

二〇一四年国际华语特会

总题：召会的内在意义

标 语

经历三一神作生命的果效，乃是召会，
就是父的家，为着居住；
是子的葡萄树，为着扩展；
也是那灵的孩子，为着行动：
召会的一就是
信徒在三一神里的一，
而召会的建造
需要我们过一种生活，
以牧养的路在爱里将基督供应人。

2014 Int'l Chinese-speaking Conference

The Intrinsic Significance of the Church

Banners

*The issue of the experience of the Triune God as life
is the church as the Father's house for His dwelling,
as the Son's vine for His spreading,
and as the Spirit's child for His moving;
the oneness of the church is
the oneness of the believers in the Triune God,
and the building up of the church
requires that we take the shepherding way
to have a life of ministering Christ to others in love.*

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The Intrinsic Significance of the Church

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召会的内在意义

The Intrinsic Significance of the Church

第一篇

Message One

父的家

The Father's House

读经：约十四 1 ~ 3, 6, 10 ~ 11, 20, 23, 一 4, 14, 16, 十一 25

Scripture Reading: John 14:1-3, 6, 10-11, 20, 23; 1:4, 14, 16; 11:25

周 一

DAY 1

壹 按照约翰福音里的启示，经历三一神作生命之果效，神圣结果，乃是召会——十 10 下，十一 25，十四 2~3，十五 1，十六 20~21。

I. According to the revelation in the Gospel of John, the issue, the divine result, of the experience of the Triune God as life is the church (10:10b; 11:25; 14:2-3; 15:1; 16:20-21).

贰 约翰十四章的中心思想就是我们必须信入神，因而进到神里面——1 节：

II. The central thought of John 14 is that we must believe into God and thereby enter into God (v. 1):

一 相信神是客观的，信入神是主观的；乃是主观的信，将我们带进神里面。

A. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.

二 借着信入主，我们进入祂里面，与祂是一，有分于祂，并享受祂为我们所完成的一切——三 15。

B. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us (3:15).

三 借着信入基督，我们与祂有生机的联结，并且我们全人浸没在祂里面，二者在生机上成为一——十五 4~5。

C. Through believing into Christ we have an organic union with Him, and our being is merged into His so that we two may be one organically (15:4-5).

周 二

DAY 2

叁 父的家乃是三一神—借着成为肉体、钉十字架、复活—将自己作到信徒里面，为要完全与他们调和，把他们建造成为一个生机体，作为祂的居所和彰显—十四 2~3、23：

一 在二章十六节，“我父的家”是指神在地上的居所，就是殿；殿乃是耶稣身体的预表或象征；这身体在复活里已扩大为基督的身体—19~22 节。

二 在十四章二节，“我父的家”乃是基督的身体，也就是召会作神的家—弗一 22~23，提前三 15，弗二 21~22。

三 父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神人二性的合并—约十四 20。

四 在父的家里，有许多住处—2 节：

1 许多住处乃是基督身体的许多肢体，这身体就是神的殿—罗十二 5，林前三 16~17。

2 所有在基督里的信徒，都是神的建造—父的家—里的住处；这建造就是基督的身体，所有的住处乃是基督身体的肢体—弗一 22~23，二 21~22，五 30，林前十二 27。

五 “我去是为你们预备地方”，意思就是，主要预备地方，完成救赎，为我们开路并作出立场，好使我们进入神里面—约十四 2~3、6：

周 三

III. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression (14:2-3, 23):

A. *In 2:16 “My Father's house” refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the Body of Christ (vv. 19-22).*

B. *“My Father's house” in 14:2 is the Body of Christ, the church as the house of God (Eph. 1:22-23; 1 Tim. 3:15; Eph. 2:21-22).*

C. *The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect (John 14:20).*

D. *In the Father's house are many abodes (v. 2):*

1. *The many abodes are the many members of the Body of Christ, which is God's temple (Rom. 12:5; 1 Cor. 3:16-17).*

2. *All the believers in Christ are the abodes in God's building, the Father's house; this building is the Body of Christ, and all the abodes are members of the Body of Christ (Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27).*

E. *“I go to prepare a place for you” means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God (John 14:2-3, 6):*

DAY 3

- 1 借着死与复活，主耶稣铺好了路，预备了地方，好把我们带进神里面—20 节。
- 2 借着死与复活，主耶稣为我们在神面前，并在神里面，预备了立场；这样，祂就在神里面为我们预备了地方—2~3、6 节。
- 3 在神里面的立场扩大之后，就成为在基督身体里的立场—罗十二 4~5，弗五 30，林前十二 27：
 - a 凡在神里面没有立场、没有地方的，他在基督的身体，就是父的家，神的居所里，也没有地方—弗一 22~23，二 21~22。
 - b 我们这些在基督里的信徒，都在神里并在基督身体里有地方，现今我们都该活在借着基督死与复活为我们所预备的地方—约十四 2~3、20，林前十二 27。

周 四

- 六 主的来把神带到人里面，祂的去把人带到神里面；借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家—约一 14，十 10 下，十四 2~3。
- 七 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的—7~24 节。
- 八 父的家乃是借着父和子同着那灵，不断着临蒙救赎的选民而得以建造起来—23 节。
- 九 父的家分为三个阶段：神成为肉体的阶段；

1. By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God (v. 20).
2. By His death and resurrection the Lord Jesus prepared a standing for us before God and in God; in this way He prepared a place for us in God (vv. 2-3, 6).
3. The standing in God, being enlarged, becomes the standing in the Body of Christ (Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27):
 - a. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is the Father's house, the dwelling place of God (Eph. 1:22-23; 2:21-22).
 - b. As believers in Christ, we all have a place in God and a place in the Body, and now we should live in the place prepared for us through the death and resurrection of Christ (John 14:2-3, 20; 1 Cor. 12:27).

DAY 4

- F. *The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God (John 1:14; 10:10b; 14:2-3).*
- G. *By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people (vv. 7-24).*
- H. *The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit (v. 23).*
- I. *The Father's house is in three stages: the stage of God incarnate, the*

基督与祂的信徒一同复活，建造成为召会的阶段；以及终极完成的阶段，就是新耶路撒冷——二 19~21，启二— 2~3、9~10。

周 五

肆 我们需要看见，活在召会这父家里的
内在意义——约十四 2~3、23：

- 一 活在召会这父的家里，乃是活在那是生命的三一神里—— 4，五 26，六 53，十一 25，十四 6。
- 二 活在召会这父的家里，乃是活在光中—— 4，八 12。
- 三 活在召会这父的家里，乃是活在复活里——十一 25。
- 四 活在召会这父的家里，乃是活在恩典和实际里—— 14、16~17，十四 6、13。
- 五 活在召会这父的家里，乃是活在神圣的荣耀里——十七 22~23。

周 六

- 六 活在召会这父的家里，乃是活在祷告和敬拜的殿（家）里——十四 13，十五 7、16，十六 23~24，四 23~24。
- 七 活在召会这父的家里，乃是过牧养的生活——十 10~11、15~17，二— 15~17。
- 八 活在召会这父的家里，乃是活在神的建造里，并为神的建造而活——二 19~21，十四 23。

stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem (2:19-21; Rev. 21:2-3, 9-10).

DAY 5

IV. We need to see the intrinsic significance of the living in the church as the Father's house (John 14:2-3, 23):

- A. *To live in the church as the Father's house is to live in the Triune God as life (1:4; 5:26; 6:53; 11:25; 14:6).*
- B. *To live in the church as the Father's house is to live in the light (1:4; 8:12).*
- C. *To live in the church as the Father's house is to live in resurrection (11:25).*
- D. *To live in the church as the Father's house is to live in grace and reality (1:14, 16-17; 14:6; 16:13).*
- E. *To live in the church as the Father's house is to live in the divine glory (17:22-23).*

DAY 6

- F. *To live in the church as the Father's house is to live in a house of prayer and worship (14:13; 15:7, 16; 16:23-24; 4:23-24).*
- G. *To live in the church as the Father's house is to live a life of shepherding (10:10-11, 15-17; 21:15-17).*
- H. *To live in the church as the Father's house is to live in and for God's building (2:19-21; 14:23).*

- 九 活在召会这父的家里，乃是活在终极完成之灵的神圣奥秘范围里，为着保守——七 39，十四 16~20，十六 33，十七 11、21、23。
- 十 活在召会这父的家里，乃是活在经过过程并终极完成之三一神与蒙救赎并重生之三部分信徒的神人二性的合并里——十四 10~11、20。

- I. *To live in the church as the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness (7:39; 14:16-20; 16:33; 17:11, 21, 23).*
- J. *To live in the church as the Father's house is to live in the divine and human incorporation of the processed and consummated Triune God with the redeemed and regenerated tripartite believers (14:10-11, 20).*

第一周·周一

晨兴喂养

约三 15 “叫一切信入祂的都得永远的生命。”

十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 1 “你们心里不要受搅扰，你们当信入神，也当信入我。”

约翰福音是一卷生命的书，这生命就是三一神自己。...生命总是有结果的。活的东西都会结果子。神圣的生命必定也会有神圣的结果。我们要来看，在约翰福音里，三一神是神圣的生命，产生了召会。虽然约翰福音里没有这样的明言，但含意却很强且明显（约翰的修补职事，四九页）。

信息选读

信神和信入神不同。你也许说你信神，但你是否信入神？在约翰十四章一节原文所用的介系词，意思就是“入”（into），也就是信入神。换句话说，这不是客观的信，乃是主观的信。本章的基本思想乃是：主要帮助或教导门徒在神里面。我们必须记住，信神是客观的，信入神是主观的。乃是这种主观的信，将我们带到神里面。主这话实在的意思是说，“你们若信入神，也当信入我。”“入”字是很要紧的。可惜很多人都有错误的观念，以为信入神的意思就是相信神。我们不可遗漏这个介系词。这里不是客观的相信事实，乃是主观的相信，将我们带进神里面。十四章的中心思想就是我们必须信入神。

WEEK 1 — DAY 1

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

14:1 Do not let your heart be troubled; believe into God, believe also into Me.

The Gospel of John is a book of life. This life is simply the Triune God Himself...Life always has an issue. Living things bring forth fruit. Surely the divine life will have a divine result. In the Gospel of John the Triune God as the divine life brings forth the church. Though this actual term is not used in John, the implication is strongly apparent. (The Mending Ministry of John, p. 37)

Today's Reading

Believing God is different from believing into God. You may say that you believe God, but do you believe into God? In Greek the preposition in means “into,” that is, to believe into God. In other words, this is not an objective believing; it is a subjective believing. The basic thought of John 14 is that the Lord intends to help or instruct the disciples to be in God. We must remember that to believe God is objective but to believe into God is subjective. It is this kind of subjective believing that brings us into God. In effect, the Lord was saying, “If you believe into God, you must also believe into Me.” The preposition into is very important. It is regrettable that many have the wrong concept, thinking that to believe in God means to believe God. We must not miss the preposition. It is not a matter of believing the fact objectively; it is a matter of the subjective believing that brings us into God. The central thought of this chapter is that we must believe into God.

信入主的意思就是接受祂（一 12）。主是可接受的。祂如今是赐生命的灵，带着祂完全的救赎，等候并期待我们来接受祂。我们的灵是接受的器官。我们可以借着信入主而接受祂的灵到我们灵中。我们一信入祂，祂这灵就进入我们的灵中，我们就被祂这赐生命的灵所重生，并且与祂成为一灵（林前六 17）。借着信入祂，我们也进入祂里面，而与祂是一，有分于祂，并享受祂为我们所完成的一切。我们借着信入祂，便在祂一切所是、所经过、所完成、所达到、所得到的事上与祂联合了。当我们借着信入祂与祂是一，我们就被作生命的祂所拯救、所重生。借着信入祂，我们便有分于祂作生命，并且在祂里面得了重生（约翰福音生命读经，三九七、一三三页）。

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。基督和信徒，就是葡萄树同枝子，在神圣的分赐里形成三一神的生机体。所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点。

基督这无限的神是葡萄树，我们是祂的枝子。我们实际上成了无限之神之枝子，生机地与祂是一。这就是说，我们已生机地联于三一神。现今，我们是神的一部分，正如我们身体的众肢体是我们的各部分。我们若在光中，就会看见我们是基督的众肢体，是祂的一部分（新约总论第九册，二〇六至二〇七页）。

参读：新约总论，第二百五十四至二百五十六篇。

To believe in the Lord means to receive Him (John 1:12). The Lord is receivable. He is now the life-giving Spirit, with His complete redemption, waiting for and expecting us to receive Him. Our spirit is the receiving organ. We can receive the Lord's Spirit into our spirit by believing in Him. Once we believe in Him, He, as the Spirit, enters into our spirit. Then we are regenerated by Him, the life-giving Spirit, and become one spirit with Him (1 Cor. 6:17). The phrase "believes in" in John 3:16, 18, and 36 literally translated should be "believes into Him." When we believe in the Lord, we believe into Him. By believing in Him, we get into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained. As we become one with Him by believing into Him, we are saved and regenerated by Him as life. It is by believing into Him that we partake of Him as life and are regenerated in Him. (Life-study of John, pp. 354, 117)

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, "I am the vine; you are the branches." Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost.

Christ, the infinite God, is the vine, and we are His branches. We are actually branches of the infinite God, organically one with Him. This means that we have been organically joined to the Triune God. Now we are part of God, even as the members of our bodies are parts of us. If we are in the light, we shall see that we are members of Christ, that we are part of Him. (The Conclusion of the New Testament, p. 2930)

Further Reading: The Conclusion of the New Testament, msgs. 284-286

第一周·周二

晨兴喂养

约二 16 “〔耶稣〕又对卖鸽子的说，…不要将我父的家，当作买卖的场所。”

十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

按照天然的概念，大多数基督徒都认为，约翰十四章二节所说父的家必是指父神所住的第三层天。但我们不可按照我们天然的概念解释圣经。我们必须用圣经解释圣经。我们必须按照圣经并用圣经来了解圣经。“我父的家”这辞在约翰福音中用过两次。第一次在二章十六节，在那里清楚地指圣殿，指神在地上的居所。这殿是耶稣身体的预表（21）。我们已经看见，这殿在复活里已扩大为基督的身体。我们必须全心注意这点（约翰福音生命读经，三九七至三九八页）。

信息选读

在约翰二章十六节中，“我父的家”是在地上的殿。这不是指诸天之上的一个地方，乃是指神在地上的殿。殿既是耶稣身体的预表，耶稣的身体就是帐幕（一 14），就是殿，作神在地上的居所。“我父的家”这辞的解释，在二章中已经清楚表明了。我们必须将这解释应用到十四章二节，这里有同样的辞。我们不该以为十四章二节的这辞，和二章十六节的同一个辞意义不同，因为那是不合逻辑的。这辞在同一卷福音书中第二次用到时，必须与第一次用到时意义相同。所以，在十四章里父的家的意思，也必定是神在地上的居所，不会是第三层天。在二章，父的家最终就是基督的身体；在十四章，父的家也必定是基督的身体。无人能否认这点。现在我

WEEK 1 — DAY 2

Morning Nourishment

John 2:16 And to those who were selling the doves He said, Take these things away from here; do not make My Father's house a house of merchandise.

14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

According to the natural concept, most Christians think that the Father's house mentioned in John 14:2 must refer to the third heaven where God the Father dwells. But we must not interpret the Bible according to our natural concepts. Rather, we must interpret the Scripture with the Scripture. We must understand the Bible according to and with the Bible. The phrase My Father's house is used twice in the Gospel of John. It is used the first time in 2:16, where it clearly refers to the temple, the dwelling place of God on earth. The temple is a type, a figure, of the body of Jesus (2:21), which, as we have seen, has in resurrection been enlarged into the Body of Christ. We must pay our full attention to this point. (Life-study of John, p. 354)

Today's Reading

In John 2:16 My Father's house is the temple on earth. It does not denote a place in the heavens, but God's temple on earth. Since the temple is the type of the body of Jesus, the body of Jesus is the tabernacle (1:14), the temple, for God's dwelling place on earth. This interpretation of the phrase My Father's house is clearly shown in chapter 2. We must apply this definition to 14:2, where we have the same phrase. We should not take this phrase in 14:2 to have a different meaning from the same phrase found in 2:16, for that would be illogical. The second time that this phrase is used in the same Gospel it must have the same definition as the first time it is used. Thus, the Father's house in chapter 14 must also mean God's dwelling place on earth. It cannot mean the third heaven. In chapter 2 the Father's house is eventually the Body of Christ, and in chapter 14 it must also be the Body of Christ. No one can deny this. Now we have the proper interpretation of the

们有了“我父的家”这辞正确的解释，就是基督的身体，也就是召会（约翰福音生命读经，三九八页）。

父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并。父的家不只是一个构成，乃是一个合并（基督为父用神圣的荣耀所荣耀的结果，三三页）。

在父的家里有许多住处（十四2）。这里的“住处”（复数）和二十三节的“住处”（单数）原文同。“住处”是什么意思？这许多住处是指基督身体的许多肢体（罗十二5），这身体就是神的殿（林前三16~17）。主的身体有许多肢体，每个肢体就是一个住处。许多住处就是身体的许多肢体，这由约翰十四章二十三节得到充分证明。那里说，主与父要同爱祂的人安排住处。每位爱耶稣的人都是一个住处。我们都是神建造的住处。这建造就是基督的身体，所有的住处乃是基督身体的肢体。

二节的“我去”，意思是，主要经过死与复活而去，将人带进神里面，以建造神的居所。这就是马太十六章十八节所说召会的建造。在那里主说，“我要把我的召会建造...”在约翰十四章二节这里主说，“我去是为你们预备地方。”难道这是两件分开的事？不可能。主只有一个工作。祂不是去天上为我们预备地方，同时又在地上建造召会。这是不合逻辑的。

“我去是为你们预备地方”，意思就是，主要预备地方，完成救赎，为人开路，并为人作出立场，好使人进入神里面。那就是说，主要为我们铺路，使我们能在神里面。这是十四章的中心思想。我们若要让神住在我们里面，我们首先必须进入祂里面。我们若不进入祂里面，祂就不会进入我们里面。一旦我们住在神里面，祂就要住在我们里面（约翰福音生命读经，四〇一至四〇二页）。

参读：约翰福音生命读经，第二十九至三十篇。

phrase My Father's house: it is the Body of Christ, that is, the church. (Life-study of John, pp. 354-355)

The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 32)

In the Father's house are many abodes (John 14:2). The Greek word for abodes in verse 2 is the plural form of the word translated abode in verse 23. What does abode mean? The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). The Lord's Body has many members, and each member is an abode. That the many abodes are the many members of the Body is adequately proven by John 14:23, which says that the Lord with the Father will make an abode with the one who loves Him. Every lover of Jesus is an abode. We all are the abodes of God's building. This building is the Body of Christ, and all the abodes are the members of the Body of Christ.

The words I go in verse 2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, "I will build My church." Here, in John 14:2, the Lord says, "I go to prepare a place for you." Are these two separate things? It is impossible. The Lord has only one work. He is not going to prepare a place for us in heaven and at the same time building a church on earth. This is not logical.

I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God. It means that the Lord would pave the way for us to be in God. This is the central thought of John 14. If we are going to allow God to dwell in us, we must firstly get into Him. If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us. (Life-study of John, pp. 359-360)

Further Reading: Life-study of John, msgs. 29-30

第一周·周三

晨兴喂养

约十四 3 “我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们也在哪里。”

20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

像我们这样的罪人，怎能进入神里面？我们怎能进入公义圣别的神里面？这是不可能的。我们是一班远离神的人。...所有隔离的元素：罪性、罪行、世界、魔鬼、死亡、肉体以及己，都必须除去，然后我们才会亲近神，不只到神面前，更是到神里面。

为此，需要一些工作，一些预备。主必须作预备的工作。祂必须去，不是到诸天之上，乃是到十字架，好除掉所有的障碍。所有的障碍都被主那包罗万有的死除掉了。在十字架上，主除掉了我们与神之间的一切障碍。祂对付了罪性、罪行、世界、这世界的王、肉体、己、旧人甚至死亡。借着死与复活，主铺好了路，预备了地方，好把我们带进神里面。我信这就是“我去是为你们预备地方”〔约十四 2〕的正确意义（约翰福音生命读经，四〇二至四〇三页）。

信息选读

借着祂的死而复活，主不只开了进入神的道路，也为我们在神面前，并在祂里面，预备了立场。请听这佳音：在神面前，并在神里面的地方，已经为我们预备好了。只要我们相信主耶稣的名，我们就在神面前，并在神里面有了立场。我们都必须喊说，“阿利路亚！我在神面前，甚至在神里面有了立场，甚至神自己也不能拒绝我。哦，因着基督预备的工作，公义的神永远不能赶逐我。我在神里面有这样一个坚固的立场。”

WEEK 1 — DAY 3

Morning Nourishment

John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

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

How can sinful people like us get into God? How can we get into the righteous and holy God? It is impossible. We are a people separated from God...All of the separating elements, the obstacles of sin, sins, the world, the devil, death, the flesh, the self, and the old man must be abolished. Then we shall be brought near to God, and not only to God, but into God.

For this, some work, some preparation, was needed. The Lord had to do a work of preparation. He had to go, not to the heavens, but to the cross to remove all the obstacles. All the obstacles have been removed by the Lord's all-inclusive death. On the cross the Lord abolished all the barriers between us and God. He dealt with sin, sins, the world, the prince of this world, the flesh, the self, the old man, and even death. By death and resurrection the Lord paved the way and prepared the place that we might be brought into God. I believe that this is the correct meaning of I go to prepare a place for you. (Life-study of John, pp. 360-361)

Today's Reading

By His death and resurrection the Lord has not only opened the way into God but also prepared a standing for us before and in God. Listen to the good tidings: A place before and in God has been prepared for us. As long as we believe in the name of the Lord Jesus, we have a standing before God and in God. We all must shout, “Hallelujah! I have a standing before God. I even have a standing within God. Even God Himself cannot reject me. Oh, because of the preparing work of Christ, the righteous God can never cast me out. I have such a firm standing in God.” I can testify to you that I am so secure

我能向你们见证，对于我在神里面的这个事实，我十分有把握。没有钉死并复活的基督，我们绝不能有这个保证。但主既经过了十字架，并且从死人中复活，我们就知道我们在神面前有了地位，在神里面也有了立场。

主的救赎乃是为我们神里面预备地方。这个思想何等神圣！这个思想是在最高的水平上。主救赎了我们，将我们带进神里面，在神里面为我们预备地方。你读完全本新约之后，请告诉我，新约说我们在哪里？当我们蒙了救赎、得救、重生之后，我们在哪里？我们在基督里面，也在神里面。连约翰一书也启示，我们住在神里面，神也住在我们里面（四 13）。整本新约的中心思想乃是说，在我们得救重生之后，我们就在神里面，也在基督里面。神与基督是我们的居所。再者，我们也成了神的居所。这样，神与我们，我们与神，乃是互为居所。主清楚地说，祂是在神里面，不是在天上，为我们预备地方。祂预备地方，使我们能进入神里面，使主能借着祂的救赎，将我们带进神里面。借着祂的死而复活，祂已将我们带进神里面。赞美主，我们每个人在神里面都有地方！你喜欢在天上地方，还是喜欢在神里面有地方？

主去是要将人带进神里面，以建造祂的居所。祂上十字架成功救赎，除去人神之间的一切障碍，好为人开路，并为人作出立场，使人进入神里面。在神里面的立场扩大之后，就成为在基督身体里的立场。凡在神里面没有立场、没有地方的，祂在基督的身体，就是神的居所里，也没有地方；这身体就是神的居所。因此，主去成功救赎，乃是为门徒在祂的身体里预备地方（约翰福音生命读经，四〇四至四〇六页）。

参读：约翰著作中帐幕和祭物的应验，第三十六至四十篇。

about the fact that I am in God. Without the crucified and resurrected Christ we could never have this assurance. But since the Lord has gone through the cross and has been raised from the dead, we know that we have a position before God and a standing in God.

The Lord's redemption was to prepare a place for us in God. How divine is this thought! This thought is on the highest plane. The Lord redeemed us to bring us into God, to prepare a place for us in God. After reading your whole New Testament, where does it say that we are? After we have been redeemed, after we have been saved, after we have been regenerated, please tell me where we are. We are in Christ and in God. Even John's first Epistle reveals that we abide in God and that God abides in us (4:13). Throughout the whole New Testament the central thought is that after we have been saved and regenerated we are in God and in Christ. God and Christ are our dwelling place. Furthermore, we have become the dwelling place for God. Thus, God and we, we and God, are a mutual abode. The Lord says clearly that He was preparing a place for us in God, not in heaven. He was preparing a place that we might get into God, that the Lord might bring us into God by His redemption. By His death and resurrection He has brought us into God. Praise the Lord that each one of us has a place in God! Do you prefer a place in heaven or a place in God?

