就是要得着人在宇宙中为祂作王掌权——参太五 3，十三 43，罗十四 17。

三 从权柄这一面看，作王掌权乃是神救恩的最终目的，也是我们灵命经历的登峰造极；一个基督徒若还没有达到为神作王掌权的地步，就还

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Four

The Fourth Stage of the Experience of Life (3)
Reigning in Life

Scripture Reading: Rom. 5:10, 17, 21; 16:20

Outline

Day 1

I. In the creation of man, God has a twofold intent and desire: on the one hand, God wants man to possess His image so that man may express God Himself; on the other hand, God wants man to represent Him with His authority in order to deal with His enemy—Gen. 1:26:

A. *As long as there are men willing to live for God, God desires to grant them authority so that all things might come under their dominion—Eph. 1:22-23; Rom. 16:20.*

B. *From the beginning until eternity, God's one intention is that He may gain man to reign for Him in this universe—cf. Matt. 5:3; 13:43; Rom. 14:17.*

C. *From the point of view of authority, reigning is the final goal of God's salvation; it is the summit of our spiritual experience; if any Christian has not yet reached the degree of reigning for God, he is*

贰 我们需要看见在生命中作王的异象：

一 神完整的救恩由两部分所组成—罗五 10：

- 1 法理的部分是照着神的义，乃是神救恩的手续。
- 2 生机的部分是借着基督的生命，乃是神救恩的目的。

二 神完整的救恩是要我们凭神洋溢之恩，并洋溢之义的恩赐，在生命中作王—17、21 节：

- 1 义的恩赐是为着神法理的救赎，而恩典乃是使我们经历神生机的救恩。
- 2 义的恩赐是神法理的救赎实际地应用在我们身上；恩典是神自己作我们生机救恩的全足供应。
- 3 在生命中作王是对神生机救恩完满的经历。

三 我们已蒙神圣、属灵、属天、作王并君尊的生命所重生—可四 26，约壹三 9：

- 1 这生命使我们登宝座为王，管理一切。
- 2 现今在这生命中，我们能作王掌权。

四 罗马五章里的在生命中作王，是六至十六章里一切事的钥匙：

- 1 我们需要在这光中，来看六至十六章的每一件事。
- 2 六至十六章解释在生命中作王；那里所阐述

II. We need to see the vision of reigning in life:

A. *God's complete salvation is composed of two sections—Rom. 5:10:*

1. The judicial section, which is according to the righteousness of God, is the procedure of God's salvation.
2. The organic section, which is through the life of Christ, is the purpose of God's salvation.

B. *God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—vv. 17, 21:*

1. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation.
2. The gift of righteousness is God's judicial redemption applied to us in a practical way; grace is God Himself as our all-sufficient supply for our organic salvation.
3. Reigning in life is the full experience of the organic salvation of God.

C. *We have been regenerated with a divine, spiritual, heavenly, kingly, and royal life—Mark 4:26; 1 John 3:9:*

1. This life enthrones us as kings to reign over all things.
2. In this life we are now able to reign as kings.

D. *Reigning in life in Romans 5 is the key to everything in Romans 6—16:*

1. We need to see everything in chapters 6 through 16 in this light.
2. Reigning in life is defined in chapters 6 through 16; all the

的一切事，都不是我们努力的结果，而是我们接受洋溢之恩的结果。

- 3 我们若在生命中作王，就在这几章所陈明的一切事上有分。

周三、周四

叁 我们需要进入在生命中作王的经历：

一 按经历说，在生命中作王的意思就是在神圣生命的管治之下：

- 1 基督是在生命中作王的榜样，祂一直在父神圣生命的管治之下—参太八 5~13。
- 2 保罗是一个榜样，他在生活和职事上，都在神圣生命的管治之下—林后二 12~14。
- 3 所有受洋溢之恩并洋溢之义恩赐的信徒，都需要操练在神圣生命中受约束和限制。

二 作王就是胜过、征服并管理撒但、世界、罪、肉体、自己以及周围一切的环境—罗八 35、37。

三 在生命中作王乃是征服一切的不服—五 17~18、21，八 2：

- 1 一个作王的灵是刚强的，也是活泼的，是主动的，不是被动的；是积极的，不是消极的；是殷勤的，不是松懈的。
- 2 有这样灵的人，不只守住等次的地位，服神的权柄，也是信心刚强，一直在升天的地位上，运用神的权柄。

matters expounded there are the issue not of our endeavoring but of our receiving the abundance of grace.

3. If we reign in life, we are in all the matters presented in these chapters.

Day 3 & 4

III. We need to enter into the experience of reigning in life:

A. *In experience, to reign in life means to be under the ruling of the divine life:*

1. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. Matt. 8:5-13.
2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.
3. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life.

B. *To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—Rom. 8:35, 37.*

C. *To reign in life is to subdue all kinds of insubordination—5:17-18, 21; 8:2:*

1. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose.
2. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority consistently in the position of ascension.

3 如此，他就能作王管治他的环境，管治他的工作，并管治召会中所有的聚会和事务。

四 当我们在神圣生命的管治下，借此在生命中作王，我们就蒙拯救脱离黑暗的权势—西—13 上。

五 当我们在神圣生命的管治下，我们就活在神爱子的国里，在爱的甜美中受管理和约束—13 节下。

六 在生命中作王就是使我们的心的受主引导—箴二—1，帖后三 5。

七 我们要在生命中作王，就需要接受洋溢之恩—罗五 17、21：

1 享受主作恩典，是为着那些爱祂之人的—弗六 24，约二—15~17。

2 借着操练我们人的灵，我们就能享受主耶稣基督的恩典，作为三一神全备的供应—来十 29 下，加六 18，腓四 23，门 25，提后四 22。

3 神的话乃是恩典的话—徒二十 32，西三 16，参耶十五 16。

4 我们与圣徒在一的立场上聚集时，经历经过过程的三一神作生命的恩典—诗一三三 3，彼前三 7，徒四 33，十一 23。

5 我们可以在苦难试炼之中，经历主作我们增多且全丰全足的恩典—林后十二 9。

6 我们需要在主恩典的能力里为主劳苦—林前十五 10、58，三 10、12 上。

3. Thus he reigns and rules over his environment, over his work, and over all the meetings and affairs in the church.

D. When we reign in life by being under the ruling of the divine life, we are delivered from the authority of darkness—Col. 1:13a.

E. When we are under the ruling of the divine life, we live in the kingdom of the Son of God's love, where we are ruled and restricted in the sweetness of love—v. 13b.

F. To reign in life is to have our hearts directed by the Lord—Prov. 21:1; 2 Thes. 3:5.

G. In order to reign in life, we need to receive the abundance of grace—Rom. 5:17, 21:

1. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17.

2. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.

3. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.

4. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.

5. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.

6. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.

- 7 我们需要作神诸般恩典的好管家—彼前四 10，弗三 2，林后一 15，弗四 29。
- 8 我们靠着恩典的能力、恩典的力量以及恩典的生命，就能与神并与彼此是对的；恩典产生义—来十一 7，罗五 17、21。

八 我们既在生命中作王，和神一样，就在生命和性情上，但不在神格上成为神—17 节。

九 我们在生命中作王，而活接枝的生命—十一 17~24，加二 20 上。

周 五

肆 我们需要看见并达到在生命中作王的目标：

- 一 神的旨意是要有基督身体的生活—罗十二 2。
- 二 我们在生命中作王，活在神圣生命的管治之下，其结果乃是真实并实际的身体生活。
- 三 我们要看见身体生活得建造，成为实行上的实际，就必须在生命中作王，也就是在神圣生命的管治之下。
- 四 罗马十二至十三章中活出身体生活的每一项，都需要我们受神圣生命的管治：
 - 1 为神的怜恤所夺取—十二 1 上。
 - 2 将我们的身体献上，当作活祭—1 节下。
 - 3 不模仿这世代—2 节上。
 - 4 借着心思的更新而变化—2 节中。
 - 5 不看自己过于所当看的—3 节上。

7. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2; 2 Cor. 1:15; Eph. 4:29.
8. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; grace produces righteousness—Heb. 11:7; Rom. 5:17, 21.

H. Since we reign in life as God does, we become God in life and in nature but not in the Godhead—v. 17.

I. We reign in life in living a grafted life—11:17-24; Gal. 2:20a.

Day 5

IV. We need to see and arrive at the goal of reigning in life:

- A. God's will is to have the Body life—Rom. 12:2.*
- B. When we are reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life.*
- C. To see the Body life built up as a practical reality, we must reign in life, that is, be under the ruling of the divine life.*
- D. Each item of the living of the Body life in Romans 12—13 requires us to be ruled by the divine life:*
 1. Being captivated by the compassions of God—12:1a.
 2. Presenting our bodies a living sacrifice—v. 1b.
 3. Not being fashioned according to this age—v. 2a.
 4. Being transformed by the renewing of the mind—v. 2b.
 5. Not thinking more highly of ourselves than we ought to think—v. 3a.

- 6 照着神所分给各人信心的度量，看得清明适度—3 节下。
- 7 承认我们在一个身体上有好些肢体，但肢体不都有一样的功用—4 节。

五 我们唯有借着在生命中作王，才能为着身体的生活，活出最高美德的生活：

- 1 爱人不假冒，并且爱弟兄，彼此亲热—9 节上、10 节上。
- 2 殷勤不懒惰，反而灵里火热，常常服事主—11 节。
- 3 在患难中忍耐—12 节中。
- 4 与喜乐的人同乐，与哀哭的人同哭—15 节。
- 5 若是可能，总是尽力与众人和睦—18 节。

六 身体生活是彰显在召会生活中：

- 1 我们必须在生命中作王，使我们能过召会生活：
 - a 我们在生命中作王之下，照着神的接纳来接纳信徒—十四 1~23。
 - b 我们应该彼此接纳，如同基督接纳我们一样—十五 1~13。
 - c 唯有借着活在神圣生命的管治之下，借着在生命中作王，我们才可能过正当的召会生活。
- 2 召会既不是警察局，也不是法庭，而是家、医院和学校。

周 六

6. Thinking so as to be sober-minded, as God has apportioned to each a measure of faith—v. 3b.
7. Considering that we have many members in one body and that all the members do not have the same function—v. 4.

E. *We can live a life of the highest virtues for the Body life only by reigning in life:*

1. Loving without hypocrisy and loving warmly in brotherly love—vv. 9a, 10a.
2. Not being slothful in zeal but burning in spirit, serving the Lord—v. 11.
3. Enduring in tribulation—v. 12b.
4. Rejoicing with those who rejoice, and weeping with those who weep—v. 15.
5. If possible, as far as it depends on us, living in peace with all men—v. 18.

F. *The Body life is expressed in the church life:*

1. We must reign in life in order to live the church life:
 - a. We receive the believers under the reigning in life according to God's receiving—14:1-23.
 - b. We should receive one another according to the way Christ receives us—15:1-13.
 - c. Only by living under the rule of the divine life, by reigning in life, is it possible for us to live the proper church life.
2. The church is not a police station or a law court but a home, a hospital, and a school.

Day 6

伍 我们需要看见在生命中作王的终极完成：

一 在生命中作王乃是“以至于永远的生命”——五 21 (直译)：

- 1 “以至于永远的生命”是一个特别的说法。
- 2 约翰四章十四节下半说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命”：
 - a “涌入”（即罗马五章二十一节的“以至于”）说到目的地。
 - b 永远的生命乃是涌流之三一神的目的地。
 - c “涌入”的意思也是“成为”。
 - d 永远的生命至终要成为新耶路撒冷。
 - e “涌入永远的生命”意思乃是“归入新耶路撒冷”。

二 新耶路撒冷是神圣生命的总和，也就是神生命的总和；我们在生命中作王的结果和终极完成，该是神永远经纶独一无二且终极无比的目标——新耶路撒冷。

V. We need to see the consummation of reigning in life:

A. *Reigning in life is “unto eternal life”—5:21:*

1. Unto eternal life is a particular expression.
2. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life”:
 - a. Into (unto in Rom. 5:21) speaks of destination.
 - b. The eternal life is the destination of the flowing Triune God.
 - c. Into also means “to become” or “to be.”
 - d. The eternal life eventually will be the New Jerusalem.
 - e. Into eternal life means into the New Jerusalem.

B. *The New Jerusalem is the totality of the divine life, the totality of the life of God; thus, the issue and consummation of our reigning in life should be uniquely and ultimately the goal of God’s eternal economy—the New Jerusalem.*

第四周·周一

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物”。

启二二 3~5 “...祂的奴仆都要事奉祂，也要见祂的面；祂的名字必在他们的额上。...他们要作王，直到永永远远”。

掌权·简单地说·就是为神执掌权柄·来管理万有·特别是对付祂的仇敌。...神创造人·是因着祂在人身上有两面的心愿和目的。一面是要人有祂的形像·而彰显祂自己；另一面就是要人为祂掌权·而对付祂的仇敌。所以神创造人的时候·就一面按着祂自己的形像和样式创造·叫人能像祂；另一面又叫人“管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物”（创一 26）。这就是祂给人权柄·要人为祂掌权（生命的经历下册·四一七页）。

信息选读

在亚当以后，旧约也多次记载人为神掌权的事。出埃及十四章，说到神要摩西伸杖，叫红海分开。约书亚十章，说到约书亚祷告神，叫日头停在空中。王上十七至十八章，说到以利亚祷告，管住雨露的下降。但以理六章，也说到但以理在坑中堵住了狮子的口。这些都是说出历代以来，只要有人肯为神活着，神就愿意把权柄赐给他们，叫万有都服在他们的掌管之下。

到了新约，这事更是明显。新约中头一位为神

WEEK 4 — DAY 1

Morning Nourishment

Gen. 1:26 “And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.”

Rev. 22:3-5 “...His slaves will serve Him; and they will see His face, and His name will be on their foreheads,...and they will reign forever and ever.”

Simply speaking, to reign is to exercise authority for God—to rule all things and in particular to deal with His enemy....In the creation of man God had a twofold intent and desire. On one hand, God wanted man to possess His image so that he may express God Himself. On the other hand, God wanted man to represent Him with His authority in order to deal with His enemy. Therefore, when God created man, on one hand, He created him in His image and likeness so that man might be like Him. On the other hand, God caused man to “have dominion...” (Gen. 1:26). This means that God gave man authority so that he might reign for Him. (The Experience of Life, p. 345)

Today's Reading

The Old Testament records many instances of men reigning for God after Adam. Exodus 14 tells how God wanted Moses to lift the rod and stretch it forth to divide the Red Sea. Joshua 10 tells how Joshua prayed to God that the sun might stand still in the sky. First Kings 17 through 18 relates how Elijah prayed to control the rainfall. Daniel 6 tells how Daniel shut the lions' mouths in the den. All these instances show us that through the ages, as long as there are men willing to live for God, God desires to grant them authority in order that all things might come under their dominion.

This matter is even more evident in the New Testament. The first one in

掌权的，就是主耶稣。祂斥退病症，赶逐污鬼，并责令风海平静，这些都是祂掌权的故事。以后使徒们承接主的工作，也多有为神掌权，治病赶鬼的经历。直到今天，这样的事在召会中还是常常有的。等到将来在国度里，得胜者要先同主掌权，管治列国（启二 26~27）。最后到了永世，凡得救的人，都要作王掌权，直到永远（二二 5）。到那时候，我们就正正式式、丰丰满满地，享受了为神掌权的福分。这些都是给我们看见，从起初直到永远，神有一个心意，就是要得着人在宇宙中为祂掌权。祂创造人，有一面的目的是为着这个；祂救赎人，也有一面的用意更是为着这个。

所以从权柄这一面看，掌权乃是神救恩的最终目的，也是我们灵命经历的登峰造极。就神说，祂若不把我们拯救到一个地步，能在天的境界里为祂掌权，祂救恩的目的就还不算丰满地达到。并且掌权这件事，虽然到国度和永世里才完全实现，但今天在地上神就要我们能有一个开始。就我们说，一个基督徒若还没有达到为神掌权的地步，就还不够标准。一个够得上标准的基督徒，不仅是脱离了罪恶，胜过了世界，肉体受了对付，天然受过破碎，也不仅是充满圣灵，而坐在天的境界里，并且更是在凡事上和主一同掌权。无论在神的工作上，或在召会中，在家庭里，或在任何环境的遭遇中，他都能掌权，管治神所要他管治的一切。必须有这样的人被神得着了，神的权柄才能借着他们通行在地上，神的国才能借着他们临到地上（生命的经历下册，四一七至四一九页）。

参读：生命的经历下册，第十七篇。

the New Testament who ruled for God was the Lord Jesus. He commanded illness to recede (Matt. 8:8-9), cast out unclean spirits (Mark 1:27), and rebuked and calmed the storm and the raging sea (Matt. 8:26-27). All these incidents speak of His reigning. Later, when the apostles continued the Lord's works, they also had many experiences of reigning for God by healing and casting out evil spirits (Acts 3:6-7; 14:8-10; 19:12; 16:18). To the present day, this kind of experience is often repeated in the church. Then in the future and in the kingdom, the overcomers will reign with Christ and rule the nations (Rev. 2:26-27). Finally, in eternity all those who are saved will reign as kings forever and ever (22:5). At that time we will truly and fully enjoy the blessing of reigning for God. All these instances reveal that from the beginning until eternity, God's one intention is that He may gain man to reign for Him in the universe. This was one aspect of God's purpose in creating man. Even more, this was one aspect of God's intention in redeeming man.

Therefore, from the point of view of authority, reigning is the final goal of God's salvation. It is the summit of our spiritual experience. As for God, had He not saved us to the extent that we could reign for Him in the heavenly realm, the goal of His salvation would not have been considered fully accomplished. Furthermore, although this matter of reigning will not be completely realized until the coming of the kingdom and in eternity, today God wants us to have a beginning on earth. As for us, if any Christian has not yet reached the degree of reigning for God, he is not yet up to standard. A Christian who is up to standard has not only been delivered from sin, overcome the world, had his flesh dealt with and his natural constitution broken, been filled with the Holy Spirit, and is sitting in the heavenly realm, but even more he is reigning with Christ in all things. Whether in God's work, in the church, at home, or in any encounter in his environment, he can reign and rule over that which God wants him to rule. There must be such people gained by God so that through them the authority of God can be executed and the kingdom of God can come upon the earth. (The Experience of Life, pp. 345-347)

Further Reading: The Experience of Life, ch. 17

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了”。

17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了”。

罗马书头四章给我们看见神完整救恩在法理救赎的一面，后十二章给我们看见神完整救恩在生机拯救的一面。我们是借着基督的死得着救赎，也是借着祂的死得着称义，更是借着祂的死得以与神和好；这些都是法理的一面。但是罗马书给我们看见，神的救恩不光有法理的一面，更有生机的一面。这个生机的救恩，就是五章十节所说，更要在祂的生命里得救。今天我们乃是在这生机救恩的过程中，经过种种过程，叫我们在生命里得救。从一方面来说，我们都得救了，从另一方面来说，我们还继续在得救（经历神生机的救恩等于在基督的生命中作王，四四页）。

信息选读

在生命中作王乃是对神生机救恩完满的经历。神完整的救恩是借着我们接受恩典与义；这完整救恩的结果，是使我们在生命中作王，这是神完整救恩的目标。罗马五章所说的在生命中作王，乃是打开该书其余部分的钥匙。我们需要在这光中，来看六至十六章的每一件事。这是以全新的方式解释罗马书。

当我们在生命中作王时，我们就被神的圣别性情所浸透、充满，使我们在性情上得以圣别，并且我们调和的灵要扩展到我们的心思里，而更新我们的心思。当我们在生命中作王时，我们就能被模成神长子的形像，并在我们一生之中，借着内住之灵的印涂而被荣

Rom. 5:10 “For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.”

17 “...Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

The first four chapters of Romans show us the aspect of judicial redemption in God's complete salvation; the remaining twelve chapters show us the aspect of organic salvation in God's complete salvation. We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows us that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in 5:10....Today we are passing through the processes of God's organic salvation that we may be saved in His life. On the one hand, we have been saved; on the other hand, we are still being saved. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 45)

Today's Reading

Reigning in life is the full experience of the organic salvation of God. God's complete salvation is through our receiving grace and righteousness, and this complete salvation issues in our reigning in life as the goal of His complete salvation. Reigning in life in Romans 5 is the key to open up the rest of the book. We need to see everything in Romans 6 through 16 in this light. This is altogether a new way to interpret the book of Romans.

When we are reigning in life, we are being soaked and saturated with the holy nature of God for sanctification in our disposition, and our mingled spirit spreads into our mind to renew our mind. When we are reigning in life, we can be conformed to the image of God's firstborn Son and glorified through the sealing of the indwelling Spirit throughout our entire life. When

化。当我们在生命中作王时，我们就在环境的艰难和苦难上得胜有余，甚至向基督并向神忠信至死。我们也得着神的义，就是主观的基督，且享受神的丰富。当我们接受洋溢之恩并洋溢之义的恩赐，而在生命中作王时，我们就正确地呼求主的名。当我们在生命中作王时，我们就活与基督接枝的生命。如果我们不在生命中作王，我们就不能有分于这些过程；但如果我们在生命中作王，我们就能在这一切事上有分，并且能构成基督得胜的新妇，作祂的满足、快乐和喜悦（罗马书中神完整的救恩结晶读经，三一至三二页）。

我们借着在神圣的生命中作王，就在基督神圣的生命中得救，脱离各样的不顺从。在生命中得救，使我们像王一样掌权。按照五章十七节，那些受洋溢之恩并洋溢之义恩赐的人，就是那些得着称义的人，要在生命中作王。一个得着称义的人，应当作王，因为他有神圣的生命，王的生命，可凭以作王。...我们蒙基督救赎、罪得赦免并蒙基督的血洗净时，我们就得着称义。不仅如此，我们蒙了神圣、属灵、属天、君王和君尊的生命所重生。因此，我们现今能像王一样，在生命中掌权。

今天一般所传扬的福音，不包括在生命中作王这件事。我们也许只听过，我们是罪人，我们若相信主耶稣，神就要赦免我们；然后我们就蒙救赎并得重生，好得着神圣的生命。这是对的，但按照保罗在罗马书里的话，还有更多。保罗告诉我们，我们因着一个生命得救，这生命不仅是神圣的，也是君尊的、君王的生命。这是能作王的生命（五17）。我们已经接受了一个生命，这生命不仅赐给我们能力，使我们成为属灵、属天且神圣的，也赐给我们能力作王。在这生命里，我们管理一切消极的事物（罗马书中所启示在基督的生命里得救，四至五页）。

参读：经历神生机的救恩等于在基督的生命中作王，第四篇；罗马书中神完整的救恩结晶读经，第四篇。

we are reigning in life, we more than conquer the environmental hardships and sufferings, even being faithful to Christ and to God unto death. We also gain the righteousness of God, which is the subjective Christ, and we enjoy the riches of God. It is when we receive the abundance of grace and of the gift of righteousness to reign in life that we call on the Lord in a proper way. When we are reigning in life, we live a grafted life with Christ. If we do not reign in life, we cannot participate in these processes, but if we reign in life, we can be in all these things, and we can be constituted Christ's overcoming bride for His satisfaction, pleasure, and delight. (Crystallization-study of the Complete Salvation of God in Romans, p. 31)

We are saved in the divine life of Christ, by reigning in the divine life, from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, shall reign in life. A justified person should reign because he has the divine life, a kingly life, with which to reign...When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings.

The gospel which is commonly preached today does not include the matter of reigning in life. We may have heard only that we were sinners and that if we believed in the Lord Jesus, God would forgive us; then we would be redeemed and regenerated in order to have the divine life. This is right, but according to Paul's word in Romans, there is much more. Paul tells us that we were saved with a life which is not only divine but also royal and kingly. It is a life which is able to reign (5:17). We have received a life which not only gives us the ability to be spiritual, heavenly, and divine, but also gives us the ability to reign. In this life we reign over all the negative things. (To Be Saved in the Life of Christ as Revealed in Romans, pp. 9-10)

Further Reading: The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, msg. 4; Crystallization-study of the Complete Salvation of God in Romans, msg. 4

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了”。

八 37 “然而借着那爱我们的，在这一切的事上，我们已经得胜有余了”。

罗马五章十七节说，我们能凭恩典在生命中作王。在这些日子里，我们一直说到神人，说到在生命上并在性情上，而不在神格上成为神。作王就是成为神。在全宇宙中谁掌权？谁是王？只有一位王。但我们是这一位王的儿女，也能在祂的生命中作王。因着我们像神一样作王，我们就借着在生命中作王，而在生命上并在性情上，但不在神格上成为神。神作王，我们也作王。

作王就是胜过、征服并管理撒但、世界、罪、肉体、自己以及周围一切的环境。保罗在八章如此说，“谁能使我们与基督的爱隔绝？”（35）然后他说，“借着那爱我们的，在这一切的事上，我们已经得胜有余了。”（37）没有什么能使我们与基督的爱隔绝，因为我们在一切环境中，对一切问题，都是得胜有余的。...我们也必须管理我们里面的罪，管理撒但，并管理世界。我们不该让世界的时髦胜过我们。反之，我们应当胜过一切，并且凭恩典在生命中作王（神圣启示的高峰信息合辑第八册，二六三至二六四页）。

信息选读

我们必须追求掌权的经历。...第一，先要认识地位。...我们是在升天的地位上，就有权柄，就能掌权；我们若不在升天的地位上，就没有权柄，也无法掌权。

Rom. 5:17 “For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

8:37 “But in all these things we more than conquer through Him who loved us.”

Romans 5:17 says that we can reign in life by grace. In these days we are speaking about being a God-man, about becoming God in life and in nature but not in the Godhead. To reign is to be God. In the whole universe who reigns? Who is the king? There is only one King. But we as the children of this one King can also reign in His life. Since we reign as God does, by reigning in life we become the very God in life and in nature but not in the Godhead. God reigns and we reign.

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances. In Romans 8 Paul says this: “Who shall separate us from the love of Christ?” (v. 35). Then he says, “We more than conquer through Him who loved us” (v. 37). Nothing can separate us from the love of Christ, because we are more than conquerors over all the troubles in our environment...We also have to rule over the sin within us, to rule over Satan, and to rule over the world. We should not let the world’s fashion conquer us. Instead, we should conquer all things and reign in life by grace. (Crystallization-study of the Epistle to the Romans, pp. 209-210)

Today's Reading

We must seek the experience of reigning....First, we must know our position....If we are in the position of ascension, we have authority and can reign. If we are not in the position of ascension, we do not have authority and cannot rule.

就是主耶稣·祂掌权的根据·也是在于祂升天的地位。祂复活升天了·才得着天上地上所有的权柄〔太二八18〕·而在万有中掌权〔弗一20~22〕。所以我们若要掌权·总得在升天的地位上。...有了死的经历·有了复活的经历·也有了升天的经历·然后才能有掌权的经历。

我们掌权·...也根据神所安排的等次地位。...马太八章记载一位百夫长·求主医治他仆人的病。他的信心·也就是根据他对等次地位的认识。...他知道要掌权·就必须先服权柄·要作权柄·就必须先服权柄。

当初神造人的时候·曾给人权柄管理海里、空中并地上一切受造之物。那时人服神的权柄·所以人身上也就有神的权柄·叫一切受造之物来服人。但人一堕落反叛神·不服神的权柄·也就失去了神的权柄·在人手下的万物也就不再服人的权柄了。所以...就是小小的蚊虫、跳蚤·也会咬人。这就是说出·在整个堕落的宇宙里·到处都满了受造之物的背叛和不服。

直等到主耶稣作为话成了肉体·在这背叛的宇宙中·才有了一位绝对服神权柄的人。主耶稣的一生·无论一言、一行、一动、一止·无不照着神的旨意·服在神的权下·正如腓立比二章所说·祂是“降卑自己·顺从至死·且死在十字架上”（8）。所以神就将祂升为至高·叫天上的、地上的和地底下的·都向祂屈膝·称祂为主·服在祂的权下〔9~11〕。祂就是因着守住了等次的地位·服在父神的权下·而得着权柄能为神掌权（生命的经历下册·四一九至四二三页）。

参读：罗马书生命读经·第四十六至四十七篇。

Even in the case of the Lord Jesus, the basis of reigning depended on His position of ascension. Not till after His resurrection and ascension did He obtain all authority in heaven and on earth (Matt. 28:18) and have dominion over all things (Eph. 1:20-22). Therefore, if we would reign, we must be in the position of ascension....Only after we have experienced death, resurrection, and ascension, can we obtain the experience of reigning.

Our reigning is...also [based] on the position of order arranged by God....Matthew 8:5-13 tells us of a centurion who came to ask the Lord to heal his servant's sickness. His faith was based on his knowledge of the position of order....He knew that in order to reign, he first had to submit to the reigning. In order to be the authority, he first had to submit to authority.

When God created man in the beginning, God gave man authority to have dominion over all the creatures in the sea, in the air, and upon earth. At that time, man was submitting to God's authority; hence, God's authority was with him, and all creatures were made to submit to man. But once man fell and rebelled against God, unwilling as he was to submit to God's authority, he then lost the authority of God. As a result, all the creatures under man were no longer in subjection to man's authority. Therefore,...even the tiny mosquitoes and fleas can bite us. This indicates that the entire fallen universe is full of the creatures' rebelliousness and insubordination.

It was not until the Lord Jesus came as the Word become flesh that there was in this rebellious universe a man who submitted absolutely to God's authority. In the life of the Lord Jesus, every word and action, every move and cessation, were in accordance with God's will and in subjection to God's authority. Philippians 2:8 says, "He humbled Himself, becoming obedient even unto death, and that the death of a cross." Therefore, God also highly exalted Him, that every knee in heaven, on earth, and under the earth should bow to Him, and every tongue should call Him Lord—all in submission to His authority (vv. 8-11). Because the Lord Jesus submitted to the authority of God the Father and kept the position of order, He obtained authority and was able to reign for God. (The Experience of Life, pp. 347-350)

Further Reading: Life-study of Romans, msgs. 46-47

第四周·周四

晨兴喂养

西一 13 “祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里”。

太八 9 “因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；对我的奴仆说，作这事，他就作”。

我们...各自站在等次的地位上，服等次的权柄，神的权柄就必显在我们中间，我们也就能为神掌权了。所以召会中的权柄，不是自取的，也不是自居的，乃是服来的。比方作长老的，不是一直觉得自己比别人又长又老，因而常以长老的地位、长老的名义，来对待弟兄姊妹，或处理事务。他们乃是像摩西一样。弟兄姊妹中每有事故发生，他们立刻先伏在神面前，服在等次的地位上。因着他们是服神权柄的，所以他们身上就有神的权柄，他们也就能为神掌权管理一切（生命的经历下册，四二三至四二四页）。

信息选读

〔我们必须渴慕〕要掌权。要掌权的意思，就是要积极的、主动的，来为神掌权，管治一切。我们一有了升天和等次的地位，就可以掌权了。我们的经历若达到这地步，也该掌权了。...一个要掌权的人，他的灵必须不松懈、不畏缩，肯积极而主动地运用神的权柄，来对付仇敌一切的作为。这样，神的权柄立即就能在召会中显出来，召会中许多不服不法的事，就可治服了。

今天召会中就是缺少这样要掌权的人，因此

WEEK 4 — DAY 4

Morning Nourishment

Col. 1:13 “Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.”

Matt. 8:9 “For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.”

When we stand in our respective position of order, God’s authority will be made manifest in our midst; thus, we will be able to reign for God. Therefore, the authority in the church is neither self-obtained nor self-assumed, but it comes through submission. For example, the elders must not continually think of themselves as being more mature and older than others; if so, they will frequently make use of their position and title in dealing with the brothers and sisters or in their administration. They should be like Moses. Whenever anything occurs among the brothers and sisters, they must immediately fall on their faces before God, submitting to the position of order. By their submission to God’s authority, God’s authority will be with them, and they will be able to reign and rule for God over all things. (The Experience of Life, p. 351)

Today’s Reading

We must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things. Once we have the position of ascension and order, we may reign. If our experience has reached this stage, we ought to reign...If one desires to reign, his spirit must not be lax or timid but willing to exercise God’s authority and positively and actively deal with all the works of the enemy. Thus, God’s authority will immediately be manifested in the church, and many rebellious and unlawful matters in the church will be subdued.

In the church today we lack the kind of people who desire to reign.

常有许多不该有的情形产生出来。比方我们常看见有些交通聚会和擘饼聚会，是软弱紊乱的。有人该祷告，却不祷告，有人该说话，却不说话，反而许多无所谓的祷告，和散漫无章的话语，倒释放出来，使聚会受了搅扰，叫众弟兄姊妹不得造就，而失去聚会的心情。这种光景，大半就是由于该掌权的人不掌权。他们袖手旁观，任凭人在聚会中随便活动，还以为这样很属灵，不动人工，只凭灵感，结果就叫召会受到莫大的亏损。

何时聚会发死、下沉，那就是撒但在那里掌权，魔鬼在那里作王了。那时，就该有人起来，要为神掌权，或用话语，或用诗歌，或用祷告，来管住那个聚会，转换那种空气，释放神的生命，而吞灭撒但的死亡。

何等需要有人肯起来，站在升天并等次的地位上，积极地、主动地，为神执掌祂的权柄，管治一切紊乱不法的光景，消灭一切撒但敌对的作为！...我们要掌权，灵就得刚强而积极。一个掌权的灵，都是刚强的，也都是活泼的，是主动的，不是被动的；是积极的，不是消极的；是殷勤的，不是松懈的。有这样灵的人，不只守住等次的地位，服神的权柄，也是信心刚强，一直在升天的地位上，运用神的权柄，来掌权管治他的环境，管治他的工作，并管治召会中所有的事。

所以从神救恩的目的说，需要我们能掌权；从我们生命的长进说，也需要我们达到掌权；从撒但的不法说，更需要我们起来掌权。...愿主恩待我们！（生命的经历下册，四二四至四二七页）

参读：罗马书中的生命救恩，第七篇；过照着神启示之高峰的生活，第二篇。

Therefore, many situations that should not exist often arise. For example, some of the fellowship and breaking of bread meetings are weak and confused. Some of the brothers and sisters should have prayed, but they did not; some should have spoken, but they withheld from speaking. On the contrary, many unnecessary prayers and meaningless testimonies were released. The meetings thus are disturbed, and the brothers and sisters are not edified and lose heart toward meetings. This condition is mainly caused by those who should have reigned but did not reign. They have just behaved like bystanders, allowing others to act in the meetings in whatever manner they chose. They even regard such a way as being very spiritual, not by man's doing but by the Spirit's move. As a result, they cause the church to suffer great loss.

Whenever a meeting is dead and depressed, it means that Satan is reigning there as king. At that time, someone should rise up to reign for God, either by a word, a hymn, or a prayer to control the meeting, change the atmosphere, and release the life of God, thereby swallowing up Satan's death.

