

2014 年秋季长老及负责弟兄训练

主题：

召会作基督身体的异象、
实行与建造

篇题：

第一篇 神对召会的定旨（一）

藉圣别得着完满的神儿子名分，
作神团体的彰显

第二篇 神对召会的定旨（二）

藉着召会展示神万般的智慧，
以征服神的仇敌

第三篇 神对召会的定旨（三）

将万有在基督里归一于一个元首之下

第四篇 实行召会生活极重要的经历
（一）

我们的魂被征服并被基督作那灵所浸透，
以及基督得释放脱离我们魂的拘禁

Int'l Training for Elders and Responsible Ones (Fall 2014)

General Subject:

**The Vision, Practice, and Building Up
of the Church as the Body of Christ**

Contents

Week 1 God's Purpose for the Church (1)

**To Have the Divine Sonship in Full through Sanctification
for the Corporate Expression of God**

Week 2 God's Purpose for the Church (2)

**To Subdue God's Enemy
by Displaying His Multifarious Wisdom through the Church**

Week 3 God's Purpose for the Church (3)

To Head Up All Things in Christ

**Week 4 Crucial Experiences in the Practice of the Church Life
(1)**

**Our Soul Being Subdued and Saturated with Christ as the Spirit
and Christ Being Released from the Imprisonment of the Soul**

第五篇 实行召会生活极重要的经历
(二)

召会生活作为在基督的身体这一个新人里
之生活的各方面

第六篇 实行召会生活极重要的经历
(三)

如何在一个新人的实际里，在实行一面实
化召会生活

第七篇 建造召会作基督的身体 (一)

神建造的异象以及对我们的属灵的试验

第八篇 建造召会作基督的身体 (二)

藉着对内住基督的内里经历

第九篇 建造召会作基督的身体 (三)

藉着生命的长大与神人的调和而又生机的
建造，以及主需要得胜者顾到圣徒并建
造身体

**Week 5 Crucial Experiences in the Practice of the Church Life
(2)**

**Aspects of the Church Life as a Living in the Body of Christ, the
One New Man**

**Week 6 Crucial Experiences in the Practice of the Church Life
(3)**

**How to Realize the Church Life in a Practical Way in the
Reality of the One New Man**

**Week 7 The Building Up of the Church as the Body of Christ (1)
The Vision of God's Building and the Test of Our Spirituality**

**Week 8 The Building Up of the Church as the Body of Christ (2)
Through the Inner Experience of the Indwelling Christ**

**Week 9 The Building Up of the Church as the Body of Christ (3)
The Organic Building by the Growth of Life and the Mingling
of God and Man and the Lord's Need of Overcomers to Care
for the Body and Build Up the Body**

召会作基督身体的异象、
实行与建造
第一篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message One

神对召会的定旨（一）
借圣别得着完满的神圣儿子名分，
作神团体的彰显

God's Purpose for the Church (1)
To Have the Divine Sonship in Full through Sanctification
for the Corporate Expression of God

读经：弗一 3 ~ 6 · 来二 10 ~ 11 · 帖前五 23

Scripture Reading: Eph. 1:3-6; Heb. 2:10-11; 1 Thes. 5:23

纲 目
周 一

Outline
Day 1

壹 神对召会的定旨有三要项：

I. There are three main items of God's purpose for the church:

- 一 召会必须有完满的儿子名分——弗一 4 ~ 5。
- 二 借着召会，使仇敌得知神万般的智慧；召会成了神的诗章，作基督一切所是的智慧展示——三 10，二 10，林前一 30。
- 三 神的定旨是要借着召会，将万有在基督里归一于一个元首之下——弗一 10，19 ~ 23。

- A. *The church must have the full sonship (Eph. 1:4-5).*
- B. *Through the church God's multifarious wisdom is made known to the enemy; the church thus becomes God's poem, His wise exhibition of all that Christ is (3:10; 2:10; 1 Cor. 1:30).*
- C. *God's purpose is to head up all things in Christ through the church (Eph. 1:10, 19-23).*

周 二

Day 2

贰 神按着祂的心愿，在祂目的里的永远定旨，乃是要得着许多的儿子；神渴望得着许多儿子，团体地作祂的彰显——3 ~ 6 节，三 11，罗八 28 ~ 29，约一 12 ~ 13，启二一 7：

II. The eternal purpose of God in His intention according to His heart's desire is to have many sons; God desires to have many sons to be His expression in a corporate way (vv. 3-6; 3:11; Rom. 8:28-29; John 1:12-13; Rev. 21:7):

一 罗马八章十九节告诉我们，一切受造之物正在等待神的众子显示出来并得着荣耀；希伯来二章十节说，基督正在领许多的儿子进荣耀里去；基督今天正在作一件事：祂正将我们带进荣耀里去——林后三 18，四 16～18。