The Lord's going was to bring man into God for the building of His habitation. He went to the cross to accomplish redemption, removing all the obstacles between man and God, that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God does not have a place in the Body of Christ, which is God's habitation. Hence, the Lord's going to accomplish redemption was to prepare a place in His Body for the disciples. (Life-study of John, pp. 361-363)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 36-40

第一周·周四

晨兴喂养

约十四 10 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

在整本圣经里，主要是约翰的著作（他的福音书和书信）说到我们在神里面，祂也在我们里面；这就是说，我们住在神里面，祂也住在我们里面〔参约十五 4〕。...这相互的居住是借着基督的工作成就的。基督成为肉体，将神带到人里面，祂又带着人回到神那里。当基督来的时候，祂带着神来到人这里。祂的来带着一个礼物，那就是神自己。然后祂去到神那里，带着一个礼物给神，那就是人。祂借着成为肉体，带着神而来，又借着死与复活，带着人而去。祂的来把神带到人里面，祂的去把人带到神里面。借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家。借着祂的来和去，祂使人成为神的住处，并使神成为人的住处。如此，神与人，人与神，就成为相互的住处（李常受文集一九六三年第三册，二六四至二六五页）。

信息选读

神的儿子主耶稣基督不是在建造天堂。反之，祂凭着那灵并借着死而复活，建造一个生机体，召会，就是祂的身体和父的家。这家是由三一神与祂所拣选并救赎的人调和所组成的。但愿“神与我们调和，以产生一个相互的居所”这个真理，使我们众人都得滋养（约翰著作中帐幕和祭物的应验，四三一页）。

WEEK 1 — DAY 4

Morning Nourishment

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

In the entire Scriptures, it is mostly John's books—his Gospel and his Epistles—that say that we are in God and He is in us, that is, that we abide in God and He abides in us [cf. John 15:4]...This mutual abiding is accomplished by the work of Christ. Christ was incarnated to bring God into man, and He went back to God with man. When Christ came, He came with God to man. He came with a gift, a present, which is God Himself. Then He went to God with a present for God, which is man. He came with God by incarnation, and He went with man by death and resurrection. His coming brought God into man, and His going brought man into God. By this coming and going He builds up the house of God by building God into man and man into God. By His coming and going He makes man the abode for God and makes God the abode for man. In this way, God and man, man and God, become a mutual abode. (CWWL, 1963, vol. 3, “The Building of God,” p. 200)

Today's Reading

The Son of God, the Lord Jesus Christ, is not building a heavenly mansion. On the contrary, by the Spirit and through His death and resurrection, He is building an organism, the church, which is His Body and the Father's house. This house is composed of the mingling of the Triune God with His chosen and redeemed people. May we all be nourished with the truth concerning the mingling of God with us to produce a mutual dwelling place. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 344)

这父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。...约翰十四章二节告诉我们，在父的家里有许多住处，在二十三节我们看见，这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵，但其中含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

在我们日常的生活中，父和子常常来眷临我们。我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断地眷临而得以建造起来（基督为父用神圣的荣耀所荣耀的结果，三三至三四页）。

现在我们就看见父的家是什么了。...父家的第一阶段是神成为肉体，神显现于肉体。第二阶段是基督与所有的信徒一同复活，信徒就是众子，一同建造起来成为召会。最终，这个召会，就是父家的第二阶段，要终极完成于将来的新耶路撒冷。新耶路撒冷是终极的完成，是新约里父家的最后一个阶段。

我们看见父的家是什么，是极其要紧的。父的家乃是三一神—借着成为肉体、钉十字架、复活—将自己作到信徒里面，为要完全与他们调和，把他们建造成为一个生机体，作为祂的居所和彰显（约翰著作中帐幕和祭物的应验，四三四至四三五页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第四章；约翰著作中帐幕和祭物的应验，第四十五篇。

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect....John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 33)

Now we can see what the Father's house is....The first stage of this house was God incarnate, God manifested in the flesh. The second stage is Christ resurrected with all His believers, the many sons built up together to be the church. Eventually, this church, the second stage of the Father's house, will consummate in the coming New Jerusalem. The New Jerusalem will be the ultimate consummation, the last stage, of the Father's house in the New Testament.

It is of vital importance that we see what the Father's house is. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into His believers in order to be fully mingled with them that He may build them up as an organism for His dwelling place and expression. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 347)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 45

第一周·周五

晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

16 “从祂的丰满里我们都领受了，而且恩上加恩。”

除了圣经的神圣启示之外，没有一个宗教或哲学说我们能在另一个人位里活着。但圣经启示，我们能在三一神里活着。何等奇妙，何等光荣，我们竟能成为在三一神里活着的人！在三一神里活着是美妙的。在整个宇宙里，有这样一个奇迹，我们竟能在三一神里面活着。

在三一神里活着，就是在我们日常生活中，以祂作我们的居所，作我们的家。葡萄树及其枝子，乃是三一神的生机体。因此，在三一神里活着，就是住在作神生机体的基督里（在神圣三一里并同神圣三一活着，九六至九八页）。

信息选读

诗歌四百七十六首说，“活在生命光中，不断与主交通，瞻仰恩主慈容，顺从圣灵感动，天天荣上加荣，时时赞美称颂，活在生命光中。”盼望我们都能这样经历住在主里面，享受主生命，以致生活有变化，蒙主恩眷祝福（住在主里面，享受主生命，一四页）。

〔我们〕该继续活在光中。当我们在某件事上蒙了光照，而认识神心意的时候，并不是顺服一次就完了，乃是要学习一直维持自己在所蒙的光照之下。这就是说，你蒙了一次光照，不仅那一次要顺服，还要一直照着那个原则顺服下去（生命的认识，二六二页）。

WEEK 1 — DAY 5

Morning Nourishment

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

16 For of His fullness we have all received, and grace upon grace.

Outside of the divine revelation of the Bible, there is no religion or philosophy that says that we can live in another person. But the Bible reveals that we can live in the Triune God. What a wonder and an honor it is to be those who can live in the Triune God! To live in the Triune God is miraculous. In the entire universe there is such a miracle that we can live in the Triune God.

To live in the Triune God is to have Him as our dwelling place, as our home, for our daily life. The vine tree with its branches is the very organism of the Triune God. Thus, to live in the Triune God is to abide in Christ as God's organism. (Living in and with the Divine Trinity, pp. 82-83)

Today's Reading

Hymn #476 in our Chinese hymnal says, “Live in the light of life, fellowship with the Lord; / Gaze at the Lord's dear face, follow the Spirit's move; / Pathway of glory take, praising Him day by day; / Live in the light of life.” I hope that we can all experience abiding in the Lord and enjoying His life in this way until our living is transformed and we are blessed by the Lord's grace. (Abiding in the Lord to Enjoy His Life, pp. 16-17)

We should continuously live in the light. When in a particular matter we receive shining and thereby come to know the will of God, it is not a matter of obeying once, and that is all. We should learn to continually keep ourselves under the enlightening we have received. This means that when you receive shining in a certain matter, you should submit not only at that particular time, but you should continually submit according to that principle. (The Knowledge of Life, p. 219)

每当我们活在复活里，我们就将人性带进神性里。这就是说，当我们活在复活里，我们就将自己带到神里面；当我们不活在复活里，我们就在神之外。因此，今天复活仍然在进行着。罗马六章四至五节说，我们借着浸入死被埋葬，并且复活，而在生命的新样中生活行动(4)，这生命的新样乃是基督复活的样式(5)。当我们活在复活里，我们就与神是一，并被带到神里面(三一神作三部分人的生命，五四至五五页)。

以弗所五章一至二十一节陈明基督实际又细致的方面：光同着爱为着信徒的行事为人。在新约里，光与爱是一对，正如实际(真理)与恩典是一对。光是实际的源头，爱是恩典的源头。所以光与爱形成一对，作实际和恩典的源头；实际与恩典形成一对，作光与爱的流出。光照耀出来就是真理，爱彰显出来就是恩典。

约翰福音启示，基督来时，恩典和实际也与祂同来(一17)；恩典来自神圣的爱，实际来自神圣的光。约翰的第一封书信继续启示，当我们接受基督，与祂交通，并凭恩典和实际活着，祂就把我们带进与父的交通中；在父的同在里，我们摸着祂的爱，就是恩典的源头，也摸着祂的光，就是真理的源头(新约总论第十一册，二三二页)。

倘若我们还没有达到在神圣的荣耀里这个点〔约十七22~23〕，我们就还没有完全被成全成为一。但我们达到这个点，我们就会在一的最高水准上，借着赐给信徒的神圣荣耀，被成全成为一，团体地彰显三一神。当我们达到这点，我们就愿意弃绝一切；我们不仅弃绝一切属世的诱惑，并且抛弃所有的道理和观念。我们会放弃一切，只为着一件事——三一神荣耀的彰显。这彰显乃是新耶路撒冷的小影(约翰福音生命读经，五五一页)。

参读：基督为父用神圣的荣耀所荣耀的结果，第六章；约翰福音结晶读经，第十篇。

Whenever we live in resurrection, we bring humanity into divinity. This means that when we live in resurrection, we bring ourselves into God, and when we do not live in resurrection, we are outside of God. Thus, resurrection is still going on today. Romans 6:4-5 says that we were buried through baptism into death and were raised to walk in newness of life (v. 4), which is the likeness of Christ's resurrection (v. 5). As we are living in resurrection, we are one with God and are being brought into God. (The Triune God to Be Life to the Tripartite Man, p. 52)

Ephesians 5:1-21 presents a practical and fine aspect of Christ: the light with love for the believers' walk. In the New Testament, light and love, like reality (truth) and grace, are a pair. Light is the source of reality, and love is the source of grace. Hence, light and love form a pair as the source of reality and grace; reality and grace form a pair as the issue of light and love. When light shines out, it becomes truth; when love is expressed, it becomes grace.

The Gospel of John reveals that when Christ came, grace and reality came with Him (1:17); grace came from divine love, and reality came from divine light. The first Epistle of John goes on to reveal that when we receive Christ, fellowship with Him, and live by grace and reality, He brings us into the fellowship with the Father; in the Father's presence we touch His love as the source of grace and His light as the source of truth. (The Conclusion of the New Testament, p. 3439)

If we have not come to the point of being in the divine glory, we have not yet been fully perfected into one. But when we reach this point, we shall be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way. When we reach this point, we are willing to forsake everything. We shall not only forego all the worldly attractions but also all the doctrines and concepts. We shall abandon everything and be for just one thing—the glorious expression of the Triune God. This expression is a miniature of the New Jerusalem. (Life-study of John, p. 488)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 6; Crystallization-study of the Gospel of John, msg. 10

第一周·周六

晨兴喂养

约二一 15-16 “...耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

神的殿既是由一班在神面前烧香祷告的祭司所组成，神的殿就该是个祷告的殿〔路十九 46〕。换句话说，一个由一班编组过的祭司，建造起来的召会，必定是一个祷告的召会。...这是神在末后时代，为着建造祂的召会，向我们而有的一个中心要求。我们中间必须有人起来，实实在在地在神面前供祭司的职分，天天进到圣所里，在神面前不断地烧香祷告。若不然，召会的建造，乃是不可能的事。

今天在召会中，真正供祭司职分，在神面前常常烧香祷告的人，实在太缺少。因此，我们相信神在这末后的日子，所以特别给我们看见这个亮光，就是为着应付这个现实的需要（灵的操练与神的建造，五六至五七页）。

信息选读

当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人。

除了牧养，我们没有路将生命供应给别人。...我们若要享受生命，并将生命供应别人，就必须牧养他们。真正生命的供应乃是借着访问人、接触人而牧养人（活力排，七六至七七页）。

WEEK 1 — DAY 6

Morning Nourishment

John 21:15-16 ...Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

In the New Testament the temple of God is composed of priests who pray, that is, burn the incense. Therefore, the temple must be a temple of prayer (Luke 19:46). The built-up church is a house of prayer....This is the requirement for the building up of the church. Some saints must rise up in a practical way to carry out the priestly service of entering the Holy Place and burning incense; that is, there must be some who will rise up to pray. Otherwise, it will not be possible to build the church.

In the churches we lack saints who are willing to carry out the priestly service of burning incense before God. The Lord has enlightened us so that we would meet this need. (The Exercise of the Spirit and the Building of God, pp. 44-45)

Today's Reading

When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. According to God is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds.

Without shepherding, there is no way for us to minister life to others....If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (The Vital Groups, p. 61)

神在宇宙中的建造，乃是要得着一个居所，好叫神自己能住在里面，也叫一切属神的人能住在里面。所以神的建造，乃是为着要得到一个居住的所在。...约翰一再非常清楚地说到，神如何住在人里面，人如何住在神里面。这个住，和神的建造有非常密切的关系。我们若是要认识神在宇宙中的建造，我们就必须明白神人互住的问题（神建造的论据，一三页）。

所有的信徒，都应当在终极完成之灵的这个神圣奥秘的范围里与三一神调和，为着保守一。...这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子里面，子在信徒里面，信徒也在子里面，子又在父里面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一（神圣奥秘的范围，四八至四九页）。

在约翰十四章二十节，主告诉〔门徒〕，到复活那日，他们就知道祂在父里面，他们在祂里面，祂也在他们里面。这三个“在...里面”启示，终极完成的神与重生的信徒在基督的复活里成了一个合并。

主在约翰十四章启示，祂作第一位保惠师来，而另一位要作第二位保惠师而来。第二位保惠师乃是第一位保惠师的实际。祂是实际的灵；十七节说，这实际的灵要在门徒里面。十七节的“在...里面”是概括的说法，二十节的三个“在...里面”是详细的说法，前者乃是后者的总和。当实际的灵在我们里面，三一神的总和就在我们里面，要把我们合并到宇宙的合并里。在永远里的，乃是个神圣的合并；借着扩大，这合并成了一个神圣且属人的合并（基督为父用神圣的荣耀所荣耀的结果，四五页）。

参读：神建造的论据，第一至二篇；约翰福音结晶读经，第十一篇。

God's work of building in the universe is to have a dwelling place in which He Himself, and also all who belong to God, may dwell. Therefore, God's work of building is to gain a place of dwelling....John clearly and repeatedly speaks of God abiding in man and man abiding in God. This abiding has a very close relationship with God's building. If we would know God's building in the universe, we need to understand the matter of the mutual abiding of God and man. (The Basis for the Building Work of God, pp. 13-14)

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness....This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit. (The Divine and Mystical Realm, pp. 46-47)

In John 14:20 the Lord told [the disciples] that on the day of resurrection they would know that He is in the Father, that they are in Him, and that He is in them. These three ins reveal that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ.

In John 14 the Lord revealed that He came as the first Comforter and that another One would come as the second Comforter. The second Comforter is the reality of the first Comforter. He is the Spirit of reality, and verse 17 says that this Spirit of reality would be in the disciples. The in of verse 17 as a general statement is the totality of the three ins in verse 20 as a detailed statement. When the Spirit of reality is in us, the totality of the Triune God is in us to incorporate us into the universal incorporation. In eternity it was a divine incorporation. By being enlarged, this incorporation became a divine and human incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 43)

Further Reading: The Basis for the Building Work of God, chs. 1-2; Crystallization-study of the Gospel of John, msg. 11

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教会 — 吸引

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F 大调

3/4

5 | 3 - 4 · 2 | 5 - 4 2 | 1 - 7 | 1 - 3 | 3 2 2 | #4 - 4 | 5 -
 一 主啊,我 爱你的居所,就是你的教会!
 3 | 3 4 3 | 2 - 3 | 4 5 4 | 3 - 3 | 2 4 6 | 1 - 7 | 1 - ||
 她是 你心所喜 所乐,也是 我心所归。

二 你曾为她舍了自己, 为要叫她归你;
 我也为她献上身体, 成全你的心意。

三 为她你作我的生命, 叫她作我生活;
 为她我愿脱去个性, 让她作你寄托。

四 她是你的心爱配偶, 也是你的身体;
 她是我的心情所投, 也是我的凭倚。

五 在她你是我所享受, 成为我所见证;
 在她我给你所占有, 满足你的心情。

六 主啊,我爱你的居所, 就是你的教会!
 我愿永在其中生活, 不再别有所归。

1

Thy dwelling-place, O Lord, I love;
 It is Thy Church so blessed,
 It is Thy joy and heart's delight
 And where Thy heart finds rest.

2

For her, Thyself Thou gavest, Lord,
 That she be Thine, complete;
 For her, I too my body give,
 Thy heart's desire to meet.

3

For her, Thou hast become my life,
 That she my living be;
 For her, I would forsake myself,
 That she be filled with Thee.

4

The Church is Thy beloved Bride,
 Thou in Thy Body seen;
 She is my joy and heart's desire,
 The one on whom I lean.

5

In her, Thy full supply, O Lord,
 Thou dost to me impart;
 In her am I possessed by Thee
 To satisfy Thy heart.

6

Thy dwelling-place, O Lord, I love;
 It is Thy Church, Thy home;
 In it I would forever live
 And never longer roam.

召会的内在意义

第二篇

子的葡萄树

读经：约十五 1~17

周 一

壹 子的葡萄树乃是神圣经纶中三一神的生机体，因神的丰富而长大，并借着结果子彰显祂的生命—提前一 4，弗三 9，约十五 1、5 上：

- 一 作子表号之真葡萄树的功能，乃是使三一神得着在子里的生机体，使祂在神圣的生命里得着繁增、扩展和荣耀—8、16 节。
- 二 父神作为栽培的人是源头和建立者；子神是中心、具体化身和显出；灵神是实际和实化；而枝子是身体，是团体的彰显—1、4~5、26 节：

周 二

- 1 父所是和所有的一切都具体化身在子基督里，然后实化在那灵里成为实际—十六 13~15。
- 2 那灵所有的一切都作到我们这些枝子里，并要借着我们得着彰显与见证；这样，经过过程的三一神就在召会中得着彰显、显出和荣耀—弗三 16~21。

The Intrinsic Significance of the Church

Message Two

The Son's Vine

Scripture Reading: John 15:1-17

DAY 1

I. The Son's vine is the organism of the Triune God in the divine economy to grow with His riches and express His life through the bearing of fruit (1 Tim. 1:4; Eph. 3:9; John 15:1, 5a):

- A. *The function of the true vine as a sign of the Son is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life (vv. 8, 16).*
- B. *God the Father as the husbandman is the source and the founder; God the Son is the center, the embodiment, and the manifestation; God the Spirit is the reality and realization; and the branches are the Body, the corporate expression (vv. 1, 4-5, 26):*

DAY 2

- 1. All that the Father is and has is embodied in Christ the Son and then realized in the Spirit as the reality (16:13-15).
- 2. All that the Spirit has is wrought into us, the branches, to be expressed and testified through us; in this way the processed Triune God is expressed, manifested, and glorified in the church (Eph. 3:16-21).

贰 作为真葡萄树的枝子，我们乃是基督的繁增、复制、扩展和扩大—约十五4~5、16:

- 一 当我们信入主耶稣的时候，祂就分枝到我们里面，我们也就成为在祂里面的枝子—三15。
- 二 葡萄树对枝子乃是一切；从葡萄树，并借葡萄树，我们接受过枝子生活所需要的一切—十五4。
- 三 作葡萄树的基督乃是借着枝子作每一件事；没有祂，我们就不能作什么，而没有我们，祂也不能作什么—5节。
- 四 枝子是为着结果子，好在神圣的分赐里彰显父生命的丰富—8、16节。

周 三

- 五 借着实行神命定之路完成神圣的经纶，我们得以成就我们作为枝子的定命，就是前去结果子—16节。

叁 作为子之葡萄树的枝子，我们需要住在葡萄树里—4~5节:

- 一 我们住在基督这葡萄树里，在于看见一个清楚的异象，就是我们是葡萄树上的枝子；我们一旦看见我们是葡萄树上的枝子，就需要维持我们与主之间的交通—2节。

II. As the branches of the true vine, we are the multiplication of Christ, the duplication of Christ, the spreading of Christ, and the enlargement of Christ (John 15:4-5, 16):

- A. *When we believed into the Lord Jesus, He branched into us, and we became branches in Him (3:15).*
- B. *The vine is everything to the branches; from the vine and through the vine, we receive everything that we need to live as branches (15:4).*
- C. *Christ as the vine does everything through the branches; without Him we can do nothing, and without us He can do nothing (v. 5).*
- D. *The branches are for the bearing of fruit to express the riches of the Father's life in the divine dispensing (vv. 8, 16).*

DAY 3

- E. *By practicing the God-ordained way to carry out the divine economy, we fulfill our destiny as branches to go forth and bear fruit (v. 16).*

III. As branches of the Son's vine, we need to abide in the vine (vv. 4-5):

- A. *Our abiding in Christ as the vine depends on seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord (v. 2).*

二 离了这葡萄树，我们就一无所是，一无所有，也一无所能——5 节下。

三 唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。

周 四

四 住在主里面就是与主成为一灵，这就是活在调和的灵里——林前六 17：

1 新约的素质乃是神的灵与人的灵这二灵，调和在一起成为一灵——17 节，罗八 4。

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

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

a 我们借着与主成为一灵，就能经历祂是包罗万有的一位，接受祂作我们的一切——林前一 2、24、30，二 7、10，三 11，五 7~8，十 3~4，十一 3，十二 12，十五 20、47、45。

b 我们与主成为一灵时，就享受神儿子我们主耶稣基督的交通——一 9。

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

B. Apart from the vine, we are nothing, we have nothing, and we can do nothing (v. 5b).

C. Only when the branches abide in the vine can the vine be everything to them.

DAY 4

D. To abide in the Lord is to be one spirit with Him, that is, to live in the mingled spirit (1 Cor. 6:17):

1. The essence of the New Testament is the two spirits—the divine Spirit and the human spirit—mingled together as one spirit (v. 17; Rom. 8:4).

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

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

a. By being one spirit with the Lord, we can experience Him as the all-inclusive One, taking Him as everything to us (1 Cor. 1:2, 24, 30; 2:7, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 47, 45).

b. When we are one spirit with the Lord, we enjoy the fellowship of God's Son, Jesus Christ our Lord (1:9).

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

肆当我们住在作为真葡萄树的基督里，我们就有召会生活——2、9、30，六17，十二27：

- 一 我们只有借着活在调和的灵里——这灵就是基督作为赐生命的灵与我们的灵调和——才能有召会生活；我们应当为着召会生活，留在这调和的灵里——十五45下，六17，一2，十二27。
- 二 枝子与葡萄树是一，也与其他枝子是一——约十七11、21~23。
- 三 召会生活，就是一种在基督的生命、基督的爱和基督的托付里彼此相爱的生活——十五12、16~17，弗四16，五2。
- 四 当我们住在基督这真葡萄树里，我们就有分于同作枝子者之间美妙的交通——约十五4~5，约壹一3~7：

- 1 所有枝子里的生命乃是一，这生命应该持续不断地在所有枝子里流通——2~3节。
- 2 这样的交通必是唯一的，因为基督是独一的；这交通禁止在祂独一身体的肢体中间有任何分裂——徒二42，约壹一3，林前十二27：
 - a 这交通不仅包括我们与三一神之间的一，也包括所有信徒中间的一——约十七21~23，弗四3。
 - b 召会生活乃是与基督的交通、往来，以及对基督的共同有分和相互享受——林前一9。

IV. When we abide in Christ as the true vine, we have the church life (1:2, 9, 30; 6:17; 12:27):

- A. *We can have the church life only by living in the mingled spirit—in Christ as the life-giving Spirit mingled with our spirit; we should remain in this mingled spirit for the church life (15:45b; 6:17; 1:2; 12:27).*
- B. *The branches are one with the vine and with one another (John 17:11, 21-23).*
- C. *The church life is a life of loving one another in the life of Christ, in the love of Christ, and in the commission of Christ (15:12, 16-17; Eph. 4:16; 5:2).*
- D. *When we abide in Christ as the true vine, we participate in the wonderful fellowship among the co-branches (John 15:4-5; 1 John 1:3-7):*
 1. **The inner life of all the branches is one, and this life should continually circulate through all the branches (vv. 2-3).**
 2. **Such a fellowship must be unique because Christ is unique; it forbids any division among the members of His unique Body (Acts 2:42; 1 John 1:3; 1 Cor. 12:27):**
 - a. **This fellowship involves not only the oneness between us and the Triune God but also the oneness among all the believers (John 17:21-23; Eph. 4:3).**
 - b. **The church life is the fellowship, the communion, the co-participation, the mutual enjoyment of Christ (1 Cor. 1:9).**

3 在新约里，交通描述我们与主之间以及我们彼此之间的流通—约壹一3，腓二1：

a 我们在属灵交通里所有的水流，包含合一与生命；我们的交通是合一的水流。

b 这交通就是召会生活的实际—林前一9、2。

4 所有的地方召会乃是一个身体，在这身体里有神圣生命的循环—2节，四17，七17，十一16，十四33，十六1，十二27，弗四4。

5 在身体里神圣生命的一个循环，宇宙的交通，将身体的众肢体带进一里；所有的地方召会该留在这唯一的交通里—西四15~16，林前十16。

3. In the New Testament, fellowship describes the flowing both between us and the Lord and between us and one another (1 John 1:3; Phil. 2:1):

a. The flow, the current, that we have in our spiritual fellowship involves both oneness and life; our fellowship is a flow of oneness.

b. This fellowship is the reality of the church life (1 Cor. 1:9, 2).

4. All the local churches are one Body, and within this Body there is the circulation of the divine life (v. 2; 4:17; 7:17; 11:16; 14:33; 16:1; 12:27; Eph. 4:4).

5. The one circulation, the universal fellowship, of the divine life in the Body brings all the members of the Body into oneness; all the local churches should remain in this unique fellowship (Col. 4:15-16; 1 Cor. 10:16).

第二周·周一

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

8 “你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。”

我们在约翰十五章看见，基督作为三一神的具体化身，乃是真葡萄树。在一节，主耶稣说，“我是真葡萄树，我父是栽培的人。”子基督这真葡萄树，同众信徒为其枝子，乃是神经纶中三一神的生机体，在神圣的分赐下，因神的丰富而长大，彰显神圣的生命。这葡萄树作三一神的生机体，乃是团体、宇宙的（新约总论第九册，二〇五页）。

信息选读

作子表号之真葡萄树（约十五 1~8、16）的功能，乃是使三一神得着在子里的生机体，使祂在神圣的生命里得着繁增、扩展和荣耀（8）。...这是借着在基督里的信徒作祂接枝的枝子，忠信地住在生机的葡萄树里而结果子（4~5、16）（基督为父用神圣的荣耀所荣耀的结果，五三至五四页）。

在约翰十五章关于神的启示是富有意义、深奥且包罗的。这启示的思想和意义非常深。关于这一章首先要指出的，就是三一神清楚地启示出来。父神被启示为栽培的人，祂与耕作、种植并收成有关。栽培的人就是农场的源头、创始者、建立者和种植者，是从事企业的人。整个宇宙乃是父的事业。换句话说，父有神圣的计划，永远的定旨，祂要完成祂定旨中的心意。这就是父是栽培的人的意义。祂是葡萄园的栽培者，计划要完成某个定旨。祂是源

WEEK 2 — DAY 1

Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

In John 15 we see that Christ as the embodiment of the Triune God is the true vine. In John 15:1 the Lord Jesus said, “I am the true vine, and My Father is the husbandman.” Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God’s economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal. (The Conclusion of the New Testament, p. 2929)

Today's Reading

The function of the true vine as a sign of the Son (John 15:1-8, 16) is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life (v. 8)...This is through the fruit-bearing of the believers in Christ as His grafted branches, by their faithful abiding in the organic vine (vv. 4-5, 16). (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 50)

The revelation of God in John 15 is meaningful, profound, and all-inclusive. The thought and meaning of this revelation are very deep. The first thing to be pointed out in this chapter is that the Triune God is clearly revealed. God the Father is revealed as the husbandman who is related to a husbandry, a plantation, or a harvest. A husbandman is the source, the originator, the founder, and the planter of a husbandry. He is one who engages in an enterprise. The whole universe is the enterprise of the Father. In other words, the Father has a divine plan, an eternal purpose, and He wants to accomplish the intention behind His purpose. This is what is meant by the Father’s being

头、建立者，也是头一位照祂心意和定旨完成某些事的。并且，如圣经其他地方的细节所揭示的，父的喜悦乃是：祂的一切所是，祂神性所有的丰富，以及祂神格的一切丰满，都要成为葡萄树的丰富。父的一切所是，父的一切所有，父神圣生命的一切丰富，以及神格的一切丰满，都在葡萄树里。这都是为着那作这一切具体表现的葡萄树。葡萄树是神性和神格丰富之丰满的具体表现。父神的一切所是和所有都具体表现在葡萄树里。

十五章不仅将父启示出来，也启示子是葡萄树。子是葡萄树，乃是中心。整个宇宙被描绘为葡萄园，其中心就是子这葡萄树。子神是中心，一切都集中在祂里面。作为葡萄树，祂是葡萄园的中心。我们已经看见父神是源头、建立者，现在我们看见子神是中心。父神的一切所是和所有都为着这中心，都具体表现在这中心，并且借着这中心彰显出来。父神借这葡萄树得着彰显、表明并荣耀。所以父神是源头，子神是中心。

最后，在十五章末了两节，那灵被启示出来。在此，灵神称为实际的灵。这就是说，那灵乃是实际。凡父神在子里的所是，以及祂集中在子里的所有，都借着那灵得以实化。父神在子里的一切所是，在灵神里乃是实际。集中在子里的一切，都被实际的灵所启示、证实、见证并实化。所以，父神是源头、建立者；子神是中心、具体化身和显出；灵神是实际和实化。这是极其深邃并深奥的（约翰福音生命读经，四三九至四四一页）。

参读：约翰福音生命读经，第三十三篇；约翰著作中帐幕和祭物的应验，第四十六篇。

the husbandman. He is the husbandman of the vineyard who plans to carry out a certain purpose. He is the source, the founder, and the first one to accomplish certain things according to His mind and purpose. Furthermore, as the details found in other parts of the Scriptures disclose, it is the Father's pleasure that all that He is, all the riches of His divine nature, and all the fullness of the Godhead be the riches of the vine. All that the Father is, all that the Father has, all the riches of the Father's divine life, and all the fullness of the Godhead are in the vine. This is all for the vine which is the embodiment of it all. The vine is the embodiment of the fullness of the riches of divinity and of the Godhead. All that God the Father is and has is embodied in the vine.