How we need men who are willing to rise and stand in the position of ascension and order, men who will positively and actively exercise authority for God to rule over all the confused and lawless situation and destroy the antagonistic works of the enemy!...If we want to reign, our spirit must be strong and positive. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority consistently in the position of ascension. Thus, he reigns and rules over his environment, over his work, and over all the meetings and affairs in the church.

Therefore, with regard to the goal of God's salvation, we need to reign for Him. With regard to our growth in life, we also need to reach the stage of reigning. With regard to Satan's unlawfulness, we need even more to rise and reign....May the Lord be gracious to us! (The Experience of Life, pp. 351-354)

Further Reading: Salvation in Life in the Book of Romans, ch. 7; Living a Life according to the High Peak of God's Revelation, ch. 2

第四周·周五

晨兴喂养

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此”。

10 “爱弟兄，要彼此亲热；恭敬人，要互相争先”。

十五 7 “所以你们要彼此接纳，如同基督接纳你们一样，使荣耀归与神”。

罗马十二章九至二十一节这一段，是说到为着基督身体的生活，活出最高美德的生活。我们必须看见，凭我们自己，我们永远无法实行这些美德。我们唯有借着在生命中作王，才能为着基督身体的生活，过这种最高美德的生活。我们若核对我们的召会生活，就会发现，我们几乎在每一点上都有缺欠。...别人喜乐的时候，我们可能嫉妒；别人哀哭的时候，我们可能藐视他们。除非我们是在神圣生命的管治下，否则我们不可能与喜乐的人同乐，与哀哭的人同哭。我们天然的生命是作不到的，但借着在神圣生命的管治之下过生活，我们就能有这些美德，而过身体的生活。我们要看见身体生活得建造，成为实行上的实际，就必须在生命中作王；而在实行上，在生命中作王就是在神圣生命的管治之下（罗马书中神完整的救恩结晶读经，三八页）。

信息选读

神的意愿是要得着身体的生活。罗马十三章给我们看见，一个在身体生活中的人所活出之生命的另外一些方面。...我们凭自己是无法过这种生活的。唯有活在神圣生命的管治下，我们才能成为这种人。我们必须服从一切的权柄，看见他们乃是在神主宰的安排下所设立的。不仅如此，我们必须凡事都不亏欠人，唯有彼此相爱，要常以为亏欠；且要爱邻舍如同自己。最后，我们必须“在白昼”

WEEK 4 — DAY 5

Morning Nourishment

Rom. 12:5 “So we who are many are one Body in Christ, and individually members one of another.”

10 “Love one another warmly in brotherly love; take the lead in showing honor one to another.”

15:7 “Therefore receive one another, as Christ also received you to the glory of God.”

Romans 12:9-21 is a section on living a life of the highest virtues for the Body life. We must realize that in ourselves we could never practice these virtues. We can have such a living for the Body life only by reigning in life. If we check our church life, we will find that we are short in nearly every point....When others are rejoicing, we may be jealous, and when others are weeping, we may despise them. To rejoice with those who rejoice and to weep with those who weep are impossible except when we are under the ruling of the divine life. Our natural life cannot make it; but by living a life under the ruling of the divine life, we are able to live the Body life with these virtues. To see the Body life built up as a practical reality, we must reign in life, and to reign in life in practice is to be under the ruling of the divine life. (Crystallization-study of the Complete Salvation of God in Romans, pp. 36-37)

Today's Reading

God's will is to have the Body life. Romans 13 presents some additional aspects of the life of one who is living in the Body life....We cannot have this kind of living in ourselves. Only by living under the ruling of the divine life can we be this kind of people. We must be subject to all authorities, realizing that they have been established under the sovereign arrangement of God. Furthermore, we must owe nothing to anyone except to love one another, loving our neighbor as ourselves. Finally, we must live a watchful life “in the

过儆醒的生活 (13)。我们在生命中作王的一个果效，乃是睡醒过来，儆醒留意，不被这世代所迷惑而沉睡。我们必须是那些不为肉体打算，不放纵私欲的人，乃要睡醒过来，好像在白昼，穿上主耶稣基督作我们的第二件衣服 (诗四五 13~14)，活出祂作我们主观的义，并且显大祂。

神完整的救恩是要我们凭神洋溢之恩 (神自己作我们生机救恩的全足供应)，并洋溢之义的恩赐 (神法理的救赎实际地应用在我们身上)，在生命中作王。当我们都在生命中作王，在神圣生命的管治下生活，结果就有真实、实际的身体生活。

我们在生命中作王而接纳信徒，先是照着神的接纳，然后是照着基督的接纳 (罗十五 1~13)。基督怎样接纳我们，我们也该照样彼此接纳。刚强的人，需要担代不刚强之人的软弱，不求自己的喜悦，乃求弟兄姊妹的喜悦，使他们得着建造，就如同基督不求自己的喜悦，反而担负神的辱骂 (1~4)。我们该照着基督耶稣，彼此思念相同的事，使我们同心合意，荣耀神，彼此接纳，如同基督接纳我们一样，使荣耀归与神 (5~7) (罗马书中神完整的救恩结晶读经，三八至三九、四四页)。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。...召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。...爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路 (活力排，九四至九五页)。

参读：罗马书中神完整的救恩结晶读经，第五至六篇；活力排，第八篇；经历神生机的救恩等于在基督的生命中作王，第五篇。

day” (v. 13). One effect of our reigning in life is that we are awakened, made alert, made watchful, and not lulled to sleep by this age. We must be those who make no provision for the flesh to fulfill its lusts, but rather are awake as in the day, putting on the Lord Jesus Christ as our second garment (Psa. 45:13-14) to live Him as our subjective righteousness and to magnify Him.

God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life.

Our receiving of the believers under the reigning in life is first according to God's receiving and then according to Christ's receiving (Rom. 15:1-13). We should receive one another in the same way that Christ receives us. The strong ones need to bear the weaknesses of the weak, not pleasing themselves but pleasing the brothers and sisters for their building up, even as Christ did not please Himself but bore God's reproach (vv. 1-4). We should be of the same mind toward one another according to Christ Jesus so that with one accord we may glorify God in receiving one another as Christ also received us to the glory of God (vv. 5-7). (Crystallization-study of the Complete Salvation of God in Romans, pp. 37, 42-43)

The church is not a police station to arrest people or a law court to judge people, but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up....The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to cover, and to teach others in love....Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (The Vital Groups, p. 75)

Further Reading: Crystallization-study of the Complete Salvation of God in Romans, msg. 5-6; The Vital Groups, msg. 8; The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, msg. 5

第四周·周六

晨兴喂养

罗五 21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命”。

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命”。

三一神在神圣的三一里涌流，有三个阶段。...当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。

〔在约翰四章十四节里，〕译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。约翰福音一开始就说，“太初有话。”（一）话是为着讲说，而这讲说乃是神涌流的开始。讲说是涌流，扩展是涌流，分赐也是涌流。神借着讲说，借着扩展，借着分赐而涌流（约翰福音结晶读经，一七一至一七二页）。

信息选读

三一神借着父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。我们都该说，“我里面有这源！”这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。这就是打开整卷约

WEEK 4 — DAY 6

Morning Nourishment

Rom. 5:21 “In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.”

John 4:14 “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.”

The Triune God flows in the Divine Trinity in three stages....When the fountain springs up, that is the fountain emerging. Then a river flows.

[In John 4:14 the Greek word translated “into”] speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. The Word is for speaking, and speaking is the start of God’s flowing [John 1:1]. Speaking is flowing, spreading is flowing, and dispensing is also flowing. God flows through speaking, through spreading, through dispensing. (Crystallization-study of the Gospel of John, p. 139)

Today’s Reading

The Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us. We all should say, “The fountain is in me!” This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open

翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。如果我们不成为新耶路撒冷，我们就绝不可能在新耶路撒冷里。我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义（约翰福音结晶读经，一七四至一七五页）。

得着永远的生命，意思就是联于、有分于新耶路撒冷。...父是源，子是泉，灵是涌流的河...，三者都以新耶路撒冷为永远的目标。...新耶路撒冷乃是见于约翰四章十四节永远的生命。这里“永远的生命”乃是神圣生命的总和。一个人就是属人生命的总和；我们每一个人都是属人生命的总和。但在全宇宙中，神圣的生命只有一个总和，就是新耶路撒冷。

圣经教导我们，永远的生命就是神自己。起初有神作永远的生命，但神作永远生命的终极完成乃是新耶路撒冷。圣经总结于新耶路撒冷，而新耶路撒冷就是那位起初就有的神。神怎样成为新耶路撒冷？乃是借着祂的涌流。圣经有两端——创世记一至二章和启示录二十一至二十二章。圣经开头有神，末了有新耶路撒冷，中间有好几百页，说到一切与永远生命有关的事，包括信徒、重生、变化、模成和得荣。...〔约翰四章十四节的〕“涌入永远的生命”，意思不仅是进入那是永远生命的新耶路撒冷，更是成为那是永远生命的新耶路撒冷。要来的新耶路撒冷将是你和我（对同工长老们以及爱主寻求主者爱心的话，二一至二二页）。

参读：约翰福音结晶读经，第十四篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.” If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (Crystallization-study of the Gospel of John, pp. 141-142)

To have eternal life means to be joined to, to participate in, the New Jerusalem....The Father as the fountain, the Son as the spring, and the Spirit as the flowing river...all take the New Jerusalem as Their eternal goal...[The New Jerusalem] is seen in the eternal life in John 4:14. Eternal life here is the totality of the divine life. A man is the totality of the human life; each one of us is the totality of the human life, but the divine life has only one totality in the whole universe—the New Jerusalem.

The Bible teaches us that eternal life is God Himself. In the beginning there is God as the eternal life, and the consummation of God as the eternal life is the New Jerusalem. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning. How does God become the New Jerusalem? It is through His flowing. The Bible has two ends, Genesis 1–2 and Revelation 21–22. At the beginning of the Bible there is God, at the end there is the New Jerusalem, and in between are hundreds of pages speaking about all the matters related to the eternal life, including the believers, regeneration, transformation, conformation, and glorification....[In John 4:14] into eternal life does not merely mean to enter into the New Jerusalem as the eternal life but to become the New Jerusalem as the eternal life. The coming New Jerusalem will be you and me. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 23-24)

Further Reading: Crystallization-study of the Gospel of John, msg. 14; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2

国 度 — 意义

7 6 7 6 双 (英 941)

F 大调 4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 4 3 | 2 - -

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

二 国度中心是宝座, 神在其上掌权;
一切带上祂正规, 照着祂心所愿。
国度之中祂作王, 一切归祂管治;
为首为主的身分, 如此始能维持。

三 神借掌权国度中, 通行祂的旨意;
在祂统治的权下, 成全祂的心意。
唯有在神国度中, 祝福始能得着;
乃是从神的宝座, 流出生命水河。

四 服在神的管治下, 乃是蒙福之本;
背叛神圣的主权, 乃是罪恶之根。
撒但邪恶的目的, 乃在翻神宝座;
我们该有的目标, 在神权下活着。

五 在神至高国度中, 基督得显为大;
基督掌权生命中, 神就能有可夸。
当神施行祂统治, 一切全都蒙福;
基督若为神掌权, 神的荣耀显出。

六 日期满足的时候, 主要归一万有,
万有要认祂王权, 将祂统治领受。
生命荣耀的管治, 教会现已预尝,
并催国度速实现, 万有都得分享。

WEEK 4 — HYMN

Hymns, #941

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 God's kingdom is God's reigning,
His glory to maintain;
It is His sovereign ruling,
His order to sustain.
He exercises fully
His own authority
Within His kingdom ever
And to eternity.</p> <p>2 Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.</p> <p>3 By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.</p> | <p>4 Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan —
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.</p> <p>5 Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning,
God's glory is expressed.</p> <p>6 In fulness of the seasons
God's Christ will head up all,
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes,
And to His rule submitting
Unto His kingdom hastes.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

进入生命经历第四层，
达到长成的人以完成神的定旨

第五篇

生命经历第四层 (四)
属灵争战

讀經：弗六 10~20

綱 目

周 一

壹 我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识在宇宙中有三个意志—神的意志、撒但的意志以及人的意志：

一 神的旨意（意志）是要我们为着基督身体的实际与身体的一（弗一 5、9、11，四 3~4，约十七 21），在身体生活里尽功用（罗十二 1~2，腓一 19），借此享受基督作一切（来十 5~10）。

二 路西弗因着自己的高位和美丽而骄傲，以致兴起邪恶的意愿，这就成了撒但的意志—结二八 12~19，赛十四 12~15。

三 一切争战都源自这两个意志的冲突；在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战；神的天使长路西弗的背叛，乃是现

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Five

The Fourth Stage of the Experience of Life (4)
Spiritual Warfare

Scripture Reading: Eph. 6:10-20

Outline

Day 1

I. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know that in the universe there are three wills—the divine will, the satanic will, and the human will:

A. *God's will is for us to enjoy Christ as everything (Heb. 10:5-10) by functioning in the Body life (Rom. 12:1-2; Phil. 1:19) for the reality and oneness of the Body of Christ (Eph. 1:5, 9, 11; 4:3-4; John 17:21).*

B. *Lucifer's pride in his high position and beauty gave rise to an evil intention, which became the satanic will—Ezek. 28:12-19; Isa. 14:12-15.*

C. *All warfare has its source in this conflict of wills; before the satanic will rose up to contradict the divine will, there was no war in the universe; the rebellion of Lucifer, the archangel of God, was the*

今发生在国家之间，以及社会、家庭和个人里面一切争战的起头——参启十二 3~11，加五 17。

四 生命树与善恶知识树分别代表神的意志和撒但的意志；要紧的问题乃是，人是选择神的意志还是选择撒但的意志——创二 7~9。

五 借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边——徒十一 18。

六 圣经说，我们必须为着国度悔改（太四 17）；神的国实际上就是神圣意志的行使；当罪人为着神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的旨意（意志）。

周 二

贰 以弗所六章十至二十节启示，我们可以凭基督作神军装的构成成分，在身体里面争战——诗歌六三七首：

一 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计”——弗六 10~11：

- 1 我们需要在主里得着加力，这指明我们不能在自己里面打属灵的仗；我们只能在主里并在祂力量的权能里争战。
- 2 神全副的军装是为着基督的整个身体这团体的战士，不是为着基督身体上任何单个的肢

beginning of all the fighting that is now taking place among nations, in society, in the family, and within individuals—cf. Rev. 12:3-11; Gal. 5:17.

D. The tree of life and the tree of the knowledge of good and evil represent the divine will and the satanic will, respectively; the crucial issue is whether man would choose the divine will or the satanic will—Gen. 2:7-9.

E. Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side—Acts 11:18.

F. The Bible says that we must repent for the kingdom (Matt. 4:17); the kingdom of God is actually the exercise of the divine will; when sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God.

Day 2

II. Ephesians 6:10-20 reveals that we can “fight the battle in the Body” with Christ as the constituents of God's armor—Hymns, #885:

A. “Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil”—Eph. 6:10-11:

1. The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength.
2. The whole armor of God is for the entire Body of Christ as the corporate warrior, not for any individual member of the

体；我们必须在基督的身体里打属灵的仗，绝不能单独作战—10~13 节，雅四 7，参腓一 19，罗十三 12~14，十六 20。

- 3 在以弗所二章，我们是与基督一同坐在诸天界里；在四章和五章，我们是在地上，在基督的身体里行事为人；然后在六章，我们是在诸天界里，在基督的大能里站住。
- 4 与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌。

周 三

二 “所以要站住，用真理束你们的腰” —14 节上：

- 1 这里的真理，是指神在基督里作我们生活的实际，就是神成为我们生活中的实际和经历；这也就是基督自己从我们活出来—四 15、21、24~25，约十四 6。
- 2 我们所用以束腰的真理，实际上就是我们所经历的基督；因为保罗的生活模成了基督的模型，他就有力量面对一切的反对和逆境—弗四 20，腓一 19~21 上。

三 “穿上义的胸甲” —弗六 14 下，林前一 30，耶二三 6：

- 1 基督作为义的胸甲遮盖我们的良心，就是胸所表征的；我们与我们的控告者撒但争战时，需要有基督的血所洁净的良心，无亏的良心—来九 14，十 22，徒二四 16。
- 2 “弟兄们胜过他，是因羔羊的血”（启十二

Body; we must fight the spiritual warfare in the Body, not as individuals—vv. 10-13; James 4:7; cf. Phil. 1:19; Rom. 13:12-14; 16:20.

3. In Ephesians 2 we sit with Christ in the heavenlies; in chapters 4 and 5 we walk in His Body on the earth; then in chapter 6 we stand in His power in the heavenlies.
4. To sit with Christ is to participate in all His accomplishments, to walk in His Body is to fulfill God's eternal purpose, and to stand in His power is to fight against God's enemy.

Day 3

B. “Stand therefore, having girded your loins with truth”—v. 14a:

1. Truth here refers to God in Christ as the reality in our living, that is, God realized and experienced by us in our living; this is actually Christ Himself lived out by us—4:15, 21, 24-25; John 14:6.
2. The truth with which we are girded is actually the Christ whom we experience; because Paul's living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances—Eph. 4:20; Phil. 1:19-21a.

C. “Having put on the breastplate of righteousness”—Eph. 6:14b; 1 Cor. 1:30; Jer. 23:6:

1. Christ as the breastplate of righteousness covers our conscience, signified by the breast; in fighting against Satan, our accuser, we need a blood-purified conscience, a conscience void of offense—Heb. 9:14; 10:22; Acts 24:16.
2. “They overcame him because of the blood of the Lamb” (Rev. 12:11);

11)；我们对撒但的控告该回应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血；我靠义的胸甲，抵挡他的控告。”

周 四

四 “以和平福音的稳固根基，当作鞋穿在脚上” —弗六 15：

- 1 基督已经在十字架上，为我们与神并人成就了和平，这和平成了我们的福音；和平的福音已经建立成稳固的根基，好像预备好的鞋，给我们穿在脚上—二 13~17。
- 2 我们借着在和平里站住而从事属灵的争战；我们若失去我们与神之间，或与别的信徒之间的和平，就失去了争战的立足点—西三 15。

周 五

五 “此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭” —弗六 16，林后四 13，来十二 2，参腓二 13：

- 1 火燃烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击；我们需要拿起信的盾牌，销灭这些火燃烧的箭。
- 2 我们需要操练信心的灵，连同降服且复活的意志，相信主的显现是为要消除魔鬼的作为—林后四 13，约壹三 8，太十六 22~23，路四 39，太十二 28，路十 17、19。
- 3 我们需要操练信心的灵，相信主的死已经废除了撒但—来二 14，林前十五 54~58，加

our response to Satan's accusations should be, "I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense but by the blood of the Lamb. I am defended against his accusations by the breastplate of righteousness."

Day 4

D. "Having shod your feet with the firm foundation of the gospel of peace"—Eph. 6:15:

1. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel; the gospel of peace has been established as a firm foundation, as a readiness, with which our feet may be shod—2:13-17.
2. We fight the spiritual warfare by standing in peace; if we lose the peace between us and God or between us and other believers, we lose the standing to fight—Col. 3:15.

Day 5

E. "Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one"—Eph. 6:16; 2 Cor. 4:13; Heb. 12:2; cf. Phil. 2:13:

1. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks; we need to take up the shield of faith to quench these flaming darts.
2. We need to exercise our spirit of faith, with our subdued and resurrected will, to believe that the Lord's manifestation is to destroy the works of the devil—2 Cor. 4:13; 1 John 3:8; Matt. 16:22-23; Luke 4:39; Matt. 12:28; Luke 10:17, 19.
3. We need to exercise our spirit of faith to believe that the Lord's death has destroyed Satan—Heb. 2:14; 1 Cor. 15:54-58; Gal.

二 20，罗六 3~6。

- 4 我们需要操练信心的灵，相信主的复活已经叫撒但蒙羞—西二 12~15、20，三 1，约十四 30，腓三 10，赛六一 10，亚三 4~5。
- 5 我们需要操练信心的灵，相信主的升天远超过撒但的能力—弗一 19~23，二 6，六 11、13。
- 6 我们必须相信神，祂是又真又活、应时且便利的—可十一 22，后一 18。
- 7 我们必须相信神的心；神向着我们的心总是好的；祂没有意思要惩罚我们、伤害我们，或叫我们受亏损—罗八 28~29。
- 8 我们必须相信神的信实；神不能说谎，祂对自己的话总是信实的—林前一 9，约壹一 9，多一 2。
- 9 我们必须相信神的能力—弗三 20。
- 10 我们必须相信神的话；神受了约束，要成就祂所说的一切—参帖前五 24，弗六 17~18。
- 11 我们必须相信神的旨意（意愿）—一 5、9、11。
- 12 我们必须相信神的主宰；在祂的主宰权柄下，连我们的错误也互相效力，叫我们得益处—罗九 19~29。

周 六

六 “接受救恩的头盔” —弗六 17 中：

- 1 救恩的头盔是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极思想；这样的头盔，这样的遮盖，乃是神的救恩。

2:20; Rom. 6:3-6.

4. We need to exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame—Col. 2:12-15, 20; 3:1; John 14:30; Phil. 3:10; Isa. 61:10; Zech. 3:4-5.
5. We need to exercise our spirit of faith to believe that the ascension of the Lord is far above Satan's power—Eph. 1:19-23; 2:6; 6:11, 13.
6. We must have faith in God, who is real, living, present, and available—Mark 11:22; Rev. 1:18.
7. We must have faith in God's heart; God's heart toward us is always good; He has no intention to punish us, to injure us, or to cause us to suffer loss—Rom. 8:28-39.
8. We must have faith in God's faithfulness; God cannot lie but is always faithful to His word—1 Cor. 1:9; 1 John 1:9; Titus 1:2.
9. We must have faith in God's ability—Eph. 3:20.
10. We must have faith in God's word; God is bound to fulfill all that He has spoken—cf. 1 Thes. 5:24; Eph. 6:17-18.
11. We must have faith in God's will—1:5, 9, 11.
12. We must have faith in God's sovereignty; under His sovereignty even our mistakes work for good—Rom. 9:19-29.

Day 6

F. “Receive the helmet of salvation”—Eph. 6:17a:

1. The helmet of salvation is for covering our mind, our mentality, against the negative thoughts shot in by the evil one; such a helmet, such a covering, is God's salvation.

- 2 撒但把威吓、忧虑、挂虑、惧怕和其他叫人软弱的思想，注射到我们的脑子里；神的救恩就是我们抵挡这一切所拿起的遮盖；这样的救恩，就是我们在日常生活中所经历那拯救的基督——约十六 33。

七 “接受...那灵的剑，那灵就是神的话” ——弗六 17 下：

- 1 在神军装的六项中，唯有那灵的剑是用以攻击仇敌的；我们用剑砍碎仇敌。
- 2 基督作那灵与话，能供我们进攻的剑，杀败我们的仇敌。
- 3 当 **logos**，娄格斯（圣经中常时的话）对我们成了 **rhema**，雷玛（那灵应时、即时、活的说话），这雷玛就是砍碎仇敌的剑。

八 “借着各样的祷告和祈求，...时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求” ——17~18 节：

- 1 祷告可视为神军装的第七项，因为它是我们借以应用其他各项的凭借。
- 2 祷告是应用基督作神军装唯一的路，祷告使军装对我们成为实用的。
- 3 我们必须坚定持续地祷告，因为祷告与争战有关；神与撒但双方彼此敌对；第三方包括神所拣选并救赎的人——西四 2，弗六 18，太二六 41，参弗五 14，罗十三 11~14。
- 4 我们为了要在神这一边与撒但争战，就必须

2. Satan injects threats, worries, anxieties, fear, and other weakening thoughts into our mind; God's salvation is the covering that we take up against all of these, and this salvation is the saving Christ whom we experience in our daily life—John 16:33.

G. “Receive...the sword of the Spirit, which Spirit is the word of God” ——Eph. 6:17b:

1. Among the six items of God's armor, the sword of the Spirit is the only one used for attacking the enemy; with the sword we cut the enemy to pieces.
2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy.
3. When the logos (the constant word in the Bible) becomes the rhema (the present, instant, living speaking of the Spirit) to us, this rhema is the sword that cuts the enemy to pieces.

H. “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints” ——v. 18:

1. Prayer may be considered the seventh item of the armor of God, because it is the means by which we apply the other items.
2. Prayer is the unique way to apply Christ as the armor of God; it is prayer that makes the armor available to us in a practical way.
3. We need to persevere in prayer because prayer involves a battle, a fight; two parties, God and Satan, are hostile to each other; the third party consists of God's chosen and redeemed people—Col. 4:2; Eph. 6:18; Matt. 26:41; cf. Eph. 5:14; Rom. 13:11-14.
4. In order to fight on God's side against Satan, we need to

坚定持续地祷告；这种坚定持续是必需的，因为整个世界的趋向都是远离神的——约壹五 19，参约十四 30，十六 33。

- 5 在我们想要坚定持续地祷告以前，首先该为我们的祷告生活向主许愿；我们要对祂说，“主，我在这事上很迫切；我把自己献给你，好叫我有祷告的生活；主，保守我在祷告的灵里；如果我忘记了，忽略了，我知道你不会忘记；求你一再提醒我要祷告。”
- 6 坚定持续地祷告有许多益处：
 - a 祷告是我们思念在上面的事唯一的路——西三 2，来七 25，八 2，参徒六 4。
 - b 祷告是进入至圣所，来到施恩宝座前的路，好使我们受怜悯，得恩典，作应时的帮助（来四 16）；我们来到施恩的宝座前祷告的时候，恩典就像江河一样，在我们里面涌流，并供应我们——诗歌五五七首。
 - c 我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通；这是何等奇妙的赏赐！

persevere in prayer; this perseverance is needed because the course of the whole world is away from God—1 John 5:19; cf. John 14:30; 16:33.

5. Before we try to persevere in prayer, we should first make a vow to the Lord concerning our prayer life; we need to say to Him, “Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer.”
6. Persevering in prayer has many benefits:
 - a. Prayer is the only way that we can set our mind on the things above—Col. 3:2; Heb. 7:25; 8:2; cf. Acts 6:4.
 - b. Prayer is the way to enter into the Holy of Holies and come forward to the throne of grace so that we may receive mercy and find grace for timely help (Heb. 4:16); when we pray, approaching the throne of grace, grace will become a river flowing in us and supplying us—Hymns, #770.
 - c. The more we pray, the more we experience being one with the Lord and the more we enjoy His presence and have fellowship with Him; what a marvelous reward!

第五周·周一

晨兴喂养

赛十四 14 “〔撒但心里说，〕我要升到高云之上；我要使自己与至高者一样”。

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上”。

在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。一切争战都源自这两个意志的冲突（以弗所书生命读经，六三四页）。

信息选读

在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国家之间，以及社会、家庭和个人里面一切争战的起头。...譬如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

我们不知道撒但背叛和亚当受造之间相隔有多久。我们只知道在某个时候，神造了人，并且赋予他自由的意志。因着神的伟大，祂给人自

WEEK 5 — DAY 1

Morning Nourishment

Isa. 14:14 "I will ascend above the heights of the clouds; I will make myself like the Most High."

Matt. 6:10 "Your kingdom come; Your will be done, as in heaven, so also on earth."

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. All warfare has its source in this conflict of wills. (Life-study of Ephesians, p. 527)

Today's Reading

Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals....For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

We do not know how much time elapsed between the rebellion of Satan and the creation of Adam. We simply know that at a particular time, God created man and endowed him with a human will that was free. It is because of God's

由的意志。一个伟大的人从不强迫别人跟从他。神给人自由的意志，指明祂不勉强人顺从祂。我年轻时，认为神创造人时给人自由意志是不智慧的。我若是神，我必定叫人无所选择；我必定把人造得只能跟从神。但神是伟大的，祂给人选择的自由。

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位——神、撒但和人——各有一个意志。

虽然有三个意志，但冲突只牵涉两方——神和撒但。要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时成功。我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜。

然而，借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。...圣经说，我们必须为着国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一 13）（以弗所书生命读经，六三四至六三六页）。

参读：以弗所书生命读经，第六十三篇；召会实际并生机的建造，第一章。

greatness that He gave man a free will. A great person will never compel anyone to follow him. By giving man a free will, God was indicating that He would not force man to obey Him. When I was young, I thought that God was not wise in creating man with a free will. If I had been God, I would have made it impossible for man to have had a choice. I would have created man in such a way that all he could do was follow God. But in His greatness God gave man freedom of choice.

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily.

However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side...The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, pp. 527-529)

Further Reading: Life-study of Ephesians, msg. 63; The Practical and Organic Building Up of the Church, ch. 1

弗六 10~11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计”。

〔以弗所六章十节〕得着加力这辞，原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。我们要在主里得着加力，这事实指明，在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了（以弗所书生命读经·六三八页）。

信息选读

“要...得着加力”，这吩咐含示需要很强地运用我们的意志。我们若要得着加力来应付属灵的争战，我们的意志就必须刚强且有操练。我们不该像水母一样，意志软弱，游移不定。事实上，那些有刚强意志的人最容易悔改。请看大数的扫罗就是一个例子。当他在往大马色的途中，一心想要捉拿凡呼求主耶稣之名的人时，他被主抓住了。因着扫罗有这样强的意志，他就能有厉害的悔改。

神除了保守我们的良心之外，在祂主宰的权柄下，祂也保守了我们的意志。若不是祂这么作，福音的传扬在人身上就不会有果效。我们也许错误地以为，传福音给一个意志强的人很难。照我的经历，那些因着我传福音得救的人，多半都有刚强的意志和确定的意愿。这样的意志能在悔改时发生积极的功用。悔改需要运用意志。照样，得着加力也与我们的意志有关。

Eph. 6:10-11 "Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil."

The Greek word [in Ephesians 6:10] rendered “empowered” has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated. (Life-study of Ephesians, p. 530)

Today's Reading

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating. Actually, it is those with a strong will who are most able to repent. Consider Saul of Tarsus as an example. As he was traveling to Damascus with the intention of arresting all those who called on the name of the Lord Jesus, he was apprehended by the Lord. Because Saul had such a strong will, he could have a strong repentance.

In addition to preserving our conscience, God has sovereignly preserved our will. If He had not done so, the preaching of the gospel could have no effect on people. We may mistakenly think that it is difficult to preach the gospel to one with a strong will. According to my experience, most of those who were saved through my gospel preaching were those with a strong will and a definite intention. Such a will is able to function positively in repentance. Repentance requires the exercise of the will. In like manner, to be empowered also involves our will.

〔保罗在以弗所六章十节的吩咐中，〕“要”这个主动的元素，与被动的元素“得着加力”结合在一起。

我们需要在主里得着加力，这事实指明我们不能在自己里面打属灵的仗；我们只能在主里并在祂力量的权能里争战。在六章十节里，保罗提到大能、权能和力量。首先，我们借着那叫基督从死人中复活，使祂作万有之首的大能，得着加力。然后，我们就知道神的权能和力量。

十一节开头说，“要穿戴神全副的军装。”我们打属灵的仗，不仅需要主的大能，也需要神的军装。我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。

神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这唯一战士的一份子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。

要穿戴神全副的军装，这是个命令。神为我们预备了军装，但祂不替我们穿戴，必须我们自己穿戴，运用我们的意志与祂合作。为这缘故，我们需要得着加力。虽然神能使我们得着加力，我们仍然必须运用我们的意志与祂合作。同样的原则，我们必须与神的命令合作，穿戴军装。

我们需要穿戴神全副的军装，好使我们“能以站住”（11）。在六章，“站住”这辞非常紧要。在二章，我们是与基督一同坐在诸天界里（6）；在四章和五章，我们是在地上，在基督的身体里行事为人（四1、17，五2、8、15）。然后在六章，我们是在诸天界里，在基督的大能里站住。与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌（以弗所书生命读经，六三八至六四一页）。

参读：召会的异象与建造，第五章。

[In Paul's command in Ephesians 6:10] an active element—be—is combined with a passive element—empowered.

The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength. In 6:10 Paul refers to power, might, and strength. Firstly, we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things. Then we know God's might and strength.

Verse 11 opens with the words, “Put on the whole armor of God.” To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God. Our weapons do not avail, but God's armor, even the whole armor of God, does.

The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually.

The charge to put on the whole armor of God is an imperative, a command. God has provided the armor for us, but He does not put it on for us. Rather, we ourselves must put on the armor God has provided. For this, we need to be empowered. Although God can empower us, we still must exercise our will to cooperate with Him. In the same principle, we must cooperate with God's command to put on the armor.

We need to put on the whole armor of God so that we “may be able to stand” (v. 11). In chapter 6 the word stand is crucial. In chapter 2 we sit with Christ in the heavenlies (v. 6), and in chapters 4 and 5 we walk in His Body on the earth (4:1, 17; 5:2, 8, 15). Then in chapter 6 we stand in His power in the heavenlies. To sit with Christ is to participate in all His accomplishments; to walk in His Body is to fulfill God's eternal purpose; and to stand in His power is to fight against God's enemy. (Life-study of Ephesians, pp. 530-532)

Further Reading: Satan's Strategy against the Church (booklet)

弗六 14 “所以要站住，用真理束你们的腰，穿上义的胸甲”。

启十二 11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命”。

束腰是加强我们全人。我们全人需要用真理加强。这加强不是为着坐，乃是为着站。...照着真理（实际）这辞在以弗所四章的用法（15 注 2、21 注 1、24 注 4），〔六章十四节〕的真理，是指神在基督里作我们生活的实际，就是神成为我们生活中的实际和经历。这也就是基督自己从我们活出来（约十四 6）。这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战加强我们全人。我们的生活必须有原则和标准。这一点不差就是神自己实际彰显在我们的生活中。当这样的真理束我们的腰时，我们就得加强，能以站立得住（以弗所书生命读经，六四五至六四六页）。

信息选读

如果神没有彰显在我们日常的生活和行动中，我们的腰就没有束上，我们也就没有力量站住抵挡仇敌。我们不会有能力面对反对或冲突。...我们为着属灵的争战所用以束腰的真理，实际上就是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”保罗所活出的这位基督，就是他真理的腰带。这位基督就是神，彰显并显示在保罗的日常行动中。因为保罗的日常生活模成了基督的模型，所以他有力量面对一切的反和逆境。因为保罗用真理束了腰，所以他有力量站住。

Eph. 6:14 "Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness."

Rev. 12:11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death."

For us to gird our loins is to strengthen our entire being. Our whole being needs to be strengthened with truth. This strengthening is not for sitting, but for standing. According to the way the word reality, or truth, is used in Ephesians 4 (vv. 15, 21, 24, 25), truth in 6:14 refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for spiritual warfare. Our living must have a principle and a standard. This is nothing less than God Himself expressed in our living in a practical way. When such a truth girds our loins, we are made strong for the purpose of standing. (Life-study of Ephesians, pp. 537-538)

Today's Reading

If God is not expressed in our daily life and walk, we shall not have a girdle about our loins, and we shall have no strength to stand against the enemy. We shall not have the power to face opposition or controversy. The truth with which we are girded for spiritual warfare is actually the very Christ we experience. In Philippians 1:21 Paul says, "To me, to live is Christ." This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul's daily walk. Because Paul's daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand.

