

二〇一四年國際華語特會

2014 Int'l Chinese-speaking Conference

總題：召會的內在意義

The Intrinsic Significance of the Church

標語

Banners

經歷三一神作生命的果效，乃是召會，

*The issue of the experience of the Triune God as life
is the church as the Father's house for His dwelling,*

就是父的家，為著居住；

as the Son's vine for His spreading,

是子的葡萄樹，為著擴展；

and as the Spirit's child for His moving;

也是那靈的孩子，為著行動：

the oneness of the church is

召會的一就是

the oneness of the believers in the Triune God,

信徒在三一神裏的一，

and the building up of the church

而召會的建造

requires that we take the shepherding way

需要我們過一種生活，

to have a life of ministering Christ to others in love.

以牧養的路在愛裏將基督供應人。

二〇一四年國際華語特會

召會的內在意義

目錄

第一篇 父的家

第二篇 子的葡萄樹

第三篇 那靈的孩子

第四篇 主在約翰十七章的禱告，為著祂的得榮耀，
並為著作基督身體之召會的一

第五篇 以約翰二十一章裏牧養的路，建造召會

2014 Int'l Chinese-speaking Conference

The Intrinsic Significance of the Church

Index

Message 1-The Father's House

Message 2-The Son's Vine

Message 3-The Spirit's Child

Message 4-The Lord's Prayer in John 17 for His Glorification and for the Oneness of the Church as the Body of Christ

Message 5-Taking the Shepherding Way in John 21 for the Building Up of the Church

召會的內在意義

The Intrinsic Significance of the Church

第一篇

Message One

父的家

The Father's House

讀經：約十四 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

週 一

DAY 1

壹 按照約翰福音裏的啓示，經歷三一神作生命之果效，神聖結果，乃是召會——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).

貳 約翰十四章的中心思想就是我們必須信入神，因而進到神裏面——1 節：

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

一 相信神是客觀的，信入神是主觀的；乃是主觀的信，將我們帶進神裏面。

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 藉着信入主，我們進入祂裏面，與祂是一，有分於祂，並享受祂為我們所完成的一切——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 藉着信入基督，我們與祂有生機的聯結，並且我們全人浸沒在祂裏面，二者在生機上成爲——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).

週 二

DAY 2

叁 父的家乃是三一神—藉着成爲肉體、釘十字架、復活—將自己作到信徒裏面，爲要完全與他們調和，把他們建造成爲一個生機體，作爲祂的居所和彰顯—十四 2~3、23：

一 在二章十六節，『我父的家』是指神在地上的居所，就是殿；殿乃是耶穌身體的豫表或象徵；這身體在復活裏已擴大爲基督的身體—19~22 節。

二 在十四章二節，『我父的家』乃是基督的身體，也就是召會作神的家—弗一 22~23，提前三 15，弗二 21~22。

三 父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神人二性的合併—約十四 20。

四 在父的家裏，有許多住處—2 節：

1 許多住處乃是基督身體的許多肢體，這身體就是神的殿—羅十二 5，林前三 16~17。

2 所有在基督裏的信徒，都是神的建造—父的家—裏的住處；這建造就是基督的身體，所有的住處乃是基督身體的肢體—弗一 22~23，二 21~22，五 30，林前十二 27。

五 『我去是爲你們豫備地方』，意思就是，主要豫備地方，完成救贖，爲我們開路並作出立場，好使我們進入神裏面—約十四 2~3、6：

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):*

週 三

DAY 3

- 1 藉着死與復活，主耶穌鋪好了路，豫備了地方，好把我們帶進神裏面—20 節。
- 2 藉着死與復活，主耶穌為我們在神面前，並在神裏面，豫備了立場；這樣，祂就在神裏面為我們豫備了地方—2~3、6 節。
- 3 在神裏面的立場擴大之後，就成為在基督身體裏的立場—羅十二 4~5，弗五 30，林前十二 27：
 - a 凡在神裏面沒有立場、沒有地方的，他在基督的身體，就是父的家，神的居所裏，也沒有地方—弗一 22~23，二 21~22。
 - b 我們這些在基督裏的信徒，都在神裏並在基督身體裏有地方，現今我們都該活在藉着基督死與復活為我們所豫備的地方—約十四 2~3、20，林前十二 27。

週 四

- 六 主的來把神帶到人裏面，祂的去把人帶到神裏面；藉着這樣的來和去，祂將神建造到人裏面，並將人建造到神裏面，藉此建造神的家—約一 14，十 10 下，十四 2~3。
- 七 神的兒子主耶穌基督，憑着那靈並藉着祂的死與復活，正在建造一個生機體，召會，就是祂的身體和父的家，是由三一神與蒙祂揀選並救贖之人調和而產生的—7~24 節。
- 八 父的家乃是藉着父和子同着那靈，不斷眷臨蒙救贖的選民而得以建造起來—23 節。
- 九 父的家分為三個階段：神成為肉體的階段；

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*

基督與祂的信徒一同復活，建造成為召會的階段；以及終極完成的階段，就是新耶路撒冷——二 19~21，啓二— 2~3、9~10。

週 五

肆 我們需要看見，活在召會這父家裏的內在意義——約十四 2~3、23：

- 一 活在召會這父的家裏，乃是活在那是生命的三一神裏—— 4，五 26，六 53，十一 25，十四 6。
- 二 活在召會這父的家裏，乃是活在光中—— 4，八 12。
- 三 活在召會這父的家裏，乃是活在復活裏—— 十一 25。
- 四 活在召會這父的家裏，乃是活在恩典和實際裏—— 14、16~17，十四 6、13。
- 五 活在召會這父的家裏，乃是活在神聖的榮耀裏—— 十七 22~23。

週 六

- 六 活在召會這父的家裏，乃是活在禱告和敬拜的殿（家）裏—— 十四 13，十五 7、16，十六 23~24，四 23~24。
- 七 活在召會這父的家裏，乃是過牧養的生活—— 十 10~11、15~17，二— 15~17。
- 八 活在召會這父的家裏，乃是活在神的建造裏，並為神的建造而活—— 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 活在召會這父的家裏，乃是活在終極完成之靈的神聖奧祕範圍裏，為着保守——七 39，十四 16~20，十六 33，十七 11、21、23。

十 活在召會這父的家裏，乃是活在經過過程並終極完成之三一神與蒙救贖並重生之三部分信徒的神人二性的合併裏——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).*

第一週·週一

晨興餽養

約三 15 『叫一切信入祂的都得永遠的生命。』

十一 25 『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

十四 1 『你們心裏不要受攪擾，你們當信入神，也當信入我。』

約翰福音是一卷生命的書，這生命就是三一神自己。...生命總是有結果的。活的東西都會結果子。神聖的生命必定也會有神聖的結果。我們要來看，在約翰福音裏，三一神是神聖的生命，產生了召會。雖然約翰福音裏沒有這樣的明言，但含意卻很強且明顯（約翰的修補職事，四九頁）。

信息選讀

信神和信入神不同。你也許說你信神，但你是否信入神？在約翰十四章一節原文所用的介系詞，意思就是『入』（into），也就是信入神。換句話說，這不是客觀的信，乃是主觀的信。這章的基本思想乃是：主要幫助或教導門徒在神裏面。我們必須記住，信神是客觀的，信入神是主觀的。乃是這種主觀的信，將我們帶到神裏面。主這話實在的意思是說，『你們若信入神，也當信入我。』『入』字是很要緊的。可惜很多人都有錯誤的觀念，以為信入神的意思就是相信神。我們不可遺漏這介系詞。這裏不是客觀的相信事實，乃是主觀的相信，將我們帶進神裏面。十四章的中心思想就是我們必須信入神。

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。祂如今是賜生命的靈，帶著祂完全的救贖，等候並期待我們來接受祂。我們的靈是接受的器官。我們可以藉着信入主而接受祂的靈到我們靈中。我們一信入祂，祂這靈就進入我們的靈中，我們就被祂這賜生命的靈所重生，並且與祂成爲一靈（林前六 17）。藉着信入祂，我們也進入祂裏面，而與祂是一，有分於祂，並享受祂爲我們所完成的一切。我們藉着信入祂，便在祂一切所是、所經過、所完成、所達到、所得到的事上與祂聯合了。當我們藉着信入祂與祂是一，我們就被作生命的祂所拯救、所重生。藉着信入祂，我們便有分於祂作生命，並且在祂裏面得了重生（約翰福音生命讀經，三九七、一三三頁）。

基督的信徒作爲葡萄樹上的許多枝子，乃是神的基督的肢體，在神聖的分賜裏形成三一神的生機體。主耶穌在約翰十五章五節宣告說，『我是葡萄樹，你們是枝子。』這樣的陳述含示基督同祂的信徒是一棵樹。基督和信徒，就是葡萄樹同枝子，在神聖的分賜裏形成三一神的生機體。所以，十五章的葡萄樹，是宇宙的葡萄樹，包含基督和祂作枝子的信徒。在這葡萄樹，這生機體裏，三一神活祂自己，彰顯祂自己，並分賜祂自己到極點。

基督這無限的神是葡萄樹，我們是祂的枝子。我們實際上成了無限之神之枝子，生機的與祂是一。這就是說，我們已生機的聯於三一神。現今，我們是神的一部分，正如我們身體的眾肢體是我們的各部分。我們若在光中，就會看見我們是基督的眾肢體，是祂的一部分（新約總論第九冊，二〇六至二〇七頁）。

參讀：新約總論，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

第一週·週二

晨興餽養

約二 16 『〔耶穌〕又對賣鴿子的說，…不要將我父的家，當作買賣的場所。』

十四 2 『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

按照天然的觀念，大多數基督徒都認為，約翰十四章二節所說父的家必是指父神所住的第三層天。但我們不可按照我們天然的觀念解釋聖經。我們必須用聖經解釋聖經。我們必須按照聖經並用聖經來瞭解聖經。『我父的家』這辭在約翰福音中用過兩次。第一次在二章十六節，在那裏清楚的指聖殿，指神在地上的居所。這殿是耶穌身體的豫表（21）。我們已經看見，這殿在復活裏已擴大為基督的身體。我們必須全心注意這點（約翰福音生命讀經，三九七至三九八頁）。

信息選讀

在約翰二章十六節中，『我父的家』是在地上的殿。這不是指諸天之上的一個地方，乃是指神在地上的殿。殿既是耶穌身體的豫表，耶穌的身體就是帳幕（一 14），就是殿，作神在地上的居所。『我父的家』這辭的解釋，在二章中已經清楚表明了。我們必須將這解釋應用到十四章二節，這裏有同樣的辭。我們不該以為十四章二節的這辭，和二章十六節的同一個辭意義不同，因為那是不合邏輯的。這辭在同一卷福音書中第二次用到時，必須與第一次用到時意義相同。所以，在十四章裏父的家的意思，也必定是神在地上的居所，不會是第三層天。在二章，父的家最終就是基督的身體；在十四章，父的家也必定是基督的身體。無人能否認這點。現在我

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

們有了『我父的家』這辭正確的解釋，就是基督的身體，也就是召會（約翰福音生命讀經，三九八頁）。

父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。父的家不只是一個構成，乃是一個合併（基督為父用神聖的榮耀所榮耀的結果，三三頁）。

在父的家裏有許多住處（十四2）。這裏的『住處』（複數）和二十三節的『住處』（單數）原文同。『住處』是什麼意思？這許多住處是指基督身體的許多肢體（羅十二5），這身體就是神的殿（林前三16~17）。主的身體有許多肢體，每個肢體就是一個住處。許多住處就是身體的許多肢體，這由約翰十四章二十三節得到充分證明。那裏說，主與父要同愛祂的人安排住處。每位愛耶穌的人都是一個住處。我們都是神建造的住處。這建造就是基督的身體，所有的住處乃是基督身體的肢體。

二節的『我去』，意思是，主要經過死與復活而去，將人帶進神裏面，以建造神的居所。這就是馬太十六章十八節所說召會的建造。在那裏主說，『我要把我的召會建造...』在約翰十四章二節這裏主說，『我去是為你們豫備地方。』難道這是兩件分開的事麼？不可能。主只有一個工作。祂不是去天上為我們豫備地方，同時又在地上建造召會。這是不合邏輯的。

『我去是為你們豫備地方』，意思就是，主要豫備地方，完成救贖，為人開路，並為人作出立場，好使人進入神裏面。那就是說，主要為我們鋪路，使我們能在神裏面。這是十四章的中心思想。我們若要讓神住在我們裏面，我們首先必須進入祂裏面。我們若不進入祂裏面，祂就不會進入我們裏面。一旦我們住在神裏面，祂就要住在我們裏面（約翰福音生命讀經，四〇一至四〇二頁）。

參讀：約翰福音生命讀經，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

第一週·週三

晨興餽養

約十四 3 『我若去為你們豫備了地方，就再來接你們到我那裏，我在那裏，叫你們也在那裏。』

20 『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

像我們這樣的罪人，怎能進入神裏面？我們怎能進入公義聖別的神裏面？這是不可能的。我們是一班遠離神的人。...所有隔離的元素：罪性、罪行、世界、魔鬼、死亡、肉體以及己，都必須除去，然後我們才會親近神，不只到神面前，更是到神裏面。

為此，需要一些工作，一些豫備。主必須作豫備的工作。祂必須去，不是到諸天之上，乃是到十字架，好除掉所有的障礙。所有的障礙都被主那包羅萬有的死除掉了。在十字架上，主除掉了我們與神之間的一切障礙。祂對付了罪性、罪行、世界、這世界的王、肉體、己、舊人甚至死亡。藉着死與復活，主鋪好了路，豫備了地方，好把我們帶進神裏面。我信這就是『我去是為你們豫備地方』（約十四 2）的正確意義（約翰福音生命讀經，四〇二至四〇三頁）。

信息選讀

藉着祂的死而復活，主不只開了進入神的道路，也為我們在神面前，並在祂裏面，豫備了立場。請聽這佳音：在神面前，並在神裏面的地方，已經為我們豫備好了。只要我們相信主耶穌的名，我們就在神面前，並在神裏面有了立場。我們都必須喊說，『阿利路亞！我在神面前，甚至在神裏面有了立場，甚至神自己也不能拒絕我。哦，因着基督豫備的工作，公義的神永遠不能趕逐我。我在神裏面有這樣一個堅固的立場。』

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

我能向你們見證，對於我在神裏面的這個事實，我十分有把握。沒有釘死並復活的基督，我們絕不能有這個保證。但主既經過了十字架，並且從死人中復活，我們就知道我們在神面前有了地位，在神裏面也有了立場。

主的救贖乃是為我們在神裏面豫備地方。這個思想何等神聖！這個思想是在最高的水平上。主救贖了我們，將我們帶進神裏面，在神裏面為我們豫備地方。你讀完全本新約之後，請告訴我，新約說我們在那裏？當我們蒙了救贖、得救、重生之後，我們在那裏？我們在基督裏面，也在神裏面。連約翰壹書也啓示，我們住在神裏面，神也住在我們裏面（四 13）。整本新約的中心思想乃是說，在我們得救重生之後，我們就在神裏面，也在基督裏面。神與基督是我們的居所。再者，我們也成了神的居所。這樣，神與我們，我們與神，乃是互為居所。主清楚的說，祂是在神裏面，不是在天上，為我們豫備地方。祂豫備地方，使我們能進入神裏面，使主能藉着祂的救贖，將我們帶進神裏面。藉着祂的死而復活，祂已將我們帶進神裏面。讚美主，我們每個人在神裏面都有地方！你喜歡在天上地方，還是喜歡在神裏面有地方？

主去是要將人帶進神裏面，以建造祂的居所。祂上十字架成功救贖，除去人神之間的一切障礙，好為人開路，並為人作出立場，使人進入神裏面。在神裏面的立場擴大之後，就成為在基督身體裏的立場。凡在神裏面沒有立場、沒有地方的，祂在基督的身體，就是神的居所裏，也沒有地方；這身體就是神的居所。因此，主去成功救贖，乃是為門徒在祂的身體裏豫備地方（約翰福音生命讀經，四〇四至四〇六頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