This chapter not only reveals the Father but also the Son as the vine. As the vine, the Son is the center. The whole universe is pictured as a vineyard, and centered in this vineyard is the vine who is the Son. God the Son is the center. Everything is centralized in Him. He, as the vine, is the center of the vineyard. We have seen that God the Father is the source and founder, and now we see that God the Son is the center. Everything that God the Father is and has is for the center, is embodied in the center, and is expressed through the center. God the Father is expressed, manifested, and glorified through the vine. So God the Father is the source, and God the Son is the center.

Finally, in the last two verses of this chapter the Spirit is revealed. Here God the Spirit is called the Spirit of reality. This means that the Spirit is the reality. Whatever God the Father is in the Son and whatever He has centralized in the Son will be realized by the Spirit. All that God the Father is in the Son is a reality in God the Spirit. Everything centralized in the Son is revealed, testified, witnessed, and realized by the Spirit of reality. Therefore, God the Father is the source, the founder; God the Son is the center, the embodiment, and the manifestation; and God the Spirit is the realization, the reality. This is exceedingly profound and deep. (Life-study of John, pp. 392-393)

Further Reading: Life-study of John, msg. 33; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 46

第二周·周二

晨兴喂养

约十五 4~5 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

父神的一切所是和所有都集中并具体化在子神里，而这一切都实化在灵神里。现在这一切都已作到我们里面，并要借着我们的彰显并证实。约翰十五章有四个非常重要的项目：父神是源头和建立者，子神是中心和显出，灵神是实际和实化，而枝子是身体，团体的彰显。枝子是极其要紧的，因为它们彰显神在基督里成为那灵是如何。没有枝子，就没有完满的彰显。这完满的彰显有赖于枝子，就是身体；因为神在子里并成为那灵，要借着枝子，就是身体，彰显出来（约翰福音生命读经，四四一页）。

信息选读

作源头的父神具体表现在作中心的子神里，子神如今实化为那作实际的灵神。那灵所有的一切都已彰显在我们身上，就是彰显在枝子，召会里面。三一神在召会中得着彰显、显出和荣耀（约翰福音生命读经，四四一页）。

基督这真葡萄树同着作其枝子的信徒，乃是三一神的生机体。我们这些真葡萄树的枝子，乃是基督的繁增，基督的复制，基督的扩展，基督的扩大。这繁增、复制、扩展和扩大—真葡萄树及其枝子—乃是三一神的生机体。

WEEK 2 — DAY 2

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

All that God the Father is and has is centralized and embodied in God the Son, and all of this is realized in God the Spirit. Now all of this has been wrought into us and will be expressed and testified through us. John 15 has four very important items: God the Father as the source and founder, God the Son as the center and manifestation, God the Spirit as the reality and realization, and the branches as the Body, the corporate expression. The branches are very vital, for they express what God is in Christ as the Spirit. Without the branches there can be no full expression. The full expression depends upon the branches, the Body, for what God is in the Son and as the Spirit will be expressed by the branches, the Body. (Life-study of John, p. 394)

Today's Reading

God the Father as the source is embodied in God the Son as the center who is now realized as God the Spirit as the reality. All that the Spirit has is expressed in us, that is, in the branches, the church. The Triune God is expressed, manifested, and glorified in the church. (Life-study of John, p. 394)

Christ as the true vine, with His believers as the branches, is the organism of the Triune God. As the branches of the true vine, we are the multiplication of Christ, the duplication of Christ, the spreading of Christ, and the enlargement of Christ. This multiplication, duplication, spreading, and enlargement—the true vine with its branches—is the organism of the Triune God. No plant other

除了葡萄树，没有植物能充分说明信徒与基督之间活的关系。葡萄树与一般的树不同，它实际上没有干。你若砍去葡萄树的枝子，实际上就一无所剩，只留下根。所以，主耶稣说，“我是葡萄树，你们是枝子”〔约十五5〕，是非常有意义的。葡萄树对枝子乃是一切。在葡萄树里的一切，也在枝子里。这指明基督这葡萄树，对我们这些枝子是很大的享受。我们从葡萄树，并借葡萄树，接受过枝子生活所需要的一切。

树需要枝子；离了枝子，树就不能作什么。今天，基督这位三一神的具体化身，若没有我们，就不能作什么。在执行神的经纶——培植葡萄树——的事上，没有我们，基督就不能行事、工作，或有任何一种行动。没有祂，我们不能作什么；没有我们，祂也不能作什么。为着我们能享受这奇妙、超越和美妙的神圣生命，我们需要祂；为着结果子，祂也需要我们，使这神圣的树得着繁增与扩大。

在约翰十五章二至八节我们看见，葡萄树上的枝子是为着结果子，好在神圣的分赐里彰显父生命的丰富。基督里的信徒是接枝到祂这宇宙中真葡萄树里的许多枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体。葡萄树和枝子是一个生机体以荣耀父。我们凭着葡萄树，借着结果子彰显神圣生命的丰富而荣耀父。结果子使父的生命得着彰显；因此，结果子使祂得着荣耀。因这缘故，主耶稣说，“你们多结果子，我父就因此得荣耀。”（8）（新约总论第九册，二一一、二〇七至二〇八、二一〇至二一一、二一三页）

参读：新约总论，第二百八十六篇；约翰福音生命读经，第五十一篇。

than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root. It is very significant, therefore, that the Lord Jesus says, “I am the vine; you are the branches” [John 15:5]. The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

Just as the tree needs the branches and cannot do anything apart from the branches, so today Christ as the very embodiment of the Triune God can do nothing without us. In the carrying out of God's economy—that is, growing a vine tree—without us Christ is unable to act, work, or to have any kind of activity. Without Him we can do nothing, and without us He can do nothing. We surely need Him for the purpose of our enjoying the wonderful, excellent, and marvelous divine life, and He surely needs us for the purpose of fruit-bearing, the multiplication and the enlargement of this divine tree.

In John 15:2-8 we see that the branches in the vine are for the bearing of fruit to express the riches of the Father's life in the divine dispensing. The believers in Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading, that they might express the Triune God as His organism. The vine and the branches are an organism to glorify the Father. With the vine we have the glorification of the Father through the expression of the riches of the divine life in fruit-bearing. In fruit-bearing the Father's life is expressed; hence, in fruit-bearing He is glorified. This is the reason the Lord Jesus said, “In this is My Father glorified, that you bear much fruit” (v. 8). (The Conclusion of the New Testament, pp. 2933, 2931, 2933, 2935)

Further Reading: The Conclusion of the New Testament, msg. 286; Life-study of John, msg. 51

约十五 2 “凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。”

16 “不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存，使你们在我的名里，无论向父求什么，祂就赐给你们。”

我们是这棵宇宙真葡萄树的枝子，我们的定命就是结果子（约十五 2~5），使父得着荣耀与彰显（8）。不结果子的危险，是被剪去、枯干并被烧掉（2、6）。从葡萄树上剪去，就是失去了葡萄树一切的生命供应与滋养。许多基督徒认为结果子是在于环境，不结果子是情有可原的。但是，结果子不是我们环境的问题，乃是我们的定命。神已经命定我们要结果子。因为许多基督徒已有多年未结果子，神的命定在他们身上已经被抹煞了。完成神所赋与结果子的定命，最好的路就是叩门访问人。叩门访问人已经被证实是结果子最好的路（神命定实行新约经纶的路，一〇九页）。

信息选读

我们若要住在葡萄树里，就必须看见我们是葡萄树枝子的事实（约十五 5）。我们住在基督里，有赖于一清楚的异象：我们乃是葡萄树上的枝子。我们若看见我们已经在祂里面，我们就能住在祂里面；我们不愿离开祂。

一旦我们看见我们是葡萄树枝子的事实，我们就需要维持我们与葡萄树之间的交通。任何的绝缘体都会使我们与葡萄树丰富的供应隔绝。一点的不顺从，一个

John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

Our destiny as branches of the universal true vine is to bear fruit (John 15:2-5) for the glorification, the expression, of the Father (v. 8). The danger of not bearing fruit is to be cut off, dried up, and burned (vv. 2, 6). To be cut off from the vine is to lose all the life supply and nourishment of the vine. Many Christians consider that bearing fruit depends upon the environment and that not bearing fruit is therefore excusable. Fruit-bearing, however, is not a matter of our environment; it is our destiny. We have been destined by God to bear fruit. Because many Christians have not borne any fruit for many years, God's destiny has been annulled in them. The best way to carry out God's destiny of bearing fruit is to visit people by knocking on their doors. Visiting people by knocking on their doors has been fully proven by experience as the best way to bear fruit. (The God-ordained Way to Practice the New Testament Economy, pp. 99-100)

Today's Reading

If we are to abide in the vine, we must see the fact that we are the branches in the vine (John 15:5). Our abiding in Christ depends upon a clear vision that we are branches in the vine. If we see that we are already in Him, then we shall be able to abide in Him. We will not want to stay away from Him.

Once we see the fact that we are branches in the vine, we need to maintain the fellowship between us and the vine. Any insulation will separate us from the rich supply of the vine tree. A little disobedience, a sin,

罪，甚或罪的念头，都能成为绝缘体，使我们与葡萄树的丰富隔绝。我们若不定罪这样的事，而紧持不放，这些东西就要使我们与葡萄树的丰富供应隔绝。首先，我们必须看见我们是枝子；然后，我们需要维持我们与主之间的交通。我们与祂之间不该有任何东西。在我们的诗歌本里有一首诗歌，开头的话是：“没有间隔，主，没有间隔。”〔诗歌二百八十四首〕从经历中我们知道，即使是一件很小的事，都会使我们与葡萄树丰富的供应隔绝。我们需要祷告主说，“主，愿你我之间没有任何间隔，使我与你丰富的供应隔绝。”

离了子，我们就不能作什么（5）。葡萄树的枝子无法单独生存，离了树，就要枯干而死。枝子与葡萄树的关系描绘出我们与主的关系。离了祂，我们什么也不是，什么也没有，什么也不能作。我们的所是、所有并所能，必须只在主里面，也借着主在我们里面。对我们而言，住在主里面，并让主住在我们里面，是非常重要的。否则，我们就完了，就什么都不是了。离了祂，我们什么也不是，什么也没有，什么也不能。既然我们之于主是枝子，主之于我们是葡萄树，我们就必须住在祂里面，也让祂住在我们里面（约翰福音生命读经，四五六至四五九页）。

我们是葡萄树的枝子，需要住在葡萄树（神的基督）里。主耶稣说，“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”（4~5）唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”我们的生活和享受，就是住在葡萄树上。我们作枝子的定命，就是留在葡萄树上（新约总论第九册，二〇八页）。

参读：约翰福音生命读经，第三十四篇；在灵里与主互住的生活，第三篇。

or even a sinful thought can be the insulation that separates us from the riches of the vine. If we do not condemn such things but hold on to them, they will insulate us from the rich supply of the vine tree. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us. There is a hymn in our hymnal that opens with the words Nothing between, Lord, nothing between [Hymns, #373]. From experience we know that even a small thing can insulate us from the rich supply of the vine tree. We need to pray to the Lord, “Lord, let there be nothing between You and me separating me from Your rich supply.”

Apart from the Son we can do nothing (v. 5). A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine pictures the relationship between us and the Lord. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be only in the Lord and by the Lord in us. It is very important for us to abide in the Lord and for the Lord to abide in us. Otherwise, we shall be finished and be nothing. Apart from Him we are nothing, we have nothing, and we can do nothing. Since we are the branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. (Life-study of John, pp. 407-409)

As branches of the vine, we need to abide in the vine, the Christ of God. The Lord Jesus said, “Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing” (John 15:4-5). Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, “Abide in Me and I in you.” Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine. (The Conclusion of the New Testament, pp. 2931-2932)

Further Reading: Life-study of John, msg. 34; A Living of Mutual Abiding with the Lord in Spirit, ch. 3

第二周·周四

晨兴喂养

林前一9“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

六17“但与主联合的，便是与主成为一灵。”

借着转向我们的灵，并且留在那里，我们就享受我们所已经接受，如今所拥有的。今天基督的十字架不是在加略山上，乃是在我们灵里。一位弟兄的妻子若给他不好的脸色，他不必思考如何应用基督的十字架。他只需要转到他的灵里，并且留在那里。他在那里会享受到经过过程的三一神，连同祂的神性、人性、为人生活、包罗万有的死以及全能的复活。

新约的素质乃是这二灵，就是神的灵与人的灵，调和在一起成为一灵。我们若看见这一点，我们这个人就不一样了，我们会一直有喜乐。人在世上能活在这种调和的灵里，并凭这灵活着，这是何等的奇妙！（生命的经历与长大，一六八页）

信息选读

神与人的联结，完全是在于神灵与人灵二灵的联结。神是灵，人有灵，二灵才能相联结合为一。但这二灵的联结是如何发生的，乃是圣经中极深的奥秘，是人所难以领会的（三一神终极完成之灵与信徒重生之灵联结的果效，三三页）。

神圣的灵是在我们人的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”再者，林前六章十七节说，“与主联合的，便是与主成为一灵。”如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。有些人反对调和的观念。反对的人不明白，神圣的灵怎么可能与我们的灵调和？神圣的

WEEK 2 — DAY 4

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

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

By turning to our spirit and remaining there, we enjoy what we have received and now possess. The cross of Christ today is not on Calvary but in our spirit. If a brother's wife gives him an unpleasant look, he does not need to consider how to apply the cross of Christ. He only needs to turn to his spirit and remain there. There he will have the enjoyment of the processed Triune God with His divinity, His humanity, His uplifted human living, His all-inclusive death, and His all-powerful resurrection.

The essence of the New Testament is the two spirits, the divine Spirit and the human spirit, mingled together as one spirit. If we see this, we will be different persons, rejoicing continually. It is a wonderful thing that people on the earth can live in and by such a mingled spirit. (The Experience and Growth in Life, p. 134)

Today's Reading

The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one. But how does the union of these two spirits occur? This is the deepest mystery in the Bible, and it is difficult for man to comprehend. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 34)

The divine Spirit is in our human spirit. Romans 8:16 says that the Spirit witnesses with our spirit, that we are the children of God. Furthermore, 1 Corinthians 6:17 says that he who is joined to the Lord is one spirit. Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible

灵若能与人的灵成为一灵，这二灵怎么可能调和？若没有调和，二灵如何能成为一灵？赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 *pneuma*，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是圣经经纶的中心点。凡神所要作的，或祂所要完成的，都与这中心点有关（基础训练，六一至六二页）。

保罗在林前六章十七节...说...，“与主联合的，便是与主成为一灵。”这节里的“联合”是一章九节“交通”的同义辞；联合实际上就是交通。我们蒙召所进入的交通，乃是基督这赐生命的灵。要经历这交通，我们必须与祂成为一灵。在我们的灵里，我们与赐生命的灵是一（新约总论第十册，一二一页）。

我们的灵若没有借着那灵重生，并由那灵内住，基督就无法作我们的分，我们也无法在基督的交通里。正如电器若要起作用，就必须有电流；照样，我们若要经历基督作我们的分，并享受祂的交通，也必须在灵里。唯有电流流进电器里，我们才能实际有光、热或冷气。同样，唯有借着与主成为一灵，我们才能经历祂是包罗万有的一位（哥林多前书生命读经，一三三页）。

我们不该是属肉体的人，也不该是属魂的人。我们应当是属灵的，在我们的灵里生活行动（林前二 11~13、15）。要作一个正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵（林后三 17），住在我们的灵里，并与我们的灵调和成为一灵（林前六 17）（一九九〇年秋全时间训练信息合辑，七一至七二页）。

参读：生命的经历与长大，第二十篇；新约总论，第一百零九篇。

for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as “Spirit” or as “spirit.” Actually, to walk according to the Spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens nor outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. (Basic Training, p. 55)

Paul says in 1 Corinthians 6:17, “He who is joined to the Lord is one spirit.” The word joined in this verse is a synonym for fellowship in 1:9; the joining is actually the fellowship. The fellowship into which we have been called is Christ as the life-giving Spirit. To experience this fellowship we must be one spirit with Him. In our spirit we are one with the life-giving Spirit. (The Conclusion of the New Testament, pp. 3116-3117)

If our spirit were not regenerated by the Spirit and indwelt by the Spirit, Christ could not be our portion, and we could not be in the fellowship of Christ. Just as electrical appliances must have the flow of electricity if they are to function, so we must be in the spirit if we are to experience Christ as our portion and enjoy His fellowship. Only when the electrical current flows into the appliances can we actually have light, heat, or cool air. Likewise, only by being one spirit with the Lord can we experience Him as the all-inclusive One. (Life-study of 1 Corinthians, p. 110)

We should be neither fleshly men nor soulish men. Rather, we should be spiritual, walking in our spirit (1 Cor. 2:11-13, 15). To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit (2 Cor. 3:17) indwelling our spirit and mingled with our spirit as one spirit (1 Cor. 6:17). (Messages to the Trainees in Fall 1990, pp. 67-68)

Further Reading: The Experience and Growth in Life, msg. 20; The Conclusion of the New Testament, msg. 109

第二周·周五

晨兴喂养

约十五 12 “你们要彼此相爱，像我爱你们一样，这就是我的诫命。”

17 “我将这些事吩咐你们，是要叫你们彼此相爱。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

你要在日常的生活里彰显基督，就在于你充分认识你与祂是一灵。祂是葡萄树，你是枝子，你们在一起是一个生机体。这是真正的基督徒生活：一个神与人相调的生活。...我们若这样生活，就有召会生活（约翰的修补职事，三二页）。

信息选读

枝子虽有许多，他们却是一。他们与葡萄树是一，彼此也是一。所有的枝子加上葡萄树，乃是一个实体，一个生机体。...枝子与葡萄树有亲密的关系（约十五 13~15）。枝子不是主的奴仆，乃是祂的朋友。因着枝子是主的朋友，他们就能明白父的愿望是要在团体的身体中得着彰显。

基督徒喜欢谈论彼此相爱。我们若在人的生命里彼此相爱，那会带进死亡；我们若以情感的方式，或为着我们自己的目的彼此相爱，那也会导致死亡。我们必须在基督的生命里，在基督的爱里，并在基督的使命里彼此相爱。我们不可在我们天然的生命里，以我们的情感，或为着我们自己的目的彼此相爱。我们必须在神圣的生命里，以神圣的爱，并为着多结果子，叫父因此得荣耀，而彼此相爱〔8〕。

约翰十五章与得救的问题无关，它乃是论到享受基督的丰富，有分于同作枝子者之间美好的交通，

WEEK 2 — DAY 5

Morning Nourishment

John 15:12 This is My commandment, that you love one another even as I have loved you.

17 These things I command you that you may love one another.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

Expressing Christ in your daily life depends upon your fully realizing that you are one spirit with Him. He is the vine, and you are a branch. Together you are one organism. This is the real Christian life: a mingling of God with man....If we live this way, we have the church life. (The Mending Ministry of John, p. 23)

Today's Reading

Although the branches are many, they are one. They are one with the vine and with one another. All the branches together with the vine are one entity, one organism....The branches are in an intimate relationship with the vine (John 15:13-15). The branches are not the Lord's slaves; they are His friends. Because they are the Lord's friends, the branches can know the Father's desire that He be expressed in a corporate Body.

Christians are fond of talking about loving one another. If we love one another in our human life, that will bring in death. If we love one another in an emotional way or for our own purpose, that also will result in death. We must love one another in the life of Christ, in the love of Christ, and in the commission of Christ. We must not love one another in our natural life, with our emotions, or for our own purpose. We must love one another in the divine life, with the divine love, and for the purpose of bearing much fruit that the Father may be glorified (v. 8).

John 15 is not concerned with the matter of salvation but with the matter of the enjoyment of the riches of Christ, the participation in the wonderful

彰显神的形像，以及完成神的定旨。这是约翰十五章的主要观念。在我们众人里面的生命，乃是一个生命。在你里面的生命和在我里面的生命，是完全一样的。这就像我们身体中的血液循环；我们身体中的血液流遍了我们身体的每一肢体。照样，所有枝子的内里生命乃是一个；这生命该不断地流遍所有的枝子。这样，所有的枝子便生意盎然，满有生命的丰富，好结出果子来（约翰福音生命读经，四七二、四七五、四五五、四七二页）。

我们蒙了神的呼召，乃是进入〔包罗万有之基督〕的交通里。祂这交通成了使徒在祂的身体—召会—中与信徒共享的交通（徒二 42，约壹一 3），也该是我们在祂的筵席上有分于祂的血和身体时，所享受的交通（林前十 16、21）。这样的交通，就是由圣灵所实施的交通（林后十三 14），必是唯一的，因为祂是独一的；这交通禁止在祂独一身体的肢体中间有任何分裂。

要对神儿子的交通作充分的解释并不容易。这一件事实在太奇妙了。这交通不仅包括我们与三一神之间的一，也包括了所有信徒中间的一。不仅如此，这个交通也含示享受—我们对三一神的享受，三一神对我们的享受，以及信徒中间彼此的享受。在这个交通里，我们享受三一神，三一神也享受我们。并且，我们享受所有的信徒，所有的信徒也享受我们。这是何等奇妙、宇宙性、彼此的享受！我们已经蒙召，所进入的乃是称为神儿子的交通。

假定你来到召会的聚会中，发觉椅子排得很特别。倘若这困扰你，就证明你还没有看见召会是什么。正确的召会生活不在于椅子的特殊排列。召会是对基督的交通、共享、共同有分、彼此享受。这位基督现今是复活和那灵（哥林多前书生命读经，二九、三六、一二六页）。

参读：生命信息上册，第三至四章；约翰福音生命读经，第三十五篇。

fellowship among the co-branches, the expression of the divine image, and the fulfillment of God's purpose. This is the main concept of John 15. The life within all of us is one life. The life in you is exactly the same as the life in me. This resembles the circulation of the blood in our physical body. The blood in our body circulates through every member of our body. In like manner, the inner life of all the branches is one. This life should continually circulate through all the branches. Then all the branches will be so living and filled with the riches of life in order to bear fruit. (Life-study of John, pp. 420, 422, 405, 419-420)

It is into the fellowship of such a One that we have been called by God. This fellowship of Him becomes the fellowship the apostles shared with the believers (Acts 2:42; 1 John 1:3) in His Body, the church, and should be the fellowship we enjoy in the partaking of His blood and His body at His table (1 Cor. 10:16, 21). Such a fellowship must be unique, because He is unique. It forbids any division among the members of His unique Body.

It is not easy to give an adequate definition of the fellowship of the Son of God. This matter is altogether wonderful. This fellowship involves not only the oneness between us and the Triune God, but also the oneness among all the believers. Furthermore, it implies enjoyment—our enjoyment of the Triune God, the Triune God's enjoyment of us, and also the enjoyment which the believers have with one another. In this fellowship we enjoy the Triune God, and the Triune God enjoys us. Moreover, we enjoy all the believers, and all the believers enjoy us. What a wonderful, universal, mutual enjoyment! We have been called into something which is termed the fellowship of God's Son.

Suppose you come to a church meeting and find the chairs arranged in a very unusual way. If this bothers you, it proves that you have not yet seen what the church is. The proper church life does not depend on a particular arrangement of chairs. The church is the fellowship, the communion, the co-participation, the mutual enjoyment, of Christ. This Christ is now the resurrection and the Spirit. (Life-study of 1 Corinthians, pp. 24, 30-31, 103)

Further Reading: Life Messages, vol. 1, chs. 3-4; Life-study of John, msg. 35

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

林前四 17 “因此我已打发提摩太到你们那里去；…他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”

在经历上享受主的路，乃是借着祂在我们灵里作那灵。今天基督是赐生命的灵，我们有重生之人的灵。我们与祂联合，就与祂成为一灵。每当我们与主成为一灵，我们就在基督的交通里，并经历祂是包罗万有的一位。

这交通不仅包括我们与三一神之间的一，也包括了所有信徒中间的一（约十七 21~23，弗四 3）。交通含示信徒中间相互的流通（约壹一 3）。在新约里，交通描述我们与主之间，以及我们彼此之间的流通（腓二 1）。我们在属灵交通里所有的水流，包含一与生命。我们的交通是在一里的水流；这是我们这些在基督里之信徒中间生命的相互往来。这个交通就是召会生活的实际（林前一 9、2）（新约总论第十册，一二一至一二二页）。

信息选读

当我们来看众召会之间的交通时，我们需要领悟，众召会乃是基督的身体。召会虽多，仍是一个身体。就像人身体里有血液循环，基督的身体也有一个循环，这个循环新约称之为交通。…交通在基督的身体里…是很要紧的。交通是一同参与，共同分享。所以，交通乃是共同参与一件事。神圣生命的交通是神圣

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

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

The way to enjoy the Lord experientially is through Him as the Spirit in our spirit. Today Christ is the life-giving Spirit, and we have a regenerated human spirit. When we are joined to Him, we become one spirit with Him. Whenever we are one spirit with the Lord, we are in the fellowship of Christ, and we experience Him as the all-inclusive One.