〔以弗所六章十四节里〕义的胸甲是要遮盖我们的良心，就是胸所表征的。撒但是控告我们的，我们在与他争战时，需要有无亏的良心。不论我们觉得良心多无亏，我们的良心仍需要用义的胸甲遮盖。义是与神与人都是对的。我们若是与神或与人出了一点问题，撒但就要控告我们，使我们的良心有漏洞，漏去我们所有的信心和胆量。因此，我们需要义的遮盖，保护我们不受仇敌的控告。

有羔羊的血遮盖，主要的就是我们身上有义的胸甲〔参启十二11〕。义是在血里，血的遮盖就是胸甲。虽然在道理上这不容易解释，但在经历上我们却能明白。每当我们想要争战抵挡黑暗的权势时，撒但就借着控告，使我们的良心变得十分敏感。这些感觉实际上不是良心的敏锐，乃是撒但控告的结果。我们该立即反应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血。我靠义的胸甲，抵挡他的控告。”

遮盖我们良心并保护我们脱离撒但控告的义，乃是基督自己〔林前一30〕。祂是我们的义。因此，基督是束我们腰的真理，也是遮盖我们良心之义的胸甲。我们不是被自己的义所遮盖，乃是被基督作我们的义所遮盖。有些人也许不明白义的胸甲怎能与基督和血有关。在经历上，我们不能把血与基督分开。基督若没有祂的血，就不能遮盖我们。在祂血的洁净下，祂成了我们的义。每当我们有分于属灵的争战时，我们要祷告说，“主，以你自己作我的义遮盖我。主，我藏身在你的血底下。”不仅如此，我们必须告诉那控告者说，“撒但，我胜过你，不是凭我的功绩，乃是凭着羔羊得胜的血。”（以弗所书生命读经，六四六至六四九页）

参读：以弗所书生命读经，第六十四篇；成全训练信息，第十四至十五篇。

The breastplate of righteousness [in Ephesians 6:14] covers our conscience, signified by the breast. Satan is our accuser. In fighting against him we need a conscience void of offense. But no matter how good we may feel our conscience is, we need to have it covered with the breastplate of righteousness. Righteousness is to be right with both God and man. If we have just a little problem with either God or man, Satan will accuse us, and there will be holes in our conscience through which all of our faith and boldness will leak out. Hence, we need the covering of righteousness to protect us from the enemy's accusation.

To be covered by the blood of the Lamb is mainly to have upon us the breastplate of righteousness [cf. Rev. 12:11]. Righteousness is in the blood, and the covering of the blood is the breastplate. Although this may be difficult to explain doctrinally, we can understand it experientially. Whenever we intend to fight against the powers of darkness, Satan, through his accusations, causes our conscience to become very sensitive. These feelings actually are not the sensitivity of the conscience, but the result of Satan's accusations. Immediately our response should be, "I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense, but by the blood of the Lamb. I am defended against his accusations by the breastplate of righteousness."

The righteousness that covers our conscience and that guards us from Satan's accusations is Christ Himself [1 Cor. 1:30]. He is our righteousness. Thus, Christ is the truth that girds our loins and also the breastplate of righteousness that covers our conscience. We are covered not by our own righteousness, but by Christ as our righteousness. Some may wonder how the breastplate of righteousness can be related both to Christ and to the blood. In experience we cannot separate the blood from Christ. Apart from His blood, Christ could not cover us. Under the cleansing of His blood, He becomes our righteousness. Whenever we are about to take part in the spiritual warfare, we need to pray, "Lord, cover me with Yourself as my righteousness. Lord, I hide under Your blood." Furthermore, we must tell the accuser, "Satan, I overcome you, not by my merit, but by the prevailing blood of the Lamb." (Life-study of Ephesians, pp. 538-540)

Further Reading: Life-study of Ephesians, msg. 64; Perfecting Training, chs. 14-15

弗六 15 “且以和平福音的稳固根基，当作鞋穿在脚上”。

二 14 “因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨”。

我们的脚必须穿上鞋，好加强我们，使我们在争战中站住。这不是为走路，也不是为赛跑，乃是为争战。... “和平福音的稳固根基”〔弗六 15〕，意思是指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音（二 13~17）。这已经建立成稳固的根基，好像预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。为着这样稳固根基的和平，也是基督（14）（以弗所书生命读经，六四九页）。

信息选读

为了明白保罗在〔以弗所六章十五〕节里的思想，我们需要看见，这里的福音不是恩典的福音，也不是赦罪的福音，甚至也不是基督那追溯不尽之丰富的福音。这里的福音乃是和平的福音。按照二章十五至十六节，基督在十字架上成就了和平，使外邦人能接触犹太信徒，也使我们都能接触神。这和平乃是佳音，好信息。换句话说，这就是福音。为这缘故，十七节说，基督传和平为福音。

我们也必须传这和平为福音。六章十五节所说和平的福音，乃是基督在十字架上所成就的和平，使我们与神成为一，也使外邦信徒与犹太信徒成为一。这和平乃是我们的福音，〔建立成稳固的根基。〕... 这稳固的根基，乃是给我们站住的安全立足点。所

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

2:14 "For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity."

Our feet must be shod in order to strengthen our stand in the battle. This is not for walking a way or running a course, but for fighting the battle. The phrase the firm foundation of the gospel of peace means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (Eph. 2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation is also Christ (2:14). (Life-study of Ephesians, p. 540)

Today's Reading

In order to understand Paul's thought in Ephesians 6:15, we need to see that here the gospel is not the gospel of grace, nor the gospel of the forgiveness of sins, nor even the gospel of the unsearchable riches of Christ. Here the gospel is the gospel of peace. According to 2:15 and 16, on the cross Christ accomplished peace so that the Gentiles can contact the Jewish believers and so that we all can contact God. This peace is glad tidings, good news. In other words, it is the gospel. For this reason, 2:17 says that Christ preached the gospel of peace.

We also must preach this peace as the gospel. The gospel of peace spoken of in 6:15 is the peace accomplished by Christ on the cross for us to be one with God and for the Gentile believers to be one with the Jewish believers. This peace is our gospel, [established as a firm foundation]... This firm foundation is a secure footing for our standing. Therefore, the peace

以，基督在十字架上所成就的和平，乃是稳固的立足点，稳固的根基。当我们与邪恶的势力争战时，基督所成就的和平乃是我们的脚稳固根基。要投身在属灵的争战中，我们的脚必须穿上这稳固的根基。

已过我们多半以为，福音的鞋就是在传福音时给我们走路或奔跑用的。然而，和平福音的稳固根基不是为着奔跑，乃是为着站住。为着奔跑，我们也许需要一双轻便的鞋；但是为着站住，我们需要一双坚固的鞋。

在争战中，站住是极其要紧的。我们必须能站住，并能抵挡仇敌的攻击。打败的人会逃跑，但是得胜的人会站住。当我们与仇敌摔跤时，我们会发现撒但不会跑开。甚至当我们胜过了他，他还是一直与我们摔跤。因此，我们必须能以站住。属灵的争战不是一场拳赛，乃是一场摔跤。我们若要与仇敌摔跤，就需要稳固的立足点。阿利路亚！在主的恢复里，我们有这样的根基！有些人的脚穿上了和平福音的稳固根基，所以他们能抵挡仇敌任何的攻击。因为他们有这样稳固的立足点，就没有什么能动摇他们。不管发生什么事情，他们都能在邪恶的日子中站住抵挡。

通常争战的反面就是和平。当我们有和平时，我们就不争战；当我们争战时，我们就没有和平。但在这里，我们是凭着和平并在和平里争战。我们借着在和平里站住而争战。我们若失去我们与神之间，或与别的信徒之间的和平，我们就失去了立足点。基督乃是使我们与神是一，并与圣徒是一的和平。这和平是稳固的根基，使我们能站立得稳，抵挡仇敌。

神军装的三方面—真理的腰带、义的胸甲以及和平福音的稳固根基—都是基督。...基督是彰显并启示出来的神，基督是遮盖我们之义的元素，基督也是使我们能以站住的和平（以弗所书生命读经，六四九至六五一页）。

参读：以弗所书生命读经，第九十七篇。

accomplished by Christ on the cross is a firm footing, a firm foundation. As we fight against the evil powers, the peace Christ has accomplished is a firm foundation for our feet. To take part in the spiritual warfare, our feet must be shod with this firm foundation.

In the past most of us thought that the shoes of the gospel were for us to walk or to run in our preaching of the gospel. However, the firm foundation of the gospel of peace is not for running, but for standing. For running we may have a pair of lightweight shoes, but for standing we need a pair of sturdy shoes.

In fighting, the crucial thing is to stand. We must be able to stand and to withstand the attacks of the enemy. Those who are defeated will run, but those who are victorious will stand. As we wrestle against the enemy, we shall find that Satan does not run away. Even when we are victorious over him, he keeps on wrestling with us. Therefore we need to be able to stand. Spiritual warfare is not a boxing match, but a wrestling match. If we would wrestle against the enemy, we need a firm footing. Hallelujah, in the Lord's recovery we have such a foundation! Because there are those who have their feet shod with the firm foundation of the gospel of peace, they can withstand any attack of the enemy. Because they have such a firm footing, nothing can shake them. No matter what happens, they can stand and withstand in the evil day.

Usually peace is the opposite of warfare. When we have peace, we do not fight, and when we fight, we do not have peace. But here we fight with peace and in peace. We fight by standing in peace. If we lose the peace between us and God or between us and other believers, we lose the standing. Christ is the peace for us to be one with God and to be one with the saints. This peace is the firm foundation that enables us to stand fast against the enemy.

The three aspects of the armor of God...—the girdle of truth, the breastplate of righteousness, and the firm foundation of the gospel of peace—are all Christ...Christ is God expressed and revealed, Christ is the righteous element that covers us, and Christ is the peace that enables us to stand. (Life-study of Ephesians, pp. 541-542)

Further Reading: Life-study of Ephesians, msg. 97

第五周·周五

晨兴喂养

弗六 16 “此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭”。

来二 14 “儿女既同有血肉之体，祂也照样亲自具有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼”。

我们需要真理束腰，义遮盖良心，和平覆脚如鞋，并需要信保护我们全人如盾牌。我们若凭那是实际（真理）的神而活，我们就有义（弗四 24），义又产生和平（来十二 11，赛三二 17）。有了这些，我们就很容易有信作盾牌，抵挡那恶者火烧的箭〔弗六 16〕。基督是这样之信的创始者与成终者（来十二 2）。我们若要在争战中站立得稳，就需要神的军装这四项的装备。

信的盾牌不是给我们穿上的，乃是给我们拿起的，为着保护我们，抵挡仇敌的攻击。信是在真理、义与和平之后。我们在生活中若有真理，有义作我们的遮盖，且有和平作我们的立足点，我们就自然而然地有信。这信是安全的保护，可以抵挡仇敌火烧的箭，凶猛的攻击（以弗所书生命读经，六五二至六五三页）。

信息选读

现在我们要仔细来看信的盾牌。我们的信，当然不是相信自己的能力、力量、功绩或美德；我们的信必须是相信神（可十一 22）。神是真的、活的、应时的且便利的，我们需要相信祂。

我们也应该相信神的心。每个基督徒都必须认识神和神的心。神对我们的心总是好的。不管我们身上发生什么事，或有什么苦难，我们总要相信神的心是好的。神没有意思要惩罚我们、伤害我们，或叫我们受亏损。

WEEK 5 — DAY 5

Morning Nourishment

Eph. 6:16 "Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one."

Heb. 2:14 "Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil."

We need truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (Eph. 4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). With all these, we can easily have faith as a shield against the flaming darts of the evil one [Eph. 6:16]. Christ is the Author and Perfecter of such faith (Heb. 12:2). For us to stand firmly in the battle we need to be equipped with these four items of God's armor.

The shield of faith is not something that we put on, but something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace. If we have truth in our living, righteousness as our covering, and peace as our standing, we shall spontaneously have faith...[to] safeguard against the fiery darts, the attacks, of the enemy. (Life-study of Ephesians, pp. 543-544)

Today's Reading

We need now to consider the shield of faith in detail. We certainly are not to have faith in our own ability, strength, merit, or virtue. Our faith must be in God (Mark 11:22). God is real, living, present, and available. We need to have faith in Him.

We also should have faith in God's heart. Every Christian must know both God and the heart of God. God's heart toward us is always good. No matter what may happen to us or what kind of sufferings we may undergo, we must always believe in the goodness of God's heart. God has no intention to punish us, to injure us, or to cause us to suffer loss.

我们该相信神的心，也该相信神的信实。我们会改变，但神永不改变。正如雅各书一章十七节所说，“在祂并没有...转动的影儿。”不仅如此，祂也不能说谎（多一2），祂对自己的话总是信实的。

神不仅是信实的，也是有能力的。所以，我们需要信神的能力。保罗在以弗所三章二十节宣告：“神能...极其充盈地成就一切，超过我们所求所想的。”

我们的信还有一面，就是相信神的话。神受了约束，要成就祂所说的一切。祂越说话，就越要负责成就祂自己的话。我们能告诉祂说，“神，你已经说了，你写出的话已经在手中。主，你受了约束，要成就你的话。”

我们也必须相信神的旨意。神是有计划的神，所以祂有一个旨意。祂对我们的旨意总是积极的。因此，不论何事临到我们，我们都该不顾到我们的快乐或我们的环境，只顾到神的旨意。我们的环境会改变，但神的旨意永不改变。

不仅如此，我们必须相信神的主宰。因为神是主宰一切的，祂绝不会错。...当我们有错的时候，我们需要悔改，但是不需要懊悔，因为懊悔表示我们缺少信心。我们为了过犯或错误悔改后，必须仍然运用信心相信神的主宰权柄。若不是祂的主宰权柄允许我们这么作，我们不可能犯错。因此，我们不需要懊悔。

我们都需要完全相信神，相信神的心，相信神的信实，相信神的能力，相信神的话，相信神的旨意，并相信神的主宰权柄。我们若有这样的信，撒但火烧的箭就不能伤害我们。火烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击。...魔鬼火烧的箭临到我们，乃是把一些思想注射到我们的脑子里。这些思想好像是我们自己的思想，实际上乃是撒但的。...绝不要为撒但用诡诈所注射到你里面的思想认罪（以弗所书生命读经，六五三至六五六页）。

参读：以弗所书生命读经，第六十五篇；初信造就下册，第四十三篇。

Along with faith in God's heart, we should have faith in God's faithfulness. We may change, but God does not change. As James 1:17 says, there is no shadow of turning with Him. Furthermore, He cannot lie (Titus 1:2), but is always faithful to His word.

God is not only faithful but also able. Therefore, we need to have faith in God's ability. In Ephesians 3:20 Paul declares that God “is able to do superabundantly above all that we ask or think.”

Still another aspect of our faith is faith in God's word. God is bound to fulfill all that He has spoken. The more He speaks, the more responsible He becomes to fulfill His own word. We can tell Him, “God, You have spoken, and Your written Word is in our hand. Lord, You are bound to fulfill Your word.”

We also need to have faith in God's will. Because God is a God of purpose, He has a will. His will with respect to us is always positive. Hence, no matter what befalls us, we should care not for our happiness or our environment, but for God's will. Our environment may change, but God's will never changes.

Furthermore, we must have faith in God's sovereignty. Because God is sovereign, God could never make a mistake....When we are wrong, we need to repent. But there is no need for us to regret, for that means we are lacking in faith. After we repent for a mistake or shortcoming, we must still exercise faith in God's sovereignty. We could not have made that mistake if He had not sovereignly allowed us to do so. Hence, there is no need for regret.

We all need to have a full faith in God, in God's heart, in God's faithfulness, in God's ability, in God's word, in God's will, and in God's sovereignty. If we have such a faith, Satan's flaming darts will not be able to damage us. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks....The devil's flaming darts come as thoughts injected into our mind. These thoughts may seem to be our own thoughts, but they are actually Satan's....Never confess thoughts injected into you by Satan in his subtlety. (Life-study of Ephesians, pp. 544-546)

Further Reading: Life-study of Ephesians, msg. 65; CWWN, vol. 50, “Messages for Building Up New Believers,” ch. 43

弗六 17~18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告…”。

西四 2 “你们要坚定持续地祷告，在此儆醒感恩”。

救恩的头盔〔弗六 17〕是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极思想。这样的头盔，这样的遮盖，乃是神的救恩。撒但把威吓、忧虑、挂虑和其他叫人软弱的思想，注射到我们的心思里。神的救恩就是我们抵挡这一切所拿起的遮盖。这样的救恩，就是我们在日常生活中所经历那拯救的基督（约十六 33）（以弗所书生命读经，六五六至六五七页）。

信息选读

保罗在以弗所六章十七节也说到“那灵的剑，那灵就是神的话”。在神军装的六项中，唯有这一项是为着攻击仇敌的。我们用剑砍碎仇敌。然而，我们不是先拿剑；我们必须先束上腰带，穿上胸甲和鞋子，然后拿起信的盾牌和拯救的头盔。这样，当我们完全受到保护，并有救恩作我们的分时，我们才能接受那灵的剑。

十七节清楚指明，那灵就是神的话。那灵和话都是基督（林后三 17，启十九 13）。...正确的意思乃是，那灵就是剑本身，不是用剑者。神的话也是剑。剑是那灵，而那灵就是话。

话就是圣经。但如果这话只是印出来的字句，就不是那灵，也不是剑。以弗所六章十七节的“话”，原

Eph. 6:17-18 "And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit..."

Col. 4:2 "Persevere in prayer, watching in it with thanksgiving."

The helmet of salvation [Eph. 6:17]...is for covering our mind, our mentality, against the negative thoughts directed at us by the evil one. Such a helmet, such a covering, is God's salvation. Satan injects into our mind threats, worries, anxieties, and other weakening thoughts. God's salvation is the covering we take up against all these. Such a salvation is the saving Christ we experience in our daily life (John 16:33). (Life-study of Ephesians, p. 546)

Today's Reading

In Ephesians 6:17 Paul also speaks of “the sword of the Spirit, which Spirit is the word of God.” Among the six items of God's armor, this is the only one for attacking the enemy. With the sword we cut the enemy to pieces. However, we do not take up the sword first. Rather, we must firstly put on the girdle, the breastplate, and the shoes, and then take up the shield of faith and the helmet of salvation. Then, when we are entirely protected and have salvation as our portion, we may receive the sword of the Spirit.

In verse 17 the antecedent of the word which is Spirit, not sword. This indicates that the Spirit is the word of God, both of which are Christ (2 Cor. 3:17; Rev. 19:13)...The correct meaning [of Ephesians 6:17] is that the Spirit is the sword itself, not the one who uses the sword. The Word of God is also a sword. The sword is the Spirit, and the Spirit is the Word.

The Word is the Bible. But if this Word is only printed letters, it is neither the Spirit nor the sword. The Greek for word in Ephesians 6:17 is rhema,

文是 rhema · 雷玛 · 就是那灵在一切情况下 · 所说即时的话。当 logos · 娄格斯 · 圣经中常时的话 · 成了即时的“雷玛”时 · 这“雷玛”就是那灵。成为那灵的“雷玛” · 就是砍碎仇敌的剑。譬如 · 我们也许对某一经节一读再读 · 它仍然是“娄格斯”一字句的话。这样的话不能杀死任何东西。但有一天这经节对我们成了“雷玛” · 就是应时、即时、活的说话 · 那时这“雷玛”就成了那灵。...即时、应时的话乃是那灵〔约六63〕；这样的话就是剑。因此 · 剑、那灵和话 · 三者乃是一。不仅如此 · 使用这剑击杀仇敌的 · 不是那灵 · 乃是我們（以弗所书生命读经 · 六五七至六五八页）。

为了要在神这一边与撒但争战 · 我们就必须坚定地持续地祷告。这种坚定持续是必需的 · 因为整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。坚定持续地祷告就像逆水行舟。你若不坚定持续 · 就会随波逐流。无疑的 · 要这样坚定持续地划船或祷告 · 都需要极大的力量。整个宇宙都在撒但的影响之下 · 与神的旨意相对。因此 · 世界上有一股强大的潮流 · 敌挡神的旨意 · ...尤其是反对我们的祷告。...我们都必须为着我们的祷告生活向主许愿。我们应当告诉主：“主 · 我知道如果我忘了所许的愿 · 你不会忘记。主 · 从一开始我就要清清楚楚地把责任交给你。主 · 不要让我过去 · 要提醒我祷告。”

坚定持续地祷告有许多的益处。借着祷告 · 我们就思念在上面的事。...基督属天的代求、职事和行政 · 要占有我们的祷告。

我们祷告的时候 · 就进入至圣所 · 来到施恩的宝座前〔来四16〕。...我们来到施恩的宝座前祷告的时候 · 怜悯和恩典就像江河一样 · 在我们里面涌流 · 并供应我们。...在祷告中得着恩典的水流 · 的确比我们的祷告得着答应还要重要（歌罗西书生命读经 · 七一九至七二〇、七二二至七二三页）。

参读：歌罗西书生命读经 · 第六十五篇。

the instant word spoken at the moment by the Spirit in any situation. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces. For example, we may read a particular verse again and again, only to have it remain the logos, a word in letters. Such a word cannot kill anything. But one day this verse becomes the rhema to us, the present, instant, living speaking. At that time this rhema becomes the Spirit....The instant, present word is the Spirit [John 6:63]. This kind of word is the sword. Therefore, the sword, the Spirit, and the word are three that are one. Furthermore, we, not the Spirit, are the ones to use this sword to kill the enemy. (Life-study of Ephesians, pp. 547-548)

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current. No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy. The entire universe is under Satan's influence and is contrary to God's will. Hence, there is a strong current in the world in opposition to the will of God...[and] against our prayer. We all need to make a vow to Him concerning our prayer life. We should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don't let me go. Remind me to pray.”

Persevering in prayer has many benefits. By prayer we set our mind on the things above....[Then] our prayer will be occupied with Christ's heavenly intercession, ministry, and administration.

When we pray, we enter into the Holy of Holies and approach the throne of grace [Heb. 4:16]....When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us....Receiving the flow of grace in prayer is actually more important than having our prayers answered. (Life-study of Colossians, pp. 578-582)

Further Reading: Life-study of Colossians, msg. 65

Hymns, #885

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

$\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{3} \underline{2} \underline{1} \mid \underline{7} \underline{6} \cdot \underline{6} \cdot \underline{6} \mid 2 \cdot \underline{1} \underline{7} \underline{1} \mid 2 -$
 一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;
 $\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{1} \underline{2} \underline{3} \mid \underline{4} \underline{6} \cdot \underline{1} \cdot \underline{2} \mid \underline{3} \underline{1} \underline{2} \cdot \underline{7} \mid 1 -$
 同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。
 $\underline{1} \cdot \underline{1} \mid \underline{4} \cdot \underline{4} \underline{4} \cdot \underline{4} \mid \underline{4} \underline{3} \cdot \underline{3} \cdot \underline{3} \mid \underline{3} \cdot \underline{2} \underline{6} \cdot \underline{2} \mid 2 -$
 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;
 $\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{1} \underline{2} \underline{3} \mid \underline{4} \underline{6} \cdot \underline{1} \cdot \underline{2} \mid \underline{3} \underline{1} \underline{2} \cdot \underline{7} \mid 1 - \parallel$
 同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

二 神的军装乃为身体, 非为任何的个人;
 当你凭着身体争战, 所有益处是你分。
 三 教会建在基督身上, 阴府权势难胜过;
 乃是身体得被建造, 才能抵挡众恶魔。
 四 凭着身体, 靠着元首, 坐在诸天的境界,
 与执政者并众恶魔, 摔跤奋斗不松懈。
 五 同众弟兄为神站住, 作主身上一肢体;
 灵中随时多方祷告, 靠着宝血取胜利。
 六 坐在天上得胜有余, 借主力量的大能,
 在主里面, 同众作战, 如同军队一兵丁。
 七 凭着身体向前进攻, 恶者必由你征服;
 照神旨意捆绑、释放, 仇敌必作你食物。

- 1 Fight the battle in the Body,
Never fight it on your own;
With the Body to the Head joined,
Fight the battle on the throne.

Fight the battle in the Body!
By the virtue of the Head;
Standing firmly with the Body,
Into vict'ry you'll be led.
- 2 For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.
- 3 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r.
- 4 In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.
- 5 As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.
- 6 In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.
- 7 Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

进入生命经历第四层，
达到长成的人以完成神的定旨

第六篇

生命经历第四层 (五)
满有基督的身量

讀經：来六 1，弗四 13、16，西二 7，歌四 8，六
13，七 8

纲 目

周 一

壹 我们所说满有基督的身量，是指我们在基督的生命里，达到完全成熟的境地——来六 1：

- 一 生命的长大乃是基督身量在我们里面的增加。
- 二 我们需要在神圣的生命里长大，达到长成的人，达到基督丰满之身材的度量——弗四 13。

贰 我们若缺少属灵的身量（基督的身量），就无法被建造成为基督的身体——西二 7，弗四 16：

- 一 歌罗西二章七节的“正被建造”，不是直接指基督身体的建造；这是指我们属灵身量的增长，就是基督身量在我们里面的增加。

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Six

The Fourth Stage of the Experience of Life (5)
Full of the Stature of Christ

Scripture Reading: Heb. 6:1; Eph. 4:13, 16; Col. 2:7; S. S. 4:8; 6:13; 7:8

Outline

Day 1

I. When we speak about being full of the stature of Christ, we mean that our life in Christ has attained to the realm of full maturity—Heb. 6:1:

- A. *The growth of life is the increase of the stature of Christ within us.*
- B. *We need the growth in the divine life to arrive at a full-grown man, at the measure of the stature of the fullness of Christ—Eph. 4:13.*

II. If we are lacking in spiritual stature—the stature of Christ—we cannot be built up as the Body of Christ—Col. 2:7; Eph. 4:16:

- A. *The words being built up in Colossians 2:7 do not refer directly to the building up of the Body of Christ; this expression denotes an increase in our spiritual stature, an increase of the stature of Christ within us.*

二 我们被建造的意义，首先不是我们被建造为召会，身体，乃是在主里被建造，并经历身量的增长。

三 身体的建造在于众信徒个别、个人的建造；当我们得着了建造，我们这些肢体就能够在身体里与别人同被建造——弗四 16，西二 7。

周二

叁 基督的身量在我们里面的长成，可分为五个步骤：

一 基督进到我们里面作了我们的生命——约一 12~13，三 15，约壹五 11~12，西三 4。

二 基督活在我们里面，并在我们里面逐渐长大——加二 20，弗四 15。

三 基督成形在我们里面——加四 19。

四 基督安家在我们里面，并彰显在我们身上——弗三 17，腓一 20~21 上。

五 基督这样进到我们里面，活在我们里面，成形在我们里面，安家在我们里面，并彰显在我们身上，结果我们就满有基督长成的身量，达到基督丰满之身材的度量：

1 我们全人的每一部分都满了基督的成分；因此基督就在我们里面成熟，我们也就满有基督长成的身量——弗三 19。

2 这就是神在已过的永远里所计划并定意的，

B. *For us to be built up does not first mean that we are built up as the church, the Body; rather, it means that we are built up in the Lord and that we experience an increase in stature.*

C. *The building up of the Body depends upon the individual and personal building up of all the believers; when we have become built-up members, we will be able to be built up with others in the Body—Eph. 4:16; Col. 2:7.*

Day 2

III. The growth of the stature of Christ within us has five steps:

A. *Christ enters into us to become our life—John 1:12-13; 3:15; 1 John 5:11-12; Col. 3:4.*

B. *Christ lives in us and gradually grows in us—Gal. 2:20; Eph. 4:15.*

C. *Christ is formed in us—Gal. 4:19.*

D. *Christ makes His home in us and is manifested through us—Eph. 3:17; Phil. 1:20-21a.*

E. *The result of Christ entering into us, living in us, being formed in us, and making His home in us and being manifested through us is that we are full of the stature of Christ and arrive at the measure of the stature of the fullness of Christ:*

1. *Every part of our being is filled with the elements of Christ; thus Christ becomes matured in us, and we are full of the stature of Christ—Eph. 3:19.*

2. *This is what God planned and intended in eternity past for the*

就是要叫基督里的信徒成为满有基督长成身量的人——4~5。

believers in Christ to be—persons who are full of the stature of Christ—1:4-5.

肆 经历满有基督的身量，包含以下几个重要的点：

IV. The experience of being full of the stature of Christ involves the following crucial points:

一 满有基督的身量，不是个人的事，乃是团体的事，身体的事——四 13、16：

A. *Being full of the stature of Christ is not an individual matter—it is a corporate matter, a Body matter—4:13, 16:*

- 1 没有信徒能单独地达到这境地；这一个经历，完全是在身体里面而有的；唯有身体才能满有基督的身量——13、16节。
- 2 我们若经历了天然的破碎，就会看见基督的身体，领悟我们若离开基督的身体，就不能生活，连基督徒都不能作，并领悟我们属灵的生命和经历都是在身体里面——西二 19。

1. No believer can reach this stage individually; this experience is attainable only in the Body; only the Body can be full of the stature of Christ—vv. 13, 16.
2. If we have experienced the breaking of our natural constitution, we will see the Body and realize that apart from the Body we cannot live or even be a Christian and that our spiritual life and experience are in the Body—Col. 2:19.

周 三

Day 3

二 满有基督的身量，意思就是满有基督的生命和性情——加四 19，弗三 17，帖前五 23：

B. *Being full of the stature of Christ means that we are full of the life and nature of Christ—Gal. 4:19; Eph. 3:17; 1 Thes. 5:23:*

- 1 当信徒的生命经历达到最高峰，基督的生命和性情就普及到他全人内里的各部分——弗三 17。
- 2 我们的心思、情感和意志越经过十字架的对付和破碎，基督这赐生命的灵就越能进入这些部分；至终，我们心思、情感和意志里的所有成分，都会变成基督，基督的身量就在我们里面长成了——林前十五 45 下。

1. When a believer's experience of life reaches the highest stage, the life and nature of Christ have permeated the inward parts of his being—Eph. 3:17.
2. The more our mind, emotion, and will are dealt with and broken by the cross, the more Christ as the life-giving Spirit can enter into these parts; eventually, all the elements of our mind, emotion, and will become Christ, and the stature of Christ is fully grown in us—1 Cor. 15:45b.

三 信徒达到满有基督身量的时候，就不只在客观事实上，也是在经历上和基督同地位了——弗二 6，西三 1~3：

C. *When a believer arrives at the full stature of Christ, he is in the same position as Christ, both in objective fact and in experience—Eph. 2:6; Col. 3:1-3:*

- 1 基督是坐在天上，在宝座上，成熟的信徒也是坐在天上，在宝座上—弗一 20~21，来一 3，启五 6。
- 2 基督自己在天上怎样是不动摇的，那些满有基督的身量，与基督同地位的人，也怎样是不动摇的—弗一 20，二 6。

周 四

四 人满有基督的身量，就和基督同掌权—罗五 17、21，提后二 12：

- 1 唯有那些在基督的生命里成熟的人，才能同基督掌权—罗五 10、17、21。
- 2 生命成熟了就能掌权；当我们的生命达到基督丰满之身材的度量时，我们就能与基督一同掌权。

五 人满有基督的身量，就和基督一同对付仇敌—来二 14，腓二 9~11：

- 1 当我们满有基督的身量，也就是生命完全成熟的时候，我们属灵的争战就过去了，因为我们是坐在一个远超过仇敌的得胜地位上，只要在那里对付仇敌就可以了—歌四 8。
- 2 我们若达到和基督同对付仇敌，就证明我们在生命上已经达到最高峰，我们就是满有基督的身量。

六 基督徒的生命一达到这地步，他身上就什么都成熟了，只等候被提，和基督一同进入荣耀—启十二 5，十四 1。

1. Christ is seated in the heavens and is on the throne, and the mature believer also is seated in the heavens and on the throne—Eph. 1:20-21; Heb. 1:3; Rev. 5:6.
2. As Christ Himself is unshakable in the heavens, so are those who are full of the stature of Christ and who share His position—Eph. 1:20; 2:6.

Day 4

D. *One who is full of the stature of Christ reigns with Christ—Rom. 5:17, 21; 2 Tim. 2:12:*

1. Only those who have become mature in the life of Christ can reign with Christ—Rom. 5:10, 17, 21.
2. When life matures, it can reign; when our life attains to the full stature of Christ, we will be able to reign with Christ.

E. *One who is full of the stature of Christ deals, together with Christ, with the enemy—Heb. 2:14; Phil. 2:9-11:*

1. When we are full of the stature of Christ and our life has reached full maturity, our spiritual warfare is over, for we are seated far above all in a victorious position and need only to deal with the enemy—S. S. 4:8.
2. When we arrive at the stage of dealing, together with Christ, with the enemy, it is a proof that our life has reached the highest peak and that we are full of the stature of Christ.