二 现今受造之物在腐朽与败坏的律下受奴役；唯一的盼望乃是在神众子显示、显明的時候，要从败坏的奴役得着释放，得享神儿女之荣耀的自由——罗八 17～21。

周 三

叁 神拣选祂的子民，叫他们成为圣别，目的是要使他们成为神的儿子，有分于神圣的儿子名分；在已过的永远里，父神“拣选了我们，使我们…成为圣别…得儿子的名分”——弗一 4～5：

一 “圣别”的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别；只有神与一切不同，与一切有别；因此，祂是圣别的，圣别是祂的性情：

- 1 神拣选我们，使我们也成为圣别；神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。
- 2 对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一 4，）并使我们全人被神自己所充满。

A. *Romans 8:19 tells us that the whole creation is waiting for the revelation and the glorification of the sons of God, and Hebrews 2:10 says that Christ is leading many sons into glory; Christ is doing one thing today: He is bringing us into glory (2 Cor. 3:18; 4:16-18).*

B. *At present the creation is enslaved under the law of decay and corruption; its only hope is to be freed from the slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed, manifested (Rom. 8:17-21).*

Day 3

III. The choosing of God's people for them to be holy is for the purpose of their being made sons of God, participating in the divine sonship; in eternity past God the Father "chose us...to be holy...unto sonship" (Eph. 1:4-5):

A. *Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common; only God is different, distinct, from all things; hence, He is holy, and holiness is His nature:*

1. God chose us that we should be holy; He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature.
2. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself.

二 我们与神（那圣者，就是圣灵）调和达到完满的圣别，借此神圣的儿子名分就得以完成——弗四 30，彼前一 15 ~ 16：

- 1 神正将祂自己作到我们里面，并将祂自己与我们调和，使我们完全被祂、在祂里面、并因祂圣化，而成为圣别；我们属人性情的每一点都要与神圣的性情调和——参利二 4 ~ 5。
- 2 在旧约的预表里，帐幕竖板的每一部分都被金包裹；在这预表的应验里，神将祂自己与召会调和，使我们被带进完满的儿子名分里——出二六 28 ~ 30。
- 3 按照新约的教训，儿子名分的意义是：
 - a 我们由神而生，得着神作我们的生命和性情——约一 12 ~ 13，三 6，约壹五 11 ~ 12，彼后一 4。
 - b 我们因神而长大，并且在神里面，在一切事上长到元首基督里面，以神的增长而长大——弗一 6，10，四 15 ~ 16，西二 19。
 - c 我们完全与神调和；我们这人的每一部分都被神浸润、浸透、包裹——利二 4 ~ 5，帖前五 23。
 - d 我们有资格承受神所是、所有、并所定意的一切——弗一 14，罗八 17。
 - e 我们至终成为完全圣别且神圣的——弗一 4，启二一 2，10。

周 四

B. The divine sonship is accomplished by our being mingled with God (the Holy One as the Holy Spirit) unto full sanctification (Eph. 4:30; 1 Pet. 1:15-16):

1. God is working Himself into us and mingling Himself with us so that we may be holy, absolutely sanctified by Him, in Him, and with Him; every bit of our human nature will be mingled with the divine nature (cf. Lev. 2:4-5).
2. In the Old Testament type, every part of the boards of the tabernacle was overlaid with gold; in the fulfillment of the type, God mingles Himself with the church so that we may be brought into the full sonship (Exo. 26:28-30).
3. According to the teaching of the New Testament, sonship means:
 - a. That we are born of God to have God as our life and nature (John 1:12-13; 3:6; 1 John 5:11-12; 2 Pet. 1:4).
 - b. That we grow up with God and are in God, growing up into Christ, the Head, in all things and growing with the growth of God (Eph. 1:6, 10; 4:15-16; Col. 2:19).
 - c. That we are absolutely mingled with God; every part of our being will be permeated, saturated, and overlaid with God (Lev. 2:4-5; 1 Thes. 5:23).
 - d. That we are qualified to inherit all that God is, all that God has, and all that God has purposed (Eph. 1:14; Rom. 8:17).
 - e. That we eventually are absolutely holy and divine (Eph. 1:4; Rev. 21:2, 10).

Day 4

三 神所拣选的人成为祂的儿子，乃是借着祂圣别的灵；（罗十五 16，加四 6；）这就是为什么以弗所一章三节称此为属灵的福分，就是借着那灵而有的福分：

- 1 为着儿子名分的圣别，仍在继续进行；然而，一天过一天，我们也许没有活在我们儿子的名分里，因为我们没有顾到那圣别的灵，在我们灵里的说话和工作—罗十五 16，八 4，弗五 26。
- 2 今天我们必须学习凭灵而活，凭灵事奉，照灵而行，并终日完全凭着灵、同着灵、且照着灵行事为人—罗一 1，9，八 4，腓三 3，亚四 6。
- 3 我们需要凭着在那灵里正确的滋养，而在基督的生命里长大；我们可以在三方面得着滋养：借着读圣经，借着听属灵的说话，借着来到聚会中—约八 31 ~ 32，弗五 26，后二 7，诗七三 16 ~ 17，22 ~ 26，七七 13。