This fellowship involves not only the oneness between us and the Triune God but also the oneness among all the believers (John 17:21-23; Eph. 4:3). Fellowship implies a mutual flowing among the believers (1 John 1:3). In the New Testament, fellowship describes the flowing both between us and the Lord and between us and one another (Phil. 2:1). The flow, the current, that we have in our spiritual fellowship involves both oneness and life. Our fellowship is a flow in oneness; it is an intercommunication of life among us as believers in Christ. This fellowship is the reality of the church life (1 Cor. 1:9, 2). (The Conclusion of the New Testament, p. 3117)

Today's Reading

As we consider the fellowship among the churches, we need to realize that the churches are the Body of Christ. There are many churches, yet one Body. Just as there is the circulation of blood in the human body, so there is a kind of circulation in the Body of Christ, a circulation which the New Testament calls fellowship....Fellowship is crucial in the Body of Christ. Fellowship is a common participation, a joint participation. Therefore, to have fellowship is

生命的结果和流出。因为神圣生命是生机的、丰富的、行动的、活泼的，所以有一个特别的流出，有某一种结果。神圣生命的流出、结果，就是生命的交通。

使徒的交通是使徒从三一神所领受的交通。...这交通是从父和子到使徒，然后从使徒到所有接受父永远生命的人。这就是说，使徒从父接受这交通，并借着分赐神圣的生命到信徒里面，将这交通传输给他们。因此，这里有三者：父、使徒和信徒。在这三者中间，有一个东西在循环，就是借着使徒，从父而来，在信徒中间之神圣生命的循环。这个循环是身体的交通，而身体是由众地方召会组成的。地上所有的召会乃是一个身体，在这个身体里有神圣生命的循环。在身体里神圣生命的循环，新约称之为交通。

正如人身体上的一个肢体，一旦与身体的血液循环隔离就无法生存；同样，一个召会若与基督身体的交通隔绝，就不能有健康的光景。由此可见，我们都需要谨慎留意众召会之间的一个交通，这是非常要紧的事。

虽然在地方一面，召会的行政是分开且平等的，但在宇宙一面，召会的交通却是一；在交通中没有间隔。在全地上只有一个交通，这个交通在宇宙间乃是一。召会的交通不仅仅是在某一个国家，更是在全地。在许多城市中有各个分开的召会，但在整个宇宙中只有一个交通（新约总论第七册，一五七至一六〇页）。

参读：生命信息上册，第六至七章；新约总论，第二百零三篇。

to have a corporate participation in something. The fellowship of the divine life is the issue and flow of the divine life. Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life.

The fellowship of the apostles is the fellowship received by the apostles from the Triune God...This fellowship is from the Father and the Son to the apostles, and then from the apostles to all those who have received eternal life, the life of the Father. This means that the apostles receive the fellowship from the Father and transmit this fellowship to the believers by dispensing the divine life into them. Therefore, three parties are involved: the Father, the apostles, and the believers. Among these three parties something is circulating. This is the circulation of the divine life among the believers through the apostles and from the Father. This circulation is the fellowship of the Body, which comprises all the local churches. All the churches on earth are one Body, and within this Body there is the circulation of the divine life. In the New Testament this circulation of the divine life in the Body is called the fellowship.

Just as a member of the human body cannot live if it is separated from the circulation of blood in the body, so a church cannot be in a healthy condition if it isolates itself from the fellowship of the Body of Christ. From this we see that we all need to pay careful attention to the crucial matter of the one fellowship among the churches.

Although the administration of the church is separate and equal locally, the fellowship of the church is one universally. In fellowship there is no separation. On this entire earth there is only one fellowship, and this fellowship is universally one. The fellowship of the church is one not merely in a particular nation but throughout the earth. There are separate churches in many cities, but there is only one fellowship in the entire universe. (The Conclusion of the New Testament, pp. 2177-2180)

Further Reading: Life Messages, vol. 1, chs. 6-7; The Conclusion of the New Testament, msg. 203

基督乃是真葡萄树

补 443

(英1163)

G 大调

3/4

5̣ · 1̣ | 3̣ · 1̣ 7̣ · 2̣ | 1̣ 5̣ 1̣ · 3̣ | 5̣ · 3̣ 1̣ · 3̣ | 2 -

一 基督 乃是真葡萄树,我们是祂真枝子;

5̣ · 1̣ | 3̣ · 3̣ 3̣ · 5̣ | 5̣ 4̣ 3̣ · 2̣ | 1̣ · 3̣ 3̣ · 2̣ | 1 -

住在主里,让祂内住,生命流通永不止。

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

(副) 葡萄树,真住处,是我主与我联属;

5̣ · 1̣ | 3̣ · 3̣ 3̣ · 5̣ | 5̣ 4̣ 3̣ · 2̣ | 1̣ · 3̣ 3̣ · 2̣ | 1 - ||

与主互住时刻无阻,我就得识祂丰富。

二 祂乃是话内住我灵, 说话丰富且应时;
神圣发言儆醒倾听, “互住”经历才真实。

三 我们若是全心爱主, 就必遵行祂吩咐;
如此必能实际、深入, 居住祂里享富足。

四 祂爱住在我们里面, 我们也住祂爱里;
生命交通和谐、甘甜, 带来喜乐无可比。

五 如此互住何等宝贵, 亲密、甜美又丰富,
结出美果丰硕累累, 神、人喜乐同满足。

1

He's the vine and we're the branches,

We should e'er abide in Him,

And let Him abide within us

As the flow of life within.

In the vine, in the vine,

In the vine, in the vine,

We would know Thee, Lord, more deeply,

E'er abiding in the vine.

2

As we hear His instant speaking,

He's the rich indwelling Word;

To abide we must be faithful

To the speaking that we've heard.

3

For 'tis here we know abiding

In the real and deepest way;

If we love our Lord completely,

We would do whate'er He'd say.

4

Then His love abides within us,

And in love abiding, we

Know the joy of life-communion,

Full and perfect harmony.

5

Oh, how precious this abiding,

Oh, how intimate and sweet;

As the fruit of life is added,

And our joy is made complete.

召会的内在意义

The Intrinsic Significance of the Church

第三篇

Message Three

那灵的孩子

The Spirit's Child

读经：约十六 21~22、8~11、13~16

Scripture Reading: John 16:21-22, 8-11, 13-16

周一

DAY 1

壹 终极完成的神与重生的信徒之合并的第一方面是父的家，第二方面是子的葡萄树，第三方面是那灵的孩子；父需要家，为着居住；子需要葡萄树，为着扩展；那灵需要孩子，为着行动——约十四 2，十五 1，十六 21。

I. The first aspect of the incorporation of the consummated God with the regenerated believers is the Father's house, the second aspect is the Son's vine, and the third aspect is the Spirit's child; the Father needs a house for His dwelling, the Son needs a vine for His spreading, and the Spirit needs a child for His moving (John 14:2; 15:1; 16:21).

周二

DAY 2

贰 “妇人生产的时候会有忧愁，因为她的时候到了；既生了孩子，就不再记得那苦楚，因为欢喜世上生了一个人”——21 节：

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

一 这里的孩子是指基督在复活里出生，生为神的长子——二十 17，罗八 29，来一 6：

A. The child here refers to Christ as the firstborn Son of God, who was born, begotten, in His resurrection (20:17; Rom. 8:29; Heb. 1:6):

1 这妇人是全体门徒，孩子是基督，生是祂的复活——约十六 21。

1. This woman is the whole group of disciples, the child is Christ, and the birth is His resurrection (John 16:21).

2 二十一节的生，就是行传十三章三十三节的生；行

2. The bringing forth in verse 21 is the begetting in Acts 13:33, which reveals

传十三章三十三节启示，主耶稣就祂的人性说，在复活里生为神的儿子：

- a 虽然基督在永远里已是神的独生子，但祂仍需要在复活里生为神的长子—罗八 29。
- b 耶稣作为人的儿子，祂人性的部分与祂是神的独生子无关；祂这人性的部分需要借着复活，生到神圣的儿子名分里；因此，基督的复活对祂是新的出生——3~4。
- c 祂复活之后就是“孩子”，带着得荣的神性和“子化”的人性—徒十三 23、33，罗一 3~4。
- d 在复活里回到门徒那里的基督，乃是新生的孩子；门徒作为母亲，在这奇妙的孩子出生时，就喜乐了—约十六 21~22，二十 20。

二 约翰十六章二十一节的孩子不仅是基督自己，也是基督同着祂的信徒成了祂的许多弟兄—二十 17，罗八 29：

- 1 成为肉体的基督，包括一切信祂的人，在祂的复活里生为神的儿子；祂就成为神的长子，一切信祂的人成为神的众子，作祂的弟兄，构成祂的召会，作祂的繁殖、扩增和身体，就是祂的丰满—彰显—彼前一 3，罗八 29，约二十 17，来二 10~12，约十二 24，三 29~30，弗一 23。
- 2 借着基督的复活而有的出生，不仅包含个人的出生，也包含团体的出生；这团体包括神的长子，以及神许多的儿子—来一 6，二 10~12。

that the Lord Jesus was born, begotten, in resurrection to be the Son of God with respect to His humanity:

- a. Although Christ was already the only begotten Son of God in eternity, it was still necessary for Him to be born in resurrection as the firstborn Son of God (Rom. 8:29).
- b. The human part of Jesus as the Son of Man had nothing to do with His being the only begotten Son of God, and it was necessary for this human part of Him to be born into the divine sonship through resurrection; hence, Christ's resurrection was a new birth for Him (1:3-4).
- c. After His resurrection He was the "child" with both divinity glorified and humanity "sonized" (Acts 13:23, 33; Rom. 1:3-4).
- d. The Christ who returned to the disciples in His resurrection was the newborn child, and the disciples as the mother rejoiced at the birth of this wonderful child (John 16:21-22; 20:20).

B. The child in John 16:21 is not only Christ Himself but Christ with His believers to be His many brothers (20:17; Rom. 8:29):

- 1. The incarnated Christ, including all His believers, was begotten in His resurrection to be the Son of God; thus, He has become the firstborn Son of God, and all His believers have become God's many sons as His brothers to constitute His church as His multiplication, His increase, and His Body, which is His fullness, His expression (1 Pet. 1:3; Rom. 8:29; John 20:17; Heb. 2:10-12; John 12:24; 3:29-30; Eph. 1:23).
- 2. The birth that took place through Christ's resurrection involved the birth not only of an individual but of a group that includes the firstborn Son and the many sons of God (Heb. 1:6; 2:10-12).

3 这出生乃是团体孩子的宇宙性生产，包括作头的神的长子，和作身体的祂许多的弟兄—西一 18，罗八 29，十二 4~5。

周 三

4 包含基督和祂信徒这新的团体孩子的出生，就是团体新人这扩增之基督的出生—弗四 24，西三 10~11，约三 30。

5 这团体的孩子，新人，乃是由终极完成的那灵所生（十六 14~15、21）；这新人乃是由基督在十字架上所创造的（弗二 15），也是同复活的基督在祂的复活中，由父所重生（彼前一 3），并由那灵在信徒的灵里所生（约三 6 下）。

6 新人作为那灵之孩子的功能，乃是借着终极完成、赐生命之灵的行动和工作，建造基督的身体，为着终极完成新耶路撒冷，以成就神永远的经纶—提前一 4，林前十二 12~13、27，弗四 16，启二一 2。

周四、周五

叁 基督和祂的信徒作为团体孩子—新人—的出生，这已成就的事实应用到我们的经历里，是借着实际之灵的工作，使我们成为基督的许多弟兄，就是基督的众肢体—约十六 8~11、13~16，罗八 29，弗五 30：

一 这已成就的事实，借着圣灵使人知罪自责而得应用—约十六 8~11：

3. This birth was a universal delivery of a corporate child, which included the firstborn Son of God as the Head and His many brothers as the Body (Col. 1:18; Rom. 8:29; 12:4-5).

DAY 3

4. The birth of a new corporate child, comprising Christ and His believers, was the birth of the corporate new man as the increased Christ (Eph. 4:24; Col. 3:10-11; John 3:30).

5. This corporate child, the new man, was born by the consummated Spirit (16:14-15, 21); the new man was created by Christ on the cross (Eph. 2:15), regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3), and born by the Spirit in the believers' spirit (John 3:6b).

6. The function of the new man as the Spirit's child is to carry out God's eternal economy through the move and work of the consummated life-giving Spirit in building up the Body of Christ for the consummation of the New Jerusalem (1 Tim. 1:4; 1 Cor. 12:12-13, 27; Eph. 4:16; Rev. 21:2).

DAY 4 & DAY 5

III. The accomplished fact of the birth of Christ and His believers as the corporate child, the new man, is applied to us in our experience by the work of the Spirit of reality so that we may become the many brothers of Christ, the members of Christ (John 16:8-11, 13-16; Rom. 8:29; Eph. 5:30):

A. *This accomplished fact is applied by the conviction of the Holy Spirit (John 16:8-11):*

- 1 那灵作工，借着福音的传扬使世人知罪自责，并将人从亚当迁入基督—8~11 节。
- 2 那灵的第一类工作，是为罪，为义，为审判，使世人知罪自责（8）；罪是借着亚当进来的（罗五 12），义是复活的基督（约十六 10，林前一 30），审判是为着撒但的（约十六 11），他是罪的源头（八 44）。
- 3 要从罪里得释放，唯一的路就是信入神的儿子基督（十六 9）；我们若信入祂，祂就成为我们的义，我们也在祂里面得称义（罗三 24，四 25）。

周 六

二 这已成就的事实，借着圣灵的传输而得应用—约十六 13~16：

- 1 那灵的第二类工作，是借着将子带同父的丰满启示与信徒，以造就他们，并把他们建造起来—12~15 节。
- 2 实际的灵住在得重生的信徒里面，以启示基督，荣耀基督，使基督在信徒里面成为实际—14 节。
- 3 实际的灵宣示父和子所有的一切，就是将经过过程之三一神的丰富传输到我们里面—14~15 节：
 - a 如今凡经过过程之三一神所是并所有的，都要成为我们的元素，我们的素质，我们的所是，使经过过程的三一神成为我们里面的素质—弗三 16~17 上。
 - b 因此，我们就都成为神人，就是基督的许多弟兄，过一种在神圣实际里真实的生活—这神圣的实际已向我们启示，并构成在我们里面—并且穿上了新人，

1. The Spirit works to convict the world in the preaching of the gospel and to transfer people out of Adam into Christ (vv. 8-11).
2. The first category of the Spirit's work is to convict the world—mankind—concerning sin, righteousness, and judgment (v. 8); sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (John 16:10; 1 Cor. 1:30), and judgment is for Satan (John 16:11), the source of sin (8:44).
3. The only way to be freed from sin is to believe into Christ, the Son of God (16:9); if we believe into Him, He is righteousness to us, and we are justified in Him (Rom. 3:24; 4:25).

DAY 6

B. *The accomplished fact is applied through the transmission of the Holy Spirit (John 16:13-16):*

1. The second category of the Spirit's work is to edify the believers and to build them up by revealing to them the Son with the fullness of the Father (vv. 12-15).
2. The Spirit of reality dwells in the regenerated believers to reveal Christ, to glorify Christ, and to make Christ real in the believers (v. 14).
3. For the Spirit of reality to declare what the Father and the Son have is to transmit the riches of the processed Triune God into our being (vv. 14-15):
 - a. Now whatever the processed Triune God is and has may become our element, our essence, our being, making the processed Triune God the essence of our being (Eph. 3:16-17a).
 - b. In this way we become God-men, the many brothers of Christ, living a life of truthfulness in the divine reality that has been revealed to us and constituted into us and putting on the new man, "which was created

“这新人是照着神，在那实际的义和圣中所创造的” — 四 24，罗八 29，约四 23~24，约贰 1，约叁 1。

according to God in righteousness and holiness of the reality” (Eph. 4:24; Rom. 8:29; John 4:23-24; 2 John 1; 3 John 1).

约一 12~13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

二十 17 “耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”

约翰十四、十五、十六章是主耶稣被捉拿以前前不久所讲的一篇很长的信息。在这三章里，每一章都说到这宇宙合并三方面的其中一方面。在十四章有父的家，十五章有子的葡萄树，十六章有那灵所生的孩子。父的家、子的真葡萄树和那灵的孩子，乃是基督得荣耀之结果，也就是宇宙合并的三个不同方面（基督为父用神圣的荣耀所荣耀的结果，三二页）。

信息选读

父的家是给祂居住（约十四 2），这是指神圣的家庭，有神所生的儿女（一 12~13），也是指伯特利（神的家），作为竖立属天梯子的地方，把天带到地上，并把地联于天（51）。父的家也是神的殿作神的家，就是在复活以前的基督自己，并且祂借着复活，凭着祂的信徒得了扩大（二 16~22）。不仅如此，父的家是一个由父和子所建造，给三一神和信徒居住的相互住处（十四 23），终极完成于新耶路撒冷（启二一）。那灵同父与子内住于这住处，作三一神与祂变化过的选民相互的居所。

父需要一个居所，一个家；子需要扩展，就是子

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

Chapters 14, 15, and 16 of John are a long message given by the Lord Jesus shortly before He was arrested. Each of these three chapters covers one of three aspects of the universal incorporation. In John 14 we have the Father's house; in John 15, the Son's vine; and in John 16, the child born of the Spirit. The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 32)

Today's Reading

The Father's house for His dwelling (John 14:2) refers to the divine family with the children born of God (1:12-13) and to Bethel (the house of God) as the place for the heavenly ladder to bring heaven to earth and join earth to heaven (1:51). The Father's house is also the temple of God as the house of God, which was Christ Himself before His resurrection and was enlarged with His believers through His resurrection (2:16-22). Furthermore, the Father's house is a mutual abode for the Triune God and the believers built up by the Father and the Son (14:23), consummating in the New Jerusalem (Rev. 21). The Spirit indwells this abode with the Father and the Son for the mutual dwelling place of the Triune God and His transformed elect.

The Father needs a dwelling place, a house, and the Son needs the

作为树，与祂的信徒作为枝子的生机联结（约十五 1~5）。...子是葡萄树，我们是枝子，结果子为使父得荣耀，也就是使父这位作树的源头和栽培者得着彰显（1、4~16）。

父需要家，为着居住；子需要葡萄树，为着扩展；那灵需要孩子，为着祂的行动（十六 20~22）。这孩子是新的婴孩，长大成为新人。这新人就是基督。祂是新人一切的肢体，又在一切肢体之内（西三 10~11）。

这新孩子是由基督在十字架上，借着在肉体里废掉了那规条中诫命的律法所创造的（弗二 15）。基督废掉了那使人彼此分开之律法的规条。借此，祂将犹太人和外邦人创造成一个新人。就一面的意义说，一个新人是被创造而成的；就另一面的意义说，这新人是由那灵生为一个新孩子。新人的肢体由父在基督的复活里所重生，成为神的儿女；他们乃是神家的构成分子（彼前一 3，约一 12~13）。彼前一章三节说，我们都是由父神借着基督的复活所重生的。

新孩子也是由那灵在信徒的灵里所生（约三 6下）。神的选民乃是受苦、生产的妇人（十六 20~21）。一面说，我们是生出来的孩子；另一面说，我们是生产的妇人。我们是孩子，又是母亲；这真是个奥秘。不仅如此，这孩子乃是那因着死而离开他们，又回来的基督。主在约翰十六章二十二节告诉门徒：“你们现在也有忧愁，但我要再见你们，你们的心就喜乐了，并且你们的喜乐，没有人能从你们夺去。”那新生的孩子，就是回来的基督。因此，神的选民是母亲又是孩子；而孩子又是基督。如今祂乃是新人（西三 10~11）。在新人里，任何天然的人都没有地位；只有基督有地位。祂是一切肢体，又在一切肢体之内（约翰福音结晶读经，一三四至一三六页）。

参读：约翰福音结晶读经，第十一篇；基督为父用神圣的荣耀所荣耀的结果，第五章。

spreading, which is an organic union of the Son as the tree with His believers as the branches (John 15:1-5)...The Son is the vine, and we are the branches to bear fruit for the glorification of the Father, that is, the expression, spreading, and multiplication of the Father as its source and Husbandman (vv. 1, 4-16).

The Father needs a house for His dwelling, the Son needs a vine for His spreading, and the Spirit needs a child for His moving (16:20-22). This child is the new babe growing up into the new man. The new man is Christ. He is all the members of the new man and in all the members (Col. 3:10-11).

This new child was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). Christ abolished the ordinances of the law that separated people from one another. Through that He created the Jews and the Gentiles together into one new man. In one sense, the one new man was created; in another sense, he was born by the Spirit as a new child. His members were regenerated by the Father in Christ's resurrection to be God's children, who are the constituents of the house of God (1 Pet. 1:3; John 1:12-13). First Peter 1:3 says that we all were regenerated by God the Father through the resurrection of Christ.

The new child was also born by the Spirit in the believers' spirit (John 3:6b). God's elect are the suffering, delivering woman (16:20-21). On the one hand, we are the child born; on the other hand, we are the delivering woman. We are the mother and the child as well. This is a mystery. Furthermore, this child as the returning Christ left the disciples by His death. In John 16:22 the Lord told the disciples, "Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you." That newborn child was Christ coming back. Thus, God's elect are the mother as well as the child, and the child is Christ. Now He is the new man (Col. 3:10-11). In the new man there is no room for any natural person. There is only room for Christ. He is all the members, and He is in all the members. (Crystallization-study of the Gospel of John, pp. 112-114)

Further Reading: Crystallization-study of the Gospel of John, msg. 11; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5

约十六 21 “妇人生产的时候会有忧愁，因为她的
时候到了；既生了孩子，就不再记得那苦楚，
因为欢喜世上生了一个人。”

徒十三 33 “神已经向我们这作儿女的完全应验，
叫耶稣复活了，正如诗篇第二篇上所记：‘你
是我的儿子，我今日生了你。’”

在约翰十六章，基督被陈明为新生的孩子。...基督在祂的复活里生为神的长子（徒十三 33）。〔在约翰十六章二十至二十一节，...那〕妇人是全体门徒，孩子是基督，生是复活（徒十三 33，来一 5，罗一 4）。按行传十三章三十三节，主耶稣就祂的人性说，在复活里生为神的儿子。因此，主的复活是出生。这意思是，当基督复活时，祂出生了（新约总论第九册，二一八页）。

信息选读

虽然基督已是神的独生子，但祂仍需要在复活里生为神的长子。在永远里，基督是神的独生子；在成为肉体里，祂由马利亚生为人的儿子；在复活里，祂有了另一次的出生，成为神的长子（罗八 29 下）。基督由马利亚生为人的儿子时，祂的人性与祂是神的独生子无关。换句话说，耶稣人性的部分不是神的儿子。所以，祂人性的部分需要借着复活，生到神圣的儿子名分里。因此，基督的复活对祂是新的出生。门徒是在这出生里产难的妇人。主复活以后，这“妇人”有了新生儿——作神长子的复活基督——她就喜乐了（约二十 20）。在这意义上，基督是在复活里出生的孩子。祂复活以后，就

Morning Nourishment

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

Acts 13:33 That God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

In John 16 Christ is presented to us as the newborn child....In His resurrection Christ was born to be the firstborn Son of God (Acts 13:33). In John 16:20-21 the...woman is the whole group of the disciples, the child is Christ, and the birth is resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4). According to Acts 13:33, the Lord Jesus was born, begotten, in resurrection to be the Son of God with respect to His humanity. The Lord’s resurrection, therefore, was a birth. This means that when Christ was resurrected, He was born. (The Conclusion of the New Testament, p. 2941)

Today’s Reading

Although Christ was already the only begotten Son of God, it was still necessary for Him to be born in resurrection as the firstborn Son of God. In eternity Christ was the only begotten Son of God, in incarnation He was born of Mary to be the Son of Man, and in resurrection He had another birth to be the firstborn Son of God (Rom. 8:29b). When Christ was born of Mary, He was born as a man, and His humanity had nothing to do with His being the only begotten Son of God. In other words, the human part of Jesus was not the Son of God. Therefore, it was necessary for this human part of Him to be born into the divine sonship through resurrection. Hence, Christ’s resurrection was a new birth for Him. In this birth the disciples were the travailing woman. After the Lord’s resurrection this “woman” had a newborn child—the resurrected Christ as the firstborn Son of God—and she rejoiced

是带着神圣生命和属人性情的“孩子”，带着得荣的神性和“子化”的人性。门徒作为母亲，在这奇妙的孩子出生时，必定非常喜乐。

基督是神的长子，含示祂有许多弟兄，祂在许多弟兄中作长子（罗八29）。借着基督的复活而有的出生，不仅包含个人的出生，也包含团体的出生；这团体包括神的长子，以及神许多的儿子。这指明借着一次的出生，一次的生产，许多的儿子都生出来了。这复活乃是一个团体孩子—团体新人—的出生。因此，彼前一章三节说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”神借着基督的复活重生了我们。我们是人类，但借着祂的复活却得以神圣的子化，成为神的众子，有分于祂神圣的儿子名分。在祂的复活里，我们是神长子的许多弟兄。在复活里，神生了一个儿子耶稣基督；在复活里，神也重生了许多儿子。这给我们看见，基督的复活是一次很大的生产。在这同一次的生产里，首生的是基督，而这位长兄，有许多同胞弟兄跟着祂生出来。在这独特的复活里，基督生出来了，我们也得了重生，所以我们都是与祂在同一次的生产里生出来的“同胞弟兄”。这乃是团体孩子的宇宙性生产，包括作头的神的儿子，和作身体的祂的许多弟兄。神的长子是头，祂的许多弟兄，就是神的众子，是基督的众肢体。所以，基督的复活乃是一个宇宙的大生产，祂自己作神的长子，以及信徒作祂的许多弟兄，就是祂千千万万的“同胞弟兄”（新约总论第九册，二一八至二二〇页）。

参读：罗马书的结晶，第一篇；新约总论，第四十八篇。

(John 20:20). In this sense Christ was a child born in resurrection. After His resurrection He was the “child” with the divine life and the human nature with both divinity glorified and humanity “sonized.” The disciples as the mother must have been very happy at the birth of this wonderful child.