F. *When the life of a Christian reaches this stage, every part of his being has come to maturity, and he is waiting to be raptured to enter into glory with Christ—Rev. 12:5; 14:1.*

伍雅歌描绘个别信徒与基督爱的交通中进展的经历，启示一个爱主的人如何达到基督丰满身材的度量——一 9，二 2、14，三 6~7、9，四 12，六 4、10、13，七 1、8、11，八 1~5 上：

- 一 她蒙呼召与基督一同活在升天里，并成了神的圣所，就美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队——四 8，六 4。
- 二 她已达到超脱属天的光景，并变化成为天上的光体；她向前观望如晨光，美丽如月亮，皎洁如日头——10 节上。

- 三 基督的佳偶在基督的生命里成熟，就成为书拉密女，表征她已成了基督的复制和翻版，配得过祂，好与祂成为婚配——13 节，启十九 7~8。
- 四 她被比作棕树，指明在她成熟的身量里，她已充满有基督丰满身材的度量——歌七 8，弗四 13。
- 五 书拉密女愿意从一地到另一地寄居，并与良人一同为着祂的身体作工，好与良人一同完成那为着全世界的工作——歌七 11，弗四 12。
- 六 基督的佳偶借着长大与变化，就在生命里成熟，盼望借着身体得赎而被提，以完成神的定旨——歌八 1~5 上，启十二 5、7~11，十四 1、4 下，十九 7。

V. As a portrait of the progressive experience of an individual believer's loving fellowship with Christ, Song of Songs reveals how a lover of the Lord becomes full of the stature of Christ—1:9; 2:2, 14; 3:6-7, 9; 4:12; 6:4, 10, 13; 7:1, 8, 11; 8:1-5a:

- A. *She has been called to live with Christ in His ascension, and as the sanctuary of God, she is as beautiful as Tirzah and as lovely as Jerusalem and as terrible as an army with banners—4:8; 6:4.*
- B. *She has attained to a transcendent and heavenly state and has been transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—v. 10a.*

- C. *In the maturity of Christ's life, the lover of Christ becomes the Shulammitte, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—v. 13; Rev. 19:7-8.*
- D. *She is likened to a palm tree, indicating that, in her mature stature, she has the fullness of the stature of Christ—S. S. 7:8; Eph 4:13.*
- E. *The Shulammitte wants to carry out with her Beloved a work that is for the entire world by sojourning from one place to another and working together with the Beloved for His Body—S. S. 7:11; Eph. 4:12.*
- F. *Through her growth and transformation, the lover of Christ becomes mature in life, and for the fulfillment of God's purpose, her hope is to be raptured through the redemption of her body—S. S. 8:1-5a; Rev. 12:5, 7-11; 14:1, 4b; 19:7.*

第六周·周一

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量”。

西二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人”。

我们所说满有基督的身量，就是指我们在基督的生命里，达到完全成熟的境地说的。我们若将〔灵命四层〕的那些生命经历，都确实地经历了，基督的生命就能丰满地组织在我们里面。到这时，我们就要满有基督长成的身量（生命的经历下册，四五〇页）。

信息选读

生命虽然就是神自己，但神来作我们的生命，乃是基督，所以圣经才说基督是我们的生命。可说我们每一个人得重生，都是基督再一次诞生在我们里面，作了我们的生命。不过，在我们初得到的时候，这生命还是幼稚的，不成熟的，也就是说基督在我们里面的身量，还是幼小的。等到我们爱慕基督，追求基督，让基督更多地在我们里面活着，而得着我们的时候，基督的身量就在我们里面逐渐增长了。这就是生命的长进。因为这生命，既是活在我们里面的基督，所以这生命的长进，也就是基督身量在我们里面的增长（生命的认识，二一五页）。

我们也需要达到长成的人。我们可能成熟，却没有长成。我们众人都需要在神圣的生命里长大，好达到长成的人。末了，我们需要达到基督丰满之身材的度量。基督有一个丰满，这丰满就是祂的身体。这身体有一个身材，这身材是有度量的。

WEEK 6 — DAY 1

Morning Nourishment

Eph. 4:13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

Col. 2:7 "Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving."

When we speak about being full of the stature of Christ, we mean that our life in Christ has attained to the realm of full maturity. If we have really experienced all the lessons of life mentioned previously, then the life of Christ can be fully wrought into us. At this time, we will be full of the stature of the fullness of Christ. (The Experience of Life, p. 373)

Today's Reading

While life is God Himself, God being our life is Christ; therefore, the Bible says that Christ is our life. We can say that when we are regenerated, it is Christ being born again within us to be our life. But when we first receive it, this life is still very young and immature, which means that the stature of Christ within us is very small. When we love Christ, seek Christ, and allow Christ to live in us more and thereby gain us, the stature of Christ gradually increases within us. This is the growth of life. Since this life is Christ who lives in us, the growth of this life is therefore the increase of the stature of Christ within us. (The Knowledge of Life, p. 180)

We also need to arrive at a full-grown man. We may be mature but not full-grown. All of us need the growth in the divine life to arrive at a full-grown man. Finally, we need to arrive at the measure of the stature of the fullness of Christ. Christ has a fullness, and this fullness is His Body. This Body has a stature, and this stature has a measure. The church as the Body of

召会这基督的身体有一个身材，但这身材可能很矮小，所以度量不是那么高。因此，召会必须长大。那就是说，召会必须生机地建造起来，这生机建造的结果，就是我们达到基督丰满（祂的身体）之身材的度量（主今日恢复的进展，七五页）。

如果我们缺少属灵的身量，就无法被建造成为基督的身体。保罗在以弗所四章十三节说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”基督的身体有一个身材，这身材有一个完满的度量。我们都需要长大，直到我们达到基督身体之身材完满的度量。

我们在基督里已经生根，现今我们在祂里面“正被建造”（西二七）。保罗在七节所用的“正被建造”这句话，不是直接指基督身体的建造。这辞乃是指我们在属灵身量上的加增，这好比人的肉身长大时，在身量上的增加。

我们被建造，头一个意义不是说，我们被建造成召会—基督的身体；乃是说，我们在主里被建造，并经历身量的加增。因此，在歌罗西二章七节里，被建造的真实意义乃是生命长大。首先我们在基督这包罗万有的灵里生根，然后我们长到祂里面。我们借着长大把自己建造起来。我们被建造，在于把基督这土壤的丰富吸收到我们里面。我们把这些丰富吸收进来，就会长大并且被建造。我们完全长成以后，就要被建造起来。因此，建造的意思就是长大。

身体的建造在于众肢体个人本身的建造。如果某一个肢体没有被建造，他就不可能在身体里被建造。要被建造在身体里，首先必须自己被建造。我们成为建造起来的肢体，才能在身体里与别人一同被建造（新约总论第十二册，一〇三至一〇五页）。

参读：生命的认识，第十二篇；新约总论，第二百一十二、三百五十四篇。

Christ has a stature, but this stature may be very short, so the measure is not that high. Therefore, the church has to grow. That means the church has to be organically built up, and this organic building up will result in our arriving at the measure of the stature of the fullness of Christ, which is His Body. (The Advance of the Lord's Recovery Today, p. 69)

If we are lacking in spiritual stature, we cannot be built up as the Body of Christ. In Ephesians 4:13 Paul says, “Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.” The Body of Christ has a stature, and this stature has a full measure. We all need to grow until we arrive at the full measure of the stature of the Body of Christ.

Having been rooted in Christ, we now are “being built up in Him” (Col. 2:7). Paul's words being built up...do not directly refer to the building up of the Body of Christ. Rather, this expression denotes an increase in our spiritual stature, which can be compared to a person's increase in stature as he grows physically.

For us to be built up does not first mean that we are built up as the church, the Body; rather, it means that we are built up in the Lord and experience an increase in stature. Hence, in Colossians 2:7 to be built up actually means to grow in life. First, we are rooted in Christ as the all-inclusive Spirit, and then we grow up into Him. We build ourselves up by growing up. Our being built up depends on our assimilating the riches of Christ as the soil into our being. Having assimilated these riches into us, we will grow and be built up. When we are fully grown, we will be built up. Therefore, to be built up simply means to grow.

The building up of the Body depends upon the individual and personal building up of all the members. If a particular member has not been built up, it will not be possible for him to be built up in the Body. To be built up in the Body we first must be built up in ourselves. When we have become built-up members, we will then be able to be built up with others in the Body. (The Conclusion of the New Testament, pp. 3566, 3565, 3566-3567)

Further Reading: The Knowledge of Life, ch. 12; The Conclusion of the New Testament, msgs. 212, 354

第六周·周二

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来”。

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大”。

基督的身量在我们里面的长成，可分为五个步骤：第一步，基督进到我们里面作了我们的生命；第二步，基督借着圣灵活在我们里面，要在我们里面逐渐长大；第三步，基督成形在我们里面；第四步，基督彰显在我们身上。基督这样一再在我们里面长大、成形，并得着彰显，到有一天，我们全人的各部分都满了祂的成分，那就是最后第五步，基督成熟在我们身上，也就是我们里面满有基督长成的身量。到这时候，我们在基督里的生命经历，就达到了最高峰（生命的经历下册，四五〇页）。

信息选读

唯有基督借着扩展并增加到我们这人的每一部分，而成形在我们里面，祂才能安家在我们心里；唯有基督安家在我们心里，我们才会有基督丰满之身材的度量。首先基督启示在我们里面。然后祂活在我们里面，成形在我们里面，并安家在我们心里。至终基督启示在我们里面、活在我们里面、成形在我们里面并安家在我们里面的结果，乃是我们达到基督丰满之身材的度量。这就是神在已过的永远里所计划并定意的，就是要叫基督徒成为一个充满基督的人。神巴望我们不但在我们的灵里，也在我们的心思、情感、意志和心里被基督充满。祂来的时候，甚至我们的身体也要充满基督。那时，祂要在我们身上并借着我们得荣耀，我们也要在祂的荣耀里（神的奥秘与基督的奥秘，七四页）。

WEEK 6 — DAY 2

Morning Nourishment

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."

Col. 2:19 "...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 growth of the stature of Christ within us can be divided into five steps. First, Christ enters into us to become our life. Second, Christ living within us through the Holy Spirit gradually grows in us. Third, Christ is formed in us. Fourth, Christ is manifested through us. As Christ grows and is formed in us and manifested more and more, one day every part of our being will be filled with His elements; then we will attain to the fifth step—Christ becoming matured in us, or we being full of the stature of the fullness of Christ. At this time our experience of life in Christ has reached its climax. (The Experience of Life, p. 373)

Today's Reading

Only when Christ is formed within us by expanding and increasing into every part of our being, can He make His home in our hearts; and only when Christ has made His home in our hearts, will we have the measure of the stature of the fullness of Christ. First Christ is revealed in us. Then He lives within us, is formed within us, and makes His home in our hearts. Finally the result...is that we arrive at the measure of the stature of the fullness of Christ. This is what God planned and intended in eternity past for a Christian to be—a person who is full of Christ. God desires that we would be filled with Christ not only in our spirit but also in our mind, emotion, will, and heart. At His coming, even our body will be full of Christ. At that time He will be glorified in us and through us, and we will be in His glory. (The Mystery of God and the Mystery of Christ, p. 65)

我们对于满有基督的身量，第一点要认识的，就是没有一个人，能单独地达到这境地。这一个经历，完全是在身体里面而有的。这完全是一个在身体里的经历。

一个基督徒一经历了肉体 and 天然的破碎，就自然地要看见基督的身体。从那时起，他就深深地经历中觉得，离开基督的身体，他就不能生活，他就不能活在主里面，他就不能摸着主的同在；他若离开基督的身体，连基督徒都不能作。所以从他看见身体那个时候起，一直到他在主的生命里完全成熟，他属灵的生命都是在身体里面，他整个属灵的经历也都是在身体里面。因此，他得以满有基督长成的身量，也是在身体里面经历的。

不只一个人在身体之外，不能经历满有基督的身量。实在说来，他就是在身体里也不能单独地满有基督的身量。满有基督的身量，乃是身体的事。所以只有身体，才能满有基督的身量。

以弗所四章十三节...不是指着圣徒个人，乃是指着基督的身体，就是召会，有一天会这样。还有三章十八节，说到我们能够认识基督的阔长高深，也是我们和众圣徒一同明白的。这两处圣经给我们看见，基督那长成的身量，和基督里面那测不透的丰满，都不是我们一个人所能经历的，乃是在身体里面，和众圣徒联合着一同来经历的。

所以简单地说，基督徒生命的成熟，乃是在身体里面的事。我们永远不要盼望自己能单独地达到生命成熟的境地。事实上，人到看见身体的时候，就已经不能单独了（生命的经历下册，四五一至四五二页）。

参读：基督身体的建造，第三章；认识生命与召会，第十一篇。

Concerning being full of the stature of Christ, we must first realize that none can attain to this stage individually. This experience is attainable only in the Body. It is entirely an experience that is gained in the Body.

A Christian who has experienced the brokenness of the flesh and the natural constitution will automatically see the Body of Christ. From this time forth, he deeply realizes from his experience that apart from the Body of Christ he cannot live—he can neither live in the Lord nor touch His presence. If he is detached from the Body of Christ, he cannot even be a Christian. Therefore, from the time he sees the Body of Christ until he becomes mature in the life of the Lord, his spiritual life is in the Body and so also is his whole spiritual experience. Hence, his being full of the stature of the fullness of Christ is also an experience in the Body.

Not only is it impossible for anyone to experience being full of the stature of the fullness of Christ outside of the Body, but, practically speaking, even in the Body, none can be full of the stature of Christ individually. To be full of the stature of Christ is a Body matter. Therefore, only the Body can be full of the stature of Christ.

[In Ephesians 4:13] the writer is not referring to individual saints, but rather pointing out the fact that one day the Body of Christ, which is the church, shall attain to such a stage. In Ephesians 3:18, we read that to apprehend the breadth, the length, the height, and the depth of Christ, we need a togetherness with all saints. From these two scripture references we see that the stature of the fullness of Christ and the unsearchable dimensions of Christ cannot be experienced by ourselves individually but by being in the Body and joined together with all the saints.

Therefore, simply speaking, the maturity of the Christian life takes place in the Body. We should never expect that we can attain to the maturity of life individually. In fact, when one sees the Body, he can no more be individual. (The Experience of Life, pp. 374-375)

Further Reading: The Building Up of the Body of Christ, ch. 3; Knowing Life and the Church, ch. 11

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基”。

二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里”。

满有基督的身量，就着内容来说，就是满有基督的生命和性情。人的生命经历达到最高峰，基督生命和性情的成分，就普及到他全人的各部分；他灵里的各部分，和魂里的心思、情感和意志，都满了基督的生命和性情。甚至他的身体，有时也能靠着这灵的力量来支持（信徒在今日，还不能叫身体满有基督的成分，那是要等到身体被提变化时才能达到）。到这时候，他的生命就成熟了（生命的经历下册，四五三页）。

信息选读

在我们中间有很多人已经信主多年了，但直到今天，里面基督的成分恐怕还不过是一点点。在他们的思想里面，大部分的成分，可能还是自己。虽然不是污秽，不是败坏，但还不是基督。这也就是说，在他们的思想里，并没有多少基督的身量。说到他们的意志，可能不背叛神，也不顶撞神，好像都没有错，但里面的成分多半还是他们自己，基督的成分并不多。再说到他们的情感，那个心情、爱好、趋向，也许都没有什么可指责的，但里面还不是满有基督的成分。这些都是说出，基督在他们里面的身量，还没有长成到丰满的地步，他们属灵真实的长进还没有多少。

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

2:6 "And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus."

Being full of the stature of Christ means that we are full of the life and nature of Christ. When a person's experience of life reaches its climax, the life and nature of Christ have permeated all the various parts of his being. The different parts of his spirit as well as the mind, will, and emotion of his soul are filled with the life and nature of Christ. Even his physical body at times is supported by this strength from the spirit. (Christians today cannot as yet be full of the element of Christ in their body; this can only be attained when we are raptured and transfigured.) At this time his life comes to maturity. (The Experience of Life, p. 375)

Today's Reading

There are many among us who have believed in the Lord for years, but to this day there is but little of the element of Christ in them. Their thoughts are filled largely with themselves. Though there is little filthiness or corruption in their thoughts, there is also little of Christ. This also means that in their thoughts there is very little of the stature of Christ. With regard to their will, though it may not rebel against God, oppose Him, or seem to be wrong in any way, the element within it is largely of themselves and very little of Christ. With regard to their emotion, their mood, desire, and inclination may be blameless, but they are still not filled with the element of Christ. This proves that the stature of Christ within them has not reached full measure and that they have made very little progress in spiritual growth.

我们怎样能叫基督的生命和性情，逐渐充满在里面呢？我们知道人分三部分，就是灵、魂、体。灵是中心，体是外围，而魂就在这两者之间。我们重生的时候，就是得着基督借着圣灵进到我们的灵里，从此祂就要活在我们里面，而在我们里面长大。祂先是要充满在我们的灵里，然后就要从我们灵里往外开展，一直达到我们魂的心思、情感和意志。祂用十字架对付我们的己，对付我们的天然，就是重在对付魂生命，而魂生命就是在我们的的心思、情感和意志里。十字架对这些心思、情感和意志，破碎得越多，基督这赐生命的灵就越能进入这些部分，直到一个时候，我们心思、情感和意志里的所有成分都是基督，基督的身量就在我们里面长成了。

到了满有基督身量的时候，人就不只在事实上，也是在经历上和基督同地位了。基督是坐在天上，他也是坐在天上；基督是在宝座上，他也是坐在宝座上。到这时候，他就不容易跌倒，也不容易动摇。

你欢迎他，他是那样，你反对他，他还是那样；你高举他，他是在宝座上，你难为他，他还是在宝座上。...一个生命成熟的人，他是活在灵里面，是在基督的生命里，和基督同地位，就不容易受搅扰，也不容易受激动。可说基督在天上怎样稳定，他在这里也怎样稳定。生命成熟的人，就是稳定不变的人。

基督自己在天上怎样是不动摇的，满有基督的身量，与基督同地位的人，也怎样是不动摇的。他不因地而异，也不因时而异，无论遭遇到什么环境，他总是那样坐在天上，没有改变，他是与基督同地位的。这就是满有基督丰满身量的人所有的光景（生命的经历下册，四五三至四五四、四五六至四五七页）。

参读：基督身体的构成与建造，第四章；生命信息上册，第一章。

How can we gradually be filled with the life and nature of Christ? We know that man has three parts: spirit, soul, and body. The spirit is the center, the body is the outer circumference, and between these two is the soul. When we are regenerated, Christ as the Spirit enters into our spirit. From this time, He lives and grows within us. First He fills us in our spirit; then He spreads outward from our spirit to the mind, emotion, and will in our soul. He uses the cross to deal with our self and our natural constitution, that is, to deal especially with the soul-life, which is in our mind, emotion, and will. The more our mind, emotion, and will are dealt with and broken by the cross, the more Christ as the life-giving Spirit can enter into these parts. At a certain point, all the elements of our mind, emotion, and will are Christ; then the stature of Christ is fully grown in us.

When a person arrives at the full stature of Christ, he is in the same position as Christ, not only in objective fact but also in experience. Christ is seated in the heavens, and so also is he; Christ is on the throne, and so is he. At this time he is not easily shaken; neither can he fall easily.

When you welcome him, he is a certain kind of person; when you oppose him, he remains the same. If you lift him up, he is on the throne; if you trouble him, he is still on the throne....One who has attained to maturity of life lives in the spirit, in the life of Christ; he shares His position and is not easily disturbed or excited. Just as Christ is stable and sure in the heavens, so also is he. One whose life has attained unto maturity is one who is stable and steady.

As Christ Himself is unshakable in the heavens, so are those who are full of the stature of Christ and who share the same position as Christ. He changes not because of place or time; no matter what kind of environment he encounters, he remains seated in the heavens, unchanged. He shares the same position as Christ. This is the condition of one who is full of the stature of Christ. (The Experience of Life, pp. 375-378)

Further Reading: The Constitution and the Building Up of the Body of Christ, ch. 4; Life Messages, vol. 1, ch. 1

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更更要借着耶稣基督一人，在生命中作王了”。

来二 14 “儿女既同有血肉之体，祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼”。

人满有基督的身量，还有一种光景，就是和基督同掌权。人必须达到和基督同掌权的地位，生命才算是成熟的。所以我们若要看自己的生命是否成熟，就要看我们今天在属灵的生命中能否掌权。我们不能叫一个六岁的孩子来掌权。就是大家都封他作王，让他来掌权，但刚刚定规好了，他却跑去打皮球了。所以生命不够，就无法掌权。人的生命成熟了，自然就能掌权。...权柄是根据生命的，生命成熟了就能掌权。所以掌权的经历，就在于生命的成熟。

我们生命最成熟、最完满的时候，我们就被提变化了。那时我们要与基督一同坐在宝座上，与基督一同作王。到那时，我们所是的，就是满有基督长成的身量，我们所作的，就是与基督一同作王掌权。今天生命成熟的原则也是一样。我们的生命能满有基督的身量，我们也就能和基督一同掌权（生命的经历下册，四五七至四五八页）。

信息选读

人满有基督的身量，还有一种光景，就是和基督一同对付仇敌。对付仇敌，就是争战。但我们不说争战，因为争战还不足说出生命完全的成

Rom. 5:17 "For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Heb. 2:14 "Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil."

Another condition of one who is full of the stature of Christ is that he reigns with Christ. One must attain to the position of reigning with Christ in order that his life might become mature. If we desire to learn whether or not we are mature in life, we should ascertain whether or not we can reign in the spiritual life. We cannot ask a six-year-old child to rule; even if we crown him king and give him reign, with everything subject to his control, he will run off to play ball. If the life is insufficient, there is no possibility of reigning. When one's life attains to maturity, he reigns automatically....Authority is based on life. When life matures, it can reign. Therefore, the experience of reigning depends on the maturity in life.

When our life attains unto maturity and fullness, we will be raptured and transfigured. At that time, we will be seated with Christ on the throne and reign with Him. All that we are will be full of the stature of the fullness of Christ, and all that we do will be to reign with Christ. The same principle applies today to the maturity of life. When our life attains to the full stature of Christ, then we are able to reign with Christ. (The Experience of Life, pp. 378-379)

Today's Reading

Another issue of one who is full of the stature of Christ is that of dealing, together with Christ, with the enemy. To deal with the enemy is to fight the warfare. However, we should not use the term warfare here, because it does

熟。当我们真是满有基督的身量，也就是生命完全成熟的时候，我们属灵的争战就过去了，我们就是坐在一个远超过仇敌的得胜地位上。所以只要在那里对付仇敌，就可以了。

我们看主耶稣争战的经过就是这样。从祂出来受试诱，开始作工起，祂就一直和撒但争战。等到主升到宝座上，祂就不再争战了。但祂还是一直在那里对付祂的仇敌。仇敌至终要被压服在祂的脚下，作祂的脚凳（来一 13）。所以，我们若达到和基督一同对付仇敌了，就证明我们在生命上已经达到最高峰了。

一个得胜的人，只要坐镇在一个地方，他不必打仗，所有的匪徒宵小就都消踪灭迹，不敢蠢动作歹了。他这一种威风，就是根据他从前的争战而有的。这件事很能说出基督对付仇敌的原则。试想在宇宙中，今天如果没有基督和基督的名，撒但要猖獗到什么地步？就是因为今天基督还在那里对付仇敌，所以何处高举基督的名，何处魔鬼就逃匿，黑暗的权势就被消杀。

基督徒的生命一达到这地步，他身上就什么都成熟了，只有在那里等候被提，和基督一同进入荣耀。

所以基督徒的生命经历，能达到满有基督的身量，就算达到了最高峰。他是和基督同地位，和基督同掌权，和基督同对付仇敌的。他全人里面都满了基督的成分。除了身体没有变化成荣耀的身体以外，一切都达到最高点，也是最终点了。圣徒在基督里的生命经历，到此也就告了一个结束。除了等候被提，进入荣耀，再没有什么可以期望了（生命的经历下册，四五八至四六〇页）。

参读：生命的经历下册，第十九篇；如何治理召会，第五至六篇。

not convey the meaning of full maturity in life. When we are really full of the stature of Christ and our life has attained unto full maturity, our spiritual warfare is over. Then we are seated far above all in a victorious position and need only to deal with the enemy.

It was in the same process that the Lord Jesus fought the battle. From the time of His temptation at the beginning of His ministry, He continually fought with Satan. But when He ascended to the throne, He ceased fighting. Nevertheless, He continues to deal with the enemy, until eventually he will be subdued beneath His feet and become His footstool (Heb. 1:13). When we attain to the stage of dealing, together with Christ, with the enemy, it is proof that our life has attained to its highest peak.

For a victorious one, there is no need to fight. All he needs to do is to be situated in a certain place; then all the robbers and prowlers will disappear completely, daring no more to act foolishly or do evil. His awe-inspiring reputation has been gained through much warfare in the past. This example explains the principle of Christ in dealing with the enemy. If neither Christ nor His name were in this universe today, imagine how much more violent Satan would be! It is simply because Christ is dealing with the enemy today that wherever the name of Christ is lifted up, the enemy flees, and the power of darkness vanishes.

When the life of a Christian reaches this stage, every part of his being comes to maturity. He is waiting to be raptured to enter into glory with Christ.

When the life experience of a Christian attains to the full stature of Christ, it has reached the climax. He shares the same position with Christ, and he reigns and deals with the enemy together with Christ. His whole being is filled with the element of Christ. Aside from the fact that the body has not yet been transfigured into the body of glory, all else has reached its highest or final point. The life experience of a saint in Christ thus comes to a conclusion. Other than waiting to be raptured and entering into glory, there is nothing else left to be desired. (The Experience of Life, pp. 379-381)

Further Reading: The Experience of Life, ch. 19; How to Administrate the Church, chs. 5-6

第六周·周五

晨兴喂养

歌六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队”。

10 “那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？”

雅歌的内容是个别信徒与基督爱的交通进展的经历。用戴德生（Hudson Taylor）的说法，这是与基督联结并交通的书。...照着雅歌内在和属灵的意义，本卷书的分段如下：受吸引追求基督以得满足（一 2~二 7）；蒙呼召借与十字架合一脱离己（二 8~三 5）；蒙呼召活在升天里，作复活里的新造（三 6~五 1）；蒙更厉害的呼召，借复活后的十字架，在幔内生活（五 2~六 13）；分担主的工作（七 1~13）；以及盼望被提（八 1~14）（雅歌生命读经，五至六页）。

信息选读

在雅歌四章七至八节，主呼召祂的佳偶活在升天里，作复活里的新造。唯有在升天里，在复活里的，才是新造。没有复活，就没有新造。

“我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩...”（8 上）利巴嫩是一座高山，表征复活。在二章九节，佳偶在往自己里面看的“我们墙壁”里。墙壁在低处，在己里。她往自己里面看，就筑了一面使她与主隔开的墙。现今主呼召她与祂同往高山，就是复活的高峰—升天。基督受死、复活，然后升天。我们首先经历复活，然后经历升天（雅歌生命读经，四四至四五页）。

WEEK 6 — DAY 5

Morning Nourishment

S.S. 6:4 "You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners."

10 "Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?"

The contents of Song of Songs are the progressive experience of an individual believer's loving fellowship with Christ. To use Hudson Taylor's expression, this is a book of union and communion with Christ....The sections of Song of Songs, which are according to the intrinsic and spiritual significance of this book, are as follows: drawn to pursue Christ for satisfaction (1:2—2:7); called to be delivered from the self through the oneness with the cross (2:8—3:5); called to live in ascension as the new creation in resurrection (3:6—5:1); called more strongly to live within the veil through the cross after resurrection (5:2—6:13); sharing in the work of the Lord (7:1-13); and hoping to be raptured (8:1-14). (Life-study of Song of Songs, pp. 4-5)

Today's Reading

In Song of Songs 4:7-8 the Lord calls His lover to live in ascension as a new creation in resurrection. The new creation is only that which is in ascension in resurrection. Without resurrection, there cannot be a new creation.

“Come with me from Lebanon, my bride; / With me from Lebanon come” (v. 8a). Lebanon is a high mountain, signifying resurrection. In 2:9 the lover was in “our wall” of the introspective self. The wall is down in the self. Her introspection had built a wall which separated her from the Lord. Now He calls her to come with Him to a high mountain, which is the top of resurrection—ascension. Christ died, rose, and then ascended. First we experience resurrection, then ascension. (Life-study of Song of Songs, p. 35)

主用以描述寻求者的〔一个〕表号是得撒城。...得撒是一座古城的名字，是以色列王宫的所在地（王上十四 17，十六 17~18）。在这阶段寻求者不再仅仅是园，乃是城。她是给王居住的坚固大城。

在雅歌六章四节，主也将寻求者比喻为耶路撒冷，说她“秀美如耶路撒冷”。得撒是王所住的地方，但耶路撒冷是神与人同住的地方。启示录二十一章二节启示，新耶路撒冷将是基督的新妇。这符合雅歌这里的启示。佳偶，王的新妇，被称为耶路撒冷。她从百合花成了园子，从园子成了王所住的城，从王所住的城变成神与人同住的城。

主说到寻求者的〔另一个〕表号是晨光。关于她，主问说，“那向前观望如晨光...的是谁呢？”（六 10）佳偶如晨光，意思是她没有黑夜，只有早晨。

主将佳偶比喻为地上的许多表号以后，就将她比喻为天上的光体。她“美丽如月亮”，并且“皎洁如日头”（10）。这启示她成了属天的人。在玛拉基四章二节，基督自己称为“公义的日头”。如今祂的佳偶变得如此像祂，以致她被比喻为日头（参太十三 43）（李常受文集一九六三年第三册，七二一至七二三页）。

我们看雅歌里面那个女子，她乃是到了里面的生命明亮如晨光，美丽如月亮，皎洁如日头的地步，她才显出威武如展开旌旗军队的光景来（六 10）。人的生命，若没有长到有这些超脱属天的光景，他就是自居老练，站在高位上耀武扬威，那也不过是丑陋，不是掌权。所以掌权不只是地位的问题，也是生命的问题。掌权需要地位，掌权更需要生命（生命的经历下册，四五七页）。

参读：雅歌生命读经，第五篇；李常受文集一九六三年第三册，七一六至七二四页。

[One] figure that the Lord uses to describe the seeker is the city of Tirzah (S.S. 6:4)...Tirzah was the name of an ancient city where the palace of the king of Israel was located (1 Kings 14:17; 16:17-18). At this stage the seeker is no longer merely a garden but a city. She is a large, stable city that houses the King.

In Song of Songs 6:4 the Lord also likens the seeking one to Jerusalem, saying that she is “as lovely as Jerusalem.” Tirzah was the place where the king lived, but Jerusalem was the place where God dwelt with man. Revelation 21:2 reveals that the New Jerusalem will be the bride of Christ. This matches the revelation here in Song of Songs. The lover, the bride of the King, is called Jerusalem. From a lily she became a garden, from a garden she became a city where the King dwells, and from a city where the King dwells she became a city where God dwells with man.

[Another] figure that the Lord uses in speaking of the seeking one is the dawn of the morning. The Lord asks concerning her, “Who is this woman who looks forth like the dawn?” (S.S. 6:10). For the lover to be like the dawn means that with her there is no night; there is only morning.

After likening the lover to many figures on the earth, the Lord compares her to the heavenly bodies. She is “as beautiful as the moon” and “as clear as the sun” (v. 10). This reveals that she has become a heavenly person. Christ Himself is called “the Sun of righteousness” in Malachi 4:2. Now His lover has become so much like Him that she is compared to the sun (cf. Matt. 13:43). (CWWL, 1963, vol. 3, pp. 551-552)

Consider the woman in the Song of Songs. It was not until her inner life became bright as the morning, beautiful as the moon, and clear as the sun, that she manifested her majesty and was terrible as an army with banners (S.S. 6:10). If one has not attained to this transcendent and heavenly state and yet claims himself to be experienced and standing in a high position, he is only displaying his own glory and power; it is an ugly display and certainly not reigning. Therefore, reigning is not only a matter of position but also of life. In order to reign, one needs the position and much more, the life. (The Experience of Life, pp. 378-379)

Further Reading: Life-study of Song of Songs, msg. 5; CWWL, 1963, vol. 3, pp. 543-553

第六周·周六

晨兴喂养

歌七 11 “我的良人，来吧，你我可以在田间；你我可以在村庄住宿”。

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了”。

雅歌在六章十三节，第一次用佳偶的名字书拉密女（所罗门的女性写法），指明到这时候，她已经成了所罗门的复本、配偶，在生命、性情和形像上，与所罗门一样，正如夏娃之于亚当（创二 20~23），这表征爱基督的人在生命、性情和形像上与基督一样，与祂相配（林后三 18，罗八 29），好与祂成为婚配。

这对配偶成为一，指明新耶路撒冷。在新耶路撒冷里，救赎的神（由所罗门所表征）与所有蒙祂救赎的人（由书拉密女所表征）成为一。新耶路撒冷是神性与人性的调和，在人性的美德里彰显那经过过程终极完成的三一神（雅歌生命读经，六八至六九页）。

信息选读

雅歌七章七节：“你这身量好像棕树，你的两乳如同累累下垂的果子。”在已往的时候，什么都没有长进；在已往的时候，什么都没有完全；在已往的时候，什么都没有成熟；所以就谈不到身量。现在是成人的时候，所以就提到身量。“棕树”，是又高又直的，在圣经里，本来是主的代表。所以说她像棕树，意思就是她满有基督的身量（弗四 13）。棕树的根是和活水的泉源接触的，虽然枝叶是被热带的太阳所晒，可是它仍然生长无碍。所以，信徒即使是在沙漠里受大试炼，却因着和基督联合的缘故，能够不受影响，反而长大（倪柝声文集第二辑第三册，一二七至一二八页）。

WEEK 6 — DAY 6

Morning Nourishment

S.S. 7:11 "Come, my beloved, let us go forth into the fields; let us lodge in the villages."

Rev. 12:5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

In Song of Songs 6:13 the lover's name Shulamite, which is the feminine form of Solomon, is first used, indicating that at this point she has become Solomon's duplication, counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23), signifying that the lover of Christ becomes the same as Him in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage.

This couple's becoming one indicates the New Jerusalem. In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulamite) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed, consummated Triune God in human virtues. (Life-study of Song of Songs, pp. 53, 55)

Today's Reading

Song of Songs 7:7 says, "This your stature is like a palm tree, / and your breasts are like the clusters." In the past, there was no growth, there was no perfection, and there was no maturity; hence, there was no stature. Now she has become mature, and there is the stature. A palm tree is tall and straight, and it represents the Lord in the Bible. Saying that she is likened to a palm tree is saying that she has the stature of the fullness of Christ (Eph. 4:13). The roots of the palm tree are in touch with the spring of living water, and although the leaves and branches are scorched by the sun, it still grows without any hindrance. Even though believers may suffer great trials in the wilderness, they are not affected, because of their union with Christ, and they can still grow. (CWWN, vol. 23, "Song of Songs," pp. 107-108)

〔雅歌七章十一节〕启示〔佳偶〕愿意从一地到另一地寄居，为要与她良人一同完成那为着全世界的工作。这指明她不是分门结党的。在主的的工作中，要把我们的工作开放，不要把我们的工作放在“自己的口袋里”，这并不容易。我们必须学习把工作开放，使别人能到这里来寄居，我们也能往别处寄居。这是保守一个身体里的一个工作。

“我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。”（12）她与她的良人勤奋地工作，不是为她自己，乃是在众召会里为着使别人发芽、开花、放蕊，在那里她将她的爱情献给她的良人。我们若这样作工，别人就会得着许多帮助。

在雅歌里我们看见，我们要与主同工，需要在生命里成熟，需要与主是一，并且我们的工作必须为着祂的身体。我们的主是所罗门，我们必须是书拉密女；就是说，我们必须与主是一。事实上，要与基督同工，我们就必须是基督。保罗是真正的书拉密女，因为他活基督（腓一21）。

书拉密女是所罗门的配偶，作工顾到所有的葡萄园（歌八11）。这指明我们的工作应当为着身体，不只为着一个城市。我们必须有一种为着全世界的工作。这就是保罗所作的，他建立众地方召会，然后作工，使他们充分地领悟基督的身体。

雅歌八章启示佳偶盼望被提。书拉密女成熟到一个地步，除了仍有肉体的事实以外，她在每一方面，从每一观点看，都成了所罗门。

在二至四节我们看见，她盼望蒙拯救，脱离为肉体的叹息（罗八19~25）。这指明她盼望借着身体蒙神救赎而被提（23下，弗四30下）（雅歌生命读经，七四至七五、七七至七九页）。

参读：雅歌生命读经，第七至九篇。

[Song of Songs 7:11] reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning from one place to another. This indicates that she is not sectarian. In the Lord's work it is not easy to keep our work open, to not keep our work "in our pocket." We must learn to keep the work open, so that others can come to sojourn there, and we can go to sojourn elsewhere. This is to keep one work in one Body.

"Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love" (v. 12). She and her Beloved work diligently not for herself but in the churches, for others to bud, blossom, and bloom, in which she renders her love to her Beloved. If we work in this way, others will receive much help.

In Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon, and we must be the Shulammitte; that is, we must be one with the Lord. Actually, to work with Christ we must be Christ. Paul was a real Shulammitte because he lived Christ (Phil. 1:21).

The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S.S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ.

Song of Songs 8 reveals the lover's hope to be raptured. The Shulammitte was matured in life to the extent that she became Solomon in every aspect and from every view, except for the fact that she still had the flesh.

In verses 2 through 4 we see that she is hoping to be saved from her groaning for the flesh (Rom. 8:19-25). This indicates that she hopes to be raptured through God's redemption of her body (Rom. 8:23b; Eph. 4:30b). (Life-study of Song of Songs, pp. 59, 61, 63)

Further Reading: Life-study of Song of Songs, msgs. 7-9

WEEK 6 — HYMN

Hymns, #1232

第六周 • 诗歌

补 616

耶稣聚集我们在一起

G 大调

4/4

1 1 3 1 | 1̣. 2̣ 1̣. 6̣ 5̣ — | 1̣. 1̣ 1̣. 2̣ 3 2̣. 1̣ |

一、从前我们在罪中死了，这世界全然一团

2 — — — | 1 1 3 1 | 1̣. 2̣ 1̣. 6̣ 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 1̣ 2̣.

糟；但神使我们一起复活，一起与基督升天，

2̣ 2̣. 7̣ | 1 — — — | 0 5 3. 1̣ | 2̣. 1̣ 1̣. 6̣ 1 2 |

同坐宝座。（副）耶稣聚集我们在一起，

0 5 5 3. 1̣ | 2̣. 2̣ 2̣. 3̣ 2 0 | 0 5 3. 1̣ |

请看看圣徒同心合意！主爱使

2̣. 1̣ 1̣. 6̣ 1̣. 1̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 1̣ 2̣. 2̣ 2̣. 7̣ | 1 — — — ||

得我们都一致，达到基督丰满身量的地步。

二、因此我们能和众圣徒，一起明白基督的爱；
长阔高深虽无法测度，但神的丰满我们一再得着。

三、神在历代隐藏的旨意，已成了显明的奥秘；
基督、召会，我们今看见，这真叫撒但受辱，羞惭满面！

四、我们为此来祷告父神——刚强我们里面的人，
让你安家在我们心里，使我们在你爱中生根立基。

五、在身体里联络得合式，各筋节都供应基督，
各个肢体功用都摆上，使身体得着建造，不断增长！

六、如今我们已合而为一，成为神所要的新人；
在基督里，在召会中间，愿荣耀归神，直到永永远远！

1 Once by nature we were dead in sin,
In a world of utter discord;
But together God has quickened us,
Raised us up to sit together with the Lord.

Jesus is getting us together,
Come and see the saints in one accord.
His love is knitting us together,
To the stature of the fullness of the Lord.

2 Thus with all saints we can apprehend,
All the vast dimensions of God.
Knowing Christ's love passes all we know,
We're together filled to fullness with our God.

3 Now we know the purpose of our God,
Visible the mystery became:
Christ, the church, together now we see,
And together put the enemy to shame.

4 For this cause we pray the Father God —
Strengthen Thou with might our inner man;
Make Yourself at home in all our hearts,
Root us, ground us in Your love and for Your plan.

5 In the Body we'll be fitly framed
As the many members Christ supply;
Working in the measure of each part,
All by growth in love the Body edify.

6 Now we're one His purpose to fulfill,
As the one new man of His plan.
Unto Him be glory in the church,
And in Jesus Christ forevermore — Amen!

进入生命经历第四层，
达到长成的人以完成神的定旨

第七篇

达到长成的人（一）

接受基督作我们的人位，以及过神人的生活

讀經：加二 20，弗二 15，四 24，三 17 上，西三 10~11，腓一 21 上

纲 目

周 一

壹 我们要达到长成的人以完成神的定旨，就需要接受基督作我们的人位——加二 20，弗三 17 上：

一 为着新人，我们都需要接受基督作我们的人位——二 15，三 17 上：

- 1 基督是身体的生命，也是新人的人位——西三 4，弗三 17 上。
- 2 在一个新人里，天然的人没有地位；在新人里，我们都没有地位，因为在此基督是一切，又在一切之内——西三 10~11。
- 3 基督在我们众人里面，所以我们众人只有一个人位——一 27，弗三 17 上。
- 4 神所关切的乃是我们是否接受基督作我们的

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Seven

Arriving at a Full-grown Man (1)

Taking Christ as Our Person and Living the Life of a God-man

Scripture Reading: Gal. 2:20; Eph. 2:15; 4:24; 3:17a; Col. 3:10-11; Phil. 1:21a

Outline

Day 1

I. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to take Christ as our person—Gal. 2:20; Eph. 3:17a:

A. For the new man we all need to take Christ as our person—2:15; 3:17a:

1. Christ is both the life of the Body and the person of the new man—Col. 3:4; Eph. 3:17a.
2. In the one new man the natural man has no place; we all have no place in the new man, for here Christ is all and in all—Col. 3:10-11.
3. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.
4. What God cares for is whether or not we take Christ as our

人位—约六 57 下，腓一 21 上，西三 4，弗三 17 上。

- 5 首要的不是接受基督作我们的生命，乃是接受基督作我们的人位：
 - a 我们若接受基督作我们的人位，就必定接受基督作我们的生命—约壹五 11~12，西三 4。
 - b 我们若接受基督作我们的人位，就能长大并成熟—二 19，弗四 13~16。
 - c 接受基督作我们的人位是为着新人的长大—13 节。

周二

二 我们接受基督作我们的人位来过我们的生活，特别是在作主张时以祂作人位，我们的生活就会是新人的生活—约四 34，五 30，六 38，十七 4，罗十五 32，雅四 13~15：

- 1 在新人里我们接受基督作人位来计划，并决定我们该怎样生活—罗十五 32。
- 2 我们若接受基督作我们的人位，就不会对我们生活中的任何事自作主张—门 14：
 - a 我们一旦看见自己是一个新人的一部分，就无法仅仅凭着自己有所主张。
 - b 我们既是新人的一部分，我们的主张和生活就不该是我们自己的，而该是团体新人的主张和生活。
 - c 新人的生活是一种团体的生活；所以，我们的主张乃是团体的主张，不是我们个人的主张—林前四 19。

person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.

5. What is first is not taking Christ as our life but taking Christ as our person:
 - a. If we take Christ as our person, we will surely take Him as our life—1 John 5:11-12; Col. 3:4.
 - b. If we take Christ as our person, we will be able to grow and mature—2:19; Eph. 4:13-16.
 - c. Taking Christ as our person is for the growth of the new man—v. 13.

Day 2

B. When we live our life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:

1. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
2. If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:
 - a. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 - b. Since we are part of the new man, our decisions and our living should not be ours; they should be the decisions and the living of the corporate new man.
 - c. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not our personal decisions—1 Cor. 4:19.

- 3 保罗是接受基督作我们人位的榜样—提前一 16，加一 15 下~16 上，二 20，四 19，弗三 17 上，腓一 8，二 5，林后二 10。

周 三

三 召会是一个新人，为此我们都需要在说话的事上接受基督作我们的人位—太十二 34~37，弗三 17 上，约七 16~18，八 28、38 上，十二 49~50，十四 10：

- 1 在一个新人里，有同一的口，说一样的话—罗十五 6，林前一 10。
- 2 我们需要把以弗所二章十五节的“一个新人”，与罗马十五章六节“同一的口”以及林前一章十节“说一样的话”连起来看：
 - a 新人只有一个，这一个新人只有一个人位，因此一个新人是用同一的口说话，并且说一样的话。
 - b “同心合意”以及“用同一的口”（罗十五 6）的意思是，我们人数虽多，并且众人都说话，我们却都“说一样的话”—林前一 10：
 - (一) 召会是一个新人，只有一个人位—基督，并且这个人位支配我们的说话；因此，无论祂说什么，都必定是“一样的话”。
 - (二) 在我们的说话中，我们若接受基督作人位，就会有同一的口，人人都会说一样的话。
 - c 在一个新人里，只有一个人位—基督，只有这个人位有自由说话；我们没有自由说自己的话—太十七 5。

3. Paul is a pattern of taking Christ as our person—1 Tim. 1:16; Gal. 1:15a, 16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.

Day 3

C. For the church as the one new man, 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:

1. In the one new man there is one mouth to speak the same thing—Rom. 15:6; 1 Cor. 1:10.
2. We need to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:
 - a. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.
 - b. 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) If in our speaking we take Christ as the person, there will be one mouth, and everyone will speak the same thing.
 - c. In the one new man there is only one person—Christ—and only this person has the freedom to speak; there is no freedom for us to speak our own things—Matt. 17:5.

- 3 我们人数虽多，并且来自许多地方，我们却都有同一的口，我们也都说一样的话；这是因为我们众人乃是一个新人，只有一个人位—弗二 15，四 22~24，三 17 上，罗十五 6，林前一 10。

周 四

贰 我们要达到长成的人以完成神的定旨，就需要过神人的生活—加二 20，腓一 21 上：

一 在基督里，神和人已经成为一个实体，就是神人—路一 35，约一 14，太一 18、20~23。

二 起初，圣经说到一个神人；今天这个神人已经成为众神人—罗一 3~4，八 29：

- 1 主耶稣这第一个神人是原型，为要产生许多神人（彼前二 21）；这许多神人乃是祂的复制。
- 2 神成为人（罗八 3），为要得着祂自己的大量复制，因而产生新的一类（29，来二 10）；这新的一类乃是神人类。
- 3 我们必须看见，我们是神人，从神而生，有神的生命和性情，属于神的种类—约一 12~13。

周 五

三 一个新人乃是团体的神人—弗二 15，四 24，西三 10~11：

- 1 第一个神人，就是神的长子，是这团体神人的头；许多的神人，就是神许多的儿子，

3. Although we are many and come from many places, we all have one mouth and we all speak the same thing; this is because we all are the one new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

Day 4

II. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to live the life of a God-man—Gal. 2:20; Phil. 1:21a:

A. *In Christ God and man have become one entity, the God-man—Luke 1:35; John 1:14; Matt. 1:18, 20-23.*

B. *Initially, the Bible speaks of the God-man; today this God-man has become the God-men—Rom. 1:3-4; 8:29:*

1. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men (1 Pet. 2:21); the many God-men are His reproduction.
2. God became man (Rom. 8:3) to have a mass reproduction of Himself and thereby to produce a new kind (v. 29; Heb. 2:10); this new kind is God-man kind.
3. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—John 1:12-13.

Day 5

C. *The one new man is the corporate God-man—Eph. 2:15; 4:24; Col. 3:10-11:*

1. The first God-man, the firstborn Son of God, is the Head of this corporate God-man, and the many God-men, the many sons of

是这团体神人的身体—罗八 29，西一 18，二 19。

- 2 众神人是神所重生的儿女，构成为新人—弗五 1，四 24：
 - a 一个新人是团体的人；这团体的新人乃是所有神人的集大成—二 15。
 - b 基督借着死与复活，就产生了许多弟兄（罗八 29，来二 11），他们和祂一同成为一个宇宙的新人；这乃是团体的神人，是神又是人，是人又是神。

四 为着一个新人作为团体的神人，我们需要过神人的生活—腓一 19~21 上，三 10：

- 1 基督的为人生活，乃是人活出神来，而在人性的美德里彰显神的属性—约六 57 上，十四 10：
 - a 祂的人性美德为神的属性所充满、调和并浸透—路一 26~35，七 11~17，十 25~37，十九 1~10。
 - b 主耶稣活神，在凡事上彰显神；凡祂所作的，都是神从祂里面并通过祂作的—约十四 10~11。
- 2 我们是这第一位神人的扩展、扩增、复制和继续，我们应当过祂所过同样的生活—约壹二 6：
 - a 主的神人生活为我们的神人生活设立了一个模型—被钉死而活，使神在人性里得彰显—加二 20。

God, are the Body of this corporate God-man—Rom. 8:29; Col. 1:18; 2:19.

2. The God-men, as the regenerated children of God, constitute the new man—Eph. 5:1; 4:24:
 - a. The one new man is a corporate man, and this corporate new man is the aggregate of all the God-men—2:15.
 - b. Through His death and resurrection, Christ produced many brothers (Rom. 8:29; Heb. 2:11) who, with Him, have become the universal one new man; this is the corporate God-man, who is God yet man and man yet God.

D. For the one new man as the corporate God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10:

1. Christ's human living was man living God to express the attributes of God in the human virtues—John 6:57a; 14:10:
 - a. His human virtues were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.
 - b. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him—John 14:10-11.
2. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life that He lived—1 John 2:6:
 - a. The Lord's God-man living set up a model for our God-man living—being crucified to live that God might be expressed in humanity—Gal. 2:20.

周 六

- b 过神人生活的这一位，如今是那灵，活在我们里面，并借着我们活出来；我们不该让这一位以外的任何事物充满并占有我们—林后三 17，十三 5，弗三 16~19。
- 3 一个认识至宝之基督的神人，应当凭基督复活的大能，过模成祂死的生活—腓三 8、10。
- 4 一个有基督活在他里面的神人，应当凭基督之灵全备的供应，活基督并显大基督—加二 20，腓一 19~21 上。

Day 6

- b. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.
3. A God-man who knows the excellent Christ should live a life conformed to the death of Christ by the power of His resurrection—Phil. 3:8, 10.
4. A God-man who has Christ living in him should live and magnify Christ by the bountiful supply of His Spirit—Gal. 2:20; Phil. 1:19-21a.

约壹五 11~12 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命”。

我们知道身体需要生命，新人需要人位。就着召会是基督的身体来说，需要基督作我们的生命；就着召会是新人来说，需要基督作我们的人位。今天...我们开宗明义地点出来，这一个灵一面是生命，一面也是人位。灵对我们不光是生命，也是人位（一个身体，一位灵，一个新人，一一四页）。

信息选读

在这新人里，你没有地位。换句话说，在这新人里，犹太人没有地位，希利尼人也没有地位。美国人没有地位，英国人也没有地位。日本人没有地位，中国人也没有地位。在这新人里，天然人没有地位。恨人的没有地位，爱人的也没有地位。在这新人里面，我们都没有地位。快的人没有地位，慢的人也没有地位。受割礼的是指宗教人士，未受割礼的是指非宗教人士。宗教人士和非宗教人士，在这新人里都没有地位。文明人或化外人都没有地位。为奴的和自主的都没有地位，因为在这新人里，基督是一切的人位。基督成为你，基督成为我。基督成为我们每一个人。基督是众人，基督也在众人之内。在这新人里，不是谦卑、仁慈、温和或爱的事；这完全是一个人位活在我们里面的事。在这新人里，不是道德、伦理或良善的事。在这新人里，只有一个人位（一个新人，一一页）。

Morning Nourishment

1 John 5:11-12 "And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life."

We know that the Body needs life, and the new man needs a person. With regard to the church as the Body of Christ, there is the need for Christ to be our life; with regard to the church as the new man, there is the need for Christ to be our person. At this time we want to point out clearly that on the one hand, the Spirit is life, and on the other hand, He is a person. The Spirit is not only life to us but also a person. (One Body, One Spirit, and One New Man, p. 103)

Today's Reading

In this new man you have no place. In other words, in this new man the Jew has no place, and neither does the Greek. The American has no place, and neither does the British. The Japanese has no place, and neither does the Chinese. In this new man the natural man has no place. The hating ones have no place. Neither do the loving ones have any place. We all have no place in this man. The quick one has no place. The slow one also has no place. Circumcision refers to the religious ones and uncircumcision to the unreligious ones. The religious ones and the unreligious ones all have no place in this new man. The civilized or the barbarian have no place. The slaves and the freemen have no place because Christ in this new man is all the persons. Christ becomes you and Christ becomes me. Christ becomes every one of us. Christ is all the persons and Christ is in all the persons. In this new man it is not a matter of being humble, kind, gentle, or loving. It is altogether a matter of a person living in us. In this new man it is not a matter of morality, ethics, or goodness. In this new man there is only one person. (The One New Man, pp. 14-15)

以弗所书说得比别处都清楚，要让基督安家在我们心里〔三 17 上〕，祂要在里头作我们的人位。...但这不是说，“祂在你里头作你的人位，在我里头作我的人位，在他里头作他的人位。”这是错误的领会。我告诉你，祂是在我们众人里头作一个人位。你里头的人位，就是我里头的人位，我们大家只有一个人位。这个人位是谁？就是基督（一个身体，一位灵，一个新人，六九页）。

许多人受打岔，离开基督到其他的事物，包括合乎圣经、基要和所谓属灵的事。许多信徒在关于一些规条的事上起争执。有些人也许反对我们，认为施浸怎么可以没有正式的仪式。我们不该落在意见的陷阱里。神不在意这个。神所在意的，乃是我们是否凭基督而活，并以基督作人位。我们应该忘记所有的意见，只接受基督作生命和人位（一个新人，四四页）。

若是有了一个长大的人，下面定规就有基督丰满身材的度量。你若接受基督作人位，你定规以基督作生命。基督作人位是为着新人的，基督作生命乃是为着身体的。你能接受基督作人位，你定规能长大成人。结果怎样呢？结果基督的身体，就是基督丰满的身材一定会长得够度量。所以你看，只要长大成人，就有那个丰满所需要的身量。换句话说，你接受基督作人位，你定规也以基督作生命。基督作人位，就叫新人长大；基督作生命，就叫身体的身量增加（一个身体，一位灵，一个新人，八五页）。

参读：为着召会生活接受基督作人位，第四、七篇。

Ephesians says more clearly than the other books that we must let Christ make His home in our hearts [Eph. 3:17a], and this is because He wants to be the person in us. This, however, does not mean that He is in you as your person, He is in me as my person, and He is in another one as his person. This is an improper understanding. I tell you that He is in all of us as one person. The person in you is the person who is in me. We all have only one person. Who is this person? This person is Christ. (One Body, One Spirit, and One New Man, p. 63)

Many have been distracted from Christ to other things, including scriptural, fundamental, and so-called spiritual things. Many believers are fighting concerning certain ordinances. Some may oppose how we practice baptism without a formal ceremony. We should not be caught in the snare of opinions. God does not care for this. What God cares for is whether or not we live by Christ and take Christ as our person. We should forget about all the opinions, and simply take Christ as our life and our person. (The One New Man, pp. 43-44)

If there is a full-grown man, then there will definitely be the measure of the stature of the fullness of Christ. If you take Christ as your person, then you will surely take Him as your life. Taking Christ as your person is for the new man, while taking Christ as your life is for the Body. If you take Christ as your person, then you will be able to grow and mature. The result will be that the Body of Christ will grow and have the adequate measure of stature as the fullness of Christ. Thus, you can see that as long as we grow and mature, there will be the necessary measure of the stature of the fullness. In other words, if you take Christ as your person, then you will certainly have Christ as your life. Christ as our person is for the growth of the new man; Christ as our life is for the increase of the measure of the stature of the Body. (One Body, One Spirit, and One New Man, p. 77)

Further Reading: Taking Christ as Our Person for the Church Life, chs. 4, 7

约五 30 “我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思”。

罗十五 32 “并叫我借着神的旨意，欢欢喜喜地到你们那里，与你们同得安息畅快”。

我们要在经历上穿上新人，就需要以基督作我们的人位（弗三 17 上，加二 20）。召会就是新人，在这新人里只有一个人位——基督（太十七 5，西三 10~11）。旧人必须脱去，我们必须凭我们的新人位活着（5~9，罗六 6，加二 20，弗四 22~24）。我们接受基督的人位来过我们的生活，特别在作主张时以祂作人位，我们的生活就会是新人的生活（约四 34，五 30，六 38，罗十五 32，雅四 13~15）（新约总论第十二册，一六五页）。

信息选读

新人不是为着行动，新人是为着主张和生活。你这一个人可以没有行动，但是还得有生活。身体是为着行动，新人是为着生活。说到新人，以弗所四章二十四节就说，这新人是照着神创造的，有义和圣。义和圣就是生活的一种情景。所以生活完全是新人的事。新人是为着生活，而生活十之八九在于主张。所以你要看见两个东西：召会是身体，是为着行动；召会是新人，是为着出主张来生活。一面召会是基督的身体，我们以基督为生命来行动，来工作，来负责任；另一面召会是一个新人，我们以基督作人位，靠着这一个人位出主张有定规，决定我们该怎样生活。

John 5:30 "I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me."

Rom. 15:32 "So that coming to you in joy through the will of God, I may refresh myself and rest with you."

In order to put on the new man in an experiential way, we need to take Christ as our person (Eph. 3:17a; Gal. 2:20). The church is the new man, and in this new man there is only one person—Christ (Matt. 17:5; Col. 3:10-11). The old man must be put off, and we must live by our new person (vv. 5-9; Rom. 6:6; Gal. 2:20; Eph. 4:22-24). When we live by taking Christ as our person, especially in making decisions, our living will be the living of the new man (John 4:34; 5:30; 6:38; Rom. 15:32; James 4:13-15). (The Conclusion of the New Testament, pp. 3615-3616)

Today's Reading

The new man is not for moving; the new man is for decision-making and for living. As a human being you may not move at all, but you still must live. The Body is for moving, and the new man is for living. Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live.

我们大家若是看见了新人的异象，看见了众召会不光是一个个的地方召会，众召会乃是一个新人，我们就愿意说，“主啊！我愿意蒙恩，我愿意蒙怜悯，我愿意和众圣徒是一个新人来接受你作我们众人的人位。”你若是这样接受基督作这个团体新人的人位，你的主张，你的生活，就绝不能在你自己里头来定规。你不能，因为你看见你乃是众召会那个新人里头的一部分。你是那个新人的一部分，所以你的主张，你的生活，不应该是你自己的主张，不应该是你自己的生活，乃应该是那个团体新人的主张，是那个团体新人的生活。亲爱的弟兄姊妹，这个要求实在是达到极点了。

我们说我们在主的恢复里，到底主到我们中间来能不能找到这个新人？这不光是一地一地、一个召会一个召会的事，这是全地上各召会集体的一件事。到底今天在主的恢复里，全世界各地的召会是不是一个新人？说召会是金灯台，你还可以说一地一个金灯台。但说召会是新人，你能不能说一地是一个新人？不能！在全地上众召会是一个新人。

是身体也罢，新人也罢，是行动、工作也罢，生活、主张也罢，这些都是团体的，没有个人的。你必须看见，你今天的生活乃是新人的生活，团体的生活，你今天的主张乃是团体的主张，不是你个人的。比方现在你要出一个主张，下一个决断，是要去开工厂呢？还是去作教育家？在这里就有一种生活。你若是看见你是新人里的一部分，你就不肯自己来作人位。你要和新人里头各部分一同接受基督作你的人位（一个身体，一位灵，一个新人，七一、七九至八〇页）。

参读：为着召会生活接受基督作人位，第八至十一篇。

I must take the opportunity at this time to speak a word on taking care of the universal new man in our daily walk. If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, "Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us." If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life by yourself. Because you see that you are a part of the churches as the new man, you will not be able to decide anything merely by yourself. Since you are a part of the new man, your decisions and your living should not be yours; they should be the decisions and the living of the corporate new man. Dear brothers and sisters, this is the ultimate requirement.

We say that we are in the Lord's recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord's recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot! All the churches on the earth are the one new man.

Whether it is the Body or the new man, whether in working and moving or in living and in deciding, everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. (One Body, One Spirit, and One New Man, pp. 64, 72-73, 64-65)

Further Reading: Taking Christ as Our Person for the Church Life, chs. 8-11

罗十五 6 “使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父”。

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

林前一章十节...多年前...很难为我。我想基督徒怎么能说一样的话？好像不可能。可是有一天，我明白了，召会是一个新人，只有一个人位，这一个人位来支配我们的说话，祂所说的定规是一样的话（一个身体，一位灵，一个新人，六四至六五页）。

信息选读

有好些时候，我要说话，但是我的里头就问问看，是我要说话呢，还是主要说话？换句话说，在这说话的事上是主作人位呢，还是我作人位？要是我作人位，下面有问题；要是主作人位，没有问题。若是主作人位，主说了话；等两个月后，你也让主作人位说话，定规和我所说的一样。我们是一个口，说一样的话。

你要把罗马十五章六节，林前一章十节和以弗所二章的新人连起来看。你若不连起来看，你绝对不会懂得那两节圣经，全召会怎么能够只有一个口呢？千千万万个肢体怎么能够都说一样的话呢？这以人来说是绝对作不到。但我们要看见，保罗在罗马十五章说的，乃是地方召会。在地方召会中，必须是一个口。在台北

Rom. 15:6 "That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ."

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."

[First Corinthians 1:10] 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. (One Body, One Spirit, and One New Man, p. 59)

Today's Reading

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.

You have to consider "one mouth" in Romans 15:6 and "speak the same thing" in 1 Corinthians 1:10 together with "one new man" in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing. Humanly speaking, this is absolutely impossible. However, we must see that in Romans 15, Paul was speaking of a local church. In a local church, there must be only one mouth....In Taipei, there should be only one mouth.

这里只该有一个口。在南洋各召会也只该有一个口。因为只有一个人位。你们从前口太多，是因为人位太多了。人位多，主张就多；主张多，意见就多。但是感谢主，现在这里是一个口，一个人位。

上一次我说到一心一口，我问：“谁是那个口？”有人小声说，“李弟兄！”错了，这是错的领会。一心一口是众人虽多，个个都说话，说的却是一样的话。有的用西班牙语讲，有的用葡萄牙话讲，有的用意大利话讲，有的用英语，有的用法语，有的闽南腔，有的山东话，大家讲起来南腔北调，却是一个话。这就是一个口的意思。

在新人里没有自己说话的自由；这一个比同作肢体更受限制，更受约束。大家知道最叫人受限制的，就是说话问题。若是今天这个我也不能说，那个我也不能说，那是最不自由了；若是今天什么都可以说，那是最自由了。但是在召会中，在基督的身体里，特别是在新人里，你和我天然的人没有说话的自由。因为我们自己不是人位，全个新人只有一个人位，只有这个人位有自由说话，我天然的人绝对没有自由说话。祂是绝对有自由来说话，我是绝对没有自由来说话。我们不准许天然的人说话，绝对不准许。只该是那一个人位说话。

虽然人多，时间久，地点也多，但是我们大家却是一个口，说一样的话。为什么？因为我们大家都是一个新人，有一个人位（一个身体，一位灵，一个新人，六六至六七、一〇二、六五页）。

参读：一个身体，一位灵，一个新人，第六至七篇。

There should also be only one mouth in the churches in Southeast Asia. This is because there is only one person. In the past you had too many mouths because you had too many persons. When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here.

Once when I spoke about having one heart and one mouth, I asked, “Whose is this mouth?” Someone said very softly, “It is your own.” You are wrong; your understanding is wrong. Having one heart and one mouth means that even though we are many and all are speaking, we all speak the same thing. Some say it in Spanish, some in Portuguese, some in Italian, some in English, some in French, some in the southern Fukien dialect, and some in the Shantung dialect. We all are speaking in many languages and with many accents, but we are speaking one thing. This is what it means to have one mouth.

In the new man there is no freedom to speak your own things. This is more limiting and restricting than being members one of another. Everyone knows that what limits you the most is the matter of speaking. If I cannot say this or that—whatever I like—then I am very much restricted, but if I can say whatever I want, then I am very free. However, in the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak. We cannot allow the natural man to speak; we definitely must not allow it. Only the one person should speak.

Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person. (One Body, One Spirit, and One New Man, pp. 60-62, 91-92, 61, 60)

Further Reading: One Body, One Spirit, and One New Man, chs. 6-7

罗一 3~4 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子”。

八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子”。

召会是基督的身体，需要基督作其生命；召会是新人，需要基督作其人位（西三 4，弗三 17 上）。新人乃是团体的神人，神的长子基督是头，神的众子信徒是身体；为着一个新人作为团体的神人，我们需要过神人的生活（新约总论第十二册，一六五页）。

信息选读

正如有许多新辞描写人类文化中新的发展，照样，我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人（历代志生命读经，二九至三〇页）。

虽然我们在圣经中找不到三一神这个辞，但几乎所有研读圣经的人都承认，整本圣经启示了三一神。同样的原则，虽然我们在圣经里找不到神人这辞，但圣经里的确有神人的事实、实际。起初，圣经说到那神人；今天这位神人已成了众神人。那神人是耶稣基督，祂是神

Rom 1:3-4 "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord."

8:29 "Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers."

As the Body of Christ, the church needs Christ as its life; as the new man, the church needs Christ as its person (Col. 3:4; Eph. 3:17a). The new man is the corporate God-man, with Christ—the firstborn Son—as the Head, and the believers—the many sons of God—as the Body. We need to live the life of a God-man for the new man as the corporate God-man. (The Conclusion of the New Testament, p. 3615)

Today's Reading

Just as there are new words to describe new developments in human culture, so we need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God's creation there was no mankind; there was only man as God's kind. It was through man's fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God's kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men. (Life-study of 1 & 2 Chronicles, p. 24)

Although we cannot find the term the God-men in the Bible, the fact, the reality, of the God-men is in the Bible. Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for

成为肉体来作人。祂既是这样的一位，祂就是神人。不仅如此，祂乃是神人的模型，是原型，要产生许许多多的神人（罗一3~4，八29），包括全世界所有亲爱的圣徒。不管我们属于什么国籍，不管我们是男是女，年轻或年长，我们都必须相信，我们乃是神人。我们是众神人，我们每一位都是一个神人（神人，五页）。

在亚伯拉罕二千年以后，拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二24）。这许多子粒磨成细面，调成一个饼（林前十17）。主耶稣这位神的独生子，乃是那唯一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三11）。我们是新的一类，是“神人类”。

你知道神今天要什么么？我们可以说，祂要基督徒，和在基督里的信徒。但事实上，神所要的不仅仅是基督徒，甚或在基督里的信徒。祂乃是要一大群神人（历代志生命读经，二九、三一页）。

我们不可忘记，我们是属于神种类的神人。我们既是从神而生的神人，且属于神的种类，我们对自己的配偶说话时，就不可随便。作丈夫的必须是神人，生活像神人。只是作好人，离神的喜悦太远了。我们必须看见，我们是神人，从神而生，并且属于神的种类。

神爱你。神有一个喜悦，要把你作成与祂一模一样。祂是神，所以你也必须是神。神人的生活就是神的生活。这种教训远高过如何圣洁或得胜的教训。...你怎样才能圣洁？你过神人的生活就能圣洁。你怎样才能得胜？也唯有借着过神人的生活。永远不要忘记你是从神而生，属于神种类的神人（神人的生活，一三页）。

参读：新约总论，第三百五十八篇；历代志生命读经，第四篇。

the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man. (The God-men, p. 10)

Two thousand years after Abraham, the choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

Do you know what God wants today? We may say that He wants Christians and believers in Christ. Actually, what God wants is not merely Christians or even believers in Christ; He wants a big group of God-men. (Life-study of 1 & 2 Chronicles, pp. 24-25)

We must not forget that we are God-men belonging to God's species. As God-men born of God and belonging to God's species, we cannot speak to our spouse in a loose way. A husband must be a God-man, living as a God-man. To be merely a good man is far away from God's good pleasure. We need to see that we are God-men, born of God and belonging to God's species.

God loves you. God has a good pleasure to make you the same as He is. He is God, so you must be God also. A God-man living is God living. This kind of teaching is much higher than the teaching concerning how to be holy or victorious....How can you be holy? You can be holy by living a God-man life. How can you be victorious? It is only by living a God-man life. Never forget that you are a God-man, born of God and belonging to God's species. (The God-man Living, p. 9)

Further Reading: The Conclusion of the New Testament, msg. 358; Life-study of 1 & 2 Chronicles, msg. 4

腓一 19~21 “...这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督...”。

这个新人是团体的神人。第一个神人，就是神的长子，是这团体神人—新人—的头。许多的神人，就是神许多的儿子，是这团体神人—新人—的身体（过照着圣经中神圣启示高峰之生活实行的路，六七页）。

信息选读

那作神所重生之儿女的神人，以神圣的生命构成新人，作神的新造。

圣经从来没有说到许多新人。圣经告诉我们只有一个新人（弗二 15）。这一个新人不是个人的，而是团体的；这团体的新人乃是所有神人的集大成。...这一个团体人称为“新人”（四 24，西三 10），这是指新人类。亚当是旧人类，他所有的后裔与他是一，都是旧人。今天我们信基督的人，都与基督是一，成为新人（神人，四、一三页）。

约翰十八至二十一章启示，生命经过了死而复活的过程，便得以繁增。一粒麦子已经繁增成了许多子粒（十二 24）。神唯一的独生子已经繁增为神的众子。...这唯一的独生子在复活里生出许多弟兄来，这许多弟兄就是祂的繁增〔二十 17〕。主如何能有这种繁增？唯有借着经过死与复活的过程（约翰福音生命读经，五六九页）。

Phil. 1:19-21 "...For me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, 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. For to me, to live is Christ..."

The new man is the corporate God-man. The first God-man, the firstborn Son of God, is the Head of this corporate God-man—the new man. The many God-men, the many sons of God, are the Body of this corporate God-man—the new man. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 60-61)

Today's Reading

The God-men, as the regenerated children of God, constitute the new man, as the new creation of God, with the divine life.