第一週·週四

晨興餽養

約十四 10『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』

23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

在整本聖經裏，主要是約翰的著作（他的福音書和書信）說到我們在神裏面，祂也在我們裏面；這就是說，我們住在神裏面，祂也住在我們裏面〔參約十五 4〕。...這相互的居住是藉着基督的工作成就的。基督成爲肉體，將神帶到人裏面，祂又帶着人回到神那裏。當基督來的時候，祂帶着神來到人這裏。祂的來帶着一個禮物，那就是神自己。然後祂去到神那裏，帶着一個禮物給神，那就是人。祂藉着成爲肉體，帶着神而來，又藉着死與復活，帶着人而去。祂的來把神帶到人裏面，祂的去把人帶到神裏面。藉着這樣的來和去，祂將神建造到人裏面，並將人建造到神裏面，藉此建造神的家。藉着祂的來和去，祂使人成爲神的住處，並使神成爲人的住處。如此，神與人，人與神，就成爲相互的住處（李常受文集一九六三年第三冊，二六四至二六五頁）。

信息選讀

神的兒子主耶穌基督不是在建造天堂。反之，祂憑着那靈並藉着死而復活，建造一個生機體，召會，就是祂的身體和父的家。這家是由三一神與祂所揀選並救贖的人調和所組成的。但願『神與我們調和，以產生一個相互的居所』這個真理，使我們眾人都得滋養（約翰著作中帳幕和祭物的應驗，四三一頁）。

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)

這父的家乃是藉着父和子同着內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成爲終極完成之三一神與祂所救贖之選民相互的居所。...約翰十四章二節告訴我們，在父的家裏有許多住處，在二十三節我們看見，這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節沒有明說那靈，但其中含示了那靈，因爲那靈住在所有愛主耶穌之人重生的靈裏。

在我們日常的生活，父和子常常來眷臨我們。我們可能在家裏、在學校或在工作中，但無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是三一神和我們相互居住的地方。父的家就是這樣藉着三一神不斷的眷臨而得以建造起來（基督爲父用神聖的榮耀所榮耀的結果，三三至三四頁）。

現在我們就能看見父的家是什麼了。...父家的第一階段是神成爲肉體，神顯現於肉體。第二階段是基督與所有的信徒一同復活，信徒就是眾子，一同建造起來成爲召會。最終，這個召會，就是父家的第二階段，要終極完成於將來的新耶路撒冷。新耶路撒冷是終極的完成，是新約裏父家的最後一個階段。

我們看見父的家是什麼，是極其要緊的。父的家乃是三一神—藉着成爲肉體、釘十字架、復活—將自己作到信徒裏面，爲要完全與他們調和，把他們建造成爲一個生機體，作爲祂的居所和彰顯（約翰著作中帳幕和祭物的應驗，四三四至四三五頁）。

參讀：基督爲父用神聖的榮耀所榮耀的結果，第四章；約翰著作中帳幕和祭物的應驗，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

第一週·週五

晨興餽養

約一 4 『生命在祂裏面，這生命就是人的光。』

16 『從祂的豐滿裏我們都領受了，而且恩上加恩。』

除了聖經的神聖啓示之外，沒有一個宗教或哲學說我們能在另一個人位裏活着。但聖經啓示，我們能在三一神裏活着。何等奇妙，何等光榮，我們竟能成爲在三一神裏活着的人！在三一神裏活着是美妙的。在整個宇宙裏，有這樣一個奇蹟，我們竟能在三一神裏面活着。

在三一神裏活着，就是在我們日常生活中，以祂作我們的居所，作我們的家。葡萄樹及其枝子，乃是三一神的生機體。因此，在三一神裏活着，就是住在作神生機體的基督裏（在神聖三一裏並同神聖三一活着，九六至九八頁）。

信息選讀

詩歌四百七十六首說，『活在生命光中，不斷與主交通，瞻仰恩主慈容，順從聖靈感動，天天榮上加榮，時時讚美稱頌，活在生命光中。』盼望我們都能這樣經歷住在主裏面，享受主生命，以致生活有變化，蒙主恩眷祝福（住在主裏面，享受主生命，一四頁）。

〔我們〕該繼續活在光中。當我們在某件事上蒙了光照，而認識神心意的時候，並不是順服一次就完了，乃是要學習一直維持自己在所蒙的光照之下。這就是說，你蒙了一次光照，不僅那一次要順服，還要一直照着那個原則順服下去（生命的認識，二六二頁）。

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)

每當我們活在復活裏，我們就將人性帶進神性裏。這就是說，當我們活在復活裏，我們就將自己帶到神裏面；當我們不活在復活裏，我們就在神之外。因此，今天復活仍然在進行着。羅馬六章四至五節說，我們藉着浸入死被埋葬，並且復活，而在生命的新樣中生活行動（4），這生命的新樣乃是基督復活的樣式（5）。當我們活在復活裏，我們就與神是一，並被帶到神裏面（三一神作三部分人的生命，五四至五五頁）。

以弗所五章一至二十一節陳明基督實際又細緻的方面：光同着愛為着信徒的行事為人。在新約裏，光與愛是一對，正如實際（真理）與恩典是一對。光是實際的源頭，愛是恩典的源頭。所以光與愛形成一對，作實際和恩典的源頭；實際與恩典形成一對，作光與愛的流出。光照耀出來就是真理，愛彰顯出來就是恩典。

約翰福音啓示，基督來時，恩典和實際也與祂同來（一17）；恩典來自神聖的愛，實際來自神聖的光。約翰的第一封書信繼續啓示，當我們接受基督，與祂交通，並憑恩典和實際活着，祂就把我們帶進與父的交通中；在父的同在裏，我們摸着祂的愛，就是恩典的源頭，也摸着祂的光，就是真理的源頭（新約總論第十一冊，二三二頁）。

倘若我們還沒有達到在神聖的榮耀裏這個點〔約十七22~23〕，我們就還沒有完全被成全成爲一。但我們達到這個點，我們就會在最高的水準上，藉着賜給信徒的神聖榮耀，被成全成爲一，團體的彰顯三一神。當我們達到這點，我們就願意棄絕一切；我們不僅棄絕一切屬世的誘惑，並且拋棄所有的道理和觀念。我們會放棄一切，只為着一件事——三一神榮耀的彰顯。這彰顯乃是新耶路撒冷的小影（約翰福音生命讀經，五五一頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，第六章；約翰福音結晶讀經，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

第一週·週六

晨興餵養

約二一 15~16 『...耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對他說，主啊，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對他說，主啊，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

神的殿既是由一班在神面前燒香禱告的祭司所組成，神的殿就該是個禱告的殿〔路十九 46〕。換句話說，一個由一班編組過的祭司，建造起來的召會，必定是一個禱告的召會。...這是神在末後時代，為着建造祂的召會，向我們而有的一個中心要求。我們中間必須有人起來，實實際際在神面前供祭司的職分，天天進到聖所裏，在神面前不斷的燒香禱告。若不然，召會的建造，乃是不可能的事。

今天在召會中，真正供祭司職分，在神面前常常燒香禱告的人，實在太缺少。因此，我們相信神在這末後的日子，所以特別給我們看見這個亮光，就是為着應付這個現實的需要（靈的操練與神的建造，五六至五七頁）。

信息選讀

當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神屬性的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人。

除了牧養，我們沒有路將生命供應給別人。...我們若要享受生命，並將生命供應別人，就必須牧養他們。真正生命的供應乃是藉着訪問人、接觸人而牧養人（活力排，七六至七七頁）。

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，乃是要得着一個居所，好叫神自己能住在裏面，也叫一切屬神的人能住在裏面。所以神的建造，乃是為着要得到一個居住的所在。...約翰一再非常清楚的說到，神如何住在人裏面，人如何住在神裏面。這個住，和神的建造有非常密切的關係。我們若是要認識神在宇宙中的建造，我們就必須明白神人互住的問題（神建造的論據，一三頁）。

所有的信徒，都應當在終極完成之靈的這個神聖奧祕的範圍裏與三一神調和，為着保守一。...這一就是真正的一，乃是信徒與三一神的調和。信徒要有這樣的一，就必須是在三一神這神聖奧祕的範圍裏。這裏父在子裏面，子在信徒裏面，信徒也在子裏面，子又在父裏面。這指明信徒乃是在是靈之基督與終極完成之靈那神聖奧祕的範圍裏，與三一神是一（神聖奧祕的範圍，四八至四九頁）。

在約翰十四章二十節，主告訴〔門徒〕，到復活那日，他們就知道祂在父裏面，他們在祂裏面，祂也在他們裏面。這三個『在...裏面』啓示，終極完成的神與重生的信徒在基督的復活裏成了一個合併。

主在約翰十四章啓示，祂作第一位保惠師來，而另一位要作第二位保惠師而來。第二位保惠師乃是第一位保惠師的實際。祂是實際的靈；十七節說，這實際的靈要在門徒裏面。十七節的『在...裏面』是概括的說法，二十節的三個『在...裏面』是詳細的說法，前者乃是後者的總和。當實際的靈在我們裏面，三一神的總和就在我們裏面，要把我們合併到宇宙的合併裏。在永遠裏的，乃是個神聖的合併；藉着擴大，這合併成了一個神聖且屬人的合併（基督為父用神聖的榮耀所榮耀的結果，四五頁）。

參讀：神建造的論據，第一至二篇；約翰福音結晶讀經，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

第一週詩歌

召會—吸引

616

8 6 8 6 (英辭 852, 不同調)

F 大調

3/4

5̣ | 3 - 4̣ . 2̣ | 5 - 4̣ 2̣ | 1 - 7̣ | 1 - 3 | 3̣ 2̣ 2̣ | #4 - 4 | 5 -
一 主阿, 我 愛你 的居所, 就是你的召會!
3 | 3̣ 4̣ 3 | 2 - 3 | 4̣ 5̣ 4 | 3 - 3 | 2̣ 4̣ 6 | 1 - 7̣ | 1 - ||
她是 你心所喜 所樂, 也是 我心所歸。

- 二 你會為她捨了自己, 為要叫她歸你;
我也為她獻上身體, 成全你的心意。
- 三 為她你作我的生命, 叫她作我生活;
為她我願脫去個性, 讓她作你寄託。
- 四 她是你的心愛配偶, 也是你的身體;
她是我的心情所投, 也是我的憑倚。
- 五 在她你是我所享受, 成為我所見證;
在她我給你所佔有, 滿足你的心情。
- 六 主阿, 我愛你的居所, 就是你的召會!
我願永在其中生活, 不再別有所歸。

WEEK 1 — HYMN

Hymns, #852

- 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.

召會的內在意義

第二篇

子的葡萄樹

讀經：約十五 1~17

週 一

壹 子的葡萄樹乃是神聖經綸中三一神的生機體，因神的豐富而長大，並藉着結果子彰顯祂的生命——提前 4，弗 3:9，約十五 1、5 上：

- 一 作子表號之真葡萄樹的功能，乃是使三一神得着在子裏的生機體，使祂在神聖的生命裏得着繁增、擴展和榮耀——8、16 節。
- 二 父神作為栽培的人是源頭和建立者；子神是中心、具體化身和顯出；靈神是實際和實化；而枝子是身體，是團體的彰顯——1、4~5、26 節：

週 二

- 1 父所是和所有的一切都具體化身在子基督裏，然後實化在那靈裏成為實際——十六 13~15。
- 2 那靈所有的一切都作到我們這些枝子裏，並要藉着我們得着彰顯與見證；這樣，經過過程的三一神就在召會中得着彰顯、顯出和榮耀——弗 3:16~21。

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).

貳 作為真葡萄樹的枝子，我們乃是基督的繁增、複製、擴展和擴大—約十五4~5、16:

- 一 當我們信入主耶穌的時候，祂就分枝到我們裏面，我們也就成為在祂裏面的枝子—三15。
- 二 葡萄樹對枝子乃是一切；從葡萄樹，並藉葡萄樹，我們接受過枝子生活所需要的一切—十五4。
- 三 作葡萄樹的基督乃是藉着枝子作每一件事；沒有祂，我們就不能作什麼，而沒有我們，祂也不能作什麼—5節。
- 四 枝子是為着結果子，好在神聖的分賜裏彰顯父生命的豐富—8、16節。

週 三

- 五 藉着實行神命定之路完成神聖的經綸，我們得以成就我們作為枝子的定命，就是前去結果子—16節。

參 作為子之葡萄樹的枝子，我們需要住在葡萄樹裏—4~5節:

- 一 我們住在基督這葡萄樹裏，在於看見一個清楚的異象，就是我們是葡萄樹上的枝子；我們一旦看見我們是葡萄樹上的枝子，就需要維持我們與主之間的交通—2節。

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).*
- 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).*

DAY 3

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 離了這葡萄樹，我們就一無所是，一無所有，也一無所能——5 節下。

三 惟有當枝子住在葡萄樹上，葡萄樹對枝子才是一切。

週 四

四 住在主裏面就是與主成爲一靈，這就是活在調和的靈裏——林前六 17：

1 新約的素質乃是神的靈與人的靈這二靈，調和在一起成爲一靈——17 節，羅八 4。

2 神與人的聯結，乃是在於神靈與人靈二靈的聯結；這二靈的聯結是聖經中極深的奧秘——林前二 11~14。

3 神經綸的中心點乃是調和的靈，就是神靈與人靈的調和；凡神所要作的，或祂所要完成的，都與這中心點有關——弗三 9、5，一 17，二 22，四 23，五 18，六 18：

a 我們藉着與主成爲一靈，就能經歷祂是包羅萬有的一位，接受祂作我們的一切——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 我們與主成爲一靈時，就享受神兒子我們主耶穌基督的交通——一 9。

4 要作一個正當的基督徒，我們必須認識今天主耶穌作爲三一神的具體化身乃是那靈，住在我們的靈裏，並與我們的靈調和成爲一靈——林後三 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 當我們住在作為真葡萄樹的基督裏，我們就有召會生活——2、9、30，六17，十二27：

一 我們只有藉着活在調和的靈裏——這靈就是基督作為賜生命的靈與我們的靈調和——才能有召會生活；我們應當為着召會生活，留在這調和的靈裏——十五45下，六17，一2，十二27。

二 枝子與葡萄樹是一，也與其他枝子是一——約十七11、21~23。

三 召會生活，就是一種在基督的生命、基督的愛和基督的託付裏彼此相愛的生活——十五12、16~17，弗四16，五2。

四 當我們住在基督這真葡萄樹裏，我們就有分於同作枝子者之間美妙的交通——約十五4~5，約壹一3~7：

1 所有枝子裏的生命乃是一，這生命應該持續不斷的在所有枝子裏流通——2~3節。

2 這樣的交通必是惟一的，因為基督是獨一的；這交通禁止在祂獨一身體的肢體中間有任何分裂——徒二42，約壹一3，林前十二27：

a 這交通不僅包括我們與三一神之間的一，也包括所有信徒中間的一——約十七21~23，弗四3。

b 召會生活乃是與基督的交通、往來，以及對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 在新約裏，交通描述我們與主之間以及我們彼此之間的流通—約壹一3，腓二1：
- a 我們在屬靈交通裏所有的水流，包含合一與生命；我們的交通是合一的水流。
 - b 這交通就是召會生活的實際—林前一9、2。
- 4 所有的地方召會乃是一個身體，在這身體裏有神聖生命的循環—2節，四17，七17，十一16，十四33，十六1，十二27，弗四4。
- 5 在身體裏神聖生命的一個循環，宇宙的交通，將身體的眾肢體帶進一裏；所有的地方召會該留在這惟一的交通裏—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).