Christ's being the firstborn Son of God implies that He has many brothers and that He is the Firstborn among these brothers (Rom. 8:29). The birth that took place through Christ's resurrection involved the birth not only of an individual but of a group, a group that includes the firstborn Son and the many sons of God. This indicates that through one birth, one delivery, many sons were brought forth. This resurrection was the birth of the corporate child—the corporate new man. Thus, 1 Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.” God regenerated us through Christ's resurrection. We, as human beings, were all divinely sonized through His resurrection to be many sons of God to participate in His divine sonship. We are the many brothers of the firstborn Son of God in His resurrection. In resurrection God begot a Son, Jesus Christ, and in resurrection God regenerated many sons. This shows us that the resurrection of Christ was a great delivery. In that same delivery the Firstborn was Christ, and this firstborn Brother had many “twins” to follow Him. In the unique resurrection Christ was born and we were regenerated; hence, we were His “twins” in the same delivery. This was a universal delivery of a corporate child, which included the Son of God as the Head and His many brothers as the Body. The firstborn Son of God is the Head, and His many brothers, sons of God, are the members of Christ. Therefore, Christ's resurrection was the one universally big delivery of Himself as the firstborn Son and the believers as His many brothers, His millions of “twins.” (The Conclusion of the New Testament, pp. 2941-2943)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 1; The Conclusion of the New Testament, msg. 48

彼前一 3 “我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”

罗八 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。”

基督是神的独生子，有神性而无人性，乃是与神同样的自有永有。祂成为神的长子，兼有神性和人性，乃是从祂的复活开始。祂这长子，是神产生众子的根据、标本、元素和凭借；所产生的众子，就是信入祂，与祂联结为一的众信徒，在生命和性情上完全与祂相同，也像祂一样兼有人性和神性，作祂的扩增和彰显，以彰显那永远的三一神，直到永永远远。今日的召会，是这彰显的雏形（弗一 23），永世里的新耶路撒冷，就成为这彰显的终极表现（启二一 11）。罗马书启示神将罪人作成祂的儿子，就是为着这一彰显（十二 5），也是指向这一彰显的终极表现（弗三 19）（圣经恢复本，罗八 29 注 5 第二段）。

信息选读

有一个新的团体孩子，包含基督和祂的信徒，这个新孩子的出生，就是新人的出生（弗二 15）。在复活里回来的基督，乃是新生的孩子，成为新人（西三 10~11）。旧人是神在创世记一至二章创造的，新人却是约翰十六章所说，借着基督的死与复活而生出的。我们是生到旧人里面，但我们是重生到新人里面。我们要记得，在我们生到旧人里面以前，

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

Rom. 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 only begotten Son of God, Christ had divinity but not humanity; He was self-existing and ever-existing, as God is. His being the firstborn Son of God, having both divinity and humanity, began with His resurrection. With His firstborn Son as the base, pattern, element, and means, God is producing many sons, and the many sons who are produced are the many believers who believe into God's firstborn Son and are joined to Him as one. They are exactly like Him in life and nature, and, like Him, they have both humanity and divinity. They are His increase and expression in order that they may express the eternal Triune God for eternity. The church today is a miniature of this expression (Eph. 1:23), and the New Jerusalem in eternity will be the ultimate manifestation of this expression (Rev. 21:11). Romans reveals that God's making sinners His sons is for this expression (12:5) and points to the ultimate manifestation of this expression (Eph. 3:19). (Rom. 8:29, footnote 4)

Today's Reading

The birth of a new corporate child comprising Christ and His believers was the birth of the new man (Eph. 2:15). The Christ who returned in His resurrection was the newborn child to be the new man (Col. 3:10-11). The old man was created by God in Genesis 1 and 2, but the new man was born through the death and resurrection of Christ referred to in John 16. We were born into the old man, but we were regenerated into the new man. We should remember that before we were born into the old man, we had been already

已经重生到新人里面了，因为照着彼前一章三节所说，我们在出生以前就已经重生了。我们不需要努力挣扎，尽力要成为新人，我们已经是新人了。我们在二千年前就是新人了。我们不要看自己；我们看自己，就会看见旧人而失望。反之，我们都应当宣告：“借着神儿子奇妙的死与复活，我是新人的一部分！”借着祂的复活，神的独生子成了神的长子；借着祂的复活，祂的许多弟兄生出来了。借着祂的复活，新生婴孩也出生了，这新生婴孩包含了基督同祂所有的信徒（新约总论第九册，二二〇至二二一页）。

终极完成的那灵生了一个新孩子，新人（约十六 21、13~15）。这新人乃是由基督在十字架上，借着在祂的肉体里废掉了那规条中诫命的律法所创造的（弗二 15）。当基督在十字架上受死时，祂就在创造这新人。这新人也是同复活的基督在祂的复活中，由父所重生（彼前一 3，罗一 4），并由那灵在信徒的灵里所生（约三 6 下）。因着基督受死离开他们而受苦的第一班信徒，乃是生产的妇人（十六 20~21）。在复活中回来的基督，乃是新生的孩子（22），成为新人（西三 10~11）。现在我们信徒必须借着在我们心思的灵里得着更新而穿上这新人（弗四 23~24）。

由那灵所生的新生孩子（约十六 13~15、21），成为团体的新人，作扩增的基督（西三 10~11，约三 30）。...新人的功能乃是借着终极完成、赐生命之灵的行动和工作，建造基督的身体，为着终极完成新耶路撒冷，以成就神永远的经纶（基督为父用神圣的荣耀所荣耀的结果，四九、五四页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第六章；约翰著作中帐幕和祭物的应验，第四十七至四十八篇。

regenerated into the new man, since we had been regenerated before we were born according to 1 Peter 1:3. We do not need to try, struggle, or endeavor to be a new man. We are already a new man. We were a new man two thousand years ago. We should not look at ourselves. When we look at ourselves, we will see the old man and be disappointed. Rather, all of us should declare, "I am a part of the new man through the wonderful death and resurrection of the Son of God." Through His resurrection He as the only begotten Son of God became the firstborn Son of God, and through His resurrection His many brothers were brought forth. Also, through His resurrection a new child was born, comprised of Christ and all His believers. (The Conclusion of the New Testament, p. 2943)

A new child, a new man, was born by the consummated Spirit (John 16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). While Christ was dying on the cross, He was creating this new man. Also this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers who suffered Christ's departure through His death was the delivering woman (John 16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11). Now we believers have to put on this new man through the renewing in the spirit of our mind (Eph. 4:23-24).

The new child born of the Spirit (John 16:13-15, 21) becomes the corporate new man as the increased Christ (Col. 3:10-11; John 3:30)...The function of the new man is to carry out God's eternal economy through the move and work of the consummated life-giving Spirit in building up the Body of Christ for the consummation of the New Jerusalem. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 46, 50)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 6; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 47-48

第三周·周四

晨兴喂养

约十六 8~11 “祂来了，就要为罪，为义，为审判，使世人知罪自责。为罪，是因他们不信入我；为义，是因我往父那里去，你们就不再看见我；为审判，是因这世界的王受了审判。”

基督在复活里生为新生的孩子，成为神的长子，同着祂的信徒作祂的许多弟兄。这已成就的事实，如何应用到我们的经历里？按照约翰十六章，我们是借着那灵的工作成为基督的许多弟兄，就是基督的众肢体。十六章揭示那灵的工作有二类：圣灵的使人知罪自责和圣灵的传输。那灵的第一类工作，是借着传扬福音，使世人知罪自责，并将人从亚当迁入基督（8~11）；那灵的第二类工作，是借着将子带同父的丰满启示与信徒，以造就他们，并把他们建造起来（12~15）（新约总论第九册，二二一页）。

信息选读

约翰十六章八至十一节启示那灵作工，为罪，为义，为审判，使世人知罪自责。在八节，主说到那灵：“祂来了，就要为罪，为义，为审判，使世人知罪自责。”这里“使...知罪自责”，含说服、定罪、叫人自责等意义。那灵总是为着罪、义和审判这三件事，使世人知罪自责。罪是借着亚当进来的（罗五 12），义是复活的基督（林前一 30），审判是为着撒但的，他是罪的创始者和源头（约八 44）。我们在亚当里从罪而生。要从罪里得释放，唯一的路就是信入神的儿子基督。我们若信入祂，祂就成了我们的义，我们也在祂里面得称义（罗三 24，四

WEEK 3 — DAY 4

Morning Nourishment

John 16:8-11 And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment: Concerning sin, because they do not believe into Me; and concerning righteousness, because I am going to the Father and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged.

In resurrection Christ was born as a newborn child to be the firstborn Son of God with His believers to be His many brothers. How does this accomplished fact apply to our experience? According to John 16, it is by the work of the Spirit that we become the many brothers of Christ, the members of Christ. John 16 unveils the two categories of the work of the Spirit: the conviction of the Holy Spirit and the transmission of the Holy Spirit. The first category of the Spirit's work is to convict the world in the preaching of the gospel and to transfer people out of Adam into Christ (vv. 8-11); the second category of the Spirit's work is to edify the believers and build them up by revealing to them the Son with the fullness of the Father (vv. 12-15). (The Conclusion of the New Testament, pp. 2943-2944)

Today's Reading

John 16:8-11 reveals that the Spirit works to convict the world—mankind—concerning sin, righteousness, and judgment. In verse 8 the Lord says of the Spirit, “When He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment.” Here to convict means to convince, to condemn, to cause people to rebuke themselves. The Spirit always convicts the world concerning the three matters of sin, righteousness, and judgment. Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (1 Cor. 1:30), and judgment is for Satan, who is the author and source of sin (John 8:44). We were born of sin in Adam. The only way to be freed from sin is to believe in Christ, the Son of God. If we believe in Him, He will be righteousness to us, and we shall be justified in Him (Rom. 3:24;

25)。我们若不为着在亚当里的罪悔改，并信入神的儿子基督，我们就要留在罪中，同受撒但所受的审判，直到永远（太二五41）。

在约翰十六章八至十一节，那灵使人知罪自责的工作与三个人物有关：亚当、基督、撒但。我们在亚当里都堕落了，但我们可以信入基督而得称义。因为基督在祂的死里蒙神悦纳，神就叫祂从死人中复活，现今祂成了一切信入祂之人的义。撒但，死的源头，借着基督的死已受审判并被废除了（来二14）。这主要的三项与这三个人物有关：罪与亚当有关，义与基督有关，审判与撒但有关。我们由亚当而生，但我们已经相信基督，并接受祂作我们的义。然而，所有不信入基督的人，都要受撒但所受的审判。因为他们仍跟随撒但，他们就要与撒但有同样的定命。

在约翰十六章九节主说，那灵要为罪使世人知罪自责，“因他们不信入我。”这里我们看见，叫人灭亡唯一的罪就是不信入子（三16）。这里的罪就是不愿从亚当迁入基督。人若想要留在亚当里，那就是说，他们要留在老旧的范围，不迁入基督这新的范围。我们无须犯罪而灭亡；只要我们不信入主耶稣，就已经够资格灭亡了。也许我们是仁人君子，但只要我们不信入主耶稣，我们就命定要灭亡。脱离我们罪恶光景唯一的路就是信入主，而叫我们够资格灭亡的唯一的罪，就是不信入祂。因此，今天的关键乃在于我们信或不信。我们若信，就要从亚当迁入基督；我们若不信，就要灭亡（新约总论第九册，二二一至二二三页）。

参读：约翰福音生命读经，第三十六篇；新约总论，第八十七篇。

4:25). If we do not repent of the sin in Adam and believe in Christ the Son of God, we shall remain in sin and share the judgment of Satan for eternity (Matt. 25:41).

In John 16:8-11 the convicting work of the Spirit is related to three persons: Adam, Christ, and Satan. We all became fallen in Adam, but we may believe in Christ and be justified. Because Christ was accepted by God in His death, God raised Him up from the dead, and now He becomes righteousness to all who believe in Him. Satan, the source of death, has been judged and destroyed through Christ's death (Heb. 2:14). The three main items are related to these three persons: sin is related to Adam, righteousness is related to Christ, and judgment is related to Satan. We were born of Adam, but we have believed in Christ and have received Him as our righteousness. However, all those who do not believe in Christ will suffer the judgment of Satan. Because they remain followers of Satan, they will have the same destiny as Satan.

In John 16:9 the Lord says that the Spirit would convict the world “concerning sin, because they do not believe into Me.” Here we see that for a person to perish the unique sin is to not believe in the Son (3:16). The sin here is the unwillingness to be transferred from Adam into Christ. If people wish to remain in Adam, it means that they want to remain in the old realm and not move into the new realm, which is Christ. There is no need for us to commit sin in order to perish. If we simply do not believe in the Lord Jesus, we are already qualified to perish. We may be a gentleman, but as long as we do not believe in the Lord Jesus, we are destined to perish. The unique way to escape from our sinful situation is to believe in the Lord; the unique sin that qualifies us to perish is to not believe in Him. Therefore, the key today is whether we believe or not. If we believe, we shall be transferred out of Adam into Christ. But if we do not believe, we shall perish. (The Conclusion of the New Testament, pp. 2944-2945)

Further Reading: Life-study of John, msg. 36; The Conclusion of the New Testament, msg. 87

第三周·周五

晨兴喂养

罗四 25 “耶稣被交给人是为我们的过犯，复活是为我们的称义。”

十 9 “就是你若口里认耶稣为主，心里信神叫祂从死人中复活，就必得救。”

在约翰十六章十节主说，那灵要使世人知罪自责，“为义，是因我往父那里去。”这就是说，父已完全满意于主在十字架上救赎的死，并且在祂的复活里悦纳了祂。父满意于基督救赎的证明，乃是父叫祂从死人中复活，并且将祂高举在自己的右边。基督的复活与升天乃是证据，证明祂的救赎已经满足神，并且应付了神一切的需要和要求。因此，祂从死里得了释放，并且被高举到诸天之上神的右边。现今神称那些信入基督的人为义，神的义就得着显明（罗三 26）。罪人若信入基督，神就要称义他们，因为基督自己要成为他们的义（新约总论第九册，二二三页）。

信息选读

我们乃是在基督的复活里得称义，这可由罗马四章二十五节和十章九节得着证明。...按照圣经，我们必须相信，神已经叫祂从死人中复活；因为或许我们相信主已经死了，却不相信祂已经从死人中复活。我们若相信主已经从死人中复活，当然包含相信祂的死。人人都相信主死了，但相信主已经复活，却需要启示。在祂这复活者里面，我们在神面前蒙悦纳。再者，祂这位复活者也在我们里面，为我们活出能蒙神称义，并且一直蒙神悦纳的生活。所以，四章二十五节说，祂复活是为我们的称义。称义包

WEEK 3 — DAY 5

Morning Nourishment

Rom. 4:25 Who was delivered for our offenses and was raised for our justification.

10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved.

In John 16:10 the Lord said that the Spirit would convict the world “concerning righteousness, because I am going to the Father.” This means that the Father has been fully satisfied with the Lord’s redemptive death on the cross and has accepted Him in His resurrection. The proof that the Father is satisfied with Christ’s redemption is that the Father resurrected Him from the dead and exalted Him to His right hand. The resurrection and ascension of Christ are the evidences proving that His redemption has satisfied God and has met all the demands and requirements of God. Therefore, He was released from death to be exalted to the heavens at the right hand of God. Now God’s righteousness is manifested in justifying those who believe in Christ (Rom. 3:26). If sinners will believe in Christ, God will justify them, for Christ Himself will become their righteousness. (The Conclusion of the New Testament, p. 2945)

Today’s Reading

We are justified in Christ’s resurrection, as proved by Romans 4:25 and 10:9....According to the Scriptures, we must believe that God has raised Him from the dead, for we may believe that the Lord has died and yet not believe that He was raised from the dead. If we believe that the Lord has been raised from the dead, this surely implies our faith in His death. Everybody believes that the Lord died, but revelation is needed to believe that the Lord has been resurrected. In Him, the resurrected One, we are accepted before God. Furthermore, as the resurrected One, He is also in us to live for us the life which can be justified by God and which is always acceptable to God. Therefore, Romans 4:25 says that He was raised for our justification. Justification includes the fact that God has resurrected Christ,

括了神叫基督复活、悦纳祂并满意祂救赎的死。

在约翰十六章十一节主说，那灵使世人知罪自责，“为审判，是因这世界的王受了审判。”我们已经看见，审判与魔鬼有关。撒但，魔鬼，是罪的创始者、死的起源、所有罪人的父以及这世界的王。作为这样的一个人物，审判已经为他预备好了。我们必须认识，审判不是为着人，乃是为着撒但。审判人不是神的用意，因为祂的审判是为着撒但的。火湖已经预备好了，作为神对撒但的审判；这绝不是为着人的。...但是我们若不肯从亚当出来，进入基督里，我们就要同受撒但所受的审判，因我们愿意作他的跟从者。

那灵来了，祂就为罪，为义，为审判，使不信的人，堕落的罪人知罪自责。在亚当里出生的罪人，必须信入复活的基督，好得着祂作他们的义。他们若不相信，就要被神审判，如同撒但一样。当福音正确地被传扬时，听见的人该渴望不要留在亚当里，乃要迁入基督里，这些人就要重生并得救。对他们来说，使人知罪自责的灵要成为使人重生的灵（三6），生命的灵（罗八2），并实际的灵，住在他们里面（约十四17）。

那灵临到我们，为罪，为义，为审判，使我们知罪自责。我们已悔改，相信主耶稣，并逃离在撒但身上的审判；我们已从亚当迁入基督里；我们也成了神的儿女，并基督的肢体。现今我们能被三一神充满并浸透，祂正将祂自己分赐到我们里面，使祂自己与我们调和（新约总论第九册，二二三至二二五页）。

参读：新约总论，第八十九篇；约翰著作中帐幕和祭物的应验，第四十四篇。

accepted Him, and that He has been satisfied with His redemptive death.

In John 16:11 the Lord said that the Spirit would convict the world “concerning judgment, because the ruler of this world has been judged.” We have seen that judgment is related to the devil. Satan, the devil, is the author of sin, the origin of death, the father of all sinners, and the ruler of the world. As such, judgment has been prepared for him. We must recognize that judgment is not for man but for Satan. It is not God’s intention to judge man, because His judgment is for Satan. The lake of fire has been prepared as God’s judgment upon Satan; it was never intended for man....But if we refuse to come out of Adam into Christ, we will share the judgment that is for Satan, because we prefer to remain as his followers.

When the Spirit comes, He convicts unbelievers—fallen sinners—of sin, righteousness, and judgment. Sinners, who are born in Adam, must believe in the resurrected Christ so that they may have Him as their righteousness. If they do not believe, they will be judged by God as Satan is. When the gospel is preached in a proper way, those who hear should have the desire not to remain in Adam but to be transferred into Christ. These people will then be regenerated and saved. To them the convicting Spirit will become the regenerating Spirit (3:6), the Spirit of life (Rom. 8:2), and the Spirit of reality, dwelling within them (John 14:17).

The Spirit came to us to convict us of sin, righteousness, and judgment. We repented, believed in the Lord Jesus, and escaped the judgment that is upon Satan. We have been transferred out of Adam into Christ. We have also become children of God and members of Christ. Now we can be filled and saturated with the Triune God who is dispensing Himself into us and mingling Himself with us. (The Conclusion of the New Testament, pp. 2945-2947)

Further Reading: The Conclusion of the New Testament, msg. 89; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 44

第三周·周六

晨兴喂养

约十六 13~15 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”

我们...借着圣灵的传输成为基督的许多弟兄，基督的众肢体，作新生的孩子。我们已经看见，那灵的第一类工作是使人知罪自责，就是劝服罪人悔改、相信并得重生。但那灵的工作所包含的比这个更多；那灵的第二类工作是圣灵住在得重生的信徒里面，启示基督，荣耀基督，使基督在信徒里面成为实际（约十六 12~15）。这就是圣灵建造的工作（新约总论第九册，二二五至二二六页）。

信息选读

在约翰十六章十三至十五节，主说，“只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”照上下文看，十三节的“实际”，指父所有、子所有以及那灵从子并父所领受的。父所有的是实际，子所有的是实际，那灵所领受的也是实际。父所有的成了子的，子所有的都由那灵领受，那灵所领受的就向我们宣示。父、子、灵并我们信徒，都包含在这过程里。

作源头、起源的父，有许多的丰富。父所有的一切都成了子的，子有追溯不尽的丰富（弗三 8）。凡

WEEK 3 — DAY 6

Morning Nourishment

John 16:13-15 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

Through the transmission of the Holy Spirit...we become the many brothers, the members of Christ as the newborn child. As we have seen, the first category of the Spirit's work is to convict people, that is, to convince sinners to repent, believe, and be regenerated. But the work of the Spirit involves much more than this. The second category of the Spirit's work is the Holy Spirit's dwelling in the regenerated believers to reveal Christ, to glorify Christ, and to make Christ real in the believers (John 16:12-15). This is the building work of the Holy Spirit. (The Conclusion of the New Testament, p. 2947)

Today's Reading

In John 16:13~15 the Lord says, "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you." According to the context, "the reality" in verse 13 refers to what the Father has, what the Son has, and what the Spirit receives of the Son and of the Father. What the Father has is a reality, what the Son has is a reality, and what the Spirit receives is also a reality. What the Father has becomes the Son's, what the Son has is received by the Spirit, and what the Spirit receives is disclosed to us. The Father, the Son, the Spirit, and we, the believers, are all involved in this process.

The Father, who is the source, the origin, has many riches. All that the Father has becomes the Son's. The Son has the unsearchable riches (Eph.

父所有的，都是子的；子所有的，由那灵领受。既然那灵把所领受的，宣示或传输给我们，我们就成了目的地。父具体化身在子里，子变化形像成为那灵，那灵是神圣的三一临及我们。三一神一切的丰富都在那灵里临到我们。所以，我们是三一神的目的地。三一神一切的所是并所有，都已经宣示、传递、传输给我们。因为我们与那灵生机的联结，就是与经过过程的三一神生机的联结，凡祂所是并所有的，现今都成了我们的分，作我们的基业。

约翰十六章十三至十五节向我们揭示，神圣的三一—父、子、灵—传输到信徒里面。父是源头、起源，有许多的丰富。凡父所有的，都成为子的。子不仅有父所有的，也有祂成为肉体、人性生活、钉十字架、复活和升天这一切的丰富。子在父的所有之外，还有祂的一切所有。这些包含在子里面的丰富，全由那灵领受，而那灵就将其宣示与我们。这种宣示，就是将经过过程之三一神所是并所有的丰富，传输到我们里面。如今凡经过过程之三一神所是并所有的，都要成为我们的元素，我们的素质，我们的所是，使经过过程的三一神成为我们里面的素质。因此，我们就都成为神人，就是基督的许多弟兄。我们必须将圣灵的传输应用到我们的经历上（新约总论第九册，二二六至二二七页）。

〔以弗所四章二十四节说，“这新人是照着神，在那实际的义和圣中所创造的。”〕这里的“那”是加强语。在二十二节，与旧人有关的那迷惑，如何是撒但的人位化；二十四节与新人有关的那实际，也照样是神的人位化。那迷惑是魔鬼；那实际乃是神。那实际，如二十一节所说，是展示在耶稣的生活里。在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的。那实际就是神的实化和彰显（圣经恢复本，弗四 24 注 4）。

参读：新约总论，第二百八十七篇；约翰福音生命读经，第三十七篇。

3:8). Whatever the Father has is the Son's, and what the Son has is received by the Spirit. Since what the Spirit receives is disclosed or transmitted to us, we become the destination. The Father is embodied in the Son, the Son is transfigured to be the Spirit, and the Spirit is the reaching of the Divine Trinity to us. All the riches of the Triune God reach us in the Spirit. Therefore, we are the destination of the Triune God. All that the Triune God is and has, has been disclosed, conveyed, transmitted, to us. Because we are organically united to the Spirit, that is, organically united to the processed Triune God, whatever He is and has now is our portion as our inheritance.

John 16:13-15 unveils to us the transmission of the Divine Trinity—the Father, the Son, and the Spirit—into the believers. The Father as the source, the origin, has an abundance of riches. All that the Father has becomes the Son's. The Son not only has what the Father has; He also has all the riches in His incarnation, human living, crucifixion, resurrection, and ascension. All that He has is in addition to what the Father has. All these riches contained in the Son are received by the Spirit, and the Spirit discloses them to us. This disclosing is a transmission of all the riches of what the processed Triune God is and has into our being. Now whatever the processed Triune God is and has is to be our element, our essence, our being. This makes the processed Triune God the very essence of our being. Thus, we all become God-men, the many brothers of Christ. We must apply the transmission of the Holy Spirit to our experience. (The Conclusion of the New Testament, pp. 2947-2948)

The article [the in “the reality”] in Ephesians 4:24 is emphatic. As the deceit in verse 22, related to the old man, is the personification of Satan, so the reality here, related to the new man, is the personification of God. The deceit is the devil, and the reality is God. This reality was exhibited in the life of Jesus, as mentioned in verse 21. In the life of Jesus, righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (Eph. 4:24, footnote 5)

Further Reading: The Conclusion of the New Testament, msg. 287; Life-study of John, msg. 37

154 赞美主 — 祂的万有包罗性

降 A 大调

8 7 8 7 双 (英 203)

3/4

3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 5̇ | 1 - 1 | 3̇ · 2̇ 1̇ | 2 - - |
 一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
 3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 1̇ | 3̇ 5̇ 4̇ | 3 - 2 | 1 - - |
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
 5 - 3 | 5 - 3 | 4 - 4 | 4̇ · 3̇ 2̇ | 3 - 3 4̇ | 5 - 5 | 6̇ 5̇ 3̇ | 2 - - |
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
 3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 1̇ | 3̇ 5̇ 4̇ | 3 - 2 | 1 - - ||
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着 你死并你复活, 你就成为神长子;
 借着 重生分赐生命, 我们成为神众子。
 我们是你生命繁殖, 是你许多的弟兄,
 我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;
 借着死亡, 并借复活, 显出繁殖的荣耀。
 你使我们由你得生, 变成许多的子粒;
 众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇、
 是你表现、是你丰满, 永远让你来居住。
 我们是你普及、继续, 是你生命的开展、
 是你长成、是你富余, 与你合一永无间。

1

In the bosom of the Father,
 Ere the ages had begun,
 Thou wast in the Father's glory,
 God's unique begotten Son.
 When to us the Father gave Thee,
 Thou in person wast the same,
 All the fulness of the Father
 In the Spirit to proclaim.

2

By Thy death and resurrection,
 Thou wast made God's firstborn Son;
 By Thy life to us imparting,
 Was Thy duplication done.
 We, in Thee regenerated,
 Many sons to God became;
 Truly as Thy many brethren,
 We are as Thyself the same.

3

Once Thou wast the only grain, Lord,
 Falling to the earth to die,
 That thru death and resurrection
 Thou in life may multiply.
 We were brought forth in Thy nature
 And the many grains became;
 As one loaf we all are blended,
 All Thy fulness to proclaim.

4

We're Thy total reproduction,
 Thy dear Body and Thy Bride,
 Thine expression and Thy fulness,
 For Thee ever to abide.
 We are Thy continuation,
 Thy life-increase and Thy spread,
 Thy full growth and Thy rich surplus,
 One with Thee, our glorious Head.