The Bible never says that there are many new men. The Bible tells us that there is only one new man (Eph. 2:15). This one new man is not an individual; he is a corporate man, and this corporate new man is the aggregate of all the God-men...This one man is called “the new man” (Eph. 4:24; Col. 3:10), referring to the new mankind. Adam was the old mankind. All his descendants are one with him to be the old man. Today we, the believers in Christ, are all one with Christ to be the new man. (The God-men, pp. 9, 16)

John 18 through 21 reveals that life has undergone a process so that it might be multiplied. One grain has been multiplied into many grains (12:24). One unique only begotten Son has been multiplied into many sons...The unique only begotten Son has produced many brothers in His resurrection [20:17], and...these many brothers are His multiplication. How could the Lord have this multiplication? Only by passing through the process of death and resurrection. (Life-study of John, pp. 504-505)

这新人的头与身体都在复活里：第一个神人，就是基督，在复活里成了死人中的首生者，成了团体新人的头（西一 18）。许多神人，就是在基督里的信徒，在复活里，他们这些在种族、宗教、文化、社会阶级上天然的人，成了神所重生的儿子，成了团体新人的身体（彼前一 3 上）（过照着圣经中神圣启示高峰之生活实行的路，六七页）。

主耶稣是真实的、完全的人，以彰显完整的神。祂是神显现于肉体，使永远、无限、看不见、荣耀、无所不能、无所不知、无所不在的神，借着必死、有限、看得见、没有荣耀，在能力、知识、同在上都受限制的人，得着彰显。必死的与永远的相对，有限的与无限的相对，看得见的与看不见的相对，没有荣耀的与荣耀的相对。神是全能的、全知的并且无所不在，但人在能力、知识、同在上都受限制。

在基督的人性生活里，神圣属性显于人性美德。当祂爱人时，那是祂人性美德的展示；然而在那人性美德里，有神圣属性作实际。我们可用手套与其中的手来说明。手套可比作人性美德，手可比作神圣属性。手套的真实内容乃是手，正如基督人性美德的真实内容乃是神圣的属性。神有许多属性。有一个属性是爱，另一个属性是光，还有一个属性是恩慈。这一切都是祂的属性，并从那人耶稣活出，作祂的美德。

属性是神的，美德是那人耶稣的。那人耶稣的美德为神的属性所充满、调和并浸透。我们不该没有神的爱作内在属性而爱任何人。否则，我们对人的爱乃是空的爱。那是外表的美德，里面却没有实际作属性。...在基督的人性生活里，神的生命与人的生命调和，同有一个生活，而没有第三个实体。基督的美德乃是神性同人性的调和（神在人里的行动，三八至三九页）。

参读：神在人里的行动，第三章；神经纶的总纲与神人该有的生活，第四篇。

Both the Head and the Body of this new man are in resurrection: The first God-man, Christ, became the Head of the corporate new man in resurrection, in which He became the Firstborn from the dead (Col. 1:18). The many God-men, the believers in Christ, became the Body of the corporate new man in resurrection, in which they, the natural men in race, in religion, in culture, and in social rank, became the regenerated sons of God (1 Pet. 1:3a). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 61)

The Lord Jesus was a real, perfect man to express the complete God. He was God manifested in the flesh to express the eternal, infinite, invisible, glorious, omnipotent, omniscient, and omnipresent God through the mortal, finite, visible, inglorious man, limited in power, knowledge, and presence.

In Christ's human living, the divine attributes were shown in the human virtues. When He loved people, that was a display of His human virtue, yet within that human virtue was the divine attribute as the reality. We can illustrate this by considering a glove and the hand within it. The glove may be likened to the human virtues, and the hand to the divine attributes. The real content of the glove is the hand, just as the real contents of the human virtues of Christ are the divine attributes. God has many attributes. One attribute is love, another attribute is light, and another attribute is kindness. All these are His attributes, and they were lived out of the man Jesus as His virtues.

The attributes are of God, and the virtues are of the man Jesus. The virtues of the man Jesus are filled, mingled, and saturated with the attributes of God. We should not love anyone without the inward attribute of God's love. Otherwise our love for people is an empty love. It is a virtue in appearance, but there is no reality within it as an attribute....In Christ's human living, the divine life was mingled with the human life to have one kind of living without a third entity. Christ's virtues were a mingling of divinity with humanity. (The Move of God in Man, pp. 36-38)

Further Reading: The Move of God in Man, ch. 3; A General Outline of God's Economy and the Proper Living of a God-man, ch. 4

腓三 8 不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。

10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

马可福音并没有表示，主耶稣的生活仅仅是遵守律法，或者祂作某件事，单单是因着律法的要求。不仅如此，马可福音并未显示主耶稣仅仅活出一种为善的生活。那么，主到底怎样生活？主耶稣乃是活神，并彰显神。祂无论作什么，都是神从祂里面作出来，并借着祂作出来。这意思是说，主耶稣所作的不是仅仅遵守律法，或是作就道德而言是好的事。主耶稣在祂一切所说、所作上，都活神并彰显神（马可福音生命读经，五二七至五二八页）。

信息选读

许多基督徒知道神有一天成为肉体，成为一个人，名叫耶稣。他们只是照着字面认识这事，但原谅我说，他们并不认识成为肉体这事的内在事实。成为肉体这件事产生一个神人，在地上过一种生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂在地上的日子，一直把自己摆在十字架上。祂留在十字架上死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。这是第一个神人作为原型的生活。今天我们是祂的复制品，是祂的许多复本，所以我们该过同样的生活。

跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉

Phil. 3:8 "But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ."

10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

According to the Gospel of Mark, there is no indication that the Lord Jesus was living merely in a way to keep the law, that He did certain things simply because they were required by the law. Furthermore, the Gospel of Mark does not indicate that the Lord Jesus only lived a good life. How, then, did the Lord live? The Lord Jesus lived God, and He expressed God. Whatever He did was God's doing from within Him and through Him. This means that all that the Lord Jesus did was not merely the keeping of the law or the doing of good in an ethical sense. The Lord Jesus was a person who lived God and expressed Him in all that He said and did. (Life-study of Mark, p. 463)

Today's Reading

Many Christians know that one day God was incarnated to be a man by the name of Jesus. They know this just in black and white, but sorry to say, they do not know the intrinsic fact of this incarnation. This incarnation produced a God-man, who lived on the earth not by His human life but by His divine life. All the days when He was on earth, He put Himself on the cross. He remained on the cross to die that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Today we are His reproduction, His many copies, so we should live the same kind of life.

To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, so that God may be expressed or manifested in the

体，使祂神圣的属性成为人性的美德。这就是跟从基督的内在意义。所以，过照着圣经中神圣启示高峰之生活实行的路，就是你必须是个神人。你这位神人必须过一种生活，不是凭你自己，乃是凭另外一位；不是凭你属人的生命，乃是凭祂神圣的生命；不是彰显你自己，乃是彰显祂的神性，使祂神圣的属性，全都成为你人性的美德。

经过过程并终极完成之三一神，经过了人性生活，为许多将来的神人设立一个模型—被钉死而活，使神借着人性得彰显。这清楚地揭示于彼前二章二十一节，那里说，基督在祂的人性生活中，给我们留下一个榜样，一个范本，使我们作祂的复本。基督耶稣在地上的时候，设立了一个样本，为着属灵的复印。祂是榜样、样本，为着复印，以产生千万的复本（过照着圣经中神圣启示高峰之生活实行的路，二五至二六、一一页）。

我们不该被伦常或性格改良这些好事物所霸占或拦阻；反之，我们应当被三一神占有并完全充满。这一位过着完全照着神新约经纶，并为着神新约经纶生活的，也就是那以祂自己来顶替我们的，如今就是那灵，借着祂活出来。我们不该让这一位以外的任何事物来充满并占有我们（马可福音生命读经，六四〇页）。

一个认识至宝之基督的神人，应当凭基督复活的大能，过模成祂死的生活（腓三 8、10）。一个有基督活在他里面的神人，应当凭祂灵全备的供应，活基督并显大基督（加二 20，腓一 19~21）（神人，四页）。

参读：马可福音生命读经，第五十二至五十四篇；过照着圣经中神圣启示高峰之生活实行的路，第二章。

flesh in all His divine attributes becoming the human virtues. This is the intrinsic significance of what it is to follow Christ. So the practical way to live a life according to the high peak of the divine revelation is that you must be a God-man. As a God-man you need to live a life not by yourself but by another One, not by your human life but by His divine life, not to express yourself but to express His divinity in His divine attributes which all become your human virtues.

The processed and consummated Triune God passed through human living to set up a model for the many upcoming God-men—being crucified to live that God might be expressed through humanity. This is clearly unveiled in 1 Peter 2:21, which tells us that Christ in His human living left us a model, an example, for us to copy. Christ Jesus, while He was on this earth, set up a copy for spiritual xeroxing. He was the model, the copy, for xeroxing, to produce millions of copies. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 25-26, 15)

We should not be occupied even with good things such as ethics and improvement of character or be frustrated by these things. Instead, we should be occupied, thoroughly filled, with the Triune God. The One who lived a life fully according to and for God's New Testament economy, the One who has replaced us with Himself, is now the Spirit living through us. We should not allow anything other than this One to fill us and occupy us. (Life-study of Mark, p. 560)

A God-man who knows the excellent Christ should live a life conformed to the death of Christ by the power of His resurrection (Phil. 3:8, 10). A God-man who has Christ living in him should live Christ and magnify Christ by the bountiful supply of His Spirit (Gal. 2:20; Phil. 1:19-21). (The God-men, pp. 9-10)

Further Reading: Life-study of Mark, msgs. 52-54; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 2

教会 — 定义

598

7 6 7 6 双 (英 824)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 教会是主的身体, 也是神的居所;
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是众圣徒的结集, 也是神人调和;
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -
 创世以前神所选, 十架主死所赎;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性质、地位全属天, 地上任何不属。

- 二 她是新造的新人, 基督复活所生;
 圣灵里面受了浸, 借道之洗成圣。
 基督是她的生命, 又是她的元首;
 她与基督同性情, 高升远超万有。
- 三 她的根基已立定, 乃是耶稣基督;
 能与基督同神圣, 才是她的事物。
 凡属她者都需要, 经过十架妙死,
 在复活里被建造, 全是金银宝石。
- 四 她的元素全是一: 一神、一主、一灵、
 一身、一信并一洗, 一望, 神所命定。
 三一之神在里面, 众人成为一身,
 借信联结, 因洗断, 凭望等候主临。
- 五 她的所有众肢体, 出自各方、各民,
 全都结合成为一, 不分任何身分;
 没有犹太或外邦, 没有自主、为奴,
 没有卑下或高尚, 只有新人“基督”。
- 六 宇宙之中独一个, 分在各地出现;
 一地一会为原则, 地方立场为限。
 地方行政虽独立, 各向元首负责,
 宇宙交通却一体, 无何离异间隔。
- 七 她在各地的出现, 都是撒冷雏形;
 为作基督的丰满, 先有圣城情景:
 基督是灯, 神是光, 她是灯台照明,
 显出荣耀的形像, 直到撒冷完成。

WEEK 7 — HYMN

Hymns, #824

- 1 The Church is Christ's own Body,
 The Father's dwelling-place,
 The gathering of the called ones,
 God blended with man's race;
 Elect before creation,
 Redeemed by Calv'ry's death,
 Her character and standing
 Of heaven, not of earth.
- 2 New man of new creation,
 Born through her risen Lord,
 Baptized in God the Spirit,
 Made holy by His Word;
 Christ is her life and content,
 Himself her glorious Head;
 She has ascended with Him
 O'er all her foes to tread.
- 3 Christ is her one foundation,
 None other man may lay;
 All that she has, as Christ, is
 Divine in every way;
 Her members through the Spirit
 Their death on Calv'ry own;
 They're built in resurrection —
 Gold, silver, precious stone.
- 4 One God, one Lord, one Spirit —
 Her elements all one —
 One faith, one hope, one baptism,
 One Body in the Son;
 The triune God is in her,
 One Body members own,
 By faith they are united,
 In hope of glory shown.
- 5 From every tribe and nation
 Do all the members come,
 Regardless of their classes
 United to be one.
 No high there is, nor lowly,
 No Jew, nor Gentile clan,
 No free, nor slave, nor master,
 But Christ, the "one new man."
- 6 One Body universal,
 One in each place expressed;
 Locality of dwelling
 Her only ground possessed;
 Administration local,
 Each ans'ring to the Lord;
 Communion universal,
 Upheld in one accord.
- 7 Her local gatherings model
 The New Jerusalem;
 Its aspects and its details
 Must show in all of them.
 Christ is the Lamp that shineth,
 With God within, the Light;
 They are the lampstands bearing
 His glorious Image bright.

进入生命经历第四层，
达到长成的人以完成神的定旨

第八篇

达到长成的人 (二)

在一切事上长到基督里面，
照着那在耶稣身上是实际者学基督，
以及在心思的灵里得以更新

讀經：弗四 13~16、20~24

纲 目

周 一

壹 我们要达到长成的人以完成神的定旨，
就需要在一切事上长到基督里面——弗
四 15~16、24：

- 一 我们若不要再作小孩子 (14)，就需要长到基督里面；这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。
- 二 我们都需要在一切事上，就是在每一件事，无论大事、小事上，长到基督里面——15 节。
- 三 我们在好些事上还没有长到基督里面；在这些事上我们不是在基督里面，而是在基督之外。
- 四 凡事长到基督里面，我们大家在基督里就是一个了；这就是宇宙的新人——24 节。

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Eight

Arriving at a Full-grown Man (2)

Growing Up into Christ in All Things,
Learning Christ as the Reality Is in Jesus,
and Being Renewed in the Spirit of the Mind

Scripture Reading: Eph. 4:13-16, 20-24

Outline

Day 1

I. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to grow up into Christ in all things—Eph. 4:15-16, 24:

- A. *To be no longer little children (v. 14), we need to grow up into Christ; this is to have Christ increase in us in all things until we arrive at a full-grown man.*
- B. *We all need to grow up into Christ in all things, that is, in every single thing, whether big or small—v. 15.*
- C. *There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.*
- D. *When we all grow up into Christ in all things, we all will be one in Christ; this is the universal one new man—v. 24.*

五 以弗所四章十五节说我们长到元首里面；这里的“元首”，指明我们在生命里凭着基督的扩增而长大，该是身体的众肢体在元首下的长大。

六 在一切事上长到基督里面，是为着一个宇宙新人实际的出现—24 节。

周 二

七 在生命里长大乃是以神的增长而长大；这就是说，真正的长大乃是神的扩增，神的加多—西二 19。

八 以弗所四章说到借着生命的长大成全新人：

- 1 在二章十五节，我们看见新人生机的创造；在四章十三至十六节，我们看见新人功用的成全。
- 2 那在生机上完全的新人，需要借着生命的长大得成全，使他能正确地尽功用—13、15、24 节：
 - a 新人越多借着接受正确的喂养而长大，就越正常地尽功用。
 - b 十五节的长到基督里面，等于二十四节的穿上新人。
- 3 为着团体新人的长大，我们需要经历钉死、复活、升天且降下的基督，使包罗万有的基督作到我们里面，成为我们的一切；然后，在生机上完全的新人，也就在功用上成为完全—三 16~17 上，四 13、24。

E. Ephesians 4:15 says that we grow up into the Head; the word Head here indicates that our growth in life by the increase of Christ should be the growth of the members of the Body under the Head.

F. Growing up into Christ in all things is for the practical existence of the universal one new man—v. 24.

Day 2

G. To grow in life is to grow with the growth of God; this means that true growth is the increase of God, the addition of God—Col. 2:19.

H. Ephesians 4 speaks of the perfecting of the new man through the growth of life:

1. In Ephesians 2:15 we see the creation of the new man organically; in 4:13-16 we see the perfecting of the new man in relation to his function.
2. The organically perfect new man needs to be perfected through the growth of life in order to function in a proper way—vv. 13, 15, 24:
 - a. The more the new man grows through receiving the proper nourishment, the more he will function normally.
 - b. The growth into Christ in verse 15 equals the putting on of the new man in verse 24.
3. For the growth of the corporate new man, we need to experience the crucified, resurrected, ascended, and descending Christ so that the all-inclusive Christ is wrought into us to be our everything; then the organically perfect new man will become perfect functionally—3:16-17a; 4:13, 24.

贰 我们要达到长成的人以完成神的定旨，就需要照着那在耶稣身上是实际者学基督—20~21 节：

一 一个新人的生活该与耶稣的生活一模一样—20 节：

- 1 主耶稣在地上生活的方式，乃是今天新人所该生活的方式—太十一 28~30，约六 57，四 34，五 17、19、30，六 38，十七 4。
- 2 我们生活的标准必须照着那在耶稣身上是实际者，就是照着主耶稣在地上时所活出的实际—弗四 20~21：
 - a 祂与神是一，并且祂在生活中总是在神里面、同着神并为着神行事。
 - b 耶稣的生活总是符合神的义和圣—24 节。
 - c 耶稣的人性生活是照着那实际，就是照着神自己，满了义和圣。
- 3 我们需要学基督，并在祂里面受教导，好过一种实际的生活—20 节，约贰 1，约四 23~24。
- 4 新人是团体人，该过一种实际的生活，如同那在耶稣身上是实际者—就是彰显神的生活。

- 5 我们若照着心思的灵（弗四 23）而活，我们就过团体新人的日常生活—与那在耶稣身上是实际者相符的生活。

II. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to learn Christ as the reality is in Jesus—vv. 20-21:

A. The living of the one new man should be exactly the same as the living of Jesus—vv. 20-21:

1. The way the Lord Jesus lived on earth is the way the new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.
2. Our standard of living must be according to the reality in Jesus, the reality lived out by the Lord Jesus when He was on earth—Eph. 4:20-21:
 - a. He was one with God, and He lived a life in which He did everything in God, with God, and for God.
 - b. Jesus lived in a way that always corresponded to God's righteousness and holiness—v. 24.
 - c. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness.
3. We need to learn Christ and to be taught in Him to live a life of reality—v. 20; 2 John 1; John 4:23-24.
4. As a corporate person, the new man should live a life of reality, as the reality is in Jesus—a life of expressing God.

5. If we live according to the spirit of our mind (Eph. 4:23), we will have the daily living of the corporate new man—a living that corresponds to the reality in Jesus.

二 我们要照着那在耶稣身上是实际者，过新人的生活，就必须脱去旧人的团体生活，穿上新人的团体生活—22、24节：

- 1 “在从前的生活样式上，脱去了旧人”，就是脱去我们的生活方式—22节。
- 2 穿上召会生活作一个新人，乃是穿上神的灵与重生之人的灵调和所产生的团体实体；在这奇妙的团体实体里，唯有基督作那包罗万有、赐生命的灵，与我们的灵相调和—西三10~11，林前十五45下，六17。
- 3 召会生活就是团体新人的日常生活行动，就是在性质和样式上绝对是新的生活行动—弗四17~32。
- 4 一个新人既是照着神自己，有神的生命和性情，就必定有神圣的生命；这样的生命乃是团体的，不是单独的—24节。

周 五

叁 我们要达到长成的人以完成神的定旨，就需要在我们心思的灵里得以更新—23节：

一 照着二十三节，脱去旧人并穿上新人的关键，乃在于在我们心思的灵里得以更新：

- 1 当那住在我们重生的灵里并与其调和的赐生命之灵，扩展到我们的心思里，这调和的灵就成为我们心思的灵；乃是借着这调和的灵，我们的心思就得着更新。
- 2 更新的灵调着我们重生的灵而成为一个调和的

B. *In order to live the life of the new man as the reality is in Jesus, we must put off the community life of the old man and put on the community life of the new man—vv. 22, 24:*

1. To put off regarding the “former manner of life, the old man,” is to put off our way of living—v. 22.
2. To put on the church life as the one new man is to put on a corporate entity produced by the mingling of the divine Spirit with the regenerated human spirit; in this marvelous entity there is only Christ as the all-inclusive life-giving Spirit mingled with our spirit—Col. 3:10-11; 1 Cor. 15:45b; 6:17.
3. The church life is the daily walk of the corporate new man, a walk that is absolutely new in nature and in manner—Eph. 4:17-32.
4. Since the one new man is according to God Himself, with God’s life and nature, the new man must have a life that is divine; such a life will be corporate, not individualistic—v. 24.

Day 5

III. **In order to arrive at a full-grown man for the fulfillment of God’s purpose, we need to be renewed in the spirit of our mind—v. 23:**

A. *According to Ephesians 4:23, the key to putting off the old man and putting on the new man is in being renewed in the spirit of our mind:*

1. When the life-giving Spirit, who dwells in and is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed.
2. The renewing Spirit is mingled with our regenerated spirit as

灵，扩展到我们的心思里，为要更新我们全人，成为新人的肢体—林前六 17，弗四 22、24。

- 3 唯一使神的定旨在今世有可能得着成就的路，就是我们众人都愿意在我们心思的灵里得以更新—一 9，三 11，四 23。

二 心思的更新是为着一个新人完满的出现并实际的实行—22~24 节，西三 10~11：

- 1 我们在心思的灵里得以更新，其中心点乃是一个新人—弗四 23~24。

周 六

- 2 我们在一生中，建立了我们本国与种族的头脑；但为着一个新人的出现，这头脑必须得更新—西三 10~11：

- a 我们天然和本国的头脑，是照着我们的种族和文化背景受教育并建立起来的；这是新人得以出现的最大拦阻。

- b 要使一个新人得以完满地出现，我们就必须经历我们心思彻底的更新，这心思是照着我们的国籍和文化建立起来的。

- 3 一个新人实际具体化的唯一之路，乃是借着我们的心思得更新—罗十二 2，弗四 23~24，西三 10~11：

- a 我们必须在生活中，天天实际地在心思的灵里得着更新；否则，主就没有路来得着新人。

- b 在我们的祷告里，我们必须渴望进入一个新人的实行；因此，我们必须求主为着一个新

one mingled spirit to spread into our mind to renew our entire being as a member of the new man—1 Cor. 6:17; Eph. 4:22, 24.

3. The only possibility of God's purpose being fulfilled in this age is that we would all be willing to be renewed in the spirit of our mind—1:9; 3:11; 4:23.

B. *The renewal of the mind is for the full existence and real practice of the one new man—vv. 22-24; Col. 3:10-11:*

1. The focal point of our being renewed in the spirit of our mind is the one new man—Eph. 4:23-24.

Day 6

2. Throughout our life, our national and racial mentality has been built up, but for the existence of the one new man, this mentality must be renewed—Col. 3:10-11:

- a. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the existence of the new man.

- b. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture.

3. The only way that the one new man can be realized practically is by our mind being renewed—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11:

- a. We need to be renewed in the spirit of our mind actually and daily in our living; otherwise, there is no way for the Lord to have the new man.

- b. In our prayer we need to have a desire to enter into the practicality of the one new man; thus, we need to ask the Lord

人更新我们的心思—罗十二 2。

- c 当我们喝那灵，就会在我们心思的灵里得以更新，这更新会使我们众人成为一个新人—林前十二 13，弗四 23~24。
- d 当我们的心思得着更新，一个新人就会实际地出现—24 节。

to renew our mind for the one new man—Rom. 12:2.

- c. When we drink of the Spirit, we will be renewed in the spirit of our mind, and this renewing will make us all into one new man—1 Cor. 12:13; Eph. 4:23-24.
- d. When our mind has been renewed, the one new man will come into existence in a practical way—v. 24.

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面”。

24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的”。

借着在爱里持守着真实，我们就得以在一切事上长到基督里面。我们若不要再作小孩子（弗四 14），就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人（13）。以弗所四章十五节的元首，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大（以弗所书生命读经，四六四页）。

信息选读

在以弗所四章十五节里，长大的事特别与在一切事上长到元首基督里面有关。十三和十四节都指出长大的需要。我们若要作一个长成的人，就需要长大。照样，我们若不再作小孩子，被漂来漂去并被摇荡，我们也需要长大。但是我们应当长到基督里面，而不是长到自己或基督之外的事物里（以弗所书生命读经，四六四页）。

全地上的圣徒能够成为一个新人，那个秘诀就在于第一，要在爱里持守着真实（实际）。...实际就是基督。持守着实际就是持守着基督。...接着是要在凡事上长到基督里面。...弟兄姊妹是非洲来的也罢，澳洲来的也罢，白种的、黄种的、黑种的也罢，你我凡事都要长到元首基督里面。这里的“凡事”就是每一件事，无论大事、小事，都要长到元首基督里面。直到今天，我们在好些事上还没有在基督里面，还在基督之外。我们需要在一切事上，

Eph. 4:15 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ."

24 "And put on the new man, which was created according to God in righteousness and holiness of the reality."

By holding to truth in love we grow up into Christ in all things. To be no longer babes (Eph. 4:14) we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). The word Head here in verse 15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head. (Life-study of Ephesians, p. 384)

Today's Reading

In Ephesians 4:15 the matter of growth is specifically related to growing up into Christ, the Head, in all things. Verses 13 and 14 both point to the need for growth. If we would be a full-grown man, we need to grow. Likewise, if we would be no longer babes tossed to and fro and carried about, we also need to grow. But we should grow up into Christ, not up into ourselves or into something else apart from Christ. (Life-study of Ephesians, p. 384)

The secret that all the saints on the entire earth will become the one new man depends first on holding to truth in love....The truth is Christ. Holding to truth is holding to Christ. Next, we must grow up into Christ in all things. Brothers and sisters, regardless of whether you are from Africa or Australia and regardless of whether you are white, yellow, or black, we all must grow up into Christ in all things. Here all things means every single thing, whether big or small; we must grow up into Christ in all things. Even today there are still many things in which we are not in Christ but are outside of Christ. We need to grow up into Christ in all things, both big and small. You have

在大小事上都长到基督里面。你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往、你的处事、待人、接物，都要在灵里面。你在一切事上都要进到灵里面。

你要持守着基督作实际，凡事长到基督那赐生命的灵里面。这个就叫我们作新人。若是我们凡事都长到基督里面，在基督里面就没有这样的人，也没有那样的人，什么样的人都没有，唯有基督是一切，又在一切之内，这就是新人。用爱心持守着基督这个实际，在凡事上长到基督里面，就不再是我们各种不同的人了。凡事长到基督里面，我们大家在基督里就是一个了。这一个就是新人。

这样长到基督里面，自自然然地就是让基督作人位，而基督作人位不是个人的，不是地方的，乃是宇宙的（一个身体，一位灵，一个新人，一〇〇至一〇一页）。

这位基督活在我们里面，成形在我们里面，安家在我们里面，祂神圣的成分一再加到我们里面来，把我们全人浸润透，于是我们变化了，我们模成祂的形像，自然在凡事上长到祂里头，也自然脱下了旧人（社会生活），穿上了新人（召会生活）（圣经中的主观真理，一〇三页）。

召会的建造在于新人的出现。新人若出现，无疑的，召会就会建造起来。不管现今分裂的光景如何，主要得着新人。主在今时代所作的一切，乃是要引进这一个新人实际地出现（一个新人，七〇页）。

参读：以弗所书生命读经，第四十五篇；为着圣圣经纶的神圣分赐，第三章。

Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the Spirit. You need to get into the Spirit in all things.

We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man. When we hold to Christ as the truth in love and grow up into Him in all things, then we will no longer be many different kinds of people. When we grow up into Christ in all things, we all will be just one in Christ. This is the one new man.

When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local, but universal. (One Body, One Spirit, and One New Man, pp. 90-91)

This Christ lives in us, is formed in us, and makes His home in us. He continually adds His divine element into us, thoroughly saturating our entire being, and thus we are transformed and conformed to His image. We spontaneously grow up into Him in all things and spontaneously put off the old man (the social life) and put on the new man (the church life). (The Subjective Truths in the Holy Scriptures, p. 93)

The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. (The One New Man, p. 66)

Further Reading: Life-study of Ephesians, msg. 45; The Divine Dispensing for the Divine Economy, ch. 3

第八周·周二

晨兴喂养

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大”。

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量”。

长大不是以文雅代替粗鲁。在生命里长大乃是以神的增长而长大。这就是以神的扩增而长大。真正的长大乃是神的扩增，神的加多。神自己并不需要增长。祂是永远、完全、完整的。然而，神必须在我们里面增长。你里面有多少三一神？你难道不需要神在你里面更扩增、更加多么？我们都需要神的扩增。我们需要以神的增长而长大；那就是说，我们需要神在我们里面扩增、增长。我再说，神自己无法增长，也不需要增长，但神需要在我们里面增长（歌罗西书生命读经，四七〇至四七一页）。

信息选读

要有正确的发展，正常的功能，每个孩子都需要保养、顾惜。这个原则也能应用到作为新人的召会上。在以弗所二章十五节，我们看见新人生机的创造，但在四章十三至十六节，我们看见新人功用的成全。

就这一面说，四章十六节是极其重要的一节。保罗在这里说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”我们在生命里的长大，是长到元首基督里

WEEK 8 — DAY 2

Morning Nourishment

Col. 2:19 "...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."

Eph. 4:13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

Growth is not a matter of becoming refined instead of crude. To grow in life is to grow with the growth of God. It is to grow with the increase of God. True growth is the increase of God, the addition of God. In Himself, God does not need to grow. He is eternal, perfect, and complete. However, there is the need for God to grow in us. How much of the Triune God do you have within you? Do you not need more of the increase, the addition, of God within you? We all need the increase of God. We need to grow with the growth of God; that is, we need God to increase, to grow, in us. I repeat, in Himself God cannot grow and does not need to grow, but it is necessary for God to grow in us. (Life-study of Colossians, p. 380)

Today's Reading

In order to develop properly and to function normally, every child needs to be nourished and cherished. This principle also applies to the church as the new man. In Ephesians 2:15 we see the creation of the new man organically, but in 4:13-16 we see the perfecting of the new man in relation to his function.

In this respect, 4:16 is an extremely important verse. Here Paul says, "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

面；但我们在基督身体里的功用，是从元首出来的。... 二章里没有像四章十六节这样的经节。在二章我们有新人的出生，但没有新人的功用。新人出生时，在生机上是完全的；然而，他还不能尽功用。小孩子如何需要借着保养、顾惜得成全，那在生机上完全的新人，也照样需要借着生命的长大得成全，使他能正确地尽功用。

我们肉身的生命描绘出这事。唯有神能创造一个生机完全的人。然而，孩子生出来以后，神没有来喂养或顾惜他。这是父母的责任，尤其是母亲的责任。小孩越得喂养、越大，就越能正常地尽功用。

四章十五节的长到基督里，相当于二十四节的穿上新人。穿上新人唯一的路，乃是长到基督里。我们越长到基督里，就越穿上新人。穿上新人，乃是在正当的召会生活里。我们若没有长到基督里，就无法在召会生活里。我们需要在日常生活的每个细节上，譬如，在上街购物或是谈话的时候，长到基督里。我们的说话常常是天然的，没有基督。说话要脱离天然，唯一的路就是借着长到基督里，而脱去这种天然的说话。我们若在说话的事上长到基督里，至终我们的说话就会在基督里。借着在这特定的事上长到基督里，我们就自然而然更多地穿上新人。

我们已经看见，以弗所二章有新人的创造，四章有新人的长大。为使新人长大，我们必须经历那位钉死、复活、升天又降下的基督。这意思是说，那位包罗万有的基督，必须作到我们里面，成为我们的一切。然后，在生机上完全的新人，也就要在功用上成为完全（以弗所书生命读经，九二六至九二七、八一六、九三四页）。

参读：歌罗西书生命读经，第四十四篇；以弗所书生命读经，第八十、九十二篇。

function in the Body is to function out from Him....There is no verse such as 4:16 in Ephesians 2. In chapter 2 we have the birth of the new man, but not the function of the new man. At birth, the new man is organically perfect; however, he is not yet able to function. Just as a child needs to be perfected through nourishing and cherishing, so the organically perfect new man needs to be perfected through the growth of life in order to function in a proper way.

Our physical life portrays this. Only God can create a being that is organically perfect. However, after a child is born, God does not come in to feed him or cherish him. This is the responsibility of the parents, especially of the mother. The more the child is nourished and grows, the more he will function normally.

The growth into Christ in 4:15 is equal to the putting on of the new man in verse 24. The only way to put on the new man is to grow up into Christ. The more we grow into Christ, the more we put on the new man. To put on the new man is to be in the proper church life. We cannot be in the church life if we do not grow into Christ. We need to grow up into Christ in all the details of our daily living, for example, in shopping and in talking. Often our talk is natural and devoid of Christ. The only way to be free from such a natural way of speaking is to grow out of it by growing up into Christ. If we grow in Christ in the matter of talking, our talk will eventually be in Christ. By growing up into Christ in this particular matter, we spontaneously put on more of the new man.

We have seen that in Ephesians 2 we have the creation of the new man and in chapter 4, the growth of the new man. In order for the new man to grow, we need to experience the crucified, resurrected, ascended, and descending Christ. This means that the all-inclusive Christ must be wrought into us to be our everything. Then the organically perfect new man will also become perfect functionally. (Life-study of Ephesians, pp. 768-769, 674, 775)

Further Reading: Life-study of Colossians, msg. 44; Life-study of Ephesians, msgs. 80, 92

弗四 20~21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导”。

保罗在以弗所四章二十节说到学了基督，在二十一节说到“照着那在耶稣身上是实际〔真理〕者，受过教导”。达秘 (J. N. Darby) 在二十一节的注解指出，原文在“耶稣”前面有一个加强的冠词。他接着说，这指明“更凸显出‘耶稣’这个人”。在耶稣身上是实际〔或，真理〕者，是指耶稣一生的真实光景，如四福音书所记载的，乃是满了实际、满了真实的一生。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是那在耶稣身上是实际者。耶稣的生活总是符合神的义和圣（以弗所书生命读经，九四一至九四二页）。

信息选读

保罗在以弗所四章二十四节说，新人是照着神，在那实际〔真理〕的义和圣中所创造的。无疑的，这实际就是那在耶稣身上是实际者。我们生活的标准不该是照着法律或社会的标准；我们生活的标准必须是照着那在耶稣身上是实际者，就是照着耶稣在地上时所活出的实际。因此，耶稣的生活该是我们今天在召会里的生活。换句话说，新人的生活该与耶稣的生活一模一样。耶稣在地上生活的方式，乃是今天新人所该生活的方式。

我们若要以这样的方式生活，就不该照着对错来讲理，乃该照着那在耶稣身上是实际者，来看我们日常生活的每一面。譬如，我们若要上街购物，我们该问主耶稣是否也上街购物。一个新人的生活必须是出于耶稣之实际的生活。我们若都照着属天、

Eph. 4:20-21 "But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus."

In Ephesians 4:20 Paul speaks of learning Christ and in verse 21, of having been “taught in Him as the reality [truth] is in Jesus.” In a note on 4:21 J. N. Darby points out that in Greek there is an emphatic article before Jesus. He then goes on to say that this indicates that “‘Jesus’ is personally brought into relief.” The truth, or the reality, in Jesus is the real situation of the life of Jesus as recorded in the four Gospels, a life filled with truth, reality. Jesus lived a life of always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the truth in Jesus. Jesus lived in a way that always corresponded to God's righteousness and holiness. (Life-study of Ephesians, pp. 780-781)

Today's Reading

In Ephesians 4:24 Paul says that the new man is created according to God in righteousness and holiness of the reality, the truth. This truth no doubt is the very truth in Jesus. Our standard of living should not be according to the law or according to the standards of society; it must be according to the truth in Jesus, the reality lived out by Jesus when He was on earth. Hence, the life of Jesus should be our life today in the church. In other words, the living of the new man should be exactly the same as the living of Jesus. The way Jesus lived on earth is the way the new man should live today.