第二週·週一

晨興餽養

約十五 1 『我是真葡萄樹，我父是栽培的人。』

8 『你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。』

我們在約翰十五章看見，基督作為三一神的具體化身，乃是真葡萄樹。在一節，主耶穌說，『我是真葡萄樹，我父是栽培的人。』子基督這真葡萄樹，同眾信徒為其枝子，乃是神經綸中三一神的生機體，在神聖的分賜下，因神的豐富而長大，彰顯神聖的生命。這葡萄樹作三一神的生機體，乃是團體、宇宙的（新約總論第九冊，二〇五頁）。

信息選讀

作子表號之真葡萄樹（約十五 1~8、16）的功能，乃是使三一神得着在子裏的生機體，使祂在神聖的生命裏得着繁增、擴展和榮耀（8）。...這是藉着在基督裏的信徒作祂接枝的枝子，忠信的住在生機的葡萄樹裏而結果子（4~5、16）（基督為父用神聖的榮耀所榮耀的結果，五三至五四頁）。

在約翰十五章關於神的啟示是富有意義、深奧且包羅的。這啟示的思想和意義非常深。關於這一章首先要指出的，就是三一神清楚的啟示出來。父神被啟示為栽培的人，祂與耕作、種植並收成有關。栽培的人就是農場的源頭、創始者、建立者和種植者，是從事企業的人。整個宇宙乃是父的事業。換句話說，父有神聖的計畫，永遠的定旨，祂要完成祂定旨中的心意。這就是父是栽培的人的意義。祂是葡萄園的栽培者，計畫要完成

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

某個定旨。祂是源頭、建立者，也是頭一位照祂心意和定旨完成某些事的。並且，如聖經其他地方的細節所揭示的，父的喜悅乃是：祂的一切所是，祂神性所有的豐富，以及祂神格的一切豐滿，都要成為葡萄樹的豐富。父的一切所是，父的一切所有，父神聖生命的一切豐富，以及神格的一切豐滿，都在葡萄樹裏。這都是為着那作這一切具體表現的葡萄樹。葡萄樹是神性和神格豐富之豐滿的具體表現。父神的一切所是和所有都具體表現在葡萄樹裏。

十五章不僅將父啓示出來，也啓示子是葡萄樹。子是葡萄樹，乃是中心。整個宇宙被描繪為葡萄園，其中心就是子這葡萄樹。子神是中心，一切都集中在祂裏面。作為葡萄樹，祂是葡萄園的中心。我們已經看見父神是源頭、建立者，現在我們看見子神是中心。父神的一切所是和所有都為着這中心，都具體表現在這中心，並且藉着這中心彰顯出來。父神藉這葡萄樹得着彰顯、表明並榮耀。所以父神是源頭，子神是中心。

最後，在十五章末了兩節，那靈被啓示出來。在此，靈神稱為實際的靈。這就是說，那靈乃是實際。凡父神在子裏的所是，以及祂集中在子裏的所有，都藉着那靈得以實化。父神在子裏的一切所是，在靈神裏乃是實際。集中在子裏的一切，都被實際的靈所啓示、證實、見證並實化。所以，父神是源頭、建立者；子神是中心、具體化身和顯出；靈神是實際和實化。這是極其深邃並深奧的（約翰福音生命讀經，四三九至四四一頁）。

參讀：約翰福音生命讀經，第三十三篇；約翰著作中帳幕和祭物的應驗，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

第二週·週二

晨興餽養

約十五 4~5『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作什麼。』

父神的一切所是和所有都集中並具體化在子神裏，而這一切都實化在靈神裏。現在這一切都已作到我們裏面，並要藉着我們得彰顯並證實。約翰十五章有四個非常重要的項目：父神是源頭和建立者，子神是中心和顯出，靈神是實際和實化，而枝子是身體，團體的彰顯。枝子是極其要緊的，因為它們彰顯神在基督裏成爲那靈是如何。沒有枝子，就沒有完滿的彰顯。這完滿的彰顯有賴於枝子，就是身體；因為神在子裏並成爲那靈，要藉着枝子，就是身體，彰顯出來（約翰福音生命讀經，四四一頁）。

信息選讀

作源頭的父神具體表現在作中心的子神裏，子神如今實化爲那作實際的靈神。那靈所有的一切都已彰顯在我們身上，就是彰顯在枝子，召會裏面。三一神在召會中得着彰顯、顯出和榮耀（約翰福音生命讀經，四四一頁）。

基督這真葡萄樹同着作其枝子的信徒，乃是三一神的生機體。我們這些真葡萄樹的枝子，乃是基督的繁增，基督的複製，基督的擴展，基督的擴大。這繁增、複製、擴展和擴大——真葡萄樹及其枝子——乃是三一神的生機體。除了葡萄樹，沒有植物能充

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

分說明信徒與基督之間活的關係。葡萄樹與一般的樹不同，它實際上沒有干。你若砍去葡萄樹的枝子，實際上就一無所剩，只留下根。所以，主耶穌說，『我是葡萄樹，你們是枝子』〔約十五 5〕，是非常有意義的。葡萄樹對枝子乃是一切。在葡萄樹裏的一切，也在枝子裏。這指明基督這葡萄樹，對我們這些枝子是很大的享受。我們從葡萄樹，並藉葡萄樹，接受過枝子生活所需要的一切。

樹需要枝子；離了枝子，樹就不能作什麼。今天，基督這位三一神的具體化身，若沒有我們，就不能作什麼。在執行神的經綸——培植葡萄樹——的事上，沒有我們，基督就不能行事、工作，或有任何一種行動。沒有祂，我們不能作什麼；沒有我們，祂也不能作什麼。為着我們能享受這奇妙、超越和美妙的神聖生命，我們需要祂；為着結果子，祂也需要我們，使這神聖的樹得着繁增與擴大。

在約翰十五章二至八節我們看見，葡萄樹上的枝子是為着結果子，好在神聖的分賜裏彰顯父生命的豐富。基督裏的信徒是接枝到祂這宇宙中真葡萄樹裏的許多枝子，為祂多結果子，使祂得以在擴展中擴大，叫他們成為彰顯三一神的生機體。葡萄樹和枝子是一個生機體以榮耀父。我們憑着葡萄樹，藉着結果子彰顯神聖生命的豐富而榮耀父。結果子使父的生命得着彰顯；因此，結果子使祂得着榮耀。因這緣故，主耶穌說，『你們多結果子，我父就因此得榮耀。』（8）（新約總論第九冊，二一一、二〇七至二〇八、二一〇至二一一、二一三頁）

參讀：新約總論，第二百八十六篇；約翰福音生命讀經，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

第二週·週三

晨興餽養

約十五 2『凡在我裏面不結果子的枝子，祂就剪去；凡結果子的，祂就修理乾淨，使枝子結果子更多。』

16『不是你們揀選了我，乃是我揀選了你們，並且立了你們，要你們前去，並要你們結果子，且要你們的果子常存，使你們在我的名裏，無論向父求什麼，祂就賜給你們。』

我們是這棵宇宙真葡萄樹的枝子，我們的定命就是結果子（約十五 2~5），使父得着榮耀與彰顯（8）。不結果子的危險，是被剪去、枯乾並被燒掉（2、6）。從葡萄樹上剪去，就是失去了葡萄樹一切的生命供應與滋養。許多基督徒認為結果子是在於環境，不結果子是情有可原的。但是，結果子不是我們環境的問題，乃是我們的定命。神已經命定我們要結果子。因為許多基督徒已有多年未結果子，神的命定在他們身上已經被抹煞了。完成神所賦與結果子的定命，最好的路就是叩門訪問人。叩門訪問人已經被證實是結果子最好的路（神命定實行新約經綸的路，一〇九頁）。

信息選讀

我們若要住在葡萄樹裏，就必須看見我們是葡萄樹枝子的事實（約十五 5）。我們住在基督裏，有賴於一清楚的異象：我們乃是葡萄樹上的枝子。我們若看見我們已經在祂裏面，我們就能住在祂裏面；我們不願離開祂。

一旦我們看見我們是葡萄樹枝子的事實，我們就需要維持我們與葡萄樹之間的交通。任何的絕緣體都會使我們與葡萄樹豐富的供應隔絕。一點的不順從，一個

WEEK 2 — DAY 3

Morning Nourishment

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，甚或罪的念頭，都能成爲絕緣體，使我們與葡萄樹的豐富隔絕。我們若不定罪這樣的事，而緊持不放，這些東西就要使我們與葡萄樹的豐富供應隔絕。首先，我們必須看見我們是枝子；然後，我們需要維持我們與主之間的交通。我們與祂之間不該有任何東西。在我們的詩歌本裏有一首詩歌，開頭的話是：『沒有間隔，主，沒有間隔。』（詩歌二百八十四首）從經歷中我們知道，即使是一件很小的事，都會使我們與葡萄樹豐富的供應隔絕。我們需要禱告主說，『主，願你我之間沒有任何間隔，使我與你豐富的供應隔絕。』

離了子，我們就不能作什麼（5）。葡萄樹的枝子無法單獨生存，離了樹，就要枯乾而死。枝子與葡萄樹的關係描繪出我們與主的關係。離了祂，我們什麼也不是，什麼也沒有，什麼也不能作。我們的所是、所有並所能，必須只在主裏面，也藉着主在我們裏面。對我們而言，住在主裏面，並讓主住在我們裏面，是非常重要的。否則，我們就完了，就什麼都不是了。離了祂，我們什麼也不是，什麼也沒有，什麼也不能。既然我們之於主是枝子，主之於我們是葡萄樹，我們就必須住在祂裏面，也讓祂住在我們裏面（約翰福音生命讀經，四五六至四五九頁）。

我們是葡萄樹的枝子，需要住在葡萄樹（神的基督）裏。主耶穌說，『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因爲離了我，你們就不能作什麼。』（4~5）惟有當枝子住在葡萄樹上，葡萄樹對枝子才是一切。因這緣故，主說到祂自己是葡萄樹，我們是枝子：『你們要住在我裏面，我也住在你們裏面。』我們的生活和享受，就是住在葡萄樹上。我們作枝子的定命，就是留在葡萄樹上（新約總論第九冊，二〇八頁）。

參讀：約翰福音生命讀經，第三十四篇；在靈裏與主互住的生活，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

第二週·週四

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

六17『但與主聯合的，便是與主成爲一靈。』

藉着轉向我們的靈，並且留在那裏，我們就享受我們所已經接受，如今所擁有的。今天基督的十字架不是在加略山上，乃是在我們靈裏。一位弟兄的妻子若給他不好的臉色，他不必思考如何應用基督的十字架。他只需要轉到他的靈裏，並且留在那裏。他在那裏會享受到經過過程的三一神，連同祂的神性、人性、爲人生活、包羅萬有的死以及全能的復活。

新約的素質乃是這二靈，就是神的靈與人的靈，調和在一起成爲一靈。我們若看見這一點，我們這個人就不一樣了，我們會一直有喜樂。人在世上能活在這樣調和的靈裏，並憑這靈活着，這是何等的奇妙！（生命的經歷與長大，一六八頁）

信息選讀

神與人的聯結，完全是在於神靈與人靈二靈的聯結。神是靈，人有靈，二靈才能相聯結合爲一。但這二靈的聯結是如何發生的，乃是聖經中極深的奧祕，是人所難以領會的（三一神終極完成之靈與信徒重生之靈聯結的果效，三三頁）。

神聖的靈是在我們人的靈裏。羅馬八章十六節說，『那靈自己同我們的靈見證我們是神的兒女。』再者，林前六章十七節說，『與主聯合的，便是與主成爲一靈。』如今我們不僅有神聖的靈在我們的靈裏，還有神聖的靈與我們的靈相調和。因此，這二靈成爲一靈。有些人反對調和的觀念。反對的人不明白，神

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

聖的靈怎麼可能與我們的靈調和？神聖的靈若能與人的靈成爲一靈，這二靈怎麼不可能調和？若沒有調和，二靈如何能成爲一靈？讚美主，這二靈已經調和成一靈了！所以在說到我們要在靈裏行事爲人的經節中，繙譯聖經的人很難決定 *pneuma*，紐瑪，該繙成神的靈，還是人的靈。事實上，照着那靈行事爲人就是照着神聖的靈和人的靈，也就是照着二靈調和爲一的靈行事爲人。這二靈的調和不是在天上，也不是在我們身外，乃是在我們裏面。這就是神聖經綸的中心點。凡神所要作的，或祂所要完成的，都與這中心點有關（基礎訓練，六一至六二頁）。

保羅在林前六章十七節...說...，『與主聯合的，便是與主成爲一靈。』這節裏的『聯合』是一章九節『交通』的同義辭；聯合實際上就是交通。我們蒙召所進入的交通，乃是基督這賜生命的靈。要經歷這交通，我們必須與祂成爲一靈。在我們的靈裏，我們與賜生命的靈是一（新約總論第十冊，一二一頁）。

我們的靈若沒有藉着那靈重生，並由那靈內住，基督就無法作我們的分，我們也無法在基督的交通裏。正如電器若要起作用，就必須有電流；照樣，我們若要經歷基督作我們的分，並享受祂的交通，也必須在靈裏。惟有電流流進電器裏，我們才能實際有光、熱或冷氣。同樣，惟有藉着與主成爲一靈，我們才能經歷祂是包羅萬有的一位（哥林多前書生命讀經，一三三頁）。

我們不該是屬肉體的人，也不該是屬魂的人。我們應當是屬靈的，在我們的靈裏生活行動（林前二 11~13、15）。要作一個正當的基督徒，我們必須認識今天主耶穌作爲三一神的具體化身乃是那靈（林後三 17），住在我們的靈裏，並與我們的靈調和成爲一靈（林前六 17）（一九九〇年秋全時間訓練信息合輯，七一至七二頁）。

參讀：生命的經歷與長大，第二十篇；新約總論，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

第二週·週五

晨興餽養

約十五 12『你們要彼此相愛，像我愛你們一樣，這就是我的誠命。』

17『我將這些事吩咐你們，是要叫你們彼此相愛。』

林前十二 27『你們就是基督的身體，並且各自作肢體。』

你要在日常的生活裏彰顯基督，就在於你充分認識你與祂是一靈。祂是葡萄樹，你是枝子，你們在一起是一個生機體。這是真正的基督徒生活：一個神與人相調的生活。...我們若這樣生活，就有召會生活（約翰的修補職事，三二頁）。

信息選讀

枝子雖有許多，他們卻是一。他們與葡萄樹是一，彼此也是一。所有的枝子加上葡萄樹，乃是一個實體，一個生機體。...枝子與葡萄樹有親密的關係（約十五 13~15）。枝子不是主的奴僕，乃是祂的朋友。因着枝子是主的朋友，他們就能明白父的願望是要在團體的身體中得着彰顯。

基督徒喜歡談論彼此相愛。我們若在人的生命裏彼此相愛，那會帶進死亡；我們若以情感的方式，或為着我們自己的目的彼此相愛，那也會導致死亡。我們必須在基督的生命裏，在基督的愛裏，並在基督的使命裏彼此相愛。我們不可在我們天然的生命裏，以我們的情感，或為着我們自己的目的彼此相愛。我們必須在神聖的生命裏，以神聖的愛，並為着多結果子，叫父因此得榮耀，而彼此相愛〔8〕。

約翰十五章與得救的問題無關，它乃是論到享受基督的豐富，有分於同作枝子者之間美好的交通，

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

彰顯神的形像，以及完成神的定旨。這是約翰十五章的主要觀念。在我們眾人裏面的生命，乃是一個生命。在你裏面的生命和我裏面的生命，是完全一樣的。這就像我們身體中的血液循環；我們身體中的血液流遍了我們身體的每一肢體。照樣，所有枝子的內裏生命乃是一個；這生命該不斷的流遍所有的枝子。這樣，所有的枝子便生意盎然，滿有生命的豐富，好結出果子來（約翰福音生命讀經，四七二、四七五、四五五、四七二頁）。

我們蒙了神的呼召，乃是進入〔包羅萬有之基督〕的交通裏。祂這交通成了使徒在祂的身體—召會—中與信徒共享的交通（徒二 42，約壹一 3），也該是我們在祂的筵席上有分於祂的血和身體時，所享受的交通（林前十 16、21）。這樣的交通，就是由聖靈所實施的交通（林後十三 14），必是惟一的，因為祂是獨一的；這交通禁止在祂獨一身體的肢體中間有任何分裂。

要對神兒子的交通作充分的解釋並不容易。這一件事實在太奇妙了。這交通不僅包括我們與三一神之間的一，也包括了所有信徒中間的一。不僅如此，這個交通也含示享受—我們對三一神的享受，三一神對我們的享受，以及信徒中間彼此的享受。在這個交通裏，我們享受三一神，三一神也享受我們。並且，我們享受所有的信徒，所有的信徒也享受我們。這是何等奇妙、宇宙性、彼此的享受！我們已經蒙召，所進入的乃是稱為神兒子的交通。

假定你來到召會的聚會中，發覺椅子排得很特別。倘若這困擾你，就證明你還沒有看見召會是什麼。正確的召會生活不在於椅子的特殊排列。召會是對基督的交通、共享、共同有分、彼此享受。這位基督現今是復活和那靈（哥林多前書生命讀經，二九、三六、一二六頁）。