召会的内在意义

The Intrinsic Significance of the Church

第四篇

Message Four

主在约翰十七章的祷告，为着祂的得荣耀，
并为着作基督身体之召会的一

The Lord's Prayer in John 17 for His Glorification and for the
Oneness of the Church as the Body of Christ

读经：约十七 1~24

Scripture Reading: John 17:1-24

周 一

DAY 1

壹 主在约翰十七章的祷告是为着三一神的得荣耀、显明和彰显；神永远的定旨是要显明并彰显祂自己—1~5节，创一 26，弗三 8~11：

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

一 基督是那唯一的麦粒，含有神圣的生命同神圣的荣耀；当祂人性的外壳借着祂的钉十字架而破裂时，祂神性的一切元素—神圣的生命和神圣的荣耀—就都释放出来—约十二 24：

A. Christ was the unique grain of wheat containing the divine life with the divine glory; when the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released (John 12:24):

周 二

DAY 2

1 基督神性之荣耀的释放，就是将祂自己释放到人里面，作为生命的火在地上焚烧—路十二 49~50。

1. The release of the glory of Christ's divinity was to release Himself into man as the fire of life to burn on the earth (Luke 12:49-50).

2 今天基督作为七倍加强赐生命的灵，乃是我们里面烧着的火；我们被这火带在一起，现今我们有负担要使这火烧着更多的人—启四 5，五 6，参提后一 6~7，罗十二 11。

2. Christ as the sevenfold intensified, life-giving Spirit today is a burning fire within us; we have been brought together by this fire, and now we are burdened that this fire would burn many others (Rev. 4:5; 5:6; cf. 2 Tim. 1:6-7; Rom. 12:11).

二 基督神性之荣耀的释放，乃是祂经过死而在复活里，为父用神圣的荣耀所荣耀——约十二 23~24，路二四 46。

三 基督祷告求父荣耀祂，父就借着使祂复活答应了祂；基督得着荣耀，就是祂复活成为赐生命的灵——约十七 1，徒三 13~15，约七 39 下，路二四 46，林前十五 45 下。

周 三

四 基督得荣耀的结果，产生一个宇宙的合并，使三一神得着彰显，这位三一神的独特属性就是一，互相内在的一——约十四 10~11、20，十七 21：

1 三一神的三者从永远里就合并了；这意思是，父、子、灵彼此互相内住，也就是互相内在——十四 10~11。

2 终极完成的三一神与重生的信徒，在基督的复活里成了一个合并；这意思是，子在父里面，我们在子里面，子作为灵也在我们里面，使我们成为一个扩大、神人二性的合并；我们在互相内在的三一神里与祂彼此互相内在，使祂得着荣耀——20、17 节，十七 11、21。

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

B. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death (John 12:23-24; Luke 24:46).

C. Christ prayed that His Father would glorify Him, and the Father answered His prayer by resurrecting Him; for Christ to be glorified was for Him to be resurrected to become the life-giving Spirit (John 17:1; Acts 3:13-15; John 7:39b; Luke 24:46; 1 Cor. 15:45b).

DAY 3

D. The issue of Christ's glorification was the producing of a universal incorporation for the expression of the Triune God, whose unique attribute is oneness, the oneness of coinherence (John 14:10-11, 20; 17:21):

1. The three of the Triune God were incorporated from eternity; this means that the Father, the Son, and the Spirit mutually indwell one another, that is, They coinhere (14:10-11).

2. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ; this means that the Son is in the Father, we are in the Son, and the Son as the Spirit is in us to make us an enlarged, divine-human incorporation who are coinhering with the coinhering Triune God in His oneness for His glory (vv. 20, 17; 17:11, 21).

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

- 1 这三者都是指召会，表明召会是基督借着祂的死与复活所产生荣耀的扩增—十二 23~24。
- 2 在这荣耀的扩增里，神的儿子基督得了荣耀，使父神也在基督的得荣耀里得着 3 荣耀，就是借着召会完满地得着彰显—弗三 19~21。
- 3 这个彰显需要在三一神的一里得维持；因此，主在约翰十七章总结的祷告里特别为这事祷告。

周 四

贰 主在约翰十七章的祷告，乃是为着作基督身体之召会的一，就是信徒在三一神里的一：

一 第一层的一，是在父的名里，并凭着父神圣的生命而有的一—6~13 节：

- 1 父的名是指父的人位，就是父的自己作为生命的源头，一的源头—6、11 节，五 26、43：
 - a 我们必须以父为生命和祝福的源头—参太十四 19，罗十一 36。
 - b 我们不该凭我们人的生命活着，乃该凭我们灵里父神圣的生命活着，以享受我们包罗万有的儿子名分—约六 57，罗八 15~16。
- 2 父的生命同祂的性情，乃是一的元素—约十七 2，参弗一 4~5，来二 10~11，林前六 17。

周 五

1. All three denote the church, showing that the church is the glorious increase produced by Christ through His death and resurrection (12:23-24).
2. In this glorious increase Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21).
3. This expression needs to be maintained in the oneness of the Triune God; therefore, the Lord prayed in particular for this matter in His concluding prayer in John 17.

DAY 4

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

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

1. The Father's name denotes the person of the Father, the Father Himself as the source of life, the source of oneness (vv. 6, 11; 5:26, 43):
 - a. We must take the Father as the source of life and blessing (cf. Matt. 14:19; Rom. 11:36).
 - b. We must not live by our human life but by the Father's divine life in our spirit to enjoy our all-inclusive sonship (John 6:57; Rom. 8:15-16).
2. The Father's life with His nature is the element of the oneness (John 17:2; cf. Eph. 1:4-5; Heb. 2:10-11; 1 Cor. 6:17).

DAY 5

二 第二层的一，是在圣别之话的实际里而有的 ——约十七 14~21：

- 1 话就是真理（17），而真理就是三一神（十四 6，约壹五 6 下）；被话的实际所圣别，就是被三一神自己圣别。
- 2 话，就是真理，圣别神的子民脱离世界（约十七 17），并保守他们脱离世界的王——那恶者（15）：
 - a 父实际的话圣别我们，使我们单纯，脱离搀杂的世界，分别我们归给我们的神，就是单纯的神——参诗十二 6。
 - b 一个越在神话语里的人，就越单纯——一九 140。
- 3 父圣别的话是我们一的凭借，带我们到一的范围里——约十七 21，弗五 26。

周 六

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

- 1 众信徒在神圣荣耀里的一，乃是儿子名分同着父的生命和性情，彰显出来的一——22 节，五 26。
- 2 神的荣耀就是神的彰显；这神性辉煌的彰显，使我们脱离自己，并使我们完全成为一——参启二一 11。
- 3 在一的这个阶段，已完全被否认了：
 - a 我们必须蒙拯救脱离我们的己，包括野心、自高、意见和观念——约十七 21~24，罗五 10，林前一 10~13，约叁 9。

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

1. The word is the truth (v. 17), and the truth is the Triune God (14:6; 1 John 5:6b); to be sanctified by the reality of the word is to be sanctified by the Triune God Himself.
2. The word, which is the truth, sanctifies God's people from the world (John 17:17) and keeps them from the ruler of the world, the evil one (v. 15):
 - a. The Father's word of reality sanctifies us and makes us pure, delivering us from the mixed-up world to separate us unto our God, the God of purity (cf. Psa. 12:6).
 - b. The more a person is in the word of God, the purer he becomes (119:140).
3. The Father's sanctifying word is the means of our oneness, bringing us into the sphere of oneness (John 17:21; Eph. 5:26).

DAY 6

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

1. The oneness of all the believers in the divine glory is the oneness in the expressed sonship with the Father's life and nature (v. 22; 5:26).
2. The glory of God is the expression of God; this splendid expression of divinity delivers us from ourselves and makes us fully one (cf. Rev. 21:11).
3. In this stage of the oneness the self is fully denied:
 - a. We must be saved from our self, including ambition, self-exaltation, and opinions and concepts (John 17:21-24; Rom. 5:10; 1 Cor. 1:10-13; 3 John 9).

- b 我们若愿意丢弃己，丧失己，转向灵，我们立刻就身体的实际里—弗二 22，约十六 13。
 - c 我们若凭我们的生命和性情活着，彰显我们自己，就没有神的荣耀；在我们自己的彰显里，就有分裂。
 - d 在父的生命和性情里生活行动，以彰显父，这就是荣耀；我们众人乃是在这荣耀里成为一。
- 4 我们的基督徒生活该是一种“从荣耀到荣耀”的生活—林后三 16~18。

叁 我们需要看重主所赐给我们的一，并时时与三一神调和，弃绝人的天然、世界连同撒但并我们的己，而保守那灵的一，以满足主的渴望—弗四 1~6。

- b. If we would give up the self, lose the self, and turn to the spirit, right away we will be in the reality of the Body (Eph. 2:22; John 16:13).
 - c. If we live by our life with our nature to express ourselves, there will be no glory of God; in the expression of ourselves there is division.
 - d. To live and act in the Father's life with the Father's nature to express the Father is glory, and it is in this glory that we all are one.
4. Our Christian life should be a life of “glory to glory” (2 Cor. 3:16-18).

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

第四周·周一

晨兴喂养

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

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

在约翰十七章主耶稣向祂的父祷告，论到祂的得荣耀... (1)。我们说到荣耀某人时，我们的意思是称赞或高举那个人。但这不是父神在基督身上所作的，也不是主耶稣求祂的父所作的。主的祷告乃是求父荣耀子，使父在子的得荣里得荣耀。基督是在钉十字架之前不久，作了这个重大的祷告，求父神荣耀祂。祂祷告了以后，立刻就被捉拿并被钉十字架，为使祂得荣耀（基督为父用神圣的荣耀所荣耀的结果，九页）。

信息选读

基督是三一神的第二者，从已过的永远就有神圣的荣耀，而祂的人性，祂的肉体，借着祂的成肉体，就成了一个体壳，把祂神性的荣耀遮藏起来。...基督神性的荣耀，乃是借着祂的死，使祂人性的外壳得以破裂，而释放出来（约十二 24）。基督的死是一种释放。在约翰十二章二十三节主耶稣说，“人子得荣耀的时候到了。”祂得着荣耀，不是得高举，而是得释放。下一节清楚指明这点：“我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”这就是祂的释放。

一粒麦子若不落在地里死了，就仍旧是一粒，没

WEEK 4 — DAY 1

Morning Nourishment

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

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

In John 17 the Lord Jesus prayed to His Father concerning glorification [v. 1]...When we speak of glorifying a certain person, we mean that we praise or exalt that person. But this is not what God the Father did to Christ, and this is not what the Lord Jesus asked His Father to do. Rather, the Lord prayed that the Father would glorify the Son that the Father might be glorified in the Son's glorification. Christ's great prayer that God the Father would glorify Him was offered shortly before He was crucified. Immediately after He prayed that prayer, He was arrested and crucified so that He might be glorified. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 14)

Today's Reading

Christ as the second of the Triune God possessed the divine glory from eternity past;...His humanity, His flesh, through His incarnation became a shell to conceal the glory of His divinity....The glory of Christ's divinity was released through the breaking of the shell of His humanity by His death (John 12:24). The death of Christ was a release. In John 12:23 the Lord Jesus said, "The hour has come for the Son of Man to be glorified." For Him to be glorified was not to be exalted but to be released. This is clearly indicated by the following verse: "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." This was His release.

If a grain of wheat does not fall into the ground and die, it abides by

有人知道子粒里头的内容是什么。但是当子粒进入死里，它的内容就释放出来。在二十四节，主耶稣将自己比作一粒麦子。祂三十三年半之久活在祂的人性里，包括祂的母亲在内，没有人知道祂是谁。别人认为祂不过是一个人，没有人知道照着祂里面所是的内容，祂到底是什么。祂是一个在肉体里的人，但是在这人里面有另一位。这另一位乃是神自己，而神就是荣耀。因着那是荣耀的神遮藏在祂肉体的外壳里，所以祂需要二十四节所说的释放。一粒麦子要得着释放，不再仍旧是一粒，就必须落在地里而死了。借着主的死，祂神性的荣耀就得着释放。

主耶稣是那独一的麦粒，含有神圣的生命同神圣的荣耀。关于二十四节，我们常常说到神圣生命的释放。现今我们需要看见，基督神圣的荣耀也随着祂神圣的生命释放了出来。我们接受基督时，就接受了祂的生命，而这生命就是祂的荣耀。

当主人性的外壳借着祂的钉十字架（就是祂所经过的浸）而破裂时，祂神性的一切元素——神圣的生命和神圣的荣耀——就都释放出来。在路加十二章五十节主耶稣说，“我有当受的浸，还没有成就，我是何等的困迫！”主的浸就是祂的钉十字架。祂渴望受浸，就是被钉十字架，好得着释放。祂在祂的肉体里受困迫，被拘禁，渴望借着受死的浸而得着释放。借着祂的受死，祂人性的外壳破裂，祂的荣耀就得着释放。祂的释放就是祂的得荣耀。我们需要为着基督的死赞美祂，因为祂的死就是祂的释放。

就这一面的意义说，基督的死可以看作是释放生命的死，同时也释放祂的荣耀。我们不能把祂的生命和祂的荣耀分开。当祂的生命得着释放时，祂的荣耀也得着释放（基督为父用神圣的荣耀所荣耀的结果，九至一二页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第二至三章；约翰福音生命读经，第二十六篇。

itself alone and no one knows what is within the grain. But when the grain enters into death, its content is released. In John 12:24 the Lord Jesus likens Himself to a grain of wheat. When He was living in His humanity for thirty-three and a half years, no one, including His mother, knew who He was. Others regarded Him as nothing more than a man, but no one knew what He was according to the contents of His inner being. He was a man in the flesh, but there was another One in this man. This other One was God Himself, and God is glory. Since God as glory was concealed in His flesh as a shell, He needed the release spoken of in John 12:24. In order to be released and not to remain alone, the one grain of wheat had to fall into the ground and die. Through the Lord's death the glory of His divinity was released.

The Lord Jesus was the unique grain that contained His divine life with His divine glory. Concerning John 12:24 we often speak about the release of the divine life. Now we need to see that the divine glory of Christ was released with His divine life. When we received Christ, we received His life, and this life is His glory.

When the shell of the Lord's humanity was broken through His crucifixion, which was the baptism He went through, all the elements of His divinity—His divine life and His divine glory—were released. In Luke 12:50 the Lord Jesus said, "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Lord's baptism was His crucifixion. He longed to be baptized, to be crucified, in order to be released. He was pressed, constrained, in His flesh, and He desired to be released by the baptism of His death. Through the breaking of the shell of His humanity by His death, His glory was released. His release was His being glorified. We need to praise Christ for His death because His death was His release.

In the sense explained above, Christ's death is considered the life-releasing death with His glory released simultaneously. We cannot separate His life from His glory. When His life was released, His glory was released also. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 14-16)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 2-3; Life-study of John, msg. 26

路十二 49~50 “我来要把火丢在地上，若是已经着起来，那是我所愿意的。我有当受的浸，还没有成就，我是何等的困迫！”

基督神性的荣耀得以释放出来，乃是把火丢在地上〔路十二 49〕。...这火乃指属灵生命的冲力，出于主所释放的神圣生命。把火丢在地上，就是烧地上的人。当基督在十字架上受死的浸时，祂神性的荣耀就释放出来。从祂复活那时起，就有一把火在地上烧。这火从耶路撒冷烧起，经过犹太全地和撒玛利亚，蔓延到地极。今天这火在全地——在美国、俄国、罗马尼亚、波兰、巴西、非洲、澳洲、纽西兰——一直在焚烧（基督为父用神圣的荣耀所荣耀的结果，六页）。

信息选读

在启示录里我们看见基督是狮子羔羊；祂是狮子为要击败撒但，祂是羔羊为要救赎我们（五 5~6）。五章六节说，“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”这七眼，就是七灵，“如同火焰。”（一 14，二 18）启示录别处也告诉我们，神的七灵就是在宝座前点着的七盏火灯（四 5）。今天基督是烧着的火。我们都被这火所烧着，被这火带在一起；现今我们有负担要使这火烧着更多的人。

基督神性之荣耀的释放，乃是祂经过死而在复活里（路二四 26），为父用神圣的荣耀所荣耀（约十二 23~24）。

Luke 12:49-50 I have come to cast fire on the earth, and how I wish that it were already kindled! But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

The release of the glory of Christ's divinity was to cast fire on the earth [Luke 12:49]....This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life. To cast fire on the earth is to burn the people of the earth. When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth—in America, in Russia, in Romania, in Poland, in Brazil, in Africa, in Australia, in New Zealand. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 11)

Today's Reading

In the book of Revelation we see that Christ is the Lion- Lamb; He is the Lion to defeat Satan and He is the Lamb to redeem us (5:5-6). Revelation 5:6 says, "I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." These seven eyes, the seven Spirits, are "like a flame of fire" (1:14; 2:18). Elsewhere we are told that the seven Spirits of God are "seven lamps of fire burning before the throne" (4:5). Christ today is a burning fire. We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others.

The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection through His death (Luke 24:26).

约翰七章三十九节下半说，“那时还没有那灵，因为耶稣尚未得着荣耀。”许多圣经读者可能觉得，这里若是用“复活”而不是用“得着荣耀”，这一节就比较易懂；这一节就会是这样：“那时还没有那灵，因为耶稣尚未复活。”但这节不是说“尚未复活”，而是说“尚未得着荣耀”。然而，“得着荣耀”实际上是指复活，因为主是在复活时得着荣耀。在路加二十四章二十六节，主论到自己说，“基督受这些害，又进入祂的荣耀，岂不是应当的么？”这是指祂的复活（46），这把祂带进荣耀（林前十五43上，徒三13上、15上）。基督进入祂的荣耀，进入祂的得荣，就是进入祂的复活。

基督在祂的人性生活里祷告，求父荣耀祂（约十七1），父也答应了祂的祷告（徒三13）。基督在约翰十七章那个重大祷告的主题，乃是求父荣耀祂。行传三章十三节说，“亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。”这是父对基督在约翰十七章之祷告的答应。主耶稣祷告求父荣耀祂，父就借着使祂复活答应了祂。

按照新约的思想，复活乃是生命的释放，这种生命的释放就是得荣耀。当主耶稣即将钉十字架之前，祂的祷告不是求父使祂复活，而是求父荣耀祂。我们已经指出，父借着使主耶稣复活，答应了这个求得荣耀的祷告。所以，“得荣耀”与“复活”乃是同义辞。然而，得荣耀不是为着复活；反之，复活是为着得荣耀。复活是因，得荣耀是果（基督为父用神圣的荣耀所荣耀的结果，六至七、一二至一四页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第一章。

John 7:39b says, “The Spirit was not yet, because Jesus had not yet been glorified.” Many readers of the Bible might find this verse easier to understand if resurrected were used instead of glorified, for then the verse would say, “The Spirit was not yet, because Jesus had not yet been resurrected.” But the verse does not say “had not yet been resurrected”; it says “had not yet been glorified.” However, glorified actually stands for resurrected, for the Lord was glorified when He was resurrected. In Luke 24:26 the Lord said of Himself, “Was it not necessary for the Christ to suffer these things and enter into His glory?” This refers to His resurrection (v. 46), which brought Him into glory (1 Cor. 15:43a; Acts 3:13a, 15a). For Christ to enter into His glory, into His glorification, was for Him to enter into His resurrection.

In His human living Christ prayed that His Father would glorify Him (John 17:1), and the Father answered His prayer (Acts 3:13). The subject of Christ’s great prayer in John 17 was His glorification by the Father. Acts 3:13 says, “The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.” This was the Father’s answer to Christ’s prayer in John 17. The Lord Jesus prayed that the Father would glorify Him, and the Father answered Him by resurrecting Him.

According to the New Testament thought resurrection is a release in life, and this release in life is a matter of glorification. Just before He was about to be crucified, the Lord Jesus prayed not that the Father would resurrect Him but that the Father would glorify Him. As we have pointed out, the Father answered this prayer for glorification by resurrecting the Lord Jesus. Glorification is therefore a synonym of resurrection. However, glorification is not for resurrection; rather, resurrection is for glorification. Resurrection is the cause, and glorification is the effect, the result. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 11-12, 16-17)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1

约十四 10~11 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”

20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

神在祂神圣的三一里，乃是一个合并（约十四 10~11）。神圣三一的三者是借着互相内在而成为一个合并。...神圣三一的三者是借着互相内在而成为一个合并。...子在父里面，父在子面，乃是借着互相内在。...神圣三一的三者是一个合并，也是借着在一起是一的行事。在约翰十四章十节下半和十一节下半，...主似乎是说，“你们看见我所作的一切事。这些事不是我凭自己作的，因为我未曾从自己作过任何事。凡我所作的，都是父的工作。父与我彼此一同工作。”这样在一起是一的行事，启示出神圣的三一乃是一个合并（基督为父用神圣的荣耀所荣耀的结果，二二至二三页）。

信息选读

终极完成的三一神与重生的信徒，在基督的复活里成了一个合并。...〔约翰十四章二十节的〕“到那日”，就是到子复活那日。“你们就知道我在我父里面”：子与父合并为一。“你们在我里面”：重生的信徒合并到子面，也在子面合并到父里面。“我也在你们里面”：在父里的子合并到重生的信徒里面。这里有三个“在...里面”。在十七节有第四个“在...里面”：“实际的灵...与你们同住，且要在你们里面。”十七节里实际之灵

Morning Nourishment

John 14:10-11 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

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

God in His Divine Trinity is an incorporation (John 14:10-11). The three of the Divine Trinity are an incorporation both in what They are and in what They do....The three of the Divine Trinity are incorporated by coinhering mutually....The Son is in the Father and the Father is in the Son by a mutual coinhering....The three of the Divine Trinity are an incorporation also by working together as one. In verses 10b and 11b...the Lord seemed to be saying, “You have seen all the works which I have done. These works were not done by Me, for I never did anything of Myself. Whatever I did was the Father’s work. The Father and I work together mutually.” This working together as one reveals that the Divine Trinity is an incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 24-25)

Today's Reading

The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ. John 14:20 says, “In that day...”: This is in the day of the Son’s resurrection. “You will know that I am in My Father”: The Son and the Father are incorporated into one. “And you in Me”: The regenerated believers are incorporated into the Son and into the Father in the Son. “And I in you”: The Son in the Father is incorporated into the regenerated believers. Here we have three ins. In verse 17 we have a fourth in: “The Spirit of reality...abides with you and shall be in you.” The in

的“在...里面”，乃是二十节里三个“在...里面”的总和。十七节实际的灵的“在...里面”是概括的说法，而二十节的三个“在...里面”乃是详细的说法。

基督的得荣耀产生一个结果——一个合并。照圣经的神圣启示，神在宇宙中的工作，乃是要完成祂的经纶，而神在祂经纶中的愿望，就是要得着一个唯一的合并。...千千万万亚当的后裔已经成了在基督里的信徒。神的目的是要使祂自己与所有基督的信徒合并成为一个合并。神圣三一的三者是一个合并，乃是借着互相内在，并借着在一起是一的行事。这就是说，神圣三一的三者是一个合并，乃是借着祂们的所是和所作。这是这个宇宙合并的开始，乃是开始于神自己。神的目的是要所有基督的信徒都合并到祂的合并里，成为一个扩大的合并。这扩大的合并揭示在约翰十四章十六至二十节。愿主开启我们的眼睛，使我们看见三一神（祂自己就是一个合并），已经把所有基督的信徒合并到祂唯一、宇宙的合并里。这个合并就是基督得荣耀的结果（基督为父用神圣的荣耀所荣耀的结果，二四至二五页）。

这荣耀在祂末后对门徒所说十四至十六章的话里，有三个具体的团体彰显，就是十四章二节所说父的家（召会），十五章一至五节所说葡萄树的枝子（基督身体的组成成分），和十六章二十一节所说一个新生的团体人（新人）。这三者都是指召会，说明召会乃是荣耀的基督经过死与复活所产生的荣耀扩增。在这荣耀的扩增里，神子基督得着荣耀，叫父神在祂的得荣里也得着荣耀，就是借着召会，得着丰满的彰显（弗三 19~21）。这需要在三一神里的一来维持。所以，主在约翰十七章结束的祷告，特别为此祈求（20~23）（圣经恢复本，约十二 24 注 2）。

参读：基督为父用神圣的荣耀所荣耀的结果，第三、五章。

of the Spirit of reality in verse 17 is the totality of the three ins in verse 20. The in in verse 17 is a general statement, and the three ins in verse 20 are the detailed statement.

Christ's glorification produced an issue—an incorporation. According to the divine revelation in the Scriptures God's work in the universe is to complete His economy, and God's desire in His economy is to have a unique incorporation....Millions of Adam's descendants have become believers in Christ. God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation which started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20. May the Lord open our eyes to see that the Triune God, who is Himself an incorporation, has incorporated all the believers of Christ into His unique, universal incorporation. This incorporation is the issue of Christ's glorification. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 25-26)

In the Lord's last words to the believers in John 14—16, there are three concrete, corporate expressions of this glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). This expression needs to be maintained in the oneness of the Triune God. Therefore, the Lord prayed in particular for this matter in His concluding prayer in John 17 (vv. 20-23). (John 12:24, footnote 2)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 3, 5

第四周·周四

晨兴喂养

约十七 6 “你从世上赐给我的人，我已将你的名显明与他们。他们本是你的，你将他们赐给我，他们也遵守了你的话。”

11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

在约翰十七章主耶稣的祷告里，有三次提到合一，也就是三层的合一，并且都与父有关。

第一次提到合一是与父的名和父的生命（永远的生命）有关（2、6、11下）。所以这合一乃是在父的名和父的生命里。这是第一层。第二次提到合一是与父的话有关（14~21）。父的话带着父的实际，应用到我们身上，发生了一种功效，圣别我们脱离撒但所霸占的世界，归神为圣。这是第二层的合一，是在父的话，也就是父的实际里。第三次提到合一是与父的荣耀有关（22~23）。在父的荣耀里，我们就成为一了。这是第三层的合一。有了这三层的合一，便完成了主耶稣所祷告祂信徒的合一（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，七页）。

信息选读

第一层的合一，是所有的信徒合一于父的名和父的生命里。...父的名是指父的人位，就是父的自己。信徒的合一乃源自这位作生命源头之父的自己（人位）。主所要的第一层合一既是在父这源头里开始，

WEEK 4 — DAY 4

Morning Nourishment

John 17:6 I have manifested Your name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word.

11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

In this chapter of the Lord Jesus' prayer [John 17], oneness is mentioned three times. In other words, there are three levels of oneness, and each of these levels is related to the Father.