If we would live in such a way, we should not reason according to right or wrong. Instead, we should consider the various aspects of our daily life according to the truth as it is in Jesus. For example, if we are about to go shopping, we should ask whether the Lord Jesus is going shopping. The life of the one new man must be that of the reality of Jesus. If we all live in a way that

神圣、公义、圣别、荣耀的方式生活，在召会中就会有美妙的团体生活。这就是新人的团体生活。

为要叫我们学基督，保罗在旧人和新人，魔鬼和神之间，并在一面是情欲，一面是义和圣之间，作了鲜明的对比。我们受过教导，已经脱去了旧人，并穿上了新人。这意思是说，我们脱去了魔鬼的情欲和虚谎，并且穿上了神的义和圣。这位神就是实际〔真理〕，这实际〔真理〕显在耶稣地上的生活中。耶稣的人性生活是照着这实际〔真理〕，就是照着神自己，满了义和圣。赞美主，我们照着那在耶稣身上是实际者学了基督！

如果我们借着脱去旧人并穿上新人学了基督，我们就是在召会生活里，因为新人事实上就是召会。如果我们照着那在耶稣身上是实际者学了基督，我们就有真正、正确且实际的召会生活。

“召会”的希腊字是 *ekklesia*，艾克利西亚，意思是蒙召之人的聚集，因此是一个会集。这是召会初步的一面。使徒由此向前说到神国的国民，以及神家里的亲人。这些比初步的一面高，但比不上召会是基督的身体这一面。然而，新人比基督的身体还要高。因此，召会不只是信徒的聚集、属天国民的国度、神儿女的家庭，甚至也不只是基督的身体；召会最后至高至极的一面乃是新人，以完成神永远的定旨。召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。这新的团体人该过一种生活，如同耶稣在地上所过的，就是实际〔真理〕的生活，彰显神并叫人认识神是实际。这新人是使徒这段劝勉（四 17~32）的中心（以弗所书生命读经，九四二、四八八、四八六至四八七页）。

参读：以弗所书生命读经，第四十七、九十三篇。

is heavenly, divine, righteous, holy, and glorious, we shall have a wonderful community life in the church. This is the corporate life of the new man.

In order that we might learn Christ, Paul presents a sharp contrast between the old man and the new man, between the devil and God, and between lusts, on the one hand, and righteousness and holiness, on the other. We have been taught that we have already put off the old man and have put on the new man. This means we have put off the lusts and the falsehood of the devil and have put on the righteousness and holiness of God. This God is the truth, the reality, and this truth, this reality, is seen in the living of Jesus on earth. The human living of Jesus was according to the truth, that is, according to God Himself, full of righteousness and holiness. Praise the Lord that we have learned Christ as the truth is in Jesus!

If we learn Christ by putting off the old man and by putting on the new man, we shall be in the church life, for the new man actually is the church. If we learn Christ as the truth is in Jesus, then we can have a genuine, proper, and practical church life.

The Greek word for church, *ekklesia*, means those called out for a gathering, hence, an assembly. This is the initial aspect of the church. From this the apostle goes on to the aspects of fellow-citizens of the kingdom of God and members of the household of God. These are higher than the initial aspect, but not as high as the aspect of the church as the Body of Christ. Yet the new man is still higher than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, nor even a Body for Christ. It is in its uttermost aspect a new man to accomplish God's eternal purpose. As the Body of Christ, the church needs Christ as its life; whereas as the new man, the church needs Christ as its person. This new corporate person should live a life as Jesus lived on earth, that is, a life of truth, of reality, expressing God and causing God to be realized as the reality by man. Hence, the new man is the focus of the apostle's exhortation in this section (Eph. 2:17-32). (Life-study of Ephesians, pp. 781, 404, 402-403)

Further Reading: Life-study of Ephesians, msgs. 47, 93

第八周·周四

晨兴喂养

弗四 22 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的”。

25 “所以你们既已脱去谎言，各人就要与邻舍说实话，因为我们是互相为肢体”。

召会生活的关键乃是心思的灵。我们若照着心思的灵生活，召会生活里就有神圣特质的彰显。然后我们就是一个团体的人，有基督的味道和神的彰显。我们给人的印象若仅仅是善良、公义、慈爱，我们的召会生活就是失败的。在我们的善良、公义、慈爱里，必须有三一神的彰显。召会生活必须满了基督的香气与味道，并有神的特质。这样的生活，乃是一神经过我们人性的活出。历世纪以来，神渴望得着这样的召会生活。我们祷告，但愿不多久这种召会生活能在主的恢复里，在我们中间完全实行出来。愿主因看见祂自己借团体的新人在地上得着彰显而心满意足！（以弗所书生命读经，九五至九六页）

信息选读

脱去旧人不是仅仅脱去旧性情，乃是脱去老旧的生活样式，就是从前的生活样式。我们老旧的生活样式不完全是个人的生活样式，还包含了我们的社交生活、团体生活。没有人能完全单独，人类的天性是社交的。人就是生活在社会里，过一种团体的生活。

在召会中我们有最好的团体生活。若是没有召会的聚会，我们会觉得没有目标，我们的生存就没

WEEK 8 — DAY 4

Morning Nourishment

Eph. 4:22 "That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit."

25 "Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another."

The key to the church life is the spirit of the mind. If we live according to the spirit of the mind, there will be in the church life the expression of the divine character. Then we shall be a corporate people with the flavor of Christ and the expression of God. If we simply give others the impression that we are good, righteous, and kind, our church life is a failure. There must be in our goodness, righteousness, and kindness the expression of the Triune God. The church life must be filled with the aroma and flavor of Christ and with the character of God. Such a living is the living of the Triune God through our humanity. For centuries, God has been longing for such a church life. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery. May the Lord be satisfied by seeing such an expression of Himself through the corporate new man on earth! (Life-study of Ephesians, pp. 792-793)

Today's Reading

To put off the old man is not merely to put off the old nature; it is to put off the old way of life, the former way of living. Our old way of living was not entirely an individualistic way of life, for it involved our social life, our community life. No human being can be altogether individualistic. Human nature is inherently social. To be a human being is to live in society and to have some kind of community life.

In the church we have the best community life. If there were no church meetings, we would feel aimless, and our existence would be meaningless.

有意义。我们享受在聚会中聚在一起。圣徒散会后经常逗留在会所里，这事实指明在召会中我们有真正的团体生活。我们若要成为一个新人，就必须脱去旧人的团体生活，穿上新人的团体生活。

为着召会生活，我们必须不仅脱去旧人，并且也穿上新人。新人就是实际的召会生活；而召会生活乃是作赐生命之灵的基督，与我们的灵团体地相调。穿上召会生活作新人，乃是穿上神的灵与人的灵调和所产生的这个实体。在这奇妙的实体——新人——里，没有规条，也没有一点属于旧人的东西。唯有基督作那包罗万有、赐生命的灵，与我们的灵相调和。

主今天的目的不仅是把我们聚在一起，乃是使我们脱去旧人的生活。我们不仅必须脱去我们的旧性情，也要脱去我们从前的生活样式。我们的生活方式必须在性情上、在样式上并在实行上完全是新的。召会生活，乃是新人在其新性情和新样式里的日常生活。愿我们都仰望主并祷告：“主，拯救我的心思脱离虚妄，并用那灵的实际充满它。使我的心思被耶稣的实际所占有、拥有并浸透。”

保罗在以弗所四章二十四节说，新人是照着神。这表示新人是照着神自己创造的，有神的生命与性情。新人既是照着神，就必定有神圣的生命。这样的生命不是单独的，乃是团体的。我相信不久以后，新人的生活要实化在主的恢复中；在各个不同的地方，主会得着一班人，他们的日常生活乃是新人的团体生活。这是照着神计划的召会生活（以弗所书生命读经，九三七、七一一至七一二、九三八至九三九页）。

参读：以弗所书生命读经，第七十一、九十四篇。

We enjoy coming together in the meetings. The fact that the saints often linger after the meetings are dismissed indicates that in the church we have a genuine community life. If we would be the one new man, we must put off the community life of the old man and put on the community life of the new man.

For the church life, we must not only put off the old man but also put on the new man. The new man is the practical church life, which is Christ as the life-giving Spirit mingled with our spirit in a corporate way. To put on the church life as the new man is to put on this entity produced by the mingling of the divine Spirit with the human spirit. In this marvelous entity, the new man, there are no ordinances and there is nothing of the old man. There is only Christ as the all-inclusive, life-giving Spirit mingled with our spirit.

The Lord's intention today is not simply to gather us together, but to cause us to put off the life of the old man. We must put off not only our old nature but also our former manner of life. Our way of life must become absolutely new in nature, manner, and practice. The church life is the daily living of the new man in the new nature and manner. May we all look to the Lord and pray, “Lord, deliver my mind from vanity and fill it with the reality of the Spirit. Cause my mind to be occupied, possessed, and saturated by the reality of Jesus.”

In Ephesians 4:24 Paul says that the new man is according to God. This means that the new man is according to God Himself, with God's life and nature. Since the new man is according to God, it must have a life that is divine. Such a life will not be individualistic; it will be corporate. I believe that before long the living of the new man will be realized in the Lord's recovery. In various localities the Lord will have a people whose daily living is the corporate life of the new man. This is the church life according to God's plan. (Life-study of Ephesians, pp. 777, 591, 778-779)

Further Reading: Life-study of Ephesians, msgs. 71, 94

第八周·周五

晨兴喂养

弗四 23 “而在你们心思的灵里得以更新”。

林前六 17 “但与主联合的，便是与主成为一灵”。

以弗所四章二十三节说，我们在心思的灵里得以更新。我们的心思得更新，是借着我们对基督这位赐生命的灵与我们人的灵调和的认识。

今天我们难得听见关于调和的灵这样的信息，也难得听见在心思的灵里得以更新的信息。有些从未听过调和之灵的人也许教导说，我们只要读圣经、拯救灵魂并借着我们的好行为荣耀神，这就够了。然而，以弗所四章二十三节对我们是极其紧要的。脱去旧人（22）和穿上新人（24）的关键，乃是在我们心思的灵里得以更新。

在灵里我们是一，在灵里我们就在新人里（一个新人，三五至三六页）。

信息选读

我们...〔在以弗所四章〕看见，得了加强的灵必须成为我们心思里更新的灵。保罗在二十三节说，“在你们心思的灵里得以更新。”这里的灵...是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，使我们得着变化（罗十二 2，林后三 18）。

我们得了加强的灵，是我们全人得更新的凭借。我们的灵得了加强时，就会扩展到我们的心思里，使其得更新。我们的灵更新了我们的的心思，就进一步更新我们的情感和意志。借着这样更新的灵，召会就有正确的、作为一个新人的生活（以弗所书生命读经，九四八至九四九页）。

WEEK 8 — DAY 5

Morning Nourishment

Eph. 4:23 "And that you be renewed in the spirit of your mind."

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

Ephesians 4:23 says that we are being renewed in the spirit of our mind. Our minds are being renewed through our realization that Christ as the life-giving Spirit is mingled with our human spirit.

It is uncommon today to hear a message concerning the mingled spirit or on being renewed in the spirit of the mind. Some who have never heard of the mingled spirit may teach that it is sufficient for us to read the Bible, win souls, and glorify God by our good behavior. However, Ephesians 4:23 is vital and crucial to us. The key to putting off the old man (4:22) and putting on the new man (4:24) is in being renewed in the spirit of our mind.

It is in the spirit that we are one, and it is in the spirit that we are in the new man. (The One New Man, pp. 36-37)

Today's Reading

As we go on to Ephesians 4, we see that the strengthened spirit must become the renewing spirit in our mind. In 4:23 Paul says, "And that you be renewed in the spirit of your mind." Once again, the spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thereby becomes the spirit of our mind. It is in such a spirit that we are renewed for our transformation (Rom. 12:2; 2 Cor. 3:18).

Our strengthened spirit is the means for our entire being to be renewed. When our spirit has become strong, it will spread into our mind and cause it to be renewed. When our spirit renews our mind, it proceeds to renew our emotion and our will. By such a renewing spirit the church has the proper living as the one new man. (Life-study of Ephesians, p. 786)

更新的灵调着我们重生的灵而成为一个调和的灵，扩展到我们的的心思里（弗四 23），为要更新我们的全人，成为新人的肢体；这是借着脱去我们的旧人（22），也就是借着弃绝并否认我们的旧己（太十六 24），并借着穿上新人（弗四 24），也就是借着应用基督在创造新人时所成就的（二 15）（神圣奥秘的范围，六二页）。

神永远的定旨在今世得以完成的唯一可能，乃是我们众人都愿意在我们心思的灵里得以更新。

我们从出生以来，就是在我们的的心思里受教导、养育并受教育。我们受养育、教育，以及我们的组成，完全是在心思里的事。所有的学校都试图建立我们的的心思；学校的课程与建造我们的灵毫无关系。...甚至在美国也有许多不同的文化，许多不同的头脑。有了这一切不同的头脑，我们怎能实际地有新人？美国人以快的个性著称，中国人作事总是三思而后行。英国人以耍政治，就是以他们的“礼貌”著称。这就是为什么所有的肢体都需要更新。

我们需要喝一位灵，使那灵能浸透我们的的心思。心思的更新是为使新人实际地实行出来。

当我是个年轻信徒时，我以为在我们心思的灵里得以更新，只是为着我们基督徒的行事为人。我们的的心思让神的灵充满、得着并占有，借此我们的的心思就得以更新。我们必须祷告，与主交通，呼求主名，甚至彻底认罪。然后，我们就被变化，我们的行事为人就会改变；虽然这都是真实的，但在我们心思的灵里得以更新，其中心点乃是为着一个新人（一个新人，五八、五四、六四页）。

参读：一个新人，第三、五章；新约总论，第二百一十七至二百一十八篇。

The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind (Eph. 4:23) to renew our entire being as a member of the new man by putting off our old man (Eph. 4:22), that is, by renouncing and denying our old self (Matt. 16:24), and by putting on the new man (Eph. 4:24), that is, by applying what Christ has accomplished in creating the new man (Eph. 2:15). (The Divine and Mystical Realm, p. 57)

The only possibility of the Lord's eternal purpose being fulfilled in this age is that we would all be willing to be renewed in the spirit of our mind.

Since we were born, we were always taught, raised up, and educated to be in our mind. Our being raised up, our education, and our makeup are altogether a matter in our mind. All the schools are intent on building up our mind. The classes in schools have nothing to do with building up our spirit....In the United States there are many different cultures with many different mentalities. With all these different mentalities, how could we practically have the new man? The Americans are noted for their quick disposition, while the Chinese are very considerate and cautious in what they do. The British are noted for their politics, their "politeness." This is why all the members need to be renewed.

We need to drink of the one Spirit so that the Spirit can saturate our mind. The renewal of the mind is for the real practice of the new man.

When I was a young believer, I thought that the renewing in the spirit of our mind was just for our Christian behavior. We can get our mind renewed by allowing it to be filled, possessed, and taken over by the Spirit of God. We have to pray, to fellowship with the Lord, to call on His name, and even to make a thorough confession of our sins. Then we will be transformed, and our behavior will be changed. Although this is true, the focal point of being renewed in the spirit of our mind is for the one new man. (The One New Man, pp. 56, 52-53, 60-61)

Further Reading: The One New Man, chs. 3, 5; The Conclusion of the New Testament, msg. 217-218

第八周·周六

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意”。

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵”。

我们本国的头脑，也就是我们天然的头脑，乃是按照我们种族和文化的背景受教育并建立起来的；这是新人得以出现的最大拦阻。戴德生弟兄带着负担来到中国，要把福音传给中国人。他非常有负担，甚至穿中国人的服装。这很令人钦佩，但我们必须往前，看见我们的头脑需要得更新。光是外面的改变，也许只是一种表演，而不是在心思里的更新（一个新人，五五页）。

信息选读

受造之新人得以出现的〔另一〕步，是他需要被更新（西三 10）。只要我们有在那灵里的浸和不断地喝那灵，就会有彻底的更新。我们所喝的饮料，浸透、复苏并更新我们物质的身体。同样的，当我们喝那灵，那灵就浸透我们里面的每一部分。

现今需要里面的实际，就是我们心思的更新。我们在一生中所建立本国与种族的头脑，必须得更新。

一个新人实际具体化的唯一之路，乃是借着我们的心思得更新。一个新人得以具体化，不能凭着被改正或受教导，只能凭着神的灵渗透到我们的心

WEEK 8 — DAY 6

Morning Nourishment

Rom. 12:2 "And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect."

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Our national and even natural mentality was educated and built up according to our racial and cultural background. This is the top hindrance to the existence of the new man. Brother Hudson Taylor went to China with a burden to bring the gospel to the Chinese. He was so burdened that he even dressed the way the Chinese did. This was very commendable, but we must go further to see that it is necessary to be renewed in our mentality. Merely to change in an outward way could be a kind of performance and not the renewal in our mind. (The One New Man, p. 53)

Today's Reading

[One] step for the created new man to come into existence is that he needs to be renewed (Col. 3:10). As long as we have the baptism in the Spirit and the constant drinking, we will also have a thorough renewal. Whatever we drink saturates, refreshes, and renews our physical body. In like manner, when we drink the Spirit, He saturates every part of our inner being.

There is the need of the inward reality, which is the renewal of our mind. Our national, racial mentality which has been built up through our entire life must be renewed.

The only way the one new man can be realized practically is by our minds being renewed. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality. When the

思里。当神的元素进到我们的脑子里，我们就会思想祂思想，看事情像祂看事情，考量情况像祂考量情况。那时一个新人就出现了；没有种族，没有社会阶级，也没有宗教上的区别。基督就真是一切，又在一切之内。我信这是主在地上行动当前的异象。主正在往前，要得着这一个新人。

借着这交通我们能看见，我们在日常生活中的一切事上多么需要更新。丈夫需要在他们与妻子的关系上得更新。不要照你素常的习惯。你必须在日常生活中，天天实际地在心思的灵里得着更新；否则，主没有路得着身体，也没有路得着新人。

当主拯救了我们，我们开始爱祂。现今我们知道我们必须穿上一个新人，来实行正当的召会生活。这就是为什么我们需要主更新我们的心思，并变化我们里面的全人。在我们的祷告里，我们必须渴望进入新人的实行。我们需要主给我们看见，在日常生活中，我们与众圣徒的交通上和我们的召会生活里，有什么实际的难处。我信我们若这样求主光照我们，祂必定会指出许多事。

有些圣徒在喝灵水上受打岔，他们喝那灵常常变动不定。有时他们喝很多，有时一周都不喝。我们喝那灵若是不稳定、不规则，我们就不能有健康的属灵光景。不喝水，就很难健康。我们喝得越多，就越带进一个新人的出现。

这意思是说，我们必须敞开自己来喝那灵，好叫那灵进到我们里面，浸透我们天然的头脑，使我们在生活的方式上有新陈代谢的改变。这样，新人就极有可能完全地出现（一个新人，五三、五五、六九至七〇、八三至八四、八一至八二、六二、五八页）。

参读：一个新人，第六至七章；歌罗西书生命读经，第二十八、六十二篇。

element of God gets into our mentality, we will think as He thinks; we will see things the way He does; and we will consider the situation as He does. It is then that the one new man will come into existence. There will be no races, no social ranks, and no religious differences. Christ will truly be all and in all. I believe that this is the up-to-date vision of the Lord's move on this earth. The Lord is moving on to get the one new man.

Through this fellowship, we can see how much renewal we need in all the matters of our daily life. The husbands need to be renewed in their relationships with their wives. Do not be what you have habitually been. You have to be renewed in the spirit of your mind actually and daily in your living. Otherwise, there is no way for the Lord to have the Body, and no way for Him to have the new man.

When the Lord saved us, we began to love Him. Now we realize we have to practice the proper church life in putting on the one new man. This is why we need to ask the Lord to renew our mind and transform our inward being. In our prayer we must have a desire to get into the practicality of the new man. We need to ask the Lord to show us what the real practical problem is in our daily living for our fellowship with all the saints, for our church life. I believe that if we ask the Lord to shine on us in this way, He will point out many things.

Some of the saints are frustrated in their spiritual drinking. Their drinking of the Spirit fluctuates. At times they will drink a lot, and at other times they will not drink for a week. If our drinking of the Spirit is inconsistent and irregular, we cannot have a healthy spiritual situation. Without drinking, it is hard to be healthy. The more that we drink, the more we bring in the existence of the one new man.

This means that we have to open up ourselves and drink of the Spirit that the Spirit may get into our being, saturating our natural mentality so that we can have a metabolic change in our way of life. Then there is much possibility for the new man to come into full existence. (The One New Man, pp. 52-54, 65, 77, 75, 59, 56)

Further Reading: The One New Man, chs. 6-7; Life-study of Colossians, msg. 28, 62

永远之神荣耀定旨

(英1325)

F 大调

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 — |
 一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 — |
 跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 — |
 漫 长 岁 月 乃 是 过 程, 全 为 成 功 袖 心 意;
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 — ||
 我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

二 一个新人是神所要, 照祂计划被建造;
 我们在此相联相调一 团体器皿何荣耀!
 神的生命、神的性情 调进其中时增添;
 神灵、人灵调为一灵, 叫祂荣耀得称赞。
 三 三一之神三方工作, 乃为达成祂定旨;
 父、子、圣灵何等奥妙, 将神自己来分赐。
 天地宏伟不过背景, 三部分人是标的一
 灵、魂、身体何等美妙, 为盛装神作实际。
 四 我们的灵乃是中心, 是神计划的关键;
 耶稣大名敞开呼求, 人灵与祂就结联。
 心中各房让祂安家, 始于中心达圆周;
 更新心思、情感、意志, 每一部分祂浸透。
 五 在生命中同被建造, 爱里联结成为一;
 如此成就祂的善工, 成全祂心爱美意。
 愿主扩充, 我们衰减, 让祂建造我们里;
 直到长成团体大器, 充满祂荣耀自己。
 六 最终召会, 身体, 新人, 要显现于荣耀里;
 永世计划终极完成, 神的智慧显无遗。
 神终得着团体器皿, 将祂荣耀尽陈明一
 为此我们奉献自己, 求使主旨速完成。

WEEK 8 — HYMN

Hymns, #1325

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 God eternal has a purpose,
 Formed in His eternal past,
 Spreading to eternal future;
 'Twixt these ends all time is cast.
 For with time there is the process,
 Time for His accomplishment;
 And in time we're merely travelers —
 For eternity we're meant.</p> | <p>4 As the center, as the kernel,
 Of God's plan our spirit is;
 Calling on the name of Jesus
 Makes our spirit one with His.
 From the center to circumference
 God would saturate each part;
 Feeling, mind, and will renewing,
 Making home in all our heart.</p> |
| <p>2 God would have a group of people
 Built together in His plan,
 Blended, knit, coordinated
 As His vessel — one new man.
 God would come into this vessel
 With His nature, life and ways,
 Mingling Spirit with our spirits
 For His joy and to His praise.</p> | <p>5 Thus in life we're built together,
 Then in love we're knit as one;
 God is now His plan fulfilling,
 Finishing what He's begun.
 Lord, increase Thyself within us
 That we might be built by Thee
 Into that great corporate vessel
 Filled with God exclusively.</p> |
| <p>3 God has worked in three directions
 For His plan so marvelous:
 As the Father, Son, and Spirit
 To dispense Himself to us!
 All creation gives the setting —
 Heav'n and earth are for this plan;
 'Tis for this God made a body,
 Soul and spirit — three-part man.</p> | <p>6 As the product, the fulfillment,
 Will the church in glory stand,
 Consummation of the purpose
 In eternal ages planned.
 God will have His corporate vessel,
 All His glory to contain;
 Lord, we're wholly for Thy purpose
 All Thy goal in us attain.</p> |

进入生命经历第四层，
达到长成的人以完成神的定旨

第九篇

达到长成的人 (三)

尽神管家的职分，

将各人在基督里成熟地献上，
以及在一个新人的感觉里实行召会生活

讀經：西一 24~29，三 10~11，四 7~17

纲 目

周 一

壹 我们要达到长成的人以完成神的定旨，
就需要尽神管家的职分，将各人在基督里成熟地献上——西一 24~29：

一 神的经纶成了神管家的职分，赐给所有的信徒——弗三 2、9，西一 25：

- 1 在以弗所三章，保罗用的希腊字 oikonomia，奥依克诺米亚，有两个含义：
 - a 对神，“奥依克诺米亚”是指神的经纶—9节。
 - b 对我们，“奥依克诺米亚”是指管家的职分—2节。
- 2 神管家的职分是按照神的经纶；在神一面，有经纶，在我们一面，有管家的职分。

Entering Into the Fourth Stage of the Experience of Life
to Arrive at a Full-Grown Man for the Fulfillment of God's Purpose

Message Nine

Arriving at a Full-grown Man (3)

Carrying Out the Stewardship of God

to Present Every Man Full-grown in Christ and
Practicing the Church Life in the Consciousness of the One New Man

Scripture Reading: Col. 1:24-29; 3:10-11; 4:7-17

Outline

Day 1

I. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to carry out the stewardship of God to present every man full-grown in Christ—Col. 1:24-29:

A. *The economy of God has become the stewardship of God given to all believers—Eph. 3:2, 9; Col. 1:25:*

1. In Ephesians 3 Paul uses the Greek word oikonomia with two denotations:
 - a. In relation to God oikonomia denotes God's economy—v. 9.
 - b. In relation to us oikonomia denotes the stewardship—v. 2.
2. The stewardship of God is according to the economy of God; with God it is a matter of economy, and with us it is a matter of stewardship.

- 3 在召会中负责的人，需要有分于神管家的职分—多一 7、9：
 - a 长老该领头将基督的丰富分赐到人里面。
 - b 所有在主恢复中领头的，以及负责照顾各地召会的人，都需要领悟他们在这神圣的管家职分中有一份。

周二

二 我们若要尽神管家的职分，我们对传福音的观念就需要提高—林前九 16~17，太二八 19~20：

- 1 神命定实行新约经纶的路，第一方面就是借着到罪人所在之处接触他们而拯救他们—路十九 1~10。
- 2 我们传福音，不该仅仅是抢救灵魂，乃是要为着神的经纶，借着将神分赐到人里面，尽神管家的职分。
- 3 我们必须出去使万民作主的门徒，好使他们成为基督身体的肢体；这管家职分已经赐给了整个基督的身体—太二八 19~20。

三 我们需要跟随保罗的榜样，照着神管家的职分，作召会忠信的执事—提前一 16，西一 24~25，林前四 1~5：

- 1 管家是家庭的管理人，分赐者，将家中的供应分配给家里的人；使徒受主选派，作了这样的管家，将神的奥秘—基督是神的奥秘，以及召会是基督的奥秘—分赐给信徒—西二

3. Those who bear responsibility in the churches need to share in the stewardship of God—Titus 1:7, 9:
 - a. The elders should take the lead to dispense the riches of Christ into others.
 - b. All those who take the lead in the Lord's recovery and have the responsibility for the care of the churches need to realize that they have a part in such a divine stewardship.

Day 2

B. *If we would carry out the stewardship of God, our concept of preaching the gospel needs to be uplifted—1 Cor. 9:16-17; Matt. 28:19-20:*

1. The first aspect of the God-ordained way to practice the New Testament economy is to save sinners by contacting them where they are—Luke 19:1-10.
2. We should preach the gospel not merely to win souls but to carry out the stewardship of God for the economy of God by dispensing God into others.
3. We must go out to disciple the nations in order to make them members of the Body of Christ; this stewardship has been given to the entire Body of Christ—Matt. 28:19-20.

C. *We need to follow the pattern of Paul to be a faithful minister of the church according to the stewardship of God—1 Tim. 1:16; Col. 1:24-25; 1 Cor. 4:1-5:*

1. A steward is a household administrator, a dispenser, one who dispenses the household supply to its members; the apostles were appointed by the Lord to be such stewards, dispensing God's mysteries, which are Christ as the mystery of God and the church as

2, 弗三 4, 林前四 1。

- 2 保罗将基督的患难与神管家的职分相提并论, 指明唯有借着受苦才能尽管家的职分—西一 24, 彼前四 1、10, 林后六 4, 参诗九一 1~2, 三一 20。

周 三

- 3 我们需要和保罗一样劳苦并竭力奋斗, 好将各人在基督里成熟地献上—西一 28~29:
- a 我们要将各人在基督里成熟地献上, 就必须将基督作为众圣徒的分, 并作为神经纶中心与普及的包罗万有者, 供应给他们—12、15、18~19、27 节, 二 3、9、16~17, 三 4、11。
 - b 我们要将各人在基督里成熟地献上, 就必须将基督那追测不尽的丰富供应给他们, 使召会得着建造, 成就神永远的定旨—弗三 8~11。
 - c 我们要将各人在基督里成熟地献上, 就必须完成神的话, 将基督与召会完满地启示出来—西一 25~28。
 - d 我们要将各人在基督里成熟地献上, 就必须供应基督作神的奥秘—二 2、9。
 - e 我们要将各人在基督里成熟地献上, 就必须供应召会作基督的奥秘—弗三 4, 一 22~23。
 - f 我们要将各人在基督里成熟地献上, 就必须将基督作为生命供应给祂的众肢体, 使他们凭祂而活, 因祂而长大, 以致成熟—西三 4, 约六 57, 十四 19, 加二 20, 弗四 13、15。

the mystery of Christ, to the believers—Col. 2:2; Eph. 3:4; 1 Cor. 4:1.

2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—Col. 1:24; 1 Pet. 4:1, 10; 2 Cor. 6:4; cf. Psa. 91:1-2; 31:20.

Day 3

3. Like Paul, we need to labor and struggle to present every man full-grown in Christ—Col. 1:28-29:
- a. In order to present every man full-grown in Christ, we must minister Christ to them as the portion of the saints and as the all-inclusive One who is the centrality and universality of God's economy—vv. 12, 15, 18-19, 27; 2:3, 9, 16-17; 3:4, 11.
 - b. In order to present every man full-grown in Christ, we must minister the unsearchable riches of Christ for the building up of the church to fulfill God's eternal purpose—Eph. 3:8-11.
 - c. In order to present every man full-grown in Christ, we must complete the word of God with the full revelation of Christ and the church—Col. 1:25-28.
 - d. In order to present every man full-grown in Christ, we must minister Christ as the mystery of God—2:2, 9.
 - e. In order to present every man full-grown in Christ, we must minister the church as the mystery of Christ—Eph. 3:4; 1:22-23.
 - f. In order to present every man full-grown in Christ, we must minister Christ as life to His members so that they may live by Him and grow with Him unto maturity—Col. 3:4; John 6:57; 14:19; Gal. 2:20; Eph. 4:13, 15.

贰 我们要达到长成的人以完成神的定旨，就需要在一个新人的感觉里实行召会生活—13节，西三 10~11，四 7~17：

一 使徒行传关于召会的记载，给我们看见信徒是有召会感的—五 11，八 1、3，九 31，十一 22、26，十二 1、5，十三 1，十四 23、27，十五 3~4、22、41，十六 5，十八 22，二十 17、28。

二 我们需要有身体的感觉，有身体感—林前十二 26~27，罗十二 15，弗四 16，二 21~22：

- 1 我们要与基督身体别的肢体一同生活行动，就需要有身体的感觉。
- 2 为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉—徒一 14，二 46，四 24，十五 25，罗十五 6。
- 3 我们越感觉到身体，就越在意身体的感觉和身体的平安—十二 4~5、15，林前十二 26，弗二 14~16，四 3，西三 15。

三 保罗有一个宇宙新人的感觉，今天在主的恢复中，我们也需要有一个新人的感觉—弗四 24，西三 10~11：

- 1 保罗是神经纶里忠信的管家（林前四 1~2，九 16~17），他有一个新人的感觉；因此，保罗的心中不是只有某个地方的召会，或是某位圣徒；他心里所有的是一个宇宙新人—西三 10~11，四 7~17。

II. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to practice the church life in the consciousness of the one new man—v. 13; Col. 3:10-11; 4:7-17:

A. *The record in the book of Acts regarding the church reveals that the believers were church-conscious—5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22, 41; 16:5; 18:22; 20:17, 28.*

B. *We need to have the consciousness of the Body, a Body-consciousness—1 Cor. 12:26-27; Rom. 12:15; Eph. 4:16; 2:21-22:*

1. In order to live and move with other members of the Body, we need to have the consciousness of the Body.
2. For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord—Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6.
3. The more we are conscious of the Body, the more we will care for the feeling of the Body and for the peace of the Body—12:4-5, 15; 1 Cor. 12:26; Eph. 2:14-16; 4:3; Col. 3:15.

C. *With Paul there was a consciousness of the universal one new man, and in the Lord's recovery today we also need to have the consciousness of the one new man—Eph. 4:24; Col. 3:10-11:*

1. Because Paul, a faithful steward in God's economy (1 Cor. 4:1-2; 9:16-17), was conscious of the one new man, what was in his heart was not simply a particular local church or a certain saint but the universal one new man—Col. 3:10-11; 4:7-17.

- 2 歌罗西四章七至十七节乃是关于一个新人之启示和一个新人之感觉的实例：
 - a 在歌罗西的圣徒和保罗，以及那些同他在一起的人，实际上都是一个新人的肢体，有一个新人的感觉。
 - b 保罗关于念他书信的话，证明在老底嘉的召会和歌罗西的召会并没有分别；他的话含示交通、合一、和谐、与亲密的接触—16节。
 - c 国籍、种族、阶级的区别虽然存在，那在基督耶稣里所创造的一个新人，却实际地在地上出现了；不仅有在各城里的地方召会，还有一个新人真实而实际地显出。

周 六

四 我们需要看见，不同国家中的众地方召会乃是一个新人—弗二 15、21~22：

- 1 众召会不光是一个个的地方召会，乃是一个新人—西三 10~11，四 15~16。
- 2 我们不能说每个地方召会是一个新人；乃是全地上的众地方召会才是一个新人：
 - a 这一个新人不是地方的，乃是宇宙的。
 - b 这一个新人不光是一地一地、一个个召会的事，乃是全地上众召会集体的一件事。
- 3 既然众地方召会是一个新人，我们在本地召会对某件事要有一种定规的时候，需要考虑到全地上的众召会—启二二 16 上，帖前二 14，罗十六 4，林后十一 28。

2. Colossians 4:7-17 is a practical illustration of the revelation of the one new man and of the consciousness of the one new man:
 - a. Both the saints in Colossae and Paul, and those with him, were members of the one new man in actuality and had the consciousness of the one new man.
 - b. Paul's word regarding the reading of letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.
 - c. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way.

Day 6

D. We need to see that all the local churches in the different countries are one new man—Eph. 2:15, 21-22:

1. All the churches are not merely individual local churches but are the one new man—Col. 3:10-11; 4:15-16.
2. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man:
 - a. The one new man is not local—it is universal.
 - b. The one new man is a matter not merely of individual localities and individual churches but of all the churches on earth corporately.
3. Since all the local churches are one new man, in deciding a matter in our local church, we need to consider the churches throughout the whole earth—Rev. 22:16a; 1 Thes. 2:14; Rom. 16:4; 2 Cor. 11:28.