參讀：生命信息上冊，第三至四章；約翰福音生命讀經，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

第二週·週六

晨興餽養

約壹一 3 『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

林前四 17 『因此我已打發提摩太到你們那裏去；...他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。』

在經歷上享受主的路，乃是藉着祂在我們靈裏作那靈。今天基督是賜生命的靈，我們有重生之人的靈。我們與祂聯合，就與祂成爲一靈。每當我們與主成爲一靈，我們就在基督的交通裏，並經歷祂是包羅萬有的一位。

這交通不僅包括我們與三一神之間的一，也包括了所有信徒中間的一（約十七 21~23，弗四 3）。交通含示信徒中間相互的流通（約壹一 3）。在新約裏，交通描述我們與主之間，以及我們彼此之間的流通（腓二 1）。我們在屬靈交通裏所有的水流，包含一與生命。我們的交通是在一裏的水流；這是我們這些在基督裏之信徒中間生命的相互往來。這個交通就是召會生活的實際（林前一 9、2）（新約總論第十冊，一二一至一二二頁）。

信息選讀

當我們來看眾召會之間交通時，我們需要領悟，眾召會乃是基督的身體。召會雖多，仍是一個身體。就像人身體裏有血液循環，基督的身體也有一個循環，這個循環新約稱之爲交通。...交通在基督的身體裏...是很要緊的。交通是一同參與，共同分享。所以，交通乃是共同參與一件事。神聖生命的交通是神聖

WEEK 2 — DAY 6

Morning Nourishment

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

生命的結果和流出。因為神聖生命是生機的、豐富的、行動的、活潑的，所以有一個特別的流出，有某一種結果。神聖生命的流出、結果，就是生命的交通。

使徒的交通是使徒從三一神所領受的交通。...這交通是從父和子到使徒，然後從使徒到所有接受父永遠生命的人。這就是說，使徒從父接受這交通，並藉着分賜神聖的生命到信徒裏面，將這交通傳輸給他們。因此，這裏有三者：父、使徒和信徒。在這三者中間，有一個東西在循環，就是藉着使徒，從父而來，在信徒中間之神聖生命的循環。這個循環是身體的交通，而身體是由眾地方召會組成的。地上所有的召會乃是一個身體，在這個身體裏有神聖生命的循環。在身體裏神聖生命的循環，新約稱之為交通。

正如人身體上的一個肢體，一旦與身體的血液循環隔離就無法生存；同樣，一個召會若與基督身體的交通隔絕，就不能有健康的光景。由此可見，我們都需要謹慎留意眾召會之間的一個交通，這是非常要緊的事。

雖然在地方一面，召會的行政是分開且平等的，但在宇宙一面，召會的交通卻是一；在交通中沒有間隔。在全地上只有一個交通，這個交通在宇宙間乃是一。召會的交通不僅僅是在某一個國家，更是在全地。在許多城市中有各個分開的召會，但在整個宇宙中只有一個交通（新約總論第七冊，一五七至一六〇頁）。

參讀：生命信息上冊，第六至七章；新約總論，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

第二週詩歌

WEEK 2 — HYMN

Hymns, #1163

443 基督乃是真葡萄樹

(英1163)

G 大調

3/4

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

一 基督乃是真葡萄樹,我們是祂真枝子;

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

住在主裏,讓祂內住,生命流通永不止。

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

(副) 葡萄樹,真住處,是我主與我聯屬;

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

與主互住時刻無阻,我就得識祂豐富。

二 祂乃是話內住我靈, 說話豐富且應時;
神聖發言儆醒傾聽, “互住”經歷纔真實。

三 我們若是全心愛主, 就必遵行祂吩咐;
如此必能實際、深入, 居住祂裏享富足。

四 祂愛住在我們裏面, 我們也住祂愛裏;
生命交通和諧、甘甜, 帶來喜樂無可比。

五 如此互住何等寶貴, 親密、甜美又豐富,
結出美果豐碩纍纍, 神、人喜樂同滿足。

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.

召會的內在意義

The Intrinsic Significance of the Church

第三篇

Message Three

那靈的孩子

The Spirit's Child

讀經：約十六 21~22、8~11、13~16

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

週 一

DAY 1

壹 終極完成的神與重生的信徒之合併的第一方面是父的家，第二方面是子的葡萄樹，第三方面是那靈的孩子；父需要家，為着居住；子需要葡萄樹，為着擴展；那靈需要孩子，為着行動——約十四 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).

週 二

DAY 2

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

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 這裏的孩子是指基督在復活裏出生，生為神的長子——二十 17，羅八 29，來一 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 這婦人是全體門徒，孩子是基督，生是祂的復活——約十六 21。

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

2 二十一節的生，就是行傳十三章三十三節的生；行

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

傳十三章三十三節啓示，主耶穌就祂的人性說，在復活裏生為神的兒子：

- a 雖然基督在永遠裏已是神的獨生子，但祂仍需要在復活裏生為神的長子—羅八 29。
- b 耶穌作為人的兒子，祂人性的部分與祂是神的獨生子無關；祂這人性的部分需要藉着復活，生到神聖的兒子名分裏；因此，基督的復活對祂是新的出生—一 3~4。
- c 祂復活之後就是『孩子』，帶着得榮的神性和『子化』的人性—徒十三 23、33，羅一 3~4。
- d 在復活裏回到門徒那裏的基督，乃是新生的孩子；門徒作為母親，在這奇妙的孩子出生時，就喜樂了—約十六 21~22，二十 20。

二 約翰十六章二十一節的孩子不僅是基督自己，也是基督同着祂的信徒成了祂的許多弟兄—二十 17，羅八 29：

- 1 成為肉體的基督，包括一切信祂的人，在祂的復活裏生為神的兒子；祂就成為神的長子，一切信祂的人成為神的眾子，作祂的弟兄，構成祂的召會，作祂的繁殖、擴增和身體，就是祂的豐滿—彰顯—彼前一 3，羅八 29，約二十 17，來二 10~12，約十二 24，三 29~30，弗一 23。
- 2 藉着基督的復活而有的出生，不僅包含個人的出生，也包含團體的出生；這團體包括神的長子，以及神許多的兒子—來一 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 這出生乃是團體孩子的宇宙性生產，包括作頭的神的長子，和作身體的祂許多的弟兄——西一 18，羅八 29，十二 4~5。

週 三

4 包含基督和祂信徒這新的團體孩子的出生，就是團體新人這擴增之基督的出生——弗四 24，西三 10~11，約三 30。

5 這團體的孩子，新人，乃是由終極完成的那靈所生（十六 14~15、21）；這新人乃是由基督在十字架上所創造的（弗二 15），也是同復活的基督在祂的復活中，由父所重生（彼前一 3），並由那靈在信徒的靈裏所生（約三 6 下）。

6 新人作為那靈之孩子的功能，乃是藉着終極完成、賜生命之靈的行動和工作，建造基督的身體，為着終極完成新耶路撒冷，以成就神永遠的經綸——提前一 4，林前十二 12~13、27，弗四 16，啓二一 2。

週四、週五

叁 基督和祂的信徒作為團體孩子——新人——的出生，這已成就的事實應用到我們的經歷裏，是藉着實際之靈的工作，使我們成為基督的許多弟兄，就是基督的眾肢體——約十六 8~11、13~16，羅八 29，弗五 30：

一 這已成就的事實，藉着聖靈使人知罪自責而得應用——約十六 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 那靈作工，藉着福音的傳揚使世人知罪自責，並將人從亞當遷入基督—8~11 節。
- 2 那靈的第一類工作，是為罪，為義，為審判，使世人知罪自責（8）；罪是藉着亞當進來的（羅五 12），義是復活的基督（約十六 10，林前一 30），審判是為着撒但的（約十六 11），他是罪的源頭（八 44）。
- 3 要從罪裏得釋放，惟一的路就是信入神的兒子基督（十六 9）；我們若信入祂，祂就成為我們的義，我們也在祂裏面得稱義（羅三 24，四 25）。

週 六

二 這已成就的事實，藉着聖靈的傳輸而得應用—約十六 13~16：

- 1 那靈的第二類工作，是藉着將子帶同父的豐滿啓示與信徒，以造就他們，並把他們建造起來—12~15 節。
- 2 實際的靈住在得重生的信徒裏面，以啓示基督，榮耀基督，使基督在信徒裏面成為實際—14 節。
- 3 實際的靈宣示父和子所有的一切，就是將經過過程之三一神的豐富傳輸到我們裏面—14~15 節：
 - a 如今凡經過過程之三一神所是並所有的，都要成為我們的元素，我們的素質，我們的所是，使經過過程的三一神成為我們裏面的素質—弗三 16~17 上。
 - b 因此，我們就都成為神人，就是基督的許多弟兄，過一種在神聖實際裏真實的生活—這神聖的實際已向我們啓示，並構成在我們裏面—並且穿上了新人，『這新人是照着神，在那實際的義和聖中所創造

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 according to God in righteousness and holiness of the reality" (Eph. 4:24;

的』一四 24, 羅八 29, 約四 23~24, 約貳 1, 約三 1。

Rom. 8:29; John 4:23-24; 2 John 1; 3 John 1).

第三週·週一

晨興餽養

約一 12~13 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人…乃是從神生的。』

二十 17 『耶穌對她說，不要摸我，因我還沒有升到父那裏；你往我弟兄那裏去，告訴他們說，我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏。』

約翰十四、十五、十六章是主耶穌被捉拿以前不久所講的一篇很長的信息。在這三章裏，每一章都說到這宇宙合併三方面的其中一方面。在十四章有父的家，十五章有子的葡萄樹，十六章有那靈所生的孩子。父的家、子的真葡萄樹和那靈的孩子，乃是基督得榮耀之結果，也就是宇宙合併的三個不同方面（基督為父用神聖的榮耀所榮耀的結果，三二頁）。

信息選讀

父的家是給祂居住（約十四 2），這是指神聖的家庭，有神所生的兒女（一 12~13），也是指伯特利（神的家），作為豎立屬天梯子的地方，把天帶到地上，並把地聯於天（51）。父的家也是神的殿，作神的家，就是在復活以前的基督自己，並且祂藉着復活，憑着祂的信徒得了擴大（二 16~22）。不僅如此，父的家是一個由父和子所建造，給三一神和信徒居住的相互住處（十四 23），終極完成於新耶路撒冷（啓二一）。那靈同父與子內住於這住處，作三一神與祂變化過的選民相互的居所。

父需要一個居所，一個家；子需要擴展，就是子

WEEK 3 — DAY 1

Morning Nourishment

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

作為樹，與祂的信徒作為枝子的生機聯結（約十五 1~5）。...子是葡萄樹，我們是枝子，結果子為使父得榮耀，也就是使父這位作樹的源頭和栽培者得着彰顯（1、4~16）。

父需要家，為着居住；子需要葡萄樹，為着擴展；那靈需要孩子，為着祂的行動（十六 20~22）。這孩子是新的嬰孩，長大成為新人。這新人就是基督。祂是新人一切的肢體，又在一切肢體之內（西三 10~11）。

這新孩子是由基督在十字架上，藉着在肉體裏廢掉了那規條中誠命的律法所創造的（弗二 15）。基督廢掉了那使人彼此分開之律法的規條。藉此，祂將猶太人和外邦人創造成一個新人。就一面的意義說，一個新人是被創造而成的；就另一面的意義說，這新人是由那靈生為一個新孩子。新人的肢體由父在基督的復活裏所重生，成為神的兒女；他們乃是神家的構成分子（彼前一 3，約一 12~13）。彼前一章三節說，我們都是由父神藉着基督的復活所重生的。

新孩子也是由那靈在信徒的靈裏所生（約三 6下）。神的選民乃是受苦、生產的婦人（十六 20~21）。一面說，我們是生出來的孩子；另一面說，我們是生產的婦人。我們是孩子，又是母親；這真是個奧秘。不僅如此，這孩子乃是那因着死而離開他們，又回來的基督。主在約翰十六章二十二節告訴門徒：『你們現在也有憂愁，但我要再見你們，你們的心就喜樂了，並且你們的喜樂，沒有人能從你們奪去。』那新生的孩子，就是回來的基督。因此，神的選民是母親又是孩子；而孩子又是基督。如今祂乃是新人（西三 10~11）。在新人裏，任何天然的人都沒有地位；只有基督有地位。祂是一切肢體，又在一切肢體之內（約翰福音結晶讀經，一三四至一三六頁）。

參讀：約翰福音結晶讀經，第十一篇；基督為父用神聖的榮耀所榮耀的結果，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

第三週·週二

晨興餽養

約十六 21 『婦人生產的時候會有憂愁，因為她的時候到了；既生了孩子，就不再記得那苦楚，因為歡喜世上生了一個人。』

徒十三 33 『神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

在約翰十六章，基督被陳明為新生的孩子。...基督在祂的復活裏生為神的長子（徒十三 33）。〔在約翰十六章二十至二十一節，...那〕婦人是全體門徒，孩子是基督，生是復活（徒十三 33，來一 5，羅一 4）。按行傳十三章三十三節，主耶穌就祂的人性說，在復活裏生為神的兒子。因此，主的復活是出生。這意思是，當基督復活時，祂出生了（新約總論第九冊，二一八頁）。

信息選讀

雖然基督已是神的獨生子，但祂仍需要在復活裏生為神的長子。在永遠裏，基督是神的獨生子；在成為肉體裏，祂由馬利亞生為人的兒子；在復活裏，祂有了另一次的出生，成為神的長子（羅八 29 下）。基督由馬利亞生為人的兒子時，祂的人性與祂是神的獨生子無關。換句話說，耶穌人性的部分不是神的兒子。所以，祂人性的部分需要藉着復活，生到神聖的兒子名分裏。因此，基督的復活對祂是新的出生。門徒是在這出生裏產難的婦人。主復活以後，這『婦人』有了新生兒——作神長子的復活基督——她就喜樂了（約二十 20）。在這意義上，基督是在復活裏出生的孩

WEEK 3 — DAY 2

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

子。祂復活以後，就是帶着神聖生命和屬人性情的『孩子』，帶着得榮的神性和『子化』的人性。門徒作為母親，在這奇妙的孩子出生時，必定非常喜樂。

基督是神的長子，含示祂有許多弟兄，祂在許多弟兄中作長子（羅八 29）。藉着基督的復活而有的出生，不僅包含個人的出生，也包含團體的出生；這團體包括神的長子，以及神許多的兒子。這指明藉着一次的出生，一次的生產，許多的兒子都生出來了。這復活乃是一個團體孩子——團體新人——的出生。因此，彼前一章三節說，『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』神藉着基督的復活重生了我們。我們是人類，但藉着祂的復活卻得以神聖的子化，成為神的眾子，有分於祂神聖的兒子名分。在祂的復活裏，我們是神長子的許多弟兄。在復活裏，神生了一個兒子耶穌基督；在復活裏，神也重生了許多兒子。這給我們看見，基督的復活是一次很大的生產。在這同一次的生產裏，首生的是基督，而這位長兄，有許多同胞弟兄跟着祂生出來。在這獨特的復活裏，基督生出來了，我們也得了重生，所以我們都是與祂在同一次的生產裏生出來的『同胞弟兄』。這乃是團體孩子的宇宙性生產，包括作頭的神的兒子，和作身體的祂的許多弟兄。神的長子是頭，祂的許多弟兄，就是神的眾子，是基督的眾肢體。所以，基督的復活乃是一個宇宙的大生產，祂自己作神的長子，以及信徒作祂的許多弟兄，就是祂千千萬萬的『同胞弟兄』（新約總論第九冊，二一八至二二〇頁）。

參讀：羅馬書的結晶，第一篇；新約總論，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

第三週·週三

晨興餽養

彼前一 3 『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』

羅八 29 『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

基督是神的獨生子，有神性而無人性，乃是與神同樣的自有永有。祂成為神的長子，兼有神性和人性，乃是從祂的復活開始。祂這長子，是神產生眾子的根據、標本、元素和憑藉；所產生的眾子，就是信入祂，與祂聯結為一的眾信徒，在生命和性情上完全與祂相同，也像祂一樣兼有人性和神性，作祂的擴增和彰顯，以彰顯那永遠的三一神，直到永永遠遠。今日的召會，是這彰顯的雛形（弗一 23），永世裏的新耶路撒冷，就成為這彰顯的終極表現（啓二一 11）。羅馬書啓示神將罪人作成祂的兒子，就是為着這一彰顯（十二 5），也是指向這一彰顯的終極表現（弗三 19）（聖經恢復本，羅八 29 註 5 第二段）。