The first time oneness was mentioned, it is related to the Father's name and the Father's life—the eternal life (John 17:2, 6, 11b). Hence, this oneness is in the Father's name and in His life. This is the first level. When oneness is mentioned the second time, it is related to the Father's word (John 17:14-21). When the Father's word with the Father's reality is applied to us, it produces an effect, which is to sanctify us from the Satan-ensnared world and to separate us unto God. This is the second level of the oneness, the oneness in the Father's word, that is, in the Father's reality. When oneness is mentioned the third time, it is related to the Father's glory (John 17:22-23). In the Father's glory, we are one. This is the third level of the oneness. When these three levels of oneness are fulfilled, the Lord Jesus' prayer for the oneness of the believers is accomplished. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 12)

Today's Reading

The first level of oneness is the oneness of all the believers in the Father's name and life....The Father's name denotes the person of the Father, who is the Father Himself. The Father is the source of life. The oneness of the believers originates from the Father Himself (the person), who is the source of life.

就不要我们人自己；我们不是源头，父才是源头。所以，我们不该凭着我们人的生命活着，应该凭着父神圣的生命活着；唯有父的生命才是源头。所以基本上，我们要看见主所祷告信徒的合一乃是以父作源头，不是以人作源头。

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

身体的一乃是所有在基督里的信徒，在父名里的一（约十七 2、6、11）。在父的名里，就是在父的人位里，因为在新约里，名总是指人位。因此，在父的名里就是在父自己里。按新约的意义而言，父总是含有生命源头之意。一个家庭的父亲乃是那个家庭的生命源头（今日主恢复中内在的难处及其合乎圣经的救治，六页）。

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一至二篇；约翰福音生命读经，第三十八至三十九篇。

Since the first level of the oneness which the Lord desires originates from the Father as the source, there is no need for our own person....Only the Father is the source. Hence, we should not live by our human life. We should live by the Father's divine life. Only the Father's life is the source. Hence, basically speaking, we have to see that the oneness of the believers for which the Lord Jesus prays is with the Father as the source rather than with man as the source.

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

The oneness of the Body is the oneness of all the believers in Christ in the Father's name (John 17:2, 6, 11). To be in the Father's name is to be in the Father's person, for in the New Testament, the name always denotes the person. Thus, to be in the Father's name is to be in the Father Himself. In the sense of the New Testament, the Father always bears the denotation of the source of life. The father of a family is the source of the life of that family. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, p. 11)

Further Reading: The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 1-2; Life-study of John, msgs. 38-39

第四周·周五

晨兴喂养

约十七 17 “求你用真理圣别他们，你的话就是真理。”

20~21 “我不但为这些人祈求，也为那些因他们的话信入我的人祈求，使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

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

信息选读

有一次，倪柝声弟兄答复一个自认头脑不好，圣经读了就忘的圣徒的问题，安慰他说，圣经读了就忘，并没有关系。这就好像竹篮子里面装着米，放到河塘里去洗；放进去，再提出来，放进去，再提出来。一连数十次，虽然水都没有存留在篮子内，但是篮子连同里面的米都被水洗干净了。常常我们用好大的力气把圣经的话记住了，可是过几天就想不起来，还是空空如也。但事实上，我们把主的话读来读去，我们里面世界的东西都消除了，我们也就得洁净、圣别了。神的话带着神的实际，在我们

WEEK 4 — DAY 5

Morning Nourishment

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

20-21 And I do not ask concerning these only, but concerning those also who believe into Me through their word, that they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

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

Today's Reading

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

身上有一个特别的功效，就是把我们从圣别了，使我们脱离搀杂的世界，归神为圣。

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

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

在基督里所有信徒的一是在三一神里，借着被话的实际所圣别而有的（约十七 14~21）。在十四至二十一节主的祷告这一段里，主提到话和真理（或作实际，下同）。话圣别人，真理也圣别人。因此，话和真理乃是一。话包含并带着真理。这话，就是真理，把神所救赎的人，从世界圣别出来（17），并保守他们脱离世界的王，就是那恶者（15）（今日主恢复中内在的难处及其合乎圣经的救治，七页）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章；约翰福音生命读经，第四十篇。

brings in God's reality, and in us it produces a special effect, which is to sanctify us and to deliver us from this mixed world that we may be separated unto God.

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

Hence, the Father's name is the source of our oneness; the Father's life is the element of our oneness; and the Father's sanctifying word is the means of our oneness, bringing us to the sphere of oneness. Because of the Father, not only is our source one and our nature one, but where we are also becomes one. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 13-14)

The oneness of all the believers in Christ is in the Triune God through sanctification by the reality of the word (John 17:14-21). In the portion of His prayer in verses 14-21, the Lord referred to the word and to the truth. The word sanctifies, and the truth sanctifies. Thus, the word and the truth are one. The word contains and bears the truth. This word, which is the truth, sanctifies God's redeemed people from the world (v. 17) and keeps them from the ruler of the world, the evil one (v. 15). (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 11-12)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 1; Life-study of John, msg. 40

第四周·周六

晨兴喂养

约十七 22~23 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

末了，第三层的合一，是所有的信徒合一于彰显神性的荣耀。约翰十七章二十二节...的荣耀，按圣经的启示并对照我们的经历，就是父的生命带着父的性情，显出父神性的美德。所以神的荣耀就是神的彰显；并不是忽然间一种什么光辉，从外面照着我们，围绕我们，我们就在荣耀里了，乃是父神圣的生命带着神圣的性情，显出一种神性的光采和辉煌。这神性辉煌的彰显，便使我们脱离自己，我们也就完全的合一了（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一一页）。

信息选读

第一层的合一是在父的名和父的生命里，使我们脱离了天然；第二层的合一是在父圣别之话的实际里，使我们脱离世界；现在这第三层的合一是在父的荣耀里，使我们脱离己，也就完全在三神里面合一了。我们要知道这样的合一就是基督的身体，就是最实际、最真正的召会。召会就是我们信徒在三神里所活出来的一；这个一出于神的源头，有神的生命作素质，且在一个圣别的境地中，把神性里的光采、辉煌完全借着神的生命和性情彰显出来。这是召会实际的生活，也就是建造。

主信徒的合一，并不是我们所想像的，放下人的

WEEK 4 — DAY 6

Morning Nourishment

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

Lastly, the third level of the oneness is the oneness of all the believers in the expression of the divine glory....According to the revelation of the Bible and in comparison with our experience, glory in John 17:22 refers to the Father's life with His nature to express His divine virtue. Hence, the glory of God is the expression of God. Glory is not a sudden kind of beam that shines on us and surrounds us from without. Rather, it is the Father's divine life with the divine nature, expressing a kind of divine radiance and splendor. This divine, splendid expression delivers us from ourselves and makes us fully one. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 14-15)

Today's Reading

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

The oneness of the Lord's believers is not as we imagined. It is not a oneness

意见，彼此能志同道合，就是合一了。真正召会的合一乃是我们以父的自己作源头，以父的生命作性质，以父圣别的实际作环境，使我们活在单纯里，与世界无关；并且让神的生命带着神的性情，将神性的光采、辉煌彰显出来。这个合一就是基督的身体，也就是神所要的建造（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一一至一二页）。

真正的一的第三面乃是在基督里的信徒在神圣荣耀里的一（约十七 22~24）。经过多年研究新约，我们发现神的荣耀乃是神的神圣生命带着祂的神圣性情，将祂彰显出来。我们若没有父的生命带着父的性情，我们就不可能彰显父。父的彰显来自父的生命带着父的性情。父的这个彰显就是荣耀。...我们若凭着自己的生命，带着自己的性情彰显我们自己，就不会有神的荣耀。我们彰显我们自己时，就没有一，反而有分裂。

在第三面，我们必须蒙拯救脱离自己，我们必须丧失我们自己。我们行动或作事，都不该为着彰显我们自己；我们应当在父的生命里，带着父的性情行事，以彰显父。这就是荣耀。我们众人乃是在这荣耀里成为一（今日主恢复中内在的难处及其合乎圣经的救治，九至一〇页）。

愿我们众人都能看重主所赐给我们的合一，并保守那灵的一，时时与三一神调和，除去人的天然、世界并我们的己，以满足主心愿中的渴望（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二四页）。

参读：至宝的基督，第三章；约翰福音生命读经，第四十一篇。

arrived at by dropping our opinions and agreeing mutually with one another. The genuine oneness of the church is a oneness in which we have the Father Himself as the source, the Father's life as the nature, and the Father's sanctifying reality as the realm, which enables us to live in purity, being unrelated to the world, and which expresses the divine radiance and splendor through God's life with His nature. This oneness is the Body of Christ; it is also the building God is after. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 15)

The third aspect of the genuine oneness is the oneness of the believers in Christ in the divine glory (John 17:22-24). After many years of studying the New Testament, we have found out that God's glory is His divine life with His divine nature to express Him. If we did not have the Father's life with the Father's nature, it would be impossible for us to express the Father. The expression of the Father comes from the Father's life with the Father's nature. This expression of the Father is the glory....If we live by our life with our nature to express ourselves, there will be no glory of God. In the expression of ourselves there is no oneness; rather, there is division.

In the third aspect, we must be saved from ourself, we must lose ourself. We must not act or do anything to express ourself; rather, we must do things in the Father's life with the Father's nature to express the Father. This is glory, and it is in this glory that we all are one. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 13-14)

May we all emphasize the oneness that the Lord has given us and preserve the oneness of the Spirit by being mingled constantly with the Triune God, thus removing the natural man, the world, and our self, and satisfying the aspiration of the Lord's desire. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 27)

Further Reading: Christ in His Excellency, ch. 3; Life-study of John, msg. 41

补 620

父使我们成为一

(英1081)

降 B 大调

4/4

3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 - 5 0 |

一 赞 美 父 神 是 生 命 源 头， 我 们 在 你 宝 贵 名 里，

5 · 5 5 5 5 5 | 5 - 3 0 | 3 · 3 6 5 1 2 | 3 2 1

作 你 众 子 来 彰 显 你。 赞 美 父 神 是 生 命 源 头。

3 · 4 | 5 ^ˆ1 3̇ 2̇ · 1̇ | 6 i - 7 · 6 | 5 · 6 5 3 1 3 | 2 - -

(副) 在 生 命 里， 在 生 命 里， 在 父 生 命 里 我 们 是 一。

3 · 4 | 5 ^ˆ1 3̇ 2̇ · 1̇ | 6 i - i · 6 | 5 3 1 2 3 2 | 1 - - 0 ||

在 生 命 里， 在 生 命 里， 在 父 生 命 里 我 们 是 一。

二 感 谢 父 借 你 宝 贵 圣 言， 用 你 性 情 浸 透 我 们，
分 别 我 们 脱 离 俗 尘。 感 谢 父 赐 你 宝 贵 圣 言。

(副) 借 你 圣 言， 借 你 圣 言， 借 你 圣 言， 我 们 成 为 一。
借 你 圣 言， 借 你 圣 言， 借 你 圣 言， 我 们 成 为 一。

三 哦， 三 一 神 的 神 圣 荣 耀！ 众 子 得 享 何 等 福 分！
神 的 荣 耀 彰 显 无 尽 一 哦， 三 一 神 的 神 圣 荣 耀！

(副) 在 荣 耀 里， 在 荣 耀 里， 在 你 荣 耀 里 我 们 是 一。
在 荣 耀 里， 在 荣 耀 里， 在 荣 耀 里 我 们 成 为 一。

Hymns, #1081

1

Father God, Thou art the source of life.

We, Thy sons, are Thine expression;

In Thy name, our dear possession.

Father God, Thou art the source of life.

In Thy life, in Thy life,

We have oneness in Thy life.

In Thy life, in Thy life,

In Thy life, O Father, we are one.

2

How we thank Thee that Thy holy Word

With Thy nature, saturates us;

From the world it separates us.

Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,

We have oneness through Thy Word.

Through Thy Word, through Thy Word,

Through Thy holy Word we're all made one.

3

Oh, the glory of the Triune God!

We're His sons, oh, what a blessing!

We His glory are expressing—

Oh, the glory of the Triune God!

In Thy glory, in Thy glory,

In Thy glory we are one.

In Thy glory, in Thy glory,

In Thy glory we are all made one!

召会的内在意义 第五篇

以约翰二十一章里牧养的路，建造召会

读经：路二二 31~33，可十六 7，约二一 15~19，林后七 2~7，十二 15~16

周一

壹 约翰二十一章说到牧养，是约翰福音的完成和总结；牧养乃是开启约翰福音的钥匙：

一 如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的；唯有我们牧养别人时，我们才能内在地认识约翰福音—三 16，四 10、14，十 9~18，二一 15~17。

周二

二 约翰福音这卷书论到基督借着顾惜并喂养我们，来作我们的生命；顾惜人是使人快乐、愉快、舒适（太九 10，路七 34），喂养人是以包罗万有的基督供应人（太二四 45~47）：

1 基督这位神救主被拿但业认出是神子时，祂回答拿但业说，他将要看见天开了，神的使者上去下来在祂这位人子身上，像雅各在梦中所见的天梯一样；

The Intrinsic Significance of the Church Message Five

Taking the Shepherding Way in John 21 for the Building Up of the Church

Scripture Reading: Luke 22:31-33; Mark 16:7; John 21:15-19; 2 Cor. 7:2-7; 12:15-16

DAY 1

I. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John:

A. *If we do not know what shepherding is, the entire Gospel of John will be in vain to us; it is only when we shepherd others that we can know John in an intrinsic way (3:16; 4:10, 14; 10:9-18; 21:15-17).*

DAY 2

B. *The Gospel of John is a book on Christ coming to be our life by cherishing and nourishing us; to cherish people is to make them happy, pleasant, and comfortable (Matt. 9:10; Luke 7:34), and to nourish people is to feed them with the all-inclusive Christ (Matt. 24:45-47):*

1. When Christ as the God-Savior was recognized by Nathanael as the Son of God, He answered him that he would see heaven opened and the angels of God ascending and descending on Him as the Son of Man, like

这对拿但业是一种顾惜，鼓励他跟从主，使他有分于主的喂养，而得着整卷约翰福音里所启示的神圣益处——45~51。

- 2 当基督这位神救主要救一个不道德的撒玛利亚妇人时，祂必须从犹太经过撒玛利亚往加利利去，而从撒玛利亚主要的路上绕道往叙加城，在靠近叙加的雅各井旁等候祂的对象来，为要借着请妇人给祂水喝，而顾惜她，好用生命的水喂养她，这生命水就是涌流的三一神自己——四 1~14。
- 3 当那些指控的法利赛人中没有一个能定罪那行淫的妇人时，基督这位神救主在祂的人性里对妇人说，“我也不定你的罪”，好顾惜她，使祂这位伟大的“我是”能喂养她，叫她从罪得自由，并使她能“不……再犯罪”——八 3~11、24、34~36。

周 三

贰 主复活后牧养彼得，又托付彼得喂养祂的小羊并牧养祂的羊；这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体——二一 15~17：

- 一 彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死——路二二 33。
- 二 彼得受到试验；他三次否认主，甚至在一位使女面前否认主——约十八 15~18、25~27。

the heavenly ladder seen by Jacob in his dream, as a kind of cherishing to encourage Nathanael to follow Him that he might participate in His nourishment with all the divine benefits as revealed in the entire Gospel of John (1:45-51).

2. When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria and detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself (4:1-14).
3. When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, “Neither do I condemn you,” to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to “sin no more” (8:3-11, 24, 34-36).

DAY 3

II. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church that issues in the Body of Christ (21:15-17):

- A. *Peter was self-confident in his natural strength and ability, even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33).*
- B. *Peter was tested, and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27).*

三 彼得彻彻底底被打倒，结果全然失败，使他领悟自己绝对不可靠，他不该再对自己有信心——太二六 69~75，腓三 3。

四 我们所经过的试炼，被主用来筛去并拆毁我们天然的性情和习惯，好带进圣灵成熟而甘甜的构成——罗八 28，路二二 31~32，参耶四八 11。

周 四

五 天使报给三位发现奴仆救主复活之姊妹的口信，是要她们“去告诉祂的门徒和彼得”——可十六 7：

1 “和彼得”一辞指明，虽然彼得失败了、跌倒了、堕落了，主却没有弃绝他；“和彼得”的意思也就是“和你”——这个像彼得那样失败的你。

2 但愿我们看见主对我们的心；要祂不爱我们、忘记我们、弃绝我们，乃是不可能的——罗五 6~10，亚二 8，赛四九 15~16。

六 主来恢复彼得对祂的爱，嘱咐他牧养主的召会，并为日后的殉道预备他，使他不再信靠天然的力量跟从主——约二一 15~19。

七 我们要结果子并喂养人，就必须享受并涌流出神圣生命的丰富；这需要我们爱主——15~17 节，七 38。

八 经过失败，彼得学会凭着在主里的信心，谦

C. *Peter was absolutely defeated and became a complete failure so that he might realize that he was absolutely untrustworthy and should no longer have any confidence in himself (Matt. 26:69-75; Phil. 3:3).*

D. *The trials through which we pass are used by the Lord to sift and destroy our natural disposition and habits and to bring in the constitution of the Holy Spirit in maturity and sweetness (Rom. 8:28; Luke 22:31-32; cf. Jer. 48:11).*

DAY 4

E. *The angel's message to the three sisters who discovered the resurrection of the Slave-Savior was for them to "go, tell His disciples and Peter" (Mark 16:7):*

1. The phrase and Peter indicates that although Peter had failed, stumbled, and fallen, the Lord had not forsaken him; and Peter also means and you—you who have failed like Peter.

2. May we all see what kind of heart the Lord has toward us; it is impossible for Him not to love us, for Him to forget us, or for Him to forsake us (Rom. 5:6-10; Zech. 2:8; Isa. 49:15-16).

F. *The Lord came to restore Peter's love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom so that he would not follow Him with any confidence in his natural strength (John 21:15-19).*

G. *To bear fruit and feed others, we need to enjoy and flow out the riches of the divine life; this requires that we love Him (vv. 15-17; 7:38).*

H. *Through Peter's failure, he learned to serve the brothers by faith*

卑地服事弟兄们，牧养神的羊群——路二二
31~32，彼前五 2~6。

周 五

叁 以牧养的路传扬福音并复兴召会，是在
爱里将基督供应人的生活，使召会得
建造；这种生活乃是多结果子的生活——
徒二十 20、31，林前八 1，约十五 5：

一 在照顾众召会并牧养众圣徒上，所需要的
乃是供应的生命中那亲密的关切——林后七
2~7，十二 15~16，门 7、12：

1 在牧养圣徒的时候，我们可能叫人死；这样叫人死，
这样不结果子的原因，就是缺乏亲密的关切——参林
后三 6：

a 神话中的奶，也就是基督的生命供应，应当用以
喂养在基督里的初信者，而不是用以“煮”他们——
出二三 19 下。

b 我们若有才能执行一项工作，但缺少亲密的关切，我
们的工作就不会结果子；我们的心必须是宽宏的，能容
纳所有的信徒，不论他们的光景如何——林后六 10~11。

2 我们能否结果子，能结多少果子，并不在于我们能
作什么，乃在于我们是否有亲密的关切。

3 供应的生命是一种温暖别人的生命；我们若要把生
命供应给众圣徒，就必须对他们有真正的关切，就
是富有情感，既深刻又亲密的关切。

周 六

*in the Lord and with humility, shepherding the flock of God (Luke
22:31-32; 1 Pet. 5:2-6).*

DAY 5

**III. Taking the shepherding way to preach the gospel and
revive the church is a life of ministering Christ to others
in love for the building up of the church; this life is a
fruitful life (Acts 20:20, 31; 1 Cor. 8:1; John 15:5):**

*A. In taking care of the churches and in shepherding the saints, what
is needed is the intimate concern of a ministering life (2 Cor. 7:2-7;
12:15-16; Philem. 7, 12):*

1. In the shepherding of the saints, it is possible that we may kill others; the
reason for this killing, this fruitlessness, is the lack of intimate concern (cf.
2 Cor. 3:6):

a. The milk of the word of God, the life supply of Christ, should be used to
nourish the new believers in Christ, not to “boil” them (Exo. 23:19b).

b. If we have the ability to carry on a work but lack an intimate concern, our
work will be fruitless; our heart must be enlarged to embrace all believers,
regardless of their condition (2 Cor. 6:10-11).

2. How fruitful we are, how much fruit we bear, does not depend on what we
are able to do; it depends on whether we have an intimate concern.

3. A ministering life is a life that warms up others; if we would minister life
to the saints, we must have a genuine concern for them, a concern that is
emotional, deep, and intimate.

DAY 6

二 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—提后一7，林前十二31下，十三4~8、13：

- 1 久不聚会的人以为召会定罪他们；我们需要有一种爱，去告诉他们，召会并不定罪任何人；反之，召会愿意看见所有久不聚会的人回来。
- 2 若没有主的怜悯，我们会和久不聚会的人一样；因此，我们必须爱他们。
- 3 这一切都在于爱，正如智慧的王所罗门所说的：“爱能遮掩一切过错”——箴十12下。
- 4 “知识是叫人自高自大，唯有爱建造人”——林前八1下。

B. *Love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ (2 Tim. 1:7; 1 Cor. 12:31b; 13:4-8, 13):*

1. We must have the kind of love to go and tell the dormant ones who think that the church condemns them that the church does not condemn anyone; rather, the church wants to see all the dormant ones come back.
2. Without the Lord's mercy, we would be the same as the dormant ones; therefore, we must love them.
3. It all depends upon love, as the wise king Solomon said, "Love covers all transgressions" (Prov. 10:12b).
4. "Knowledge puffs up, but love builds up" (1 Cor. 8:1b).

约二一 16 “耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

十 14 “我是好牧人，我认识那属我的，那属我的也认识我。”

整卷约翰福音说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人（一 1~14），结束于祂这末后亚当的复活，成了赐生命的灵（二十）；因此，二十一章应当是一篇附言。这样说虽然是对的，但更内在地说，约翰二十一章乃是约翰福音的完成和总结。没有二十一章，约翰福音就不完全。该章总结整卷约翰福音，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

在十章十节、十一节和十六节，主向门徒揭示，祂是好牧人，来使羊更丰盛地得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下（约翰福音结晶读经，一五八至一五九页）。

信息选读

牧养和教导是升天的元首基督所赐给召会，以建造祂身体的恩赐中（就是在有恩赐的人中间），主要的功用〔弗四 11~12〕。

在四种有恩赐的人中间，头三者，就是使徒、申言者和传福音者的职事，乃在于牧养。这可由约翰二十一章十五至十七节主给彼得的嘱咐得着证实。...没有牧养，使徒、申言者和传福音者就不能尽功用。

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

10:14 I am the good Shepherd, and I know My own, and My own know Me.

The entire book [of John] covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20); hence, chapter 21 should be an appendix. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John. Without chapter 21, John is not completed. It consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) which He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd. (Crystallization-study of the Gospel of John, p. 130)

Today's Reading

Shepherding and teaching are the essential functions in the gifts (among the gifted persons) given by Christ the ascended Head to the churches for the building up of His Body [Eph. 4:11-12].

Among the four kinds of gifted persons, the ministry of the first three, that is, of the apostles, prophets, and evangelists, depends upon shepherding. This is confirmed by the Lord's charge to Peter in John 21:15-17....Without shepherding, the apostles, prophets, and evangelists cannot function.

传福音是对罪人最高的牧养。主耶稣是新约的头一位传扬者。施浸者约翰是先锋。基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九1~10）。祂不是去举行一个有数千人的福音大会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。

约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”（4）。祂不走主要的道路，反而绕道至叙加，到雅各井旁，为要接触一个犯罪的撒玛利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命（14下）。我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会。在一个地方召会里如果有一百个圣徒这样实行，十二年后，他们的人数就会增加到五百人。...在我们中间，哪里有扩增？正当的扩增乃是由于福音的牧养，而牧养是指我们必须去探访人。基督从天上下到地上探访一个一个的罪人，寻找失迷的羊。我们必须跟祂学。

约翰二十一章是说到牧养。...这一章不只是约翰福音的附言，也是约翰福音的完成和总结。约翰福音说到基督是神来作我们的生命，著者用了二十章来揭示这样一位基督。至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙（活力排，七四至七六页）。

参读：约翰福音结晶读经，第十三篇；活力排，第七篇。

The preaching of the gospel is the top shepherding of sinners. The Lord Jesus was the first New Testament preacher. John the Baptist was the forerunner. The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign with thousands of people. His desire was to preach the gospel to gain one person, and His preaching was a shepherding.

John 4 says that while the Lord was on His way to Galilee, “He had to pass through Samaria” (v. 4). He detoured from the main way to Sychar, near Jacob’s well, in order to contact a sinful Samaritan woman, who previously had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the spring of water gushing up into eternal life (v. 14b). We have to learn of the Lord’s pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings. If one hundred saints in a local church practice this, their number can be increased to five hundred after twelve years....Where is the increase among us? The proper increase is due to the gospel shepherding, and shepherding means that we have to go and visit people. Christ visited the sinners by coming down from heaven to earth to find the lost sheep, one by one. We have to learn of Him.

John 21 is a chapter on shepherding....This chapter is not merely an appendix but also the completion and consummation of the Gospel of John, a book on Christ being God coming to be our life. The writer of this Gospel spent twenty chapters to unveil such a Christ. Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John. (The Vital Groups, pp. 59-60)

Further Reading: Crystallization-study of the Gospel of John, ch. 13; The Vital Groups, msg. 7

第五周·周二

晨兴喂养

约四 7 “有一个撒玛利亚妇人来打水，耶稣对她说，请给我水喝。”

13~14 “耶稣回答说，凡喝这水的，还要再渴；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。”

顾惜人就是使人快乐，安慰人，叫人觉得你令他们愉快，在每件事上并在每一方面都叫人容易接触你。我们接触人必须非常的真实。唯有借着十字架加上复活，才能产生真实。唯有被十字架除掉而复活的人，才在凡事上是真实的。

顾惜人是使人快乐、愉快、舒适；喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们（活力排，一二〇、一二六页）。

信息选读

当〔主〕的门徒拒绝人把他们的孩子带到〔主〕那里，〔主〕打断门徒的禁止，要他们把孩子带到祂那里，祂就给孩子们按手，而顾惜了那些父母（太十九 13~15）。门徒的禁止，必定冒犯了那些父母。我们经常禁止人，而不是顾惜人。主阻止了门徒的禁止。

基督这位人子来与税吏和罪人一同吃喝，甚至作他们的朋友，以顾惜他们，好叫他们得着祂的救赎和救恩为喂养（路七 34）。法利赛人为此批评主，但祂作这些罪人的朋友，乃是为着立下基础，使祂能以祂的救赎和救恩喂养他们。

WEEK 5 — DAY 2

Morning Nourishment

John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.

13-14 Jesus answered and said to her, Everyone who drinks of this water shall thirst again, 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.

To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way. Our contact with people must be so genuine. Genuineness can be produced only by the cross plus resurrection. Only a crossed-out, resurrected person can be genuine in everything.