第九周·周一

晨兴喂养

西一 25 “我照神…的管家职分，作了召会的执事，要完成神的话”。

多一 7 “因为监督是神的管家，必须无可指责…”。

9 “坚守那按照使徒教训可信赖的话…”。

在主恢复的众召会中，我们应当形成一种空气，有恩赐的人一直不断地成全圣徒，有机会就成全，圣徒也一直不断地学，个个都学，结果在召会中，个个圣徒都为主说话，会传福音，会牧养人，也会成全人；个个都是祭司，都能尽管家的职分，以实行神新约的经纶（关于神圣分赐更深的研读，一六九页）。

信息选读

神的经纶...是一件伟大的事。为了要完成这样的经纶，神必须要有管家，来服事、管理并执行祂的经纶。首先，这个管家职分信托给使徒们。...当他们担负起神的经纶时，神的经纶就成为他们身上的职分，就是管家职分。我们的观念以为，只有使徒和其他有恩赐的人，配担当神经纶的管家职分，而我们都是些小萝卜头，只配作整洁、招待...。但是在新约教训的光中，无论是保罗或彼得，是弟兄或姊妹，是老或少，所有的信徒都是祭司（彼前二 5、9，启一 5~6）。因此，神的经纶也成为所有信徒的管家职分。使徒保罗和我们都担负同样的管家职分。虽然保罗的管家职分大一点，但他还是管家，我们也是管家，与他同等（关于神圣分赐更深的研读，一六四至一六五页）。

WEEK 9 — DAY 1

Morning Nourishment

Col. 1:25 "Of which I became a minister according to the stewardship of God,...to complete the word of God."

Titus 1:7 "For the overseer must be unprovable as a steward of God..."

9 "Holding to the faithful word, which is according to the teaching of the apostles..."

In the churches of the Lord's recovery we need to create an atmosphere in which the gifted ones constantly do the work of perfecting the saints. They should take every opportunity to perfect others. At the same time, all the saints are constantly learning. In the end, every saint in the church will be able to speak for the Lord, to preach the gospel, to shepherd and perfect others. Everyone will be a priest and will be able to carry out the stewardship for the execution of God's New Testament economy. (A Deeper Study of the Divine Dispensing, p. 185)

Today's Reading

God's economy is a great matter. In order to carry out such an economy, God must have stewards to serve, to minister, to manage, and to execute His economy. First, this stewardship was entrusted to the apostles...When the apostles took up God's economy, it became a ministry, a stewardship, in them. Our concept may be that only the apostles and other gifted ones are worthy to bear the stewardship of God's economy and that we, the "small potatoes," are worthy only to do the cleaning and the ushering work....However, in the light of the New Testament teaching, all the believers are priests, whether Paul or Peter or any other brothers or sisters, old or young (1 Pet. 2:5, 9; Rev. 1:5-6). Thus, God's economy has become the stewardship of all the believers. The apostle Paul and we bear the same stewardship. Although his stewardship may have been greater, he was still just a steward. We are also stewards, being on the same level as he was. (A Deeper Study of the Divine Dispensing, p. 181)

在以弗所三章，保罗用了一个希腊字，oikonomia，奥依克诺米亚。这字有两个含义：第一，这字是指神的经纶；第二，这字是指使徒的管家职分。...神的经纶是在永远里所定的（9~11）。神恩典的使徒管家职分（原文为经纶），是在时间里赐给的，为要完成神在恩典里的永远经纶（2·林前九17）。神的经纶只在于神，但使徒的管家职分则不仅赐给保罗一个人，管家的职分已经赐给了所有的信徒（神圣启示的中心路线，三五至三六页）。

神的管家职分是按照神的经纶。...按照神的经纶，所有的圣徒，不论他们看来多微不足道，都有一份职事。这意思是说，每位圣徒都能将基督的丰富分赐到别人里面。

我们乃是借着管家的职分，就是借着分赐基督丰富的职事，有分于这个经纶。基督的丰富分赐到我们里面以后，我们就需要接受负担，将这些丰富分赐到别人里面。

在各地召会负责的人，都需要有分于神管家的职分。这意思是说，长老该是领头将基督的丰富分赐到别人里面的人。虽然基督是包罗万有并居首位的，但祂还需要分赐到神家的众人里面。这个分赐是借着管家的职分来完成的。...所有在主恢复中领头的，以及负责照顾各地召会的人，都必须看见，他们在这个神圣的管家职分中有一份。我们在这里不是从事一种普通的基督教工作。譬如，我们不是只关心在外面教导人圣经；我们乃是渴望将基督的丰富供应给神家中所有的人。在我们彼此的交谈中，我们需要供应基督的丰富。甚至我们应邀到圣徒家中用餐的时候，也需要分赐基督的丰富。这就是神管家的职分（歌罗西书生命读经，一一〇至一一一页）。

参读：关于神圣分赐更深的研读，第十三至十四篇；歌罗西书生命读经，第十一篇。

In Ephesians 3, Paul used the Greek word oikonomia with two denotations. First, this word refers to God's economy. Second, it refers to the stewardship of the apostle....God's economy was made in eternity (vv. 9-11). The apostle's stewardship (Gk., economy) of God's grace was given in time to carry out God's eternal economy in grace (v. 2; 1 Cor. 9:17). The economy of God is with God Himself, but the stewardship of the apostle was not merely given to Paul as one person. The stewardship has been given to all the believers. (The Central Line of the Divine Revelation, p. 36)

The stewardship of God is according to the economy of God....All the saints, no matter how insignificant they may seem to be, have a ministry according to God's economy. This means that every saint can dispense the riches of Christ into others.

We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. After the riches of Christ have been dispensed into us, we need to take up the burden to dispense them into others.

Those who bear responsibility in the local churches need to share in the stewardship of God. This means that the elders should be those who take the lead to dispense the riches of Christ into others. Although Christ is all-inclusive and preeminent, there is still the need for Him to be dispensed into the members of God's family. This dispensation takes place through the stewardship....All those who take the lead in the Lord's recovery and have responsibility for the care of the churches need to realize that they have a part in such a divine stewardship. We are not here to carry on an ordinary Christian work. For instance, we are not concerned merely with teaching the Bible in an outward way. Rather, we desire to serve the riches of Christ to all the members of God's family. In our conversation with one another, we need to minister the riches of Christ. Even when we are invited to the homes of the saints for dinner, we need to dispense the riches of Christ. This is the stewardship of God. (Life-study of Colossians, pp. 90-91)

Further Reading: A Deeper Study of the Divine Dispensing, chs. 13-14; Life-study of Colossians, msg. 11

第九周·周二

晨兴喂养

林前九 16~17 “我若传福音，于我原没有可夸的，因为我是不得已的。若不传福音，我便有祸了。我若甘心作这事，就有赏赐；若不甘心，管家的职分却已经托付我了”。

西一 24 “现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠”。

我们对传福音的观念需要提高。我们不该只注意得人；我们传福音，应当是借着将神分赐到人里面，而执行神的经纶。你去读书或作事，目的乃是照神为着祂的分赐而有的经纶，执行你的管家职分。我们不是作普通传福音的工作，我们乃是把神分赐到人里面。这是何等荣耀的职事！...赞美主，我们都有这样的管家职分！我们都有权利将基督那追测不尽的丰富分赐到别人里面！（以弗所书生命读经，二九七页）

信息选读

实行主当前恢复的路第一个步骤，乃是借着到罪人所在之处接触他们而拯救他们。许多人晚上和周末都在家里，那是我们接触他们的正确地方。在马太二十八章十九节上半，主耶稣嘱咐我们要去，使万民作主的门徒。然后在路加十章我们看见，我们需要登门访人，找出平安之子（3、5~6）（主恢复当前的进展，三〇页）。

神恩典的管家职分是为着召会的构成，这是借着分赐基督追测不尽的丰富...。我们必须出去使万民作主的门徒，好使他们成为基督身体的肢体。因着材料增加，就会有东西用以建造召会。

WEEK 9 — DAY 2

Morning Nourishment

1 Cor. 9:16-17 "For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel. If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship."

Col. 1:24 "I now rejoice in my sufferings...and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church."

Our concept of preaching the gospel needs to be uplifted. We should not be concerned merely with winning souls. Rather, we should preach the gospel to carry out God's economy by dispensing God into others. Go to school or to work for the purpose of carrying out your stewardship according to God's economy for His dispensation. We are not doing an ordinary work of gospel preaching. We are dispensing God into man. What a glorious ministry!...Praise the Lord that we all have such a stewardship! We have the privilege of dispensing the unsearchable riches of Christ into others. (Life-study of Ephesians, p. 246)

Today's Reading

The first step of the way to practice the Lord's present recovery is to save sinners by contacting them where they are. Many people are home in the evenings and on the weekends. That is the right place for us to contact them. In Matthew 28:19a the Lord Jesus charged us to go and disciple the nations. Then in Luke 10 we see that we need to go to visit the homes to find the sons of peace (vv. 3, 5-6). (The Present Advance of the Lord's Recovery, p. 32)

The stewardship of the grace of God is for the constituting of the church, through the dispensing of the unsearchable riches of Christ...We must go out to disciple the nations in order to make them members of the Body of Christ. By the increase of the material, there will be something with which to build

这就是管家职分；这职分不仅赐给了保罗，也在马太二十八章十八至十九节，主复活后嘱咐祂的门徒时，赐给了整个身体（为着圣经经纶的神圣分赐，一九页）。

保罗在以弗所三章所说关于自己的光景，乃是那些行事为人要与神呼召相配之人的榜样。我们行事为人若要与神的呼召相配，就必须成为主的囚犯、管家和执事。作为一个被囚禁在基督里的人，保罗看见了天上的异象。他越多看见这异象，就越多经历基督并得着基督。保罗也是一个管家，把基督的丰富分赐给神家里的人。不仅如此，他也是一个忠信的执事，就是把基督服事给身体上众肢体的人，好叫基督可以在身体里得着彰显（以弗所书生命读经，三〇二页）。

保罗在林前四章一节说，“这样，人应当把我们看作基督的执事，和神的奥秘的管家。”本节的管家一辞，原文与提前一章四节和以弗所一章十节的经纶同字根，意即分配的管家，家庭的管理人，将家中的供应分配给家里的人。使徒受主选派，作了这样的管家，将神的奥秘——基督是神的奥秘，以及召会是基督的奥秘（西二2，弗三4）——分配给信徒。这分配的事奉、管家的职分，就是使徒的职事（哥林多前书生命读经，三五六页）。

保罗将基督的患难与神管家的职分相提并论；这个事实指明，唯有借着受苦才能尽管家的职分。我们若渴望有分于神管家的职分，就必须准备受苦。凡有分于召会的事奉，或有分于职事的人，都必须预备好同受管家的苦难。这意思是说，为着尽管家的职分，我们必须甘愿付上任何必需的代价（歌罗西书生命读经，一一二至一一三页）。

参读：以弗所书生命读经，第二十八篇；哥林多前书生命读经，第三十四篇。

the church. This is the stewardship which was given not only to Paul but also to the entire Body when the Lord charged the disciples after His resurrection in Matthew 28:18-19. (The Divine Dispensing for the Divine Economy, p. 23)

What Paul speaks regarding himself in [Ephesians 3] is a pattern for one who would walk worthily of God's calling. In order to walk worthily of God's calling, we need to be a prisoner of the Lord, a steward, and a minister. As one imprisoned in Christ, Paul saw a heavenly vision. The more he saw of this vision, the more he experienced Christ and gained Christ. Paul was also a steward dispensing the riches of Christ to the members of the household of God. Furthermore, he was a faithful minister, one who ministered Christ to the members of the Body so that Christ might be expressed in the Body. (Life-study of Ephesians, p. 249)

[In 1 Corinthians] 4:1 Paul says, "A man should account us in this way, as servants of Christ and stewards of the mysteries of God." The Greek word rendered "stewards" in this verse is of the same root as the word economy or dispensation in 1 Timothy 1:4 and Ephesians 1:10. It means a dispensing steward, a household administrator, one who dispenses the household supply to its members. The apostles were appointed by the Lord to be such stewards, dispensing God's mysteries, which are Christ as the mystery of God and the church as the mystery of Christ (Col. 2:2; Eph. 3:4), to the believers. The dispensing service, the stewardship, is the ministry of the apostles. (Life-study of 1 Corinthians, p. 297)

The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering. If we desire to share in the stewardship of God, we must be prepared to suffer. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward. This means that we must be willing to pay whatever price is necessary to fulfill our stewardship. (Life-study of Colossians, p. 92)

Further Reading: Life-study of Ephesians, msg. 28; Life-study of 1 Corinthians, msg. 34

西一 27~29 “...基督在你们里面成了荣耀的盼望；我们宣扬祂，...好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗”。

在歌罗西一章二十八至二十九节保罗告诉我们，他用全般的智慧，照着神的运行劳苦、竭力奋斗，好将各人在基督里成熟地献给神。这指明要将一个在基督里得成全的罪人献上给神，不是一件简单的事。为此我们必须劳苦并竭力奋斗，不是愚拙的，乃是运用全般的智慧（照着神命定之路召会生活的实行，一五四页）。

信息选读

我们若要将人在基督里成熟地献上，就必须将基督作众圣徒的分供应给他们（西一 12）。我们所供应的基督，必须是那包罗万有者，是神经纶的中心与普及（15、18~19、27、二 2、9、16~17、三 4、11）。我们若没有充分地经历基督，就会发现很难将基督供应给人。譬如，我们若没有经历凭基督而活，就无法帮助任何人凭基督而活。但如果我们在日常的生活里活基督，长基督，并产生基督，我们就自然而然地在接触人时，将基督注入到他们里面。我们越以基督为我们的生命和人位，就越能够把基督供应给人。我们既经历了基督，也凭祂而活，我们就影响别人也如此。

我们要将各人在基督里成熟地献上，就必须将基督那追溯不尽的丰富供应给人，使召会得着建造，成就神永远的定旨（弗三 8~11）。

我为那些在生活中有基督丰富的圣徒们感谢主！这样的弟兄姊妹真是透亮。相反的，缺少基督丰富的人却是模糊不清的，完全不透明。但那些有基督丰富的人乃是明亮如水晶。

Col. 1:27-29 "...Christ in you, the hope of glory, whom we announce,...that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power."

In Colossians 1:28-29 Paul told us that he labored, struggling according to God's operation in all wisdom, to present every man to God full-grown in Christ. That indicates that to bring one sinner to God perfected in Christ is not a simple thing. For this we need to labor and struggle, not foolishly but with the exercise of all wisdom. (The Practice of the Church Life according to the God-ordained Way, p. 136)

Today's Reading

If we would present others full-grown in Christ, we must minister Christ to them as the portion of the saints (Col. 1:12). The Christ we minister must be the all-inclusive One, the centrality and universality of God's economy (1:15, 18-19, 27; 2:4, 9, 16-17; 3:4, 11). If we do not experience Christ in a full way, we shall find it difficult to minister Christ to others. For example, if we do not experience living by Christ, we cannot help anyone else to live by Christ. But if in our daily living we live Christ, grow Christ, and produce Christ, we shall spontaneously infuse Christ into others as we contact them. The more we take Christ as our life and our person, the more we shall be able to minister Christ to others. Having become those who experience Christ and live by Him, we shall influence others to do the same.

To present every man full-grown in Christ, we need to minister the unsearchable riches of Christ for the building up of the church to fulfill God's eternal purpose (Eph. 3:8-11).

I thank the Lord for those saints whose living is characterized by the riches of Christ. Such brothers and sisters are transparent. Those who are short of the riches of Christ, on the contrary, are opaque, altogether lacking in transparency. But those who have the riches of Christ are crystal clear.

我们若充满了基督的丰富而成为透亮时，我们就会深深关切召会的建造，好使神的定旨得以完成。

我们乃是借着用基督与召会的完满启示，完成神的话，而将各人在基督里成熟地献上（西一25~27）。我们若要将人在基督里成熟地献上，就必须帮助他们得着神完成的话，就是关于基督是神的奥秘，以及召会是基督的奥秘。

我们需要将基督作神的奥秘，也就是作神的具体化身（二2、9）供应人。我们需要从我们的经历中与人分享，基督如何是三一神的具体化身。我们要能见证，我们如何天天经历基督是父、子、灵。因着我们有基督，我们也有父。因着我们在基督里，我们也在祂灵里。

我们若要把人在基督里成熟地献上，就必须将召会作基督的奥秘，也就是作基督的彰显（弗三4，一23）供应人。撒但的诡计，乃是使许多寻求主的基督徒避开召会的事。

我们必须放胆且忠信，不仅讲说作元首的基督，更要讲说祂的身体—召会。我们不要跟随今天的基督教。相反的，我们必须跟随神纯正的话语，将召会作基督的奥秘供应人。

最后，我们需要将基督作为生命供应给祂的肢体，使祂们凭祂而活，因祂而长大，以至于成熟。歌罗西三章四节说，基督是我们的生命；在约翰六章五十七节，十四章十九节，和加拉太二章二十节，我们看见，我们需要凭祂而活。这样，我们就得以因祂而长大，以至于成熟（弗四15、13）。

信徒们何等需要让神经纶的各面都注入到他们里面。我们若是忠信地供应这些要点，就能将人在基督里成熟地献上（歌罗西书生命读经，一五九至一六四、一六六至一六七页）。

参读：歌罗西书生命读经，第十六至十七、四十九篇。

If we are filled with the riches of Christ and thereby become transparent, we shall be deeply concerned for the building up of the church so that God's purpose may be fulfilled.

We present others full-grown in Christ by completing the word of God with the full revelation of Christ and the church (Col. 1:25-27). To present others mature in Christ we must help them to have the completion of the word of God concerning Christ as the mystery of God and the church as the mystery of Christ.

We need to minister Christ as the mystery of God, that is, as the embodiment of God (2:2, 9). We need to share with others from our experience how Christ is the embodiment of the Triune God. We need to be able to testify how we daily experience Christ as the Father, Son, and Spirit. Because we have Christ, we also have the Father. Because we are in Christ, we are also in the Spirit.

If we would present others mature in Christ, we must minister the church as the mystery of Christ, as the expression of Christ (Eph. 3:4; 1:23). In his subtlety, Satan has caused many seeking Christians to avoid the matter of the church.

We must be bold and faithful to speak not only of Christ, the Head, but also of the church, His Body. We must not follow today's Christianity. On the contrary, we must follow the pure Word to minister the church as the mystery of Christ.

Finally, we need to minister Christ as life to His members so that they may live by Him and grow with Him unto maturity. Colossians 3:4 says that Christ is our life, and in John 6:57; 14:19; and Galatians 2:20 we see that we need to live by Him. Then we shall grow with Him unto maturity (Eph. 4:15, 13).

What a great need there is for the believers to be infused with all the things related to God's economy! If we are faithful to minister these crucial points, we shall be able to present others full-grown in Christ. (Life-study of Colossians, pp. 130-133, 135-136)

Further Reading: Life-study of Colossians, msgs. 16-17, 49

罗十二 4~5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此”。

“15“与喜乐的人要同乐，与哀哭的人要同哭”。

在早期第一世纪时，所有的基督徒都非常有召会感，与召会非常有关联。在他们的观念里，他们毫无个人主义。凡他们所有的，都是召会——一直都是召会。我们读神圣记载中的这些经节，就看见圣灵用字是多么的小心。一次又一次，如果我是写书的人，我必定用“信徒”这辞，但圣灵一再地用“召会”这辞。这是早期事实的记载。就着早期的圣徒而言，总是召会的事。凡他们所作的，他们都在召会的感觉里作；每逢他们聚会时，他们都是为着召会来聚会。圣灵在关于那些年日的记载中，一再地用到“召会”这辞。根据这个事实，我们得着一个原则，就是我们必须一直有召会感（如何聚会，一六页）。

信息选读

在经历上、实行上，持定元首就是享受基督作一切正面事物的实际。这样持定元首的结果，乃是使我们有身体的感觉。不论我们享受基督的哪一方面，都与祂作元首有关，这就是为什么当我们享受基督时，实际上就是持定元首。我们享受基督作食物、饮料、安息日、月朔和节期，但我们在这些方面所享受的基督，就是使我们有身体感觉的元首。我们所享受的那位，对我们不仅是基督，也是身体的元首。因此，享受基督并持定祂作元首的结果、结局，乃是有身体的感觉（歌罗西书生命读经，六一七至六一八页）。

Rom. 12:4-5 "For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another."

15 "Rejoice with those who rejoice; weep with those who weep."

In the early days, in the first century, all the Christians were so church-conscious, so church-related. In their concept there was nothing of individualism. Whatever they had was the church—it was all the time the church. By reading [the many] verses in the divine record, we see how careful the Holy Spirit was in using the word. Time after time, if I were the writer, I would use the word believers; but the Holy Spirit continually uses the word church. This is the record of fact in the ancient days. As far as the early saints were concerned, it was always a matter of the church. Whatever they did, they did it church-consciously; whenever they met, they met for the church. In the Holy Spirit's record regarding those days, this word church is used over and over. Based upon this fact, we have the principle that we must always be church-conscious. (CWWL, 1969, vol. 1, "How to Meet," pp. 110-111)

Today's Reading

Experientially and practically, to hold the Head is to enjoy Christ as the reality of all positive things. The result of holding the Head in this way is that we become Body-conscious. Whatever we enjoy of Christ is related to Him as the Head. This is why, when we enjoy Christ, we are actually holding the Head. We enjoy Christ as food, drink, Sabbaths, new moons, and feasts. But the Christ we enjoy in all these aspects is the Head who causes us to become conscious of the Body. The One we enjoy is not only Christ to us; He is the Head of the Body. Therefore, the issue, the consequence, of enjoying Christ and holding Him as the Head is Body-consciousness. (Life-study of Colossians, p. 498)

我们事奉神，必须让神带到一个地步，有身体的感觉；不是我们单个人事奉，乃是和弟兄姊妹一同配搭事奉。弟兄们的举动就是我们的举动，我们的举动就是弟兄们的举动。无论在何景况里，我们的感觉都该是：弟兄们所作的和我们所作的没有分别，两者乃是一样的（善于教导与固守真道的奥秘，四一页）。

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心。在同心合意里，我们应当有身体的感觉。在一里，我们应当以身体为中心。在我们的考量里，基督的身体应当是第一，地方召会应当是第二。...任何一个地方召会宣告自己是自治的，那是何等的羞耻！地方召会完全是自治的这种教导，使基督的身体分裂。在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体（一个身体和一位灵，二七至二八页）。

〔我们〕要与众肢体配搭活出彰显头的生活（罗十二5）。我们要学习在身体里过生活，一直服在头之下，且顾到身体的感觉，与众肢体共同生活。

我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。

我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是。否定自己，认同身体。这样，我们也就与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，三七至三八、四〇页）。

参读：如何聚会，第二章；歌罗西书生命读经，第五十六至五十七篇。

In our service to God, we must be brought by God to the point where we have the consciousness of the Body and do not serve individually but in coordination with the brothers and sisters. We must be brought to a point where the brothers' move is our move, and our move is the brothers' move. Regardless of the circumstance we are in, our feeling should always be that what the brothers are doing is no different from what we are doing. The two should be the same. (Being Apt to Teach and Holding the Mystery of the Faith, p. 44)

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second....What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. (One Body and One Spirit, p. 24)

We have to coordinate with all the members to live a life that expresses the Head (Rom. 12:5). We have to learn to live in the Body and submit to the Head all the time, to care for the feeling of the Body, and to live together with all the members.

In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 39, 41)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," ch. 2; Life-study of Colossians, msgs. 56-57

西四 7~8 “一切关于我的事，有亲爱的弟兄，忠信的执事，在主里同作奴仆的推基古，要告诉你们。我为这事打发他到你们那里去，好叫你们知道关于我们的事…”。

16 “这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信”。

在歌罗西四章七至十七节，我们看见三章十至十一节所启示之新人的实例。这几节提到不同的人：犹太人、希利尼人、受割礼的、未受割礼的、为奴的和自主的。在四章十一节，保罗说到那些奉割礼的人。欧尼西母成了“忠信亲爱的弟兄”（9），他原是腓利门的奴隶，腓利门是亚基布的父亲（门 10~13、1~2）。所以亚基布是主人。保罗在这几节的用意，乃是把新人生活的实例摆出来（歌罗西书生命读经，三一八至三一九页）。

信息选读

〔歌罗西四章七至十七节〕所有这些名字指明保罗有新人的感觉，有“新人感”。...这个实际活在地上的新人，按照文化和社会地位来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的和自主的所构成的。然而，...新人真正的构成成分乃是基督，而且只是基督。因为基督是新人唯一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。

不仅如此，召会与召会之间也不该有分别。譬如，在老底嘉的召会和在歌罗西的召会不该

Morning Nourishment

Col. 4:7-8 "All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you, whom I have sent to you for this very thing, that you might know the things concerning us..."

16 "And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea."

In Colossians 4:7-17 we have a practical illustration of the revelation of the new man given in 3:10 and 11. In these verses different kinds of people are pointed out: Jews, Greeks, circumcision, uncircumcision, slaves, and masters. In 4:11 Paul refers to those who are of the circumcision. Onesimus, who had become a "faithful and beloved brother" (v. 9), was a slave belonging to Philemon, who was the father of Archippus (Philem. 10-13, 1-2). Archippus, therefore, was a master. Hence, Paul's purpose in these verses is to present an illustration of the living of the new man. (Life-study of Colossians, p. 258)

Today's Reading

All these names [in Colossians 4:7-17] indicate that with Paul there was a sense, a consciousness, of the new man. This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However,...the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man.

Furthermore, there should be no differences among the churches, for example, no difference between the church in Laodicea and the church in Colossae. This

有分别。这由保罗关于念他书信的话得到证明... (16)。保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐与亲密的接触！...如果保罗没有新人的感觉，他不会觉得需要给推基古这样的嘱咐。他反倒会认为：“我何必将我的事告诉歌罗西人？他们在小亚细亚，我在罗马这里，离他们很远。”然而保罗却有新人的感觉。

歌罗西人也有新人的感觉。如果他们对那时在地中海地区所显出的新人没有感觉，他们就会认为保罗的事是他个人的事，不会有兴趣去听。但歌罗西的圣徒和保罗并同他在一起的人，实际上乃是一个新人的一部分。

国籍、种族、阶级的区别虽然存在，那在基督耶稣里所创造的一个新人，却实际地在地上出现了。不仅有在各城里的地方召会，还有一个新人真实而实际地显出来了。...从这几节我们看见新人〔生活的图画和〕实际的彰显。

我们读歌罗西书的结语时，看见保罗的心中不是只有某个地方的召会，或是某位圣徒；他心里所有的是一个新人。保罗认识许多圣徒。但是在专门为着交通的那几节里，他提到一些人作为各种不同人的代表，这些人是以基督作他们的成分而构成新人。这样，他就把新人生活一幅完整的图画呈现出来。我...的负担，是盼望我们对这个重点有深刻的印象。...愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。相反的，我们众人，在众召会中的众圣徒，乃是一个新人（歌罗西书生命读经，三一九至三二二页）。

参读：歌罗西书生命读经，第三十一篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第三至四篇。

is proved by Paul's word regarding the reading of letters [in 4:16]....What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!...If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. Rather, he may have thought to himself, "Why should I tell those in Colossae the things that concern me? They are in Asia Minor, and I am here in Rome, far away from them." Paul, however, had the sense of the new man.

Those in Colossae also had the consciousness of the new man. If they were not conscious of the new man expressed at that time in the Mediterranean area, they would have considered Paul's affairs his own personal business and would not have been interested in hearing of them. But both the saints in Colossae and Paul, and those with him, were members of the one new man in actuality.

In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus. There were not merely local churches in various cities—there was one new man in a real and practical way....By these verses we see [the portrait of the living and] the practical expression of the new man.

As we read the conclusion of the book of Colossians, we see that what was in Paul's heart was not simply a particular local church or a certain saint but the one new man. Paul knew a great many saints. But in the verses devoted to fellowship, he mentions certain ones as representatives of the various peoples who, with Christ as their constituent, compose the new man. In this way he presents a full picture of the living of the new man. My burden...is that we would be impressed with this crucial point....May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man. (Life-study of Colossians, pp. 259-262)

Further Reading: Life-study of Colossians, msg. 31; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 3-4

第九周·周六

晨兴喂养

帖前二 14 “弟兄们，你们曾效法犹太地在基督耶稣里神的众召会…”。

罗十六 4 “他们为我的性命，将自己的颈项置于度外，不但我感谢他们，就是外邦的众召会也感谢他们”。

林后十一 28 “除了没有提起的事，还有为众召会的挂虑，天天压在我身上”。

我们若看见这新人的异象，一切规条、仪式、不同的意见，以及一切的区别，就都不存在了。今天在美国有些团体，白人和黑人无法在一起聚会，但如果白人弟兄和黑人弟兄都看见新人，他们就会认识，白人和黑人在新人里都没有地位，唯有基督是一切，又在一切之内。同样的，在实行上不同的基督徒若看见新人，就会说他们没有一个人在这新人中有地位，唯有基督是一切，又在一切之内。有时候我们中间一些人可能不喜欢当地召会的实行，或者不喜欢长老或一些姊妹。但我们若都看见新人，就会认识，在新人里这一切事都没有地位，基督乃是一切，又在一切之内（一个新人，二三至二四页）。

信息选读

这样的异象不仅保守我们在一里，也会释放并拯救我们脱离基督以外的一切事物。我们需要这样的异象。这些年来，一些人曾有一种狭窄的说法，以为每一个地方召会必须有各自的管辖权和自治权。但我们需要看见，不同国家中的众地方召会乃是一个新人（一个新人，二四页）。

WEEK 9 — DAY 6

Morning Nourishment

1 Thes. 2:14 "For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus..."

Rom. 16:4 "Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles."

2 Cor. 11:28 "Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches."

If we would see the vision of the new man, all the ordinances, rituals, different opinions, and all differences will be gone. Today in certain parts of this country the white people and black people cannot come together in one church, but if both the white brothers and the black brothers saw the new man, they would realize that both white and black have no place in the new man, but Christ is all and in all. In the same way, if Christians with differing practices see the new man, they will say that none of them has a place in this new man, but Christ is all and in all. Sometimes certain ones among us may not like the way the church is practiced in their locality, or perhaps they do not like the elders or some of the sisters. But if we all saw the new man, we would all realize that in the new man all these things have no place, and Christ is all and in all. (The One New Man, pp. 25-26)

Today's Reading

Such a vision will not only keep us in oneness, but also will deliver us and rescue us from all things other than Christ. We need such a vision. Throughout the years some have said in a narrow way that each local church must have its own jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one new man. (The One New Man, p. 26)

我们中间也要当心。我们说我们在主的恢复里，到底主到我们中间来能不能找到这个新人？这不光是一地一地、一个召会一个召会的事，这是全地上众召会集体的一件事。到底今天在主的恢复里，全世界各地的召会是不是一个新人？说召会是金灯台，你还可以说一地一个金灯台。但说召会是新人，你能不能说一地是一个新人？不能！在全地上众召会是一个新人。

我们已过缺少亮光，因为没有释放这样的信息。所以我不信我们中间有一个弟兄，或一个姊妹，当他在那里有一个主张，要过一种生活的时候，曾想到全球上的众召会。...当你们对某一件事要有一种定规，要有一种主张，要过某一种生活，在那里交通、祷告，考虑的时候，你们有没有想到全地上各地的召会？有没有想到澳洲的召会？纽西兰的召会？在欧洲德国、英国、各地的召会？有没有想到在非洲迦纳的召会？还有南美巴西、北美加拿大、美国各地的召会？你们有没有这样想过？我敢担保，你们从来也不这样想。你们最多只想〔你们当地〕的弟兄姊妹，你们只考虑到〔你们当地〕的弟兄姊妹对你们的定规会怎样。虽然这已经是一个要求了，但是那个要求并不太高。可是当你把自己摆在新人的里头，领会到新人不光是〔你们当地〕的召会，新人乃是全地面上的众召会；当你这样来考虑一个定规、考虑一种生活的时候，你就会看见这个要求太高了。

所以我实在希望，从今后你们各地的召会，当你们在那里考虑、祷告、交通关乎某项主张，要有某种生活的时候，你们能顾到全地上的众召会，顾到大家是一个新人（一个身体，一位灵，一个新人，八〇至八一页）。

参读：召会生活中引起风波的难处，第二至四章。

We ourselves must also be careful. We say that we are in the Lord's recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord's recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot! All the churches on the earth are the one new man.

In the past we lacked this light, and we did not release this kind of message. Therefore, I do not believe that among us there is one brother or sister who has taken into consideration all the churches on the earth in his or her decision-making and living...When you are deciding about a certain matter and living a certain kind of life, as you fellowship, pray, and consider together, do you think about the churches on the whole earth? Have you ever thought of the churches in Australia or in New Zealand? Have you thought of the churches in Germany, England, and other places in Europe? Have you thought of the church in Ghana, Africa? Moreover, have you thought of the churches in Brazil, South America, and the churches in Canada and the United States, North America? Have you ever thought about them in this way? I would dare to guarantee that you have never thought anything like this. At most you have thought about the brothers and sisters in [your locality], and you have considered how the brothers and sisters in [your locality] would feel about your decisions. Although this too is a requirement, it is not a very high one. However, when you put yourselves into the new man and realize that the new man is not only the church in [your locality] but includes all the churches on the whole earth, you will see that the requirement is extremely high as you consider your decisions and your living.

Thus, I truly hope that from now on every local church, when it is considering, praying, and fellowshiping about a certain decision, will take care of all the churches on the earth and will realize the fact that we are all one new man. (One Body, One Spirit, and One New Man, pp. 72-73)

Further Reading: The Problems Causing the Turmoils in the Church Life, chs. 2-4

照神计划成为新人

补 625

(英1230)

降 E 大调

4/4

1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

一 我们是 神救 赎子民, 照祂 计划成 一个 新人;

1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

虽来自 各民族方言, 祂里 蒙召, 合一 何 甘甜。

7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是神 荣耀 显于地, 将祂 宝贵 显无遗;

1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - ||

我们是 神救 赎子民, 照祂 计划成 一个 新人。

二 十架上, 规条全废弃, 犹太、外邦两下成为一;
主得胜, 仇敌祂践踏, 我们与神和好, 亲“阿爸”。
隔断的墙已拆除, 我们是一, 喊: “哦, 主!”
十架上, 规条全废弃, 犹太、外邦两下成为一。

三 主, 我们愿同心合意, 接受你作人位, 不偏离;
不再凭雄心与己意, 在“身体基督”里调为一。
一个新人在主里, 为神权益得全地;
主, 我们愿同心合意, 接受你作人位, 不偏离。

WEEK 9 — HYMN

Hymns, #1230

- 1 One new man is the Father's plan;
He redeemed us from the sons of men.
Every kindred, tribe and tongue,
In Himself He called us to be one.
God's expression on the earth
Now reveals His glorious worth.
One new man is the Father's plan;
He redeemed us from the sons of men.

- 2 On the cross ordinances slain,
That He might form just one of twain.
Reconciling us to God,
Thus on the serpent's head He trod.
He breaks down the middle wall
As upon His name we call;
On the cross ordinances slain,
That He might form just one of twain.

- 3 For this cause Your Person, Lord,
We take and stand in one accord;
All the members self forsake,
And of the Body-Christ partake.
We in Christ as one new man
Now come forth to take this land.
For this cause Your Person, Lord,
We take and stand in one accord.