信息選讀

有一個新的團體孩子，包含基督和祂的信徒，這個新孩子的出生，就是新人的出生（弗二 15）。在復活裏回來的基督，乃是新生的孩子，成為新人（西三 10~11）。舊人是神在創世記一至二章創造的，新人卻是約翰十六章所說，藉着基督的死與復活而生出的。我們是生到舊人裏面，但我們是重生到新人裏面。我們要記得，在我們生到舊人裏面以前，

WEEK 3 — DAY 3

Morning Nourishment

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

已經重生到新人裏面了，因為照着彼前一章三節所說，我們在出生以前就已經重生了。我們不需要努力掙扎，盡力要成爲新人，我們已經是新人了。我們在二千年前就是新人了。我們不要看自己；我們看自己，就會看見舊人而失望。反之，我們都應當宣告：『藉着神兒子奇妙的死與復活，我是新人的一部分！』藉着祂的復活，神的獨生子成了神的長子；藉着祂的復活，祂的許多弟兄生出來了。藉着祂的復活，新生嬰孩也出生了，這新生嬰孩包含了基督同祂所有的信徒（新約總論第九冊，二二〇至二二一頁）。

終極完成的那靈生了一個新孩子，新人（約十六 21、13~15）。這新人乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造的（弗二 15）。當基督在十字架上受死時，祂就在創造這新人。這新人也是同復活的基督在祂的復活中，由父所重生（彼前一 3，羅一 4），並由那靈在信徒的靈裏所生（約三 6 下）。因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人（十六 20~21）。在復活中回來的基督，乃是新生的孩子（22），成爲新人（西三 10~11）。現在我們信徒必須藉着在我們心思的靈裏得着更新而穿上這新人（弗四 23~24）。

由那靈所生的新生孩子（約十六 13~15、21），成爲團體的新人，作擴增的基督（西三 10~11，約三 30）。...新人的功能乃是藉着終極完成、賜生命之靈的行動和工作，建造基督的身體，爲着終極完成新耶路撒冷，以成就神永遠的經綸（基督爲父用神聖的榮耀所榮耀的結果，四九、五四頁）。

參讀：基督爲父用神聖的榮耀所榮耀的結果，第六章；約翰著作中帳幕和祭物的應驗，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

第三週·週四

晨興餽養

約十六 8~11 『祂來了，就要為罪，為義，為審判，使世人知罪自責。為罪，是因他們不信入我；為義，是因我往父那裏去，你們就不再看見我；為審判，是因這世界的王受了審判。』

基督在復活裏生為新生的孩子，成為神的長子，同着祂的信徒作祂的許多弟兄。這已成就的事實，如何應用到我們的經歷裏？按照約翰十六章，我們是藉着那靈的工作成為基督的許多弟兄，就是基督的眾肢體。十六章揭示那靈的工作有二類：聖靈的使人知罪自責和聖靈的傳輸。那靈的第一類工作，是藉着傳揚福音，使世人知罪自責，並將人從亞當遷入基督（8~11）；那靈的第二類工作，是藉着將子帶同父的豐滿啓示與信徒，以造就他們，並把他們建造起來（12~15）（新約總論第九冊，二二一頁）。

信息選讀

約翰十六章八至十一節啓示那靈作工，為罪，為義，為審判，使世人知罪自責。在八節，主說到那靈：『祂來了，就要為罪，為義，為審判，使世人知罪自責。』這裏『使...知罪自責』，含說服、定罪、叫人自責等意義。那靈總是為着罪、義和審判這三件事，使世人知罪自責。罪是藉着亞當進來的（羅五 12），義是復活的基督（林前一 30），審判是為着撒但的，他是罪的創始者和源頭（約八 44）。我們在亞當裏從罪而生。要從罪裏得釋放，惟一路就是信入神的兒子基督。我們若信入祂，祂就成了我們的義，我們也在祂裏面得稱義（羅三 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) 。我們若不為着在亞當裏的罪悔改，並信入神的兒子基督，我們就要留在罪中，同受撒但所受的審判，直到永遠 (太二五 41) 。

在約翰十六章八至十一節，那靈使人知罪自責的工作與三個人物有關：亞當、基督、撒但。我們在亞當裏都墮落了，但我們可以信入基督而得稱義。因為基督在祂的死裏蒙神悅納，神就叫祂從死人中復活，現今祂成了一切信入祂之人的義。撒但，死的源頭，藉着基督的死已受審判並被廢除了 (來二 14) 。這主要的三項與這三個人物有關：罪與亞當有關，義與基督有關，審判與撒但有關係。我們由亞當而生，但我們已經相信基督，並接受祂作我們的義。然而，所有不信入基督的人，都要受撒但所受的審判。因為他們仍跟隨撒但，他們就要與撒但有同樣的定命。

在約翰十六章九節主說，那靈要為罪使世人知罪自責，『因他們不信入我。』這裏我們看見，叫人滅亡惟一的罪就是不信入子 (三 16) 。這裏的罪就是不願從亞當遷入基督。人若想要留在亞當裏，那就是說，他們要留在老舊的範圍，不遷入基督這新的範圍。我們無須犯罪而滅亡；只要我們不信入主耶穌，就已經夠資格滅亡了。也許我們是仁人君子，但只要我們不信入主耶穌，我們就命定要滅亡。脫離我們罪惡光景惟一的路就是信入主，而叫我們夠資格滅亡的惟一的罪，就是不信入祂。因此，今天的關鍵乃在於我們信或不信。我們若信，就要從亞當遷入基督；我們若不信，就要滅亡 (新約總論第九冊，二二一至二二三頁) 。

參讀：約翰福音生命讀經，第三十六篇；新約總論，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

第三週·週五

晨興餽養

羅四 25 『耶穌被交給人是為我們的過犯，復活是為我們的稱義。』

十 9 『就是你若口裏認耶穌為主，心裏信神叫祂從死人中復活，就必得救。』

在約翰十六章十節主說，那靈要使世人知罪自責，『為義，是因我往父那裏去。』這就是說，父已完全滿意於主在十字架上救贖的死，並且在祂的復活裏悅納了祂。父滿意於基督救贖的證明，乃是父叫祂從死人中復活，並且將祂高舉在自己的右邊。基督的復活與升天乃是證據，證明祂的救贖已經滿足神，並且應付了神一切的需要和要求。因此，祂從死裏得了釋放，並且被高舉到諸天之上神的右邊。現今神稱那些信入基督的人為義，神的義就得着顯明（羅三 26）。罪人若信入基督，神就要稱義他們，因為基督自己要成為他們的義（新約總論第九冊，二二三頁）。

信息選讀

我們乃是在基督的復活裏得稱義，這可由羅馬四章二十五節和十章九節得着證明。...按照聖經，我們必須相信，神已經叫祂從死人中復活；因為或許我們相信主已經死了，卻不相信祂已經從死人中復活。我們若相信主已經從死人中復活，當然包含相信祂的死。人人都相信主死了，但相信主已經復活，卻需要啓示。在祂這復活者裏面，我們在神面前蒙悅納。再者，祂這位復活者也在我們裏面，為我們活出能蒙神稱義，並且一直蒙神悅納的生活。所以，四章二十五節說，祂復活是為我們的稱義。稱義包

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,

括了神叫基督復活、悅納祂並滿意祂救贖的死。

在約翰十六章十一節主說，那靈使世人知罪自責，『為審判，是因這世界的王受了審判。』我們已經看見，審判與魔鬼有關。撒但，魔鬼，是罪的創始者、死的起源、所有罪人的父以及這世界的王。作為這樣的一個人物，審判已經為他豫備好了。我們必須認識，審判不是為着人，乃是為着撒但。審判人不是神的用意，因為祂的審判是為着撒但的。火湖已經豫備好了，作為神對撒但的審判；這絕不是為着人的。...但是我們若不肯從亞當出來，進入基督裏，我們就要同受撒但所受的審判，因我們願意作他的跟從者。

那靈來了，祂就為罪，為義，為審判，使不信的人，墮落的罪人知罪自責。在亞當裏出生的罪人，必須信入復活的基督，好得着祂作他們的義。他們若不相信，就要被神審判，如同撒但一樣。當福音正確的被傳揚時，聽見的人該渴望不要留在亞當裏，乃要遷入基督裏，這些人就要重生並得救。對他們來說，使人知罪自責的靈要成為使人重生的靈（三6），生命的靈（羅八2），並實際的靈，住在他們裏面（約十四17）。

那靈臨到我們，為罪，為義，為審判，使我們知罪自責。我們已悔改，相信主耶穌，並逃離在撒但身上的審判；我們已從亞當遷入基督裏；我們也成了神的兒女，並基督的肢體。現今我們能被三一神充滿並浸透，祂正將祂自己分賜到我們裏面，使祂自己與我們調和（新約總論第九冊，二二三至二二五頁）。

參讀：新約總論，第八十九篇；約翰著作中帳幕和祭物的應驗，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

第三週·週六

晨興餽養

約十六 13~15 『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。祂要榮耀我，因為祂要從我有所領受而宣示與你們。凡父所有的，都是我的，所以我說，祂從我有所領受而要宣示與你們。』

我們...藉着聖靈的傳輸成爲基督的許多弟兄，基督的眾肢體，作新生的孩子。我們已經看見，那靈的第一類工作是使人知罪自責，就是勸服罪人悔改、相信並得重生。但那靈的工作所包含的比這個更多；那靈的第二類工作是聖靈住在得重生的信徒裏面，啓示基督，榮耀基督，使基督在信徒裏面成爲實際（約十六 12~15）。這就是聖靈建造的工作（新約總論第九冊，二二五至二二六頁）。

信息選讀

在約翰十六章十三至十五節，主說，『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。祂要榮耀我，因為祂要從我有所領受而宣示與你們。凡父所有的，都是我的，所以我說，祂從我有所領受而要宣示與你們。』照上下文看，十三節的『實際』，指父所有、子所有以及那靈從子並父所領受的。父所有的是實際，子所有的是實際，那靈所領受的也是實際。父所有的成了子的，子所有的都由那靈領受，那靈所領受的就向我們宣示。父、子、靈並我們信徒，都包含在這過程裏。

作源頭、起源的父，有許多的豐富。父所有的一切都成了子的，子有追測不盡的豐富（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，由那靈領受。既然那靈把所領受的，宣示或傳輸給我們，我們就成了目的地。父具體化身在子裏，子變化形像成爲那靈，那靈是神聖的三一臨及我們。三一神一切的豐富都在那靈裏臨到我們。所以，我們是三一神的目的地。三一神一切的所是並所有，都已經宣示、傳遞、傳輸給我們。因爲我們與那靈生機的聯結，就是與經過過程的三一神生機的聯結，凡祂所是並所有的，現今都成了我們的分，作我們的基業。

約翰十六章十三至十五節向我們揭示，神聖的三一——父、子、靈——傳輸到信徒裏面。父是源頭、起源，有許多的豐富。凡父所有的，都成爲子的。子不僅有父所有的，也有祂成爲肉體、人性生活、釘十字架、復活和升天這一切的豐富。子在父的所有之外，還有祂的一切所有。這些包含在子裏面的豐富，全由那靈領受，而那靈就將其宣示與我們。這種宣示，就是將經過過程之三一神所是並所有的豐富，傳輸到我們裏面。如今凡經過過程之三一神所是並所有的，都要成爲我們的元素，我們的素質，我們的所是，使經過過程的三一神成爲我們裏面的素質。因此，我們就都成爲神人，就是基督的許多弟兄。我們必須將聖靈的傳輸應用到我們的經歷上（新約總論第九冊，二二六至二二七頁）。

〔以弗所四章二十四節說，『這新人是照着神，在那實際的義和聖中所創造的。』〕這裏的『那』是加強語。在二十二節，與舊人有關的那迷惑，如何是撒但的人位化；二十四節與新人有關的那實際，也照樣是神的人位化。那迷惑是魔鬼；那實際乃是神。那實際，如二十一節所說，是展示在耶穌的生活裏。在耶穌的生活裏，總是顯出那實際的義和聖。新人是在那實際的義和聖中所創造的。那實際就是神的實化和彰顯（聖經恢復本，弗四 24 註 4）。

參讀：新約總論，第二百八十七篇；約翰福音生命讀經，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

第三週詩歌

讚美主—祂的萬有包羅性

154

8 7 8 7 雙 (英 203)

降 A 大調

3/4

3-3 | 3̇ 2̇ 1̇ | 1-1 | 2̇ 1̇ 6̇ | 5̇-5̇ | 1-1 | 3̇·2̇ 1̇ | 2-- |
一 遠 在 時 間 尚 未 起 首, 萬 有 尚 都 未 開 始,
3-3 | 3̇ 2̇ 1̇ | 1-1 | 2̇ 1̇ 6̇ | 5̇-1 | 3̇ 5̇ 4̇ | 3-2 | 1-- |
在 父 懷 中 並 榮 耀 裏, 你 是 神 的 獨 生 子。
5-3 | 5-3 | 4-4 | 4̇·3̇ 2̇ | 3-3 4̇ | 5-5 | 6̇ 5̇ 3̇ | 2-- |
當 父 將 你 賜 給 我 們, 你 的 身 位 仍 一 樣,
3-3 | 3̇ 2̇ 1̇ | 1-1 | 2̇ 1̇ 6̇ | 5̇-1 | 3̇ 5̇ 4̇ | 3-2 | 1-- ||
為 將 父 的 所 有 豐 滿, 藉 着 聖 靈 來 表 揚。

二 藉着你死並你復活, 你就成為神長子;
藉着重生分賜生命, 我們成為神眾子。
我們是你生命繁殖, 是你許多的弟兄,
我們是你榮耀複本, 是你神聖的擴充。

三 你曾是那惟一麥粒, 落到地裏而死了;
藉着死亡, 並藉復活, 顯出繁殖的榮耀。
你使我們由你得生, 變成許多的子粒;
眾人調和成為一餅, 作你豐滿的身體。

四 我們是你的複製品, 是你身體並新婦、
是你表現、是你豐滿, 永遠讓你來居住。
我們是你普及、繼續, 是你生命的開展、
是你長成、是你富餘, 與你合一永無間。

WEEK 3 — HYMN

Hymns, #203

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.