To cherish people is to make them happy, pleasant, and comfortable; to nourish people is to feed them with the all-inclusive Christ in His full ministry in His three stages. (The Vital Groups, pp. 97, 101)

Today's Reading

When His disciples rejected people bringing their children to Him, He stopped their preventing and asked them to bring the children to Him, and He cherished the parents by laying His hands on their children (Matt. 19:13-15). The disciples' preventing surely offended the parents. Quite often we are preventing people instead of cherishing people. The Lord stopped the disciples' preventing.

Christ as the Son of Man came to eat and drink with the tax collectors and sinners, even as their friend, to cherish them that they might be nourished by Him with His redemption and salvation (Luke 7:34). The Pharisees criticized the Lord for this, but His making friends with these sinful people was to lay the foundation so that He could nourish them with His redemption and salvation.

基督这位神救主被拿但业认出是神子时，祂回答拿但业说，他将要看天开了，神的使者上去下来在祂这位人子身上，像雅各在梦中所见的天梯一样；这对拿但业是一种顾惜，鼓励他跟从主，使他有分于主的喂养，而得着整卷约翰福音里所启示的神圣益处（约一 45~51）。

基督在祂的人性里，是竖立的梯子。用皂荚木包金所建造的约柜和会幕，也是基督的预表。皂荚木表征基督的人性，金表征基督的神性。这木是竖立的部分，金是包裹的部分。我们要竖立起来，就必须是在复活里的人。耶稣成了梯子，不是凭祂的神性，乃是凭祂的人性；不是凭祂是神子，乃是凭祂是人子。祂是天梯，是高举的阶梯，把天带到地上，并把地联于天，为着建造神的家。

当基督这位神救主要救一个不道德的撒玛利亚妇人时，祂必须从犹太经过撒玛利亚往加利利去，而从撒玛利亚主要的路上绕道往叙加城，在靠近叙加的雅各井旁等候祂的对象来，为要借着请妇人给祂水喝，而顾惜她，好用生命的水喂养她，这生命水就是涌流的三一神自己（四 1~14）。...祂在雅各井旁等候这妇人来，为要顾惜她，好叫她得着三一神活水的喂养。

当那些指控的法利赛人中没有一个能定罪那行淫的妇人时，基督这位神救主在祂的人性里对妇人说，“我也不定你的罪”，好顾惜她，使祂这位伟大的“我是”能喂养她，叫她从罪得自由，并使她能“不再犯罪”（八 3~11、24、34~36）。基督是那神圣伟大的“我是”，能使人从罪得自由（活力排，一二二至一二五页）。

参读：活力排，第十篇。

When Christ as the God-Savior was recognized by Nathanael as the Son of God, He answered him that he would see heaven opened and the angels of God ascending and descending on Him as the Son of Man, like the heavenly ladder seen by Jacob in his dream, as a kind of cherishing to encourage Nathanael to follow Him that he might participate in His nourishment with all the divine benefits as revealed in the entire Gospel of John (1:45-51).

Christ in His humanity is the standing ladder. The Ark with the tabernacle, built of acacia wood overlaid with gold, is also a type of Christ. Acacia wood signifies Christ's humanity, and gold signifies Christ's divinity. This wood is the standing part; the gold is the overlaying part. To stand we need to be human in resurrection. Jesus became the ladder not by His divinity but by His humanity, not by Him as the Son of God but by Him as the Son of Man. He is the heavenly ladder, the uplifted stairway, to bring heaven to earth and to join earth to heaven for the building of the house of God.

When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria and detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself (4:1-14)...He waited at the well of Jacob for her to come in order to cherish her so that she could be nourished with the living water of the Triune God.

When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more" (8:3-11, 24, 34-36). Christ is the divine, great "I Am," who can set people free from sin. (The Vital Groups, pp. 98-100)

Further Reading: The Vital Groups, msg. 10

第五周·周三

晨兴喂养

约十八 27 “彼得又不承认，立刻鸡就叫了。”

二一 17 “耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。”

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一 15~17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。

这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一六〇页）。

信息选读

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死（路二二 33）。...彼得受到试验；他三次否认主，甚至在一位使女面前否认主（约十八 15~18，25~27）。...彼得彻彻底底被打倒，结果全然失败（太二六 69~75）。他的确有心爱主，但是他对自己的力量，天然的力量过于自信。他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。...经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们（路二二 32，彼前五 5~6）。彼得真的被破碎，并从天然的才干转到复活里的事物。

WEEK 5 — DAY 3

Morning Nourishment

John 18:27 Then Peter denied again, and immediately a rooster crowed.

21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.

This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. (Crystallization-study of the Gospel of John, p. 131)

Today's Reading

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33)...Peter was tested and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27)...Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with....Through his failure, Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection.

我们天然的力量和才干必须受对付并摆在十字架上，然后〔我们〕就会在复活里并充满神圣的元素。这样，凡我们在召会事奉中所作的，就都是将神圣的元素供应给人。我们天然的力量和才干若没有受对付，我们召会的事奉就会将天然的东西带给人（事奉的基本功课，一八一至一八二页）。

彼得看了〔主的神人生活〕三年半...。他可能会问：“这是什么样的人？”有一次他告诉主，他不会像别人一样否认主；但是主对他说，撒但想要得着他，好筛他像麦子一样，并且他要三次否认主（路二二31~34）。这样，彼得受了门徒的训练。他当时是个天然的人在说话。他应该说，“主，我不是例外。我和我的众弟兄一样，我可能比他们还软弱。主，怜悯我，拯救我。”同样的，我们也许说，我们能过团体生活；但至终我们会发现我们不能。我们不该信靠自己（对同工长老们以及爱主寻求主者爱心的话，三五页）。

〔圣灵的〕管治，不只是在引导上，也是在性情上；不只是在道路上，也是在品格上。因为在我们里面已经有了一个新的生命，已经有神的灵住在我们里面，祂知道我们所需要的到底是什么，祂知道我们应该遇见什么事于我们最合式；圣灵的管治就是神借着圣灵在那里安排，使我们遇见合式的环境，来配合我们这一个人的需要，借此在我们身上作成拆毁和组织的工作。所以，圣灵的管治是为着拆毁我们天然的性情、天然的习惯，好在我们身上有圣灵的组织，使我们变为成熟、甘甜。

我们一信主，就必须把这些事情认识清楚：第一，我们需要拆毁，需要建立；第二，不是我们自己在那里下手拆毁与建立，乃是神给我们安排环境来拆毁，来建立（倪柝声文集第三辑第四册，一八六至一八七页）。

参读：事奉的基本功课，第二十课；倪柝声文集第三辑第四册，第四十二篇；活力排，第四篇。

Our natural strength and ability must be dealt with and put on the cross. Then [we] will be in resurrection and full of the divine element. Then whatever we do in the church service will be a ministry of the divine element to others. If our natural strength and ability are not dealt with, we will minister something natural to people by our church service. (Basic Lessons on Service, pp. 157-158)

Peter saw [the God-man living] for three and a half years....He may have asked, "What is this man?" Once he told the Lord that he would not deny Him as others would, but the Lord told him that Satan had asked to have him to sift him as wheat and that he would deny Him three times (Luke 22:31-34). In this way Peter was disciplined. He spoke as a natural man. He should have said, "Lord, I am no exception. I am the same as all my brothers, and I may be weaker than them. Lord, have mercy upon me and save me." Similarly, we may say that we are able to live in corporate living, but eventually we will find out that we are not. We should have no trust in ourselves. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, p. 34)

[The discipline of the Holy Spirit] is...for our disposition. It involves not only our ways but also our character. We have a new life within us; the Spirit of God is dwelling in us. He knows what we need, and He knows the kind of experience that will bring us the most benefit. The discipline of the Holy Spirit is God's ordering of the proper environment through the Holy Spirit in order to meet our need and accomplish His work of breaking and constituting us. Thus, the discipline of the Holy Spirit destroys our natural disposition and habits and brings in the constitution of the Holy Spirit in maturity and in sweetness.

First, we need to be torn down, and then we need to be built up again. Second, we do not do the tearing-down and building-up work ourselves; God arranges the environment to tear us down and build us up. (CWWN, vol. 50, "Messages for Building Up New Believers," p. 711)

Further Reading: Basic Lessons on Service, lsn. 20; Collected Works of Watchman Nee, vol. 50, ch. 42; The Vital Groups, msg. 4

第五周·周四

晨兴喂养

可十六7 “你们要去告诉祂的门徒和彼得说，祂在你们以先往加利利去，在那里你们要看见祂，正如祂从前所告诉你们的。”

太二八7 “快去告诉祂的门徒，祂已经从死人中复活，并且看哪，祂在你们以先往加利利去，在那里你们要看见祂。看哪，我已经告诉你们了。”

马太福音是说主复活以后，天使告诉几个妇女，叫她们去告诉祂的门徒。马可福音是说，你们可以去告诉祂的门徒和彼得。哦，“和彼得”！这使我们要流泪。...为什么不告诉祂的门徒和约翰呢？（约翰是主所爱的。）为什么不告诉祂的门徒和多马呢？（多马疑惑主的复活。）天使没有特地提到那些顶好顶有需要的门徒，乃是特地提到彼得（倪柝声文集第一辑第十八册，一一页）。

信息选读

彼得...在〔主复活〕前三天犯了一个大罪——叫主不能在父的使者面前认他的大罪。彼得在人面前不认主，在一个当时人所看为卑微的使女面前不认主。但是，主要人把祂的复活去告诉门徒和彼得。“和彼得”，这句话包含着何等深长的意思！

主...特别提到他，这是福音！弟兄姊妹，你知道...主一次拯救了你，就要永远拯救你么？你虽然灰心，主却永不灰心。犯罪的你，虽然觉得回到祂那里有点难以为情，但是，被你得罪的祂，并不以为你回到祂那里有何不可。

圣灵写圣经的时候，特意给我们看见，马太、路

WEEK 5 — DAY 4

Morning Nourishment

Mark 16:7 But go, tell His disciples and Peter that He is going before you into Galilee. There you will see Him, even as He told you.

Matt. 28:7 And go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I have told you.

The Gospel of Matthew says that after the Lord's resurrection, an angel told the women to tell His disciples of His resurrection. The Gospel of Mark records that the angel asked the women to tell the Lord's disciples and Peter. Oh, the words "and Peter" cause tears to fall....Since John was the one whom the Lord loved, why does the Bible not say "and John"? Since Thomas was doubtful about the Lord's resurrection, why does it not say "and Thomas"? The angel did not mention the best disciples or the most needy disciples. He specifically mentioned Peter. (CWWN, vol. 18, p. 251)

Today's Reading

Three days before the resurrection, Peter committed a great sin, a sin that would cause the Lord not to confess him before the Father's angels. Peter not only denied the Lord before men, he even denied the Lord before a maid who was despised by others at that time. But the Lord wanted the women to tell the disciples and Peter about His resurrection. The words "and Peter" have a very deep meaning!

The Lord specifically mentioned him. This is the gospel! Brothers and sisters, do you know that once the Lord saves you, He saves you eternally? Although you may be discouraged, the Lord will never be discouraged. A sinful person like you may feel shame in turning back to Him, but the One you have sinned against considers that there is nothing wrong in returning to Him.

When the Holy Spirit was writing the Bible, He specifically wanted to

加、约翰好像以为无关紧要的几个小字，在述说马可福音的彼得看来，却是不可或忘的，是非常紧要的。“和彼得”在他身上有特别的意义。每一次的回想都是甜美的。恩言在蒙恩者身上是特别可纪念的。

弟兄姊妹们，我们在擘饼纪念主的时候，还有谁的心是怕神的呢？...你想，祂因爱你的缘故，肯为你到十字架上去，现在却因为你失败了、跌倒了、堕落了，就不爱你么？祂在十字架上爱你的爱，就减少了么？今天你不爱祂，不亲近祂，不回到祂那里，是很容易的；但是，要祂不爱你，忘记你，弃绝你，却是作不到。...当我们要亲近主，又好像相距很远，无力亲近主时，我们要记得“和彼得”这句话。...你...应当知道主并没有丢弃你。主并没有丢弃彼得，主也没有丢弃你。“和彼得”的意思也就是“和你”——这个像彼得那样失败的“你”！但愿我们看见主对我们的心是何等的心。你如果看见了主的心，你就不能不向祂奔跑了（倪柝声文集第一辑第十八册，一一至一五页）。

在约翰二十一章十五节，主耶稣...恢复彼得对祂的爱。彼得的确有心爱主，但他太信任自己的力量，天然的力量。他对主的爱是可贵的，但他天然的力量必须被否认、受对付。主许可他彻底失败，三次当面否认主（十八 17、25、27），好使他天然的力量和自信受到对付。不仅如此，他...还领头从主的呼召退后，他在爱主的天然自信上，也必因着这次失败受到对付；这使他多少有点灰心。因此，主来恢复彼得对祂的爱，嘱咐他牧养主的召会，并为日后的殉道预备他，使他不再信靠天然的力量跟从主（约翰福音生命读经，六五五至六五六页）。

参读：倪柝声文集第一辑第十八册，“和彼得”；约翰福音生命读经，第四十八至四十九篇。

show us that, even though these few words were considered unimportant by Matthew, Luke, and John, they were very unforgettable and important to Peter who dictated the Gospel of Mark. “And Peter” had special meaning for him. Each remembrance of these words was sweet. Words of grace are especially memorable to the person who receives the grace.

Brothers and sisters, when you are at the Lord's table meeting remembering the Lord, are you still afraid of God in your heart?...If He was willing to go to the cross because He loved you, would He stop loving you just because you failed, fell, and backslid? Would the love He had on the cross decrease? It may be very easy for you not to love Him, draw near to Him, or return to Him; but it is impossible for Him to forget you, forsake you, or not love you....When you want to come close to the Lord, but feel that you are very far from Him and have no strength to come near to Him, you need to remember the words “and Peter.”...You should know that the Lord has not forsaken you. The Lord did not desert Peter, and neither has He forsaken you. “And Peter” means “and you”—“you” who have failed like Peter. May you see the Lord's heart for you. If you see the Lord's heart, you will run toward Him. (CWWN, vol. 18, pp. 251, 253-254)

In John 21:15...the Lord was...restoring Peter's love toward Him. Peter did have a heart to love the Lord, but he was too confident of his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed him to utterly fail by denying Him to His face three times (18:17, 25, 27) so that his natural strength and his self-confidence might be dealt with. Furthermore, Peter had just taken the lead in backsliding from the Lord's call. His natural confidence in his love toward the Lord must also have been dealt with by this failure. Since he might have been somewhat disappointed, the Lord came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom, so that he would not follow Him with any confidence in his natural strength. (Life-study of John, pp. 585-586)

Further Reading: CWWN, vol. 18, ch. 3; Life-study of John, msg. 48-49

第五周·周五

晨兴喂养

林后七 3 “我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里，以至同死同活。”

十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

我们在林后七章二至十六节所看见的，是使徒供应的生命对信徒的亲密关切。每一位爱主、愿意够得上神标准的信徒，都应当成为新约的执事。只要我们是在基督里的信徒，不论我们是使徒、传福音者、长老或执事，我们都应当是新约的执事。这样的执事乃是把基督供应给人，为着建造召会，就是祂的身体。我年轻时，听说每一位信徒都应当是传福音者。现在我们看见，我们不该仅仅是传福音者，更该是新约的执事，就是供应基督作生命，使召会能建造成为基督身体的人。这个职事不该仅仅由使徒和长老来完成，乃该由召会中的每一个人来完成（哥林多后书生命读经，四四六至四四七页）。

信息选读

我们在哥林多后书所看见供应的生命，是一个多结果子的生命。我们可能“属灵”、“圣洁”、“得胜”，却不结果子。那种属灵、圣洁与得胜是有问题的。那种品格是否真正、真实，令人打一个问号。一个人相当属灵，却不结果子，岂非不寻常么？照圣经来看，属灵的目的为着结果子。主在约翰福音没有告诉我们要属灵、要圣洁、要得胜。反之，祂在十五章嘱咐我们要结果子，甚至要多结常存的果子。这就是活出供应的生命。

我们可能在属灵的事上很有知识，讲道也很有能

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

What we have in 2 Corinthians 7:2-16 is the intimate concern of the ministering life. Every believer who loves the Lord and who wants to come up to God's standard should become a minister of the new covenant. As long as we are believers in Christ, we should be New Testament ministers, no matter whether we happen to be apostles, evangelists, elders, or deacons. Such a minister is a person who supplies Christ to others for the building up of the church, His Body. When I was young I heard that every believer should be a preacher of the gospel. Now we see that we should be not merely gospel preachers, but ministers of the new covenant, those who minister Christ as life so that the church may be built up as the Body of Christ. This ministry should be carried out not only by apostles and elders; it should be carried out by everyone in the church. (Life-study of 2 Corinthians, p. 379)

Today's Reading

The ministering life we see in 2 Corinthians is a fruitful life. We may be “spiritual,” “holy,” and “victorious” and yet not be fruitful. There are problems with that kind of spirituality, holiness, and victory. It is questionable whether those qualities are true and genuine. Is it not unusual that one could be “spiritual” without being fruitful? According to the Bible, being spiritual is for the purpose of being fruitful. In the Gospel of John the Lord does not tell us to be spiritual, holy, and victorious. Rather, in John 15 He charges us to bear fruit, even to bear much fruit, abiding fruit. This is to live a ministering life.

It is possible to become knowledgeable in spiritual matters and powerful

力，然而还是不结果子。事实上，这样的人不仅不结果子，没有供应生命，反而可能叫人死。一位弟兄到另一个地方去开特会，但聚会的结果也许是叫许多人被杀死。他们不是被错谬的话杀死，而是被对的话杀死。不仅如此，在牧养圣徒的时候，我们也可能叫人死。这样叫人死，这样不结果子的原因，就是缺乏亲密的关切。一位弟兄到某处召会开特会，可能只关切所释放的信息，却对那个地方的召会没有一点真正的关切。照样，我们可能看望一个家庭、牧养他们，却没有一点爱的关切。我们的动机可能是为着表显我们的知识、属灵、恩赐或能力，结果却是叫人死。

我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子。要建立美好的家庭生活和召会生活，需要亲密的关切。我们能结多少果子，并不在于我们能作什么，乃在于我们是否有亲密的关切。

保罗在林后七章非常有情感。他在十三节说，“我们因提多的喜乐，就越发更加喜乐。”...保罗在供应生命时，富有人性和情感。保罗的情感非常丰富，因为他的关切极其深刻亲密。我们若没有这种关切，就绝不能像保罗那样更加喜乐。我们反而可能像冷冷的冰箱，对圣徒漠不关心。我们不温暖别人，反而使别人更加冰冷。在这样冰冻的环境里，什么东西都长不出来。...供应的生命...是一种温暖别人的生命。要学习温暖别人。这就是对他们要有亲密的关切。

我们对于别人若没有这种关切，我们就不会结果子。我若要把生命供应给众圣徒，我必须对他们有真正的关切，就是富有情感，既深刻又亲密的关切。我应当满心关切，以至于有的时候，甚至在别人眼中成了愚昧、疯狂的人（哥林多后书生命读经，四四八至四五二页）。

参读：哥林多后书生命读经，第四十四篇。

in preaching and yet still be unfruitful. In fact, instead of being fruitful and ministering life, such a person may cause others to suffer death. A brother may even visit another locality and hold a conference, but the results of that conference may be that many are killed. They are killed not by wrong words, but by right words. Furthermore, in the shepherding of the saints, it is also possible that we may kill others. The reason for this killing, this fruitlessness, is the lack of intimate concern. A brother who has a conference with a particular church may be concerned only for the giving of messages; he may not have any genuine concern for the church in that locality. Likewise, we may visit a family to shepherd them, but we may not have any loving concern. Rather, our motive may be to display our knowledge, spirituality, gift, or capability. The result is a killing.

If we have ability to carry on a work but lack an intimate concern, our work will be fruitless. What is needed to establish a good family life and church life is intimate concern. How fruitful we are, how much fruit we bear, does not depend on what we are able to do. It depends on whether or not we have an intimate concern.

In 2 Corinthians 7 Paul was very emotional. In verse 13 he says that he “rejoiced more abundantly over the joy of Titus.”...Paul was very human and emotional in his ministering of life. Paul was so emotional because his concern was so deep and intimate. Without this kind of concern, we could never be abundantly rejoicing in the way Paul was. Instead, we may be as cold as a freezer, altogether lacking in concern for the saints. Instead of warming up others, we make them even colder. Nothing can grow when it is in such a frozen condition....A ministering life...is a life that warms up others. Learn to warm others. This is to have an intimate concern for them.

If we do not have this kind of concern for others, we shall not be fruitful. If I would minister life to the saints, I must have a genuine concern for them, a concern that is emotional, deep, and intimate. I must be so concerned that, at times, I may appear to others to be foolish or beside myself. (Life-study of 2 Corinthians, pp. 380-384)

Further Reading: Life-study of 2 Corinthians, msg. 44

第五周·周六

晨兴喂养

林前八1 “知识是叫人自高自大，唯有爱建造人。”

十二 31 “我还要把极超越的路指示你们。”

十三 13 “如今常存的，有信、望、爱这三样，其中最大的是爱。”

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路（活力排，九三至九四页）。

信息选读

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，像我们的父是完全的一样（太五 48）。我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九 12）

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。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并

WEEK 5 — DAY 6

Morning Nourishment

1 Cor. 8:1 ...Knowledge puffs up, but love builds up.

12:31 ...And moreover I show to you a most excellent way.

13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything. (The Vital Groups, p. 74)

Today's Reading

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones, but for the sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (Matt. 9:12).

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. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and

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。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一 29 上）...谁是没有罪的？谁是完全的？保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九 22）这就是爱。我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所作上，爱乃是极超越的路（活力排，九四至九五页）。

久不聚会的人以为召会定罪他们。我们需要有这种爱，去告诉所有久不聚会的人，召会并不定罪任何人；反之，召会愿意看见所有久不聚会的人回来。如果他们都愿意回来，我会流泪向主感恩。主可以为我作见证，我不定罪任何人。我们没有资格定罪任何人。若没有主的怜悯，我们会和久不聚会的人一样。因此，我们必须爱他们。这一切都在于爱，正如智慧的王所罗门所说的：“爱能遮掩一切过错。”（箴十 12）我们爱人；我们爱反对者，我们爱那些极力背叛的人。我说的是真心话。我们爱他们，不恨他们。我是谁？我没有资格定罪人或恨人。我是完全的么？连申言者以赛亚看见主时，也说，“祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中。”（赛六 5）今天有谁是洁净的？我们若批评人，说人的坏话，我们就是不洁净的（对同工长老们以及爱主寻求主者爱心的话，三三页）。

没有爱的教训会使我们自高自大。我们可能听了职事的信息，只得了一些知识，就自高自大；这并不建造人。唯有爱建造人（活力排，八八页）。

参读：活力排，第八篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

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 recover, and to teach others in love.

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul's attitude was different. He said, "Who is weak, and I am not weak?" (2 Cor. 11:29a)...Who is without sin? Who is perfect? Paul said, "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). This is love. We should not consider that others are weak but we are not. This is not 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, pp. 74-75)

We need to have this kind of love and go to tell all the dormant ones who think that the church condemns them that the church does not condemn anyone. Rather, the church wants to see all the dormant ones come back. If they all would come back, I would weep with tears of thanksgiving to the Lord. The Lord can testify for me that I do not condemn anyone. We have no qualification to condemn anyone. Without the Lord's mercy, we would be the same as the dormant ones. Therefore, we must love them. It all depends upon love, as the wise king Solomon said, "Love covers all transgressions" (Prov. 10:12). We love people. We love the opposers, and we love the top rebels. I really mean it. We love them and do not hate them. Who am I? I am not qualified to condemn or to hate. Am I perfect? Even the prophet Isaiah, when he saw the Lord, said, "Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell" (Isa. 6:5). Who is clean today? If we criticize people and say something bad about them, we are not clean. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 32-33)

Teaching without love may puff us up. We may listen to the messages of the ministry and become puffed up with mere knowledge. This does not build up. Love builds up. (The Vital Groups, p. 71)

Further Reading: The Vital Groups, msg. 8; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2

召会生活无比荣耀

补 711

(英1221)

降 B 大调

6/8

$\underline{5} \underline{5} \underline{5} \underline{5} \underline{6} \underline{7} \mid 1 \cdot \underline{5} \cdot \mid \underline{7} \underline{7} \underline{7} \underline{7} \underline{1} \underline{2} \mid \overset{\frown}{1 \cdot 1} \cdot \mid$
 一 耶稣是那奇妙牧人，带领我们出羊圈。
 $\underline{6} \underline{6} \underline{6} \underline{1} \underline{7} \underline{6} \mid \underline{5} \cdot 1 \cdot \mid \underline{1} \underline{1} \underline{1} \underline{1} \underline{7} \underline{1} \mid \overset{\frown}{2 \cdot 2} \cdot \mid$
 肥沃草地，广阔无边，我们处身在其间！
 $\overset{\frown}{3 \cdot 3} \sharp 2 \quad 3 \mid 1 \cdot \underline{5} \cdot \mid \underline{3} \underline{2} \underline{1} \underline{1} \underline{7} \underline{1} \mid \overset{\frown}{2 \cdot 2} \cdot \mid$
 (副) 哦，召会生活，无比荣耀又丰富！
 $\underline{3} \underline{3} \underline{3} \underline{2} \underline{1} \underline{6} \mid \underline{5} \cdot 1 \cdot \mid \underline{7} \underline{7} \underline{7} \underline{7} \underline{1} \underline{2} \mid \overset{\frown}{1 \cdot 1} \cdot \parallel$
 在此我们合一相处，享受生命的祝福。

二 身处异地，饥寒交迫，是祂来把我找着；
 祂带我们进入美地，灵里舒适真无比！

三 耶稣自己乃是草场，祂是我们的食物；
 我们都是属祂的羊，每次聚集真饱足。

四 我们今正住于高山，新鲜甘露何舒适！
 所有干渴一去不回，祂是常新的活水。

五 基督是我们的享受，可以高枕而无忧；
 我们在此平安稳妥，蒙祂同在的保守。

1

Jesus, our wonderful Shepherd
 Brought us right out of the fold
 Into His pasture so plenteous,
 Into His riches untold.
 Glorious church life,
 Feasting from such a rich store!
 Here where we're dwelling in oneness
 God commands life evermore.

2

In the divisions He sought us,
 Weary and famished for food;
 Into the good land He brought us,
 Oh, to our spirit how good!

3

Jesus Himself is our pasture,
 He is the food that we eat;
 We as His sheep are fed richly
 Each time, whenever we meet.

4

Dwell we here on a high mountain,
 Wet with the morning-fresh dew,
 Slaking our thirst at the fountain,
 Water so living and new.

5

Christ is our rest and enjoyment,
 Here we have nothing to fear;
 Here all the sheep dwell securely,
 Kept by His presence so dear.