召會的內在意義

第四篇

主在約翰十七章的禱告，為着祂的得榮耀，
並為着作基督身體之召會的一

讀經：約十七 1~24

週 一

壹 主在約翰十七章的禱告是為着三一神的得榮耀、顯明和彰顯；神永遠的定旨是要顯明並彰顯祂自己—1~5 節，創一 26，弗三 8~11：

一 基督是那獨一的麥粒，含有神聖的生命同神聖的榮耀；當祂人性的外殼藉着祂的釘十字架而破裂時，祂神性的一切元素—神聖的生命和神聖的榮耀—就都釋放出來—約十二 24：

週 二

1 基督神性之榮耀的釋放，就是將祂自己釋放到人裏面，作為生命的火在地上焚燒—路十二 49~50。

2 今天基督作為七倍加強賜生命的靈，乃是我們裏面燒着的火；我們被這火帶在一起，現今我們有負擔要使這火燒着更多的人—啓四 5，五 6，參提後一 6~7，羅十二 11。

The Intrinsic Significance of the Church

Message Four

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

Scripture Reading: John 17:1-24

DAY 1

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

A. *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):*

DAY 2

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. 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 基督神性之榮耀的釋放，乃是祂經過死而在復活裏，為父用神聖的榮耀所榮耀——約十二 23~24，路二四 46。

三 基督禱告求父榮耀祂，父就藉着使祂復活答應了祂；基督得着榮耀，就是祂復活成爲賜生命的靈——約十七 1，徒三 13~15，約七 39 下，路二四 46，林前十五 45 下。

週 三

四 基督得榮耀的結果，產生一個宇宙的合併，使三一神得着彰顯，這位三一神的獨特屬性就是一，互相內在的一——約十四 10~11、20，十七 21：

1 三一神的三者從永遠裏就合併了；這意思是，父、子、靈彼此互相內住，也就是互相內在——十四 10~11。

2 終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併；這意思是，子在父裏面，我們在子裏面，子作爲靈也在我們裏面，使我們成爲一個擴大、神人二性的合併；我們在互相內在的三一神裏與祂彼此互相內在，使祂得着榮耀——20、17 節，十七 11、21。

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

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 這三者都是指召會，表明召會是基督藉着祂的死與復活所產生榮耀的擴增—十二 23~24。
- 2 在這榮耀的擴增裏，神的兒子基督得了榮耀，使父神也在基督的得榮耀裏得着榮耀，就是藉着召會完滿的得着彰顯—弗三 19~21。
- 3 這個彰顯需要在一神的一裏得維持；因此，主在約翰十七章總結的禱告裏特別為這事禱告。

週 四

貳 主在約翰十七章的禱告，乃是為着作基督身體之召會的一，就是信徒在一神裏的一：

一 第一層的一，是在父的名裏，並憑着父神聖的生命而有的一—6~13 節：

- 1 父的名是指父的人位，就是父的自己作為生命的源頭，一的源頭—6、11 節，五 26、43：
 - a 我們必須以父為生命和祝福的源頭—參太十四 19，羅十一 36。
 - b 我們不該憑我們人的生命活着，乃該憑我們靈裏父神聖的生命活着，以享受我們包羅萬有的兒子名分—約六 57，羅八 15~16。
- 2 父的生命同祂的性情，乃是一的元素—約十七 2，參弗一 4~5，來二 10~11，林前六 17。

週 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 第二層的一，是在聖別之話的實際裏而有的 ——約十七 14~21：

- 1 話就是真理（17），而真理就是三一神（十四 6，約壹五 6 下）；被話的實際所聖別，就是被三一神自己聖別。
- 2 話，就是真理，聖別神的子民脫離世界（約十七 17），並保守他們脫離世界的王——那惡者（15）：
 - a 父實際的話聖別我們，使我們單純，脫離攙雜的世界，分別我們歸給我們的神，就是單純的神——參詩十二 6。
 - b 一個越在神話語裏的人，就越單純——一九 140。
- 3 父聖別的話是我們一的憑藉，帶我們到一的範圍裏——約十七 21，弗五 26。

週 六

三 第三層的一，是在神聖的榮耀裏，為着彰顯那經過過程、調和併合並之三一神而有的 ——約十七 22~24：

- 1 眾信徒在神聖榮耀裏的一，乃是兒子名分同着父的生命和性情，彰顯出來的一——22 節，五 26。
- 2 神的榮耀就是神的彰顯；這神性輝煌的彰顯，使我們脫離自己，並使我們完全成為一——參啓二一 11。
- 3 在一的這個階段，已完全被否認了：
 - a 我們必須蒙拯救脫離我們的己，包括野心、自高、意見和觀念——約十七 21~24，羅五 10，林前一 10~13，約三 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 我們若願意丟棄己，喪失己，轉向靈，我們立刻就
 - 就在身體的實際裏—弗二 22，約十六 13。
 - c 我們若憑我們的生命和性情活着，彰顯我們自己，就沒有神的榮耀；在我們自己的彰顯裏，就有分裂。
 - d 在父的生命和性情裏生活行動，以彰顯父，這就是榮耀；我們眾人乃是在這榮耀裏成爲一。
- 4 我們的基督徒生活該是一種『從榮耀到榮耀』的生活—林後三 16~18。

叁 我們需要看重主所賜給我們的一，並時時與三一神調和，棄絕人的天然、世界連同撒但並我們的己，而保守那靈的一，以滿足主的渴望—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).

第四週·週一

晨興餽養

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

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

在約翰十七章主耶穌向祂的父禱告，論到祂的得榮耀... (1)。我們說到榮耀某人時，我們的意思是稱讚或高舉那個人。但這不是父神在基督身上所作的，也不是主耶穌求祂的父所作的。主的禱告乃是求父榮耀子，使父在子的得榮裏得榮耀。基督是在釘十字架之前不久，作了這個重大的禱告，求父神榮耀祂。祂禱告了以後，立刻就被捉拿並被釘十字架，為使祂得榮耀（基督為父用神聖的榮耀所榮耀的結果，九頁）。

信息選讀

基督是三一神的第二者，從已過的永遠就有神聖的榮耀，而祂的人性，祂的肉體，藉着祂的成肉體，就成了一個體殼，把祂神性的榮耀遮藏起來。...基督神性的榮耀，乃是藉着祂的死，使祂人性的外殼得以破裂，而釋放出來（約十二 24）。基督的死是一種釋放。在約翰十二章二十三節主耶穌說，『人子得榮耀的時候到了。』祂得着榮耀，不是得高舉，而是得釋放。下一節清楚指明這點：『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』這就是祂的釋放。

一粒麥子若不落在地裏死了，就仍舊是一粒，沒

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

有人知道子粒裏頭的內容是什麼。但是當子粒進入死裏，它的內容就釋放出來。在二十四節，主耶穌將自己比作一粒麥子。祂三十三年半之久活在祂的人性裏，包括祂的母親在內，沒有人知道祂是誰。別人認為祂不過是一個人，沒有人知道照着祂裏面所是的内容，祂到底是什麼。祂是一個在肉體裏的人，但是在這人裏面有另一位。這另一位乃是神自己，而神就是榮耀。因着那是榮耀的神遮藏在祂肉體的外殼裏，所以祂需要二十四節所說的釋放。一粒麥子要得着釋放，不再仍舊是一粒，就必須落在地裏而死了。藉着主的死，祂神性的榮耀就得着釋放。

主耶穌是那獨一的麥粒，含有神聖的生命同神聖的榮耀。關於二十四節，我們常常說到神聖生命的釋放。現今我們需要看見，基督神聖的榮耀也隨着祂神聖的生命釋放了出來。我們接受基督時，就接受了祂的生命，而這生命就是祂的榮耀。

當主人性的外殼藉着祂的釘十字架（就是祂所經過的浸）而破裂時，祂神性的一切元素——神聖的生命和神聖的榮耀——就都釋放出來。在路加十二章五十節主耶穌說，『我有當受的浸，還沒有成就，我是何等的困迫！』主的浸就是祂的釘十字架。祂渴望受浸，就是被釘十字架，好得着釋放。祂在祂的肉體裏受困迫，被拘禁，渴望藉着受死的浸而得着釋放。藉着祂的受死，祂人性的外殼破裂，祂的榮耀就得着釋放。祂的釋放就是祂的得榮耀。我們需要為着基督的死讚美祂，因為祂的死就是祂的釋放。

就這一面的意義說，基督的死可以看作是釋放生命的死，同時也釋放祂的榮耀。我們不能把祂的生命和祂的榮耀分開。當祂的生命得着釋放時，祂的榮耀也得着釋放（基督為父用神聖的榮耀所榮耀的結果，九至一二頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，第二至三章；約翰福音生命讀經，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

第四週·週二

晨興餽養

路十二 49~50 『我來要把火丟在地上，若是已經着起來，那是我所願意的。我有當受的浸，還沒有成就，我是何等的困迫！』

基督神性的榮耀得以釋放出來，乃是把火丟在地上〔路十二 49〕。...這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。把火丟在地上，就是燒地上的人。當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地——在美國、俄國、羅馬尼亞、波蘭、巴西、非洲、澳洲、紐西蘭——一直在焚燒（基督為父用神聖的榮耀所榮耀的結果，六頁）。

信息選讀

在啓示錄裏我們看見基督是獅子羔羊；祂是獅子為要擊敗撒但，祂是羔羊為要救贖我們（五 5~6）。五章六節說，『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』這七眼，就是七靈，『如同火焰。』（一 14，二 18）啓示錄別處也告訴我們，神的七靈就是在寶座前點着的七盞火燈（四 5）。今天基督是燒着的火。我們都被這火所燒着，被這火帶在一起；現今我們有負擔要使這火燒着更多的人。

基督神性之榮耀的釋放，乃是祂經過死而在復活裏（路二四 26），為父用神聖的榮耀所榮耀（約十二 23~24）。

WEEK 4 — DAY 2

Morning Nourishment

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).

約翰七章三十九節下半說，『那時還沒有那靈，因為耶穌尚未得着榮耀。』許多聖經讀者可能覺得，這裏若是用『復活』而不是用『得着榮耀』，這一節就比較易懂；這一節就會是這樣：『那時還沒有那靈，因為耶穌尚未復活。』但這節不是說『尚未復活』，而是說『尚未得着榮耀』。然而，『得着榮耀』實際上是指復活，因為主是在復活時得着榮耀。在路加二十四章二十六節，主論到自己說，『基督受這些害，又進入祂的榮耀，豈不是應當的麼？』這是指祂的復活（46），這把祂帶進榮耀（林前十五43上，徒三13上、15上）。基督進入祂的榮耀，進入祂的得榮，就是進入祂的復活。

基督在祂的人性生活裏禱告，求父榮耀祂（約十七1），父也答應了祂的禱告（徒三13）。基督在約翰十七章那個重大禱告的主題，乃是求父榮耀祂。行傳三章十三節說，『亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。』這是父對基督在約翰十七章之禱告的答應。主耶穌禱告求父榮耀祂，父就藉着使祂復活答應了祂。

按照新約的思想，復活乃是生命的釋放，這種生命的釋放就是得榮耀。當主耶穌即將釘十字架之前，祂的禱告不是求父使祂復活，而是求父榮耀祂。我們已經指出，父藉着使主耶穌復活，答應了這個求得榮耀的禱告。所以，『得榮耀』與『復活』乃是同義辭。然而，得榮耀不是為着復活；反之，復活是為着得榮耀。復活是因，得榮耀是果（基督為父用神聖的榮耀所榮耀的結果，六至七、一二至一四頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

第四週·週三

晨興餽養

約十四 10~11 『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面；即或不然，也當因我所作的事而信。』

20 『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

神在祂神聖的三一裏，乃是一個合併（約十四 10~11）。神聖三一的三者是藉着互相內在而成爲一個合併。...神聖三一的三者是藉着互相內在而成爲一個合併。...子在父裏面，父在子裏面，乃是藉着互相內在。...神聖三一的三者是一個合併，也是藉着在一起是一的行事。在約翰十四章十節下半和十一節下半，...主似乎是說，『你們看見我所作的一切事。這些事不是我憑自己作的，因爲我未曾從自己作過任何事。凡我所作的，都是父的工作。父與我彼此一同工作。』這樣在一起是一的行事，啓示出神聖的三一乃是一個合併（基督爲父用神聖的榮耀所榮耀的結果，二二至二三頁）。

信息選讀

終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併。...〔約翰十四章二十節的〕『到那日』，就是到子復活那日。『你們就知道我在我父裏面』：子與父合併爲一。『你們在我裏面』：重生的信徒合併到子裏面，也在子裏合併到父裏面。『我也在你們裏面』：在父裏的子合併到重生的信徒裏面。這裏有三個『在...裏面』。在十七節有第四個『在...裏面』：『實際的靈...與你們同住，且要在你們裏面。』十七節裏實際之靈

WEEK 4 — DAY 3

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...裏面』，乃是二十節裏三個『在...裏面』的總和。十七節實際的靈的『在...裏面』是概括的說法，而二十節的三個『在...裏面』乃是詳細的說法。

基督的得榮耀產生一個結果——一個合併。照聖經的神聖啓示，神在宇宙中的工作，乃是要完成祂的經綸，而神在祂經綸中的願望，就是要得着一個獨一的合併。...千千萬萬亞當的後裔已經成了在基督裏的信徒。神的目的就是要使祂自己與所有基督的信徒合併成爲一個合併。神聖三一的三者是一個合併，乃是藉着互相內在，並藉着在一起是一的行事。這就是說，神聖三一的三者是一個合併，乃是藉着祂們的所是和所作。這是這個宇宙合併的開始，乃是開始於神自己。神的目的就是要所有基督的信徒都合併到祂的合併裏，成爲一個擴大的合併。這擴大的合併揭示在約翰十四章十六至二十節。願主開啓我們的眼睛，使我們看見三一神（祂自己就是一個合併），已經把所有基督的信徒合併到祂獨一、宇宙的合併裏。這個合併就是基督得榮耀的結果（基督爲父用神聖的榮耀所榮耀的結果，二四至二五頁）。

這榮耀在祂末後對門徒所說十四至十六章的話裏，有三個具體的團體彰顯，就是十四章二節所說父的家（召會），十五章一至五節所說葡萄樹的枝子（基督身體的組成成分），和十六章二十一節所說一個新生的團體人（新人）。這三者都是指召會，說明召會乃是榮耀的基督經過死與復活所產生的榮耀擴增。在這榮耀的擴增裏，神子基督得着榮耀，叫父神在祂的得榮裏也得着榮耀，就是藉着召會，得着豐滿的彰顯（弗三 19~21）。這需要在一三一神裏的一來維持。所以，主在約翰十七章結束的禱告，特別爲此祈求（20~23）（聖經恢復本，約十二 24 註 2）。

參讀：基督爲父用神聖的榮耀所榮耀的結果，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

第四週·週四

晨興餽養

約十七 6 『你從世上賜給我的人，我已將你的名顯明與他們。他們本是你的，你將他們賜給我，他們也遵守了你的話。』

11 『我不再在世上，他們卻在世上，我往你那裏去。聖父啊，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

在約翰十七章主耶穌的禱告裏，有三次題到合一，也就是三層的合一，並且都與父有關。

第一次題到合一是與父的名和父的生命（永遠的生命）有關（2、6、11下）。所以這合一乃是在父的名和父的生命裏。這是第一層。第二次題到合一是與父的話有關（14~21）。父的話帶着父的實際，應用到我們身上，發生了一種功效，聖別我們脫離撒但所霸佔的世界，歸神爲聖。這是第二層的合一，是在父的話，也就是父的實際裏。第三次題到合一是與父的榮耀有關（22~23）。在父的榮耀裏，我們就成爲一了。這是第三層的合一。有了這三層的合一，便完成了主耶穌所禱告祂信徒的合一（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，七頁）。

信息選讀

第一層的合一，是所有的信徒合一於父的名和父的生命裏。...父的名是指父的人位，就是父的自己。信徒的合一乃源自這位作生命源頭之父的自己（人位）。主所要的第一層合一既是在父這源頭裏開始，

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.

就不要我們人自己；我們不是源頭，父才是源頭。所以，我們不該憑着我們人的生命活着，應該憑着父神聖的生命活着；惟有父的生命才是源頭。所以基本上，我們要看見主所禱告信徒的合一乃是以父作源頭，不是以人作源頭。

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

身體的一乃是所有在基督裏的信徒，在父名裏的一（約十七 2、6、11）。在父的名裏，就是在父的人位裏，因為在新約裏，名總是指人位。因此，在父的名裏就是在父自己裏。按新約的意義而言，父總是含有生命源頭之意。一個家庭的父親乃是那個家庭的生命源頭（今日主恢復中內在的難處及其合乎聖經的救治，六頁）。

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第一至二篇；約翰福音生命讀經，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

第四週·週五

晨興餽養

約十七 17『求你用真理聖別他們，你的話就是真理。』

20~21『我不但為這些人祈求，也為那些因他們的話信入我的人祈求，使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

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

信息選讀

有一次，倪析聲弟兄答覆一個自認頭腦不好，聖經讀了就忘的聖徒的問題，安慰他說，聖經讀了就忘，並沒有關係。這就好像竹籃子裏面裝着米，放到河塘裏去洗；放進去，再題出來，放進去，再題出來。一連數十次，雖然水都沒有存留在籃子內，但是籃子連同裏面的米都被水洗乾淨了。常常我們用好大的力氣把聖經的話記住了，可是過幾天就想不起來，還是空空如也。但事實上，我們把主的話讀來讀去，我們裏面世界的東西都消除了，我們也就得潔淨、聖別了。神的話帶着神的實際，在我們

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

身上有一個特別的功效，就是把我們聖別了，使我們脫離攙雜的世界，歸神為聖。

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

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

在基督裏所有信徒的一是在三一神裏，藉着被話的實際所聖別而有的（約十七 14~21）。在十四至二十一節主的禱告這一段裏，主題到話和真理（或作實際，下同）。話聖別人，真理也聖別人。因此，話和真理乃是一。話包含並帶着真理。這話，就是真理，把神所救贖的人，從世界聖別出來（17），並保守他們脫離世界的王，就是那惡者（15）（今日主恢復中內在的難處及其合乎聖經的救治，七頁）。

參讀：今日主恢復中內在的難處及其合乎聖經的救治，第一章；約翰福音生命讀經，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

第四週·週六

晨興餽養

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

末了，第三層的合一，是所有的信徒合一於彰顯神性的榮耀。約翰十七章二十二節...的榮耀，按聖經的啓示並對照我們的經歷，就是父的生命帶着父的性情，顯出父神性的美德。所以神的榮耀就是神的彰顯；並不是忽然間一種什麼光輝，從外面照着我們，圍繞我們，我們就在榮耀裏了，乃是父神聖的生命帶着神聖的性情，顯出一種神性的光采和輝煌。這神性輝煌的彰顯，便使我們脫離自己，我們也就完全的合一了（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一一頁）。

信息選讀

第一層的合一是在父的名和父的生命裏，使我們脫離了天然；第二層的合一是在父聖別之話的實際裏，使我們脫離世界；現在這第三層的合一是在父的榮耀裏，使我們脫離己，也就完全在三神裏面合一了。我們要知道這樣的合一就是基督的身體，就是最實際、最真正的召會。召會就是我們信徒在三神裏所活出來的一；這個一出於神的源頭，有神的生命作素質，且在一個聖別的境地中，把神性裏的光采、輝煌完全藉着神的生命和性情彰顯出來。這是召會實際的生活，也就是建造。

主信徒的合一，並不是我們所想像的，放下人

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

的意見，彼此能志同道合，就是合一了。真正召會的合一乃是我們以父的自己作源頭，以父的生命作性質，以父聖別的實際作環境，使我們活在單純裏，與世界無關；並且讓神的生命帶着神的性情，將神性的光采、輝煌彰顯出來。這個合一就是基督的身體，也就是神所要的建造（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一一至一二頁）。

真正的一的第三面乃是在基督裏的信徒在神聖榮耀裏的一（約十七 22~24）。經過多年研究新約，我們發現神的榮耀乃是神的神聖生命帶着祂的神聖性情，將祂彰顯出來。我們若沒有父的生命帶着父的性情，我們就不可能彰顯父。父的彰顯來自父的生命帶着父的性情。父的這個彰顯就是榮耀。...我們若憑着自己的生命，帶着自己的性情彰顯我們自己，就不會有神的榮耀。我們彰顯我們自己時，就沒有一，反而有分裂。

在第三面，我們必須蒙拯救脫離自己，我們必須喪失我們自己。我們行動或作事，都不該為着彰顯我們自己；我們應當在父的生命裏，帶着父的性情行事，以彰顯父。這就是榮耀。我們眾人乃是在這榮耀裏成爲一（今日主恢復中內在的難處及其合乎聖經的救治，九至一〇頁）。

願我們眾人都能看重主所賜給我們的合一，並保守那靈的一，時時與三一神調和，除去人的天然、世界並我們的己，以滿足主心願中的渴望（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二四頁）。

參讀：至寶的基督，第三章；約翰福音生命讀經，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

第四週詩歌

WEEK 4 — HYMN

Hymns, #1081

父使我們成爲一

620

(英1081)

降 B 大調

4/4

B^b 3 · 3 3 3 3 3 | F 5 2 3 0 | B^b 6 · 6 6 6 6 6 | E^b 6 - 5 0 | B^b

一 讚美父神是生命源頭，我們在你寶貴名裏，

Gm7 5 · 5 5 5 5 5 | B^b 5 - 3 0 | E^b 3 · 3 6 5 1 2 | Cm F 3 2 1 | F7 B^b

作你眾子來彰顯你。讚美父神是生命源頭。

B^b 3 · 4 | E^b 5 i 3 2 · i | B^b 6 i - 7 · 6 | F7 5 · 6 5 3 1 3 | 2 - -

(副) 在生命裏，在生命裏，在父生命裏我們是一。

B^b 3 · 4 | E^b 5 i 3 2 · i | B^b 6 i - i · 6 | Gm F7 5 3 1 2 3 2 | B^b 1 - - 0 ||

在生命裏，在生命裏，在父生命裏我們是一。

二 感謝父藉你寶貴聖言，用你性情浸透我們，
分別我們脫離俗塵。感謝父賜你寶貴聖言。

(副) 藉你聖言，藉你聖言，藉你聖言，我們成爲一。
藉你聖言，藉你聖言，藉你聖言，我們成爲一。

三 哦，三一神的神聖榮耀！眾子得享何等福分！
神的榮耀彰顯無盡— 哦，三一神的神聖榮耀！

(副) 在榮耀裏，在榮耀裏，在你榮耀裏我們是一。
在榮耀裏，在榮耀裏，在榮耀裏我們成爲一。

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!

召會的內在意義

第五篇

以約翰二十一章裏牧養的路，建造召會

讀經：路二二 31~33，可十六 7，約二一 15~19，林後七 2~7，十二 15~16

週 一

壹 約翰二十一章說到牧養，是約翰福音的完成和總結；牧養乃是開啓約翰福音的鑰匙：

一 如果我們不認識牧養是什麼，整卷約翰福音對我們就是空洞的；惟有我們牧養別人時，我們才能內在的認識約翰福音——三 16，四 10、14，十 9~18，二一 15~17。

週 二

二 約翰福音這卷書論到基督藉着顧惜並餵養我們，來作我們的生命；顧惜人是使人快樂、愉快、舒適（太九 10，路七 34），餵養人是以包羅萬有的基督供應人（太二四 45~47）：

1 基督這位神救主被拿但業認出是神子時，祂回答拿但業說，他將要看見天開了，神的使者上去下來在祂這位人子身上，像雅各在夢中所見的天梯一樣；

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 the heavenly

這對拿但業是一種顧惜，鼓勵他跟從主，使他有分於主的餵養，而得着整卷約翰福音裏所啓示的神聖益處——45~51。

- 2 當基督這位神救主要救一個不道德的撒瑪利亞婦人時，祂必須從猶太經過撒瑪利亞往加利利去，而從撒瑪利亞主要的路上繞道往敘加城，在靠近敘加的雅各井旁等候祂的對象來，為要藉着請婦人給祂水喝，而顧惜她，好用生命的水餵養她，這生命水就是湧流的三一神自己——四 1~14。
- 3 當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪』，好顧惜她，使祂這位偉大的『我是』能餵養她，叫她從罪得自由，並使她能『不…再犯罪』——八 3~11、24、34~36。

週 三

貳 主復活後牧養彼得，又託付彼得餵養祂的小羊並牧養祂的羊；這是把使徒的職事與基督天上的職事合併，以照顧神的羊群，就是召會，結果帶進基督的身體——二一 15~17：

- 一 彼得對他天然的力量和才幹很有自信，他甚至認為自己能同主下監，同主受死——路二二 33。
- 二 彼得受到試驗；他三次否認主，甚至在一位使女面前否認主——約十八 15~18、25~27。
- 三 彼得徹徹底底被打倒，結果全然失敗，使他

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).*
- C. *Peter was absolutely defeated and became a complete failure so that*

領悟自己絕對不可靠，他不該再對自己有信心——太二六 69~75，腓三 3。

四 我們所經過的試煉，被主用來篩去並拆毀我們天然的性情和習慣，好帶進聖靈成熟而甘甜的構成——羅八 28，路二二 31~32，參耶四八 11。

週 四

五 天使報給三位發現奴僕救主復活之姊妹的口信，是要她們『去告訴祂的門徒和彼得』——可十六 7：

- 1 『和彼得』一辭指明，雖然彼得失敗了、跌倒了、墮落了，主卻沒有棄絕他；『和彼得』的意思也就是『和你』——這個像彼得那樣失敗的你。
- 2 但願我們看見主對我們的心；要祂不愛我們、忘記我們、棄絕我們，乃是不可能的——羅五 6~10，亞二 8，賽四九 15~16。

六 主來恢復彼得對祂的愛，囑咐他牧養主的召會，並為日後的殉道豫備他，使他不再信靠天然的力量跟從主——約二一 15~19。

七 我們要結果子並餵養人，就必須享受並湧流出神聖生命的豐富；這需要我們愛主——15~17 節，七 38。

八 經過失敗，彼得學會憑着在主裏的信心，謙卑的服事弟兄們，牧養神的羊群——路二二

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 in the Lord and with humility, shepherding the flock of God (Luke

週 五

叁 以牧養的路傳揚福音並復興召會，是在愛裏將基督供應人的生活，使召會得建造；這種生活乃是多結果子的生活——徒二十 20、31，林前八 1，約十五 5：

一 在照顧眾召會並牧養眾聖徒上，所需要的乃是供應的生命中那親密的關切——林後七 2~7，十二 15~16，門 7、12：

1 在牧養聖徒的時候，我們可能叫人死；這樣叫人死，這樣不結果子的原因，就是缺乏親密的關切——參林後三 6：

a 神話中的奶，也就是基督的生命供應，應當用以餵養在基督裏的初信者，而不是用以『煮』他們——出二三 19 下。

b 我們若有才能執行一項工作，但缺少親密的關切，我們的工作就不會結果子；我們的心必須是寬宏的，能容納所有的信徒，不論他們的光景如何——林後六 10~11。

2 我們能否結果子，能結多少果子，並不在於我們能作什麼，乃在於我們是否有親密的關切。

3 供應的生命是一種溫暖別人的生命；我們若要把生命供應給眾聖徒，就必須對他們有真正的關切，就是富有情感，既深刻又親密的關切。

週 六

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 爲着建造基督的身體，在我們的所是所作上，愛乃是極超越的路——提後一7，林前十二31下，十三4~8、13：

- 1 久不聚會的人以爲召會定罪他們；我們需要有一種愛，去告訴他們，召會並不定罪任何人；反之，召會願意看見所有久不聚會的人回來。
- 2 若沒有主的憐憫，我們會和久不聚會的人一樣；因此，我們必須愛他們。
- 3 這一切都在於愛，正如智慧的王所羅門所說的：『愛能遮掩一切過錯』——箴十12下。
- 4 『知識是叫人自高自大，惟有愛建造人』——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).

第五週·週一

晨興餽養

約二一 16 『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主啊，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

十 14 『我是好牧人，我認識那屬我的，那屬我的也認識我。』

整卷約翰福音說到基督在地上的職事，開始於祂這神的話成爲肉體，成了一個在肉體裏的人（一 1~14），結束於祂這末後亞當的復活，成了賜生命的靈（二十）；因此，二十一章應當是一篇附言。這樣說雖然是對的，但更內在的說，約翰二十一章乃是約翰福音的完成和總結。沒有二十一章，約翰福音就不完全。該章總結整卷約翰福音，給我們看見基督在天上的職事與使徒在地上的職事一起合作，以完成神新約的經綸。

在十章十節、十一節和十六節，主向門徒揭示，祂是好牧人，來使羊更豐盛的得着生命，並且祂另外有羊（外邦人），祂必須領這另外的羊與他們（猶太信徒）合爲一群（一個召會），歸於一個牧人之下（約翰福音結晶讀經，一五八至一五九頁）。

信息選讀

牧養和教導是升天的元首基督所賜給召會，以建造祂身體的恩賜中（就是在有恩賜的人中間），主要的功用〔弗四 11~12〕。

在四種有恩賜的人中間，頭三者，就是使徒、申言者和傳福音者的職事，乃在於牧養。這可由約翰二十一章十五至十七節主給彼得的囑咐得着證實。...沒有牧養，使徒、申言者和傳福音者就不能盡功用。

WEEK 5 — DAY 1

Morning Nourishment

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.

傳福音是對罪人最高的牧養。主耶穌是新約的頭一位傳揚者。施浸者約翰是先鋒。基督這頭一位傳福音者，乃是藉着牧養盡祂的職事。祂到耶利哥只是爲着要探訪一個人，就是稅吏長（路十九1~10）。祂不是去舉行一個有數千人的福音大會。祂的目的是要去傳福音得一個人，而祂的傳揚乃是一種牧養。

約翰四章說，當主在去加利利的路上，祂『必須經過撒瑪利亞』（4）。祂不走主要的道路，反而繞道至敘加，到雅各井旁，爲要接觸一個犯罪的撒瑪利亞婦人，她先前有過五個丈夫。主豫先知道她會來到雅各井。雅各井乃是豫表基督，祂是泉源，直湧入永遠的生命（14下）。我們必須學習主的榜樣，特意繞道至敘加，以得着一個人。

我們在一個人身上花三年的工夫來得着他，這是值得的。你如果連續探訪一個人三年，你就能得着他。這樣過了十二年，你就有四個新人隨着你參加召會的聚會。在一個地方召會裏如果有一百個聖徒這樣實行，十二年後，他們的人數就會增加到五百人。...在我們中間，那裏有擴增？正當的擴增乃是由於福音的牧養，而牧養是指我們必須去探訪人。基督從天上下到地上探訪一個一個的罪人，尋找失迷的羊。我們必須跟祂學。

約翰二十一章是說到牧養。...這一章不只是約翰福音的附言，也是約翰福音的完成和總結。約翰福音說到基督是神來作我們的生命，著者用了二十章來揭示這樣一位基督。至終，這樣一卷書是以牧養作總結。如果我們不認識牧養是什麼，整卷約翰福音對我們就是空洞的。惟有我們牧養別人時，我們才能內在的認識約翰福音。牧養乃是開啓約翰福音的鑰匙（活力排，七四至七六頁）。

參讀：約翰福音結晶讀經，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

第五週·週二

晨興餽養

約四 7『有一個撒瑪利亞婦人來打水，耶穌對她說，請給我水喝。』

13~14『耶穌回答說，凡喝這水的，還要再渴；人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

顧惜人就是使人快樂，安慰人，叫人覺得你令他們愉快，在每件事上並在每一方面都叫人容易接觸你。我們接觸人必須非常的真實。惟有藉着十字架加上復活，才能產生真實。惟有被十字架除掉而復活的人，才在凡事上是真實的。

顧惜人是使人快樂、愉快、舒適；餽養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督供應他們（活力排，一二〇、一二六頁）。

信息選讀

當〔主〕的門徒拒絕人把他們的孩子帶到〔主〕那裏，〔主〕打斷門徒的禁止，要他們把孩子帶到祂那裏，祂就給孩子們按手，而顧惜了那些父母（太十九 13~15）。門徒的禁止，必定冒犯了那些父母。我們經常禁止人，而不是顧惜人。主阻止了門徒的禁止。

基督這位人子來與稅吏和罪人一同吃喝，甚至作他們的朋友，以顧惜他們，好叫他們得着祂的救贖和救恩爲餽養（路七 34）。法利賽人爲此批評主，但祂作這些罪人的朋友，乃是爲着立下基礎，使祂能以祂的救贖和救恩餽養他們。

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.

基督這位神救主被拿但業認出是神子時，祂回答拿但業說，他將要看見天開了，神的使者上去下來在祂這位人子身上，像雅各在夢中所見的天梯一樣；這對拿但業是一種顧惜，鼓勵他跟從主，使他有分於主的餵養，而得着整卷約翰福音裏所啓示的神聖益處（約一 45~51）。

基督在祂的人性裏，是豎立的梯子。用皂莢木包金所建造的約櫃和會幕，也是基督的豫表。皂莢木表徵基督的人性，金錶征基督的神性。這木是豎立的部分，金是包裹的部分。我們要豎立起來，就必須是在復活裏的人。耶穌成了梯子，不是憑祂的神性，乃是憑祂的人性；不是憑祂是神子，乃是憑祂是人子。祂是天梯，是高舉的階梯，把天帶到地上，並把地聯於天，為着建造神的家。

當基督這位神救主要救一個不道德的撒瑪利亞婦人時，祂必須從猶太經過撒瑪利亞往加利利去，而從撒瑪利亞主要的路上繞道往敘加城，在靠近敘加的雅各井旁等候祂的對象來，為要藉着請婦人給祂水喝，而顧惜她，好用生命的水餵養她，這生命水就是湧流的三一神自己（四 1~14）。...祂在雅各井旁等候這婦人來，為要顧惜她，好叫她得着三一神活水的餵養。

當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪』，好顧惜她，使祂這位偉大的『我是』能餵養她，叫她從罪得自由，並使她能『不再犯罪』（八 3~11、24、34~36）。基督是那神聖偉大的『我是』，能使人從罪得自由（活力排，一二二至一二五頁）。

參讀：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

第五週·週三

晨興餵養

約十八 27 『彼得又不承認，立刻雞就叫了。』

二一 17 『耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主啊，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。』

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊（約二一 15~17）。牧養含示餵養，但牧養所包含的比餵養要多。牧養乃是給群羊周全、柔細的照顧。

這是把使徒的職事與基督天上的職事合併，以照顧神的羊群，就是召會，結果帶進基督的身體（約翰福音結晶讀經，一六〇頁）。

信息選讀

彼得對他天然的力量和才幹很有自信，他甚至認為自己能同主下監，同主受死（路二二 33）。...彼得受到試驗；他三次否認主，甚至在一位使女面前否認主（約十八 15~18，25~27）。...彼得徹徹底底被打倒，結果全然失敗（太二六 69~75）。他的確有心愛主，但是他對自己的力量，天然的力量過於自信。他對主的愛是寶貴的，但他天然的力量必須被否認並受對付。主容許彼得三次當面否認祂，讓彼得徹底失敗，好使他天然的力量和自信可以受到對付。...經過失敗，彼得學會憑着在主裏的信心，謙卑的服事弟兄們（路二二 32，彼前五 5~6）。彼得真的被破碎，並從天然的才幹轉到復活裏的事物。

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.

我們天然的力量和才幹必須受對付並擺在十字架上，然後〔我們〕就會在復活裏並充滿神聖的元素。這樣，凡我們在召會事奉中所作的，就都是將神聖的元素供應給人。我們天然的力量和才幹若沒有受對付，我們召會的事奉就會將天然的東西帶給人（事奉的基本功課，一八一至一八二頁）。

彼得看了〔主的神人生活〕三年半...。他可能會問：『這是什麼樣的人？』有一次他告訴主，他不會像別人一樣否認主；但是主對他說，撒但想要得着他，好篩他像麥子一樣，並且他要三次否認主（路二二31~34）。這樣，彼得受了門徒的訓練。他當時是個天然的人在說話。他應該說，『主，我不是例外。我和我的眾弟兄一樣，我可能比他們還軟弱。主，憐憫我，拯救我。』同樣的，我們也許說，我們能過團體生活；但至終我們會發現我們不能。我們不該信靠自己（對同工長老們以及愛主尋求主者愛心的話，三五頁）。

〔聖靈的〕管治，不只是在引導上，也是在性情上；不只是在道路上，也是在品格上。因為在我們裏面已經有了一個新的生命，已經有神的靈住在我們裏面，祂知道我們所需要的到底是什麼，祂知道我們應該遇見什麼事於我們最合式；聖靈的管治就是神藉着聖靈在那裏安排，使我們遇見合式的環境，來配合我們這一個人的需要，藉此在我們身上作成拆毀和組織的工作。所以，聖靈的管治是為着拆毀我們天然的性情、天然的習慣，好在我們身上有聖靈的組織，使我們變為成熟、甘甜。

我們一信主，就必須把這些事情認識清楚：第一，我們需要拆毀，需要建立；第二，不是我們自己在那裏下手拆毀與建立，乃是神給我們安排環境來拆毀，來建立（倪柝聲文集第三輯第四冊，一八六至一八七頁）。

參讀：事奉的基本功課，第二十課；倪柝聲文集第三輯第四冊，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

第五週·週四

晨興餽養

可十六 7『你們要去告訴祂的門徒和彼得說，祂在你們以先往加利利去，在那裏你們要看見祂，正如祂從前所告訴你們的。』

太二八 7『快去告訴祂的門徒，祂已經從死人中復活，並且看哪，祂在你們以先往加利利去，在那裏你們要看見祂。看哪，我已經告訴你們了。』

馬太福音是說主復活以後，天使告訴幾個婦女，叫她們去告訴祂的門徒。馬可福音是說，你們可以去告訴祂的門徒和彼得。哦，『和彼得』！這使我們要流淚。...爲什麼不說告訴祂的門徒和約翰呢？（約翰是主所愛的。）爲什麼不說告訴祂的門徒和多馬呢？（多馬疑惑主的復活。）天使沒有特地題到那些頂好頂有需要的門徒，乃是特地題到彼得（倪柝聲文集第一輯第十八冊，一一頁）。

信息選讀

彼得...在〔主復活〕前三天犯了一個大罪——叫主不能在父的使者面前認他的大罪。彼得在人面前不認主，在一個當時人所看爲卑微的使女面前不認主。但是，主要人把祂的復活去告訴門徒和彼得。『和彼得』，這句話包含着何等深長的意思！

主...特別題到他，這是福音！弟兄姊妹，你知道...主一次拯救了你，就要永遠拯救你麼？你雖然灰心，主卻永不灰心。犯罪的你，雖然覺得回到祂那裏有點難以爲情，但是，被你得罪的祂，並不以爲你回到祂那裏有何不可。

聖靈寫聖經的時候，特意給我們看見，馬太、

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

路加、約翰好像以為無關緊要的幾個小字，在述說馬可福音的彼得看來，卻是不可或忘的，是非常緊要的。『和彼得』在他身上有特別的意義。每一次的回想都是甜美的。恩言在蒙恩者身上是特別可記念。

弟兄姊妹們，我們在擘餅記念主的時候，還有誰的心是怕神的呢？...你想，祂因愛你的緣故，肯為你到十字架上去，現在卻因為你失敗了、跌倒了、墮落了，就不愛你麼？祂在十字架上愛你的愛，就減少了麼？今天你不愛祂，不親近祂，不回到祂那裏，是很容易的；但是，要祂不愛你，忘記你，棄絕你，卻是作不到。...當我們要親近主，又好像相距很遠，無力親近主時，我們要記得『和彼得』這句話。...你...應當知道主並沒有丟棄你。主並沒有丟棄彼得，主也沒有丟棄你。『和彼得』的意思也就是『和你』——這個像彼得那樣失敗的『你』！但願我們看見主對我們的心是何等的心。你如果看見了主的心，你就不能不向祂奔跑了（倪柝聲文集第一輯第十八冊，一一至一五頁）。

在約翰二十一章十五節，主耶穌...恢復彼得對祂的愛。彼得的確有心愛主，但他太信任自己的力量，天然的力量。他對主的愛是可貴的，但他天然的力量必須被否認、受對付。主許可他徹底失敗，三次當面否認主（十八 17、25、27），好使他天然的力量和自信受到對付。不僅如此，他...還領頭從主的呼召退後，他在愛主的天然自信上，也必因着這次失敗受到對付；這使他多少有點灰心。因此，主來恢復彼得對祂的愛，囑咐他牧養主的召會，並為日後的殉道豫備他，使他不再信靠天然的力量跟從主（約翰福音生命讀經，六五五至六五六頁）。

參讀：倪柝聲文集第一輯第十八冊，『和彼得』；約翰福音生命讀經，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

第五週·週五

晨興餽養

林後七 3『我說這話，不是為定罪你們，因我先前說過，你們是在我們的心裏，以至同死同活。』

十二 15『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』

我們在林後七章二至十六節所看見的，是使徒供應的生命對信徒的親密關切。每一位愛主、願意夠得上神標準的信徒，都應當成為新約的執事。只要我們是在基督裏的信徒，不論我們是使徒、傳福音者、長老或執事，我們都應當是新約的執事。這樣的執事乃是把基督供應給人，為着建造召會，就是祂的身體。我年輕時，聽說每一位信徒都應當是傳福音者。現在我們看見，我們不該僅僅是傳福音者，更該是新約的執事，就是供應基督作生命，使召會能建造成為基督身體的人。這個職事不該僅僅由使徒和長老來完成，乃該由召會中的每一個人來完成（哥林多後書生命讀經，四四六至四四七頁）。

信息選讀

我們在哥林多後書所看見供應的生命，是一個多結果子的生命。我們可能『屬靈』、『聖潔』、『得勝』，卻不結果子。那種屬靈、聖潔與得勝是有問題的。那種品格是否真正、真實，令人打一個問號。一個人相當屬靈，卻不結果子，豈非不尋常麼？照聖經來看，屬靈的目的是為着結果子。主在約翰福音沒有告訴我們要屬靈、要聖潔、要得勝。反之，祂在十五章囑咐我們要結果子，甚至要多結常存的果子。這就是活出供應的生命。

我們可能在屬靈的事上很有知識，講道也很有能

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，然而還是不結果子。事實上，這樣的人不僅不結果子，沒有供應生命，反而可能叫人死。一位弟兄到另一個地方去開特會，但聚會的結果也許是叫許多人被殺死。他們不是被錯謬的話殺死，而是被對的話殺死。不僅如此，在牧養聖徒的時候，我們也可能叫人死。這樣叫人死，這樣不結果子的原因，就是缺乏親密的關切。一位弟兄到某處召會開特會，可能只關切所釋放的信息，卻對那個地方的召會沒有一點真正的關切。照樣，我們可能看望一個家庭、牧養他們，卻沒有一點愛的關切。我們的動機可能是為着表顯我們的知識、屬靈、恩賜或能力，結果卻是叫人死。

我們若有才能執行一項工作，但缺少親密的關切，我們的工作就不會結果子。要建立美好的家庭生活和召會生活，需要親密的關切。我們能結多少果子，並不在於我們能作什麼，乃在於我們是否有親密的關切。

保羅在林後七章非常有情感。他在十三節說，『我們因提多的喜樂，就越發更加喜樂。』...保羅在供應生命時，富有人性和情感。保羅的情感非常豐富，因為他的關切極其深刻親密。我們若沒有這種關切，就絕不能像保羅那樣更加喜樂。我們反而可能像冷冷的冰箱，對聖徒漠不關心。我們不溫暖別人，反而使別人更加冰冷。在這樣冰凍的環境裏，什麼東西都長不出來。...供應的生命...是一種溫暖別人的生命。要學習溫暖別人。這就是對他們要有親密的關切。

我們對於別人若沒有這種關切，我們就不會結果子。我若要把生命供應給眾聖徒，我必須對他們有真正的關切，就是富有情感，既深刻又親密的關切。我應當滿心關切，以至於有的時候，甚至在別人眼中成了愚昧、瘋狂的人（哥林多後書生命讀經，四四八至四五二頁）。

參讀：哥林多後書生命讀經，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

第五週·週六

晨興餽養

林前八1『知識是叫人自高自大，惟有愛建造人。』

十二31『我還要把極超越的路指示你們。』

十三13『如今常存的，有信、望、愛這三樣，其中最大的是愛。』

林前十二章的末了啓示，愛是極超越的路（31下）。一個人如何作長老？愛是極超越的路。一個人如何作同工？愛是極超越的路。我們如何牧養人？愛是極超越的路。愛是我們申言並教導人極超越的路。爲着我們的所是和所作，愛乃是極超越的路（活力排，九三至九四頁）。

信息選讀

愛是有效能的。我們應當愛每一個人，甚至愛我們的仇敵。如果同工和長老不愛那些不好的人，最終長老和同工就會無事可作。我們必須藉着一無分別的愛惡人也愛好人而得以完全，像我們的父是完全的一樣（太五48）。我們必須像我們的父一樣完全，因爲我們是祂的眾子，是祂的種類。這是非常重要的。我們如何作長老和同工？乃是在每一方面都憑着愛。我們必須愛任何一種人。主耶穌說，祂來是作醫生，不是爲着強健的人，乃是爲着有病的人。主說，『強健的人用不着醫生，有病的人才用得着。』（九12）

召會既不是逮捕人的警察局，也不是審判人的法庭，乃是養育信徒的家。作父母的都知道，他們的孩子越壞，就越需要父母的養育。如果我們的孩子是天使，就不需要我們作父母養育他們。召會是愛的家，爲着養育兒女。召會也是醫院，爲着醫治並

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

恢復有病的人。最後，召會也是學校，為着教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。

然而，有些召會是逮捕罪人的警察局，也是審判這些人的法院。保羅的態度不是這樣。他說，『有誰軟弱，我不軟弱？』（林後十一 29 上）...誰是沒有罪的？誰是完全的？保羅說，『向軟弱的人，我就成為軟弱的，為要得軟弱的人。』（林前九 22）這就是愛。我們不該以為別人是軟弱的，我們不是軟弱的。這不是愛。愛遮蓋人並建造人，所以為着建造基督的身體，在我們的所作上，愛乃是極超越的路（活力排，九四至九五頁）。

久不聚會的人以為召會定罪他們。我們需要有這種愛，去告訴所有久不聚會的人，召會並不定罪任何人；反之，召會願意看見所有久不聚會的人回來。如果他們都願意回來，我會流淚向主感恩。主可以為我作見證，我不定罪任何人。我們沒有資格定罪任何人。若沒有主的憐憫，我們會和久不聚會的人一樣。因此，我們必須愛他們。這一切都在於愛，正如智慧的王所羅門所說的：『愛能遮掩一切過錯。』（箴十 12）我們愛人；我們愛反對者，我們愛那些極力背叛的人。我說的是真心話。我們愛他們，不恨他們。我是誰？我沒有資格定罪人或恨人。我是完全的麼？連申言者以賽亞看見主時，也說，『禍哉，我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中。』（賽六 5）今天有誰是潔淨的？我們若批評人，說人的壞話，我們就是不潔淨的（對同工長老們以及愛主尋求主者愛心的話，三三頁）。

沒有愛的教訓會使我們自高自大。我們可能聽了職事的信息，只得了一些知識，就自高自大；這並不建造人。惟有愛建造人（活力排，八八頁）。

參讀：活力排，第八篇；對同工長老們以及愛主尋求主者愛心的話，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

Hymns, #1221

召會生活無比榮耀

711

降 B 大調

6/8

B^b F_7 B^b F F_7 B^b
 $\underline{\underline{5}}$ $\underline{\underline{5}}$ $\underline{\underline{5}}$ $\underline{\underline{5}}$ $\underline{\underline{6}}$ $\underline{\underline{7}}$ | $1 \cdot \underline{\underline{5}} \cdot$ | $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{1}}$ $\underline{\underline{2}}$ | $\underline{\underline{1}} \cdot \underline{\underline{1}} \cdot$ |

一、耶穌是那奇妙牧人，帶領我們出羊圈。

E^b B^b Gm C_7 F_7
 $\underline{\underline{6}}$ $\underline{\underline{6}}$ $\underline{\underline{6}}$ $\underline{\underline{1}}$ $\underline{\underline{7}}$ $\underline{\underline{6}}$ | $\underline{\underline{5}} \cdot \underline{\underline{1}} \cdot$ | $\underline{\underline{1}}$ $\underline{\underline{1}}$ $\underline{\underline{1}}$ $\underline{\underline{1}}$ $\underline{\underline{7}}$ $\underline{\underline{1}}$ | $\underline{\underline{2}} \cdot \underline{\underline{2}} \cdot$ |

肥沃草地，廣闊無邊，我們處身在其間！

B^b Gm C_7 F
 $\underline{\underline{3}} \cdot \underline{\underline{3}}$ $\sharp\underline{\underline{2}}$ $\underline{\underline{3}}$ | $1 \cdot \underline{\underline{5}} \cdot$ | $\underline{\underline{3}}$ $\underline{\underline{2}}$ $\underline{\underline{1}}$ $\underline{\underline{1}}$ $\underline{\underline{7}}$ $\underline{\underline{1}}$ | $\underline{\underline{2}} \cdot \underline{\underline{2}} \cdot$ |

(副)哦，召會生活，無比榮耀又豐富！

B^b_7 E^b B^b F_7 B^b
 $\underline{\underline{3}}$ $\underline{\underline{3}}$ $\underline{\underline{3}}$ $\underline{\underline{2}}$ $\underline{\underline{1}}$ $\underline{\underline{6}}$ | $\underline{\underline{5}} \cdot \underline{\underline{1}} \cdot$ | $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{7}}$ $\underline{\underline{1}}$ $\underline{\underline{2}}$ | $\underline{\underline{1}} \cdot \underline{\underline{1}} \cdot$ ||

在此我們合一相處，享受生命的祝福。

二、身處異地，飢寒交迫，是祂來把我找着；
 祂帶我們進入美地，靈裏舒適真無比！

三、耶穌自己乃是草場，祂是我們的食物；
 我們都是屬祂的羊，每次聚集真飽足。

四、我們今正住於高山，新鮮甘露何舒適！
 所有乾渴一去不回，祂是常新的活水。

五、基督是我們的享受，可以高枕而無憂；
 我們在此平安穩妥，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.