周 五

四 神所拣选的人乃是“在爱里”，在祂面前成为圣别、没有瑕疵，被预定得儿子的名分—弗一 4，参三 17，四 2，15 ~ 16，五 2，六 24，启二 4：

- 1 以弗所一章四节的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱；神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。
- 2 神先爱我们，然后这神圣的爱激起我们用爱回报祂；在这样爱的情形与气氛中，我们被神浸

C. God's chosen ones are made His sons by His sanctifying Spirit (Rom. 15:16; Gal. 4:6); this is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit:

1. Sanctification for sonship is still going on; day by day, however, we may not live in our sonship because we may not care for the sanctifying Spirit speaking and working in our spirit (Rom. 15:16; 8:4; Eph. 5:26).
2. Today we must learn to live by the Spirit, to serve by the Spirit, to act according to the Spirit, and to have our being altogether by the Spirit, with the Spirit, and according to the Spirit all day long (Rom. 1:1, 9; 8:4; Phil. 3:3; Zech. 4:6).
3. Then we need to grow in the life of Christ with the proper nourishment in the Spirit; we can be nourished in three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings (John 8:31-32; Eph. 5:26; Rev. 2:7; Psa. 73:16-17, 22-26; 77:13).

Day 5

D. God's chosen ones become holy and without blemish before Him and are predestinated unto sonship "in love" (Eph. 1:4; cf. 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4):

1. Love in Ephesians 1:4 refers to the love with which God loves His chosen ones and His chosen ones love Him; it is in this love, in such a love, that God's chosen ones become holy and without blemish before Him.
2. First, God loved us; then this divine love inspires us to love Him in return; in such a condition and atmosphere of love, we are

透，成为圣别、没有瑕疵，像祂一样——约壹四 19，诗三一 23 上，一一六 1，可十二 30。

saturated with God to be holy and without blemish, just as He is (1 John 4:19; Psa. 31:23a; 116:1; Mark 12:30).

肆 基督作救恩的元帅，借着圣别，生机地拯救神许多的儿子，而领他们进入荣耀，就是神团体的彰显里；圣别就是神的“子化”——来二 10 ~ 11，弗一 4 ~ 5，帖前五 23，罗五 10：

IV. Christ as the Captain of salvation leads God's many sons into glory, the corporate expression of God, by saving them organically through sanctification; sanctification is God's "sonizing" (Heb. 2:10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10):

- 一 希伯来二章十节说，主是神救恩的元帅，要领许多的儿子进荣耀里去；然后十一节说到那圣别人的和那些被圣别的；这给我们看见圣别是为着儿子的名分。
- 二 这使我们对以弗所一章四至五节有了更完全的领会；四节说“成为圣别”，而五节说“得儿子的名分”；“成为圣别…得儿子的名分”再次给我们看见，圣别是为着儿子的名分。
- 三 为着神圣儿子名分之神圣的圣别，乃是神圣经纶的中心，也是新约里启示的中心思想；圣别是神完成祂永远经纶的关键。

- A. *Hebrews 2:10 says that the Lord as the Captain of God's salvation will lead many sons into glory; then verse 11 speaks of the One who sanctifies and those who are being sanctified; this shows that sanctification is for sonship.*
- B. *This brings us into a fuller understanding of Ephesians 1:4-5; verse 4 says, "To be holy," and verse 5 says, "Unto sonship"; to be holy... unto sonship shows us again that sanctification is for sonship.*
- C. *The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament; sanctification is the hinge of God's carrying out His eternal economy.*

周 六

Day 6

四 神圣的圣别是完成神圣经纶的主持线，为要神圣地使我们“子化”，使我们成为神的儿子，在生命和性情上（但不在神格上）与神一样，以致成为神的彰显；我们说圣别是主持线，因为神在我们身上经纶的工作，每一步都是使我们圣别：

D. *The divine sanctification is the holding line in the carrying out of the divine economy to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; we say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy:*

- 1 寻找的圣别，也就是初步的圣别，是为着叫我们悔改，把我们带回归神；我们的悔改和相信乃是因着寻找的灵，使人知罪自责的灵—彼前一2，路十五8~10，17~2，约十六8~11。
- 2 救赎的圣别，也就是地位上的圣别，是借着基督的血，把我们从亚当里迁到基督里—来十三12。
- 3 重生的圣别，也就是在性质上圣别的开始，从我们的灵更新我们，使我们这些罪人成为神的儿子，形成一个生机体，作神团体的彰显，就是基督生机的身体，也就是召会—林后五17，约一12~13，三5~6，8，彼前一3，多三5。
- 4 更新的圣别，也就是性质上圣别的继续，从我们的心思到我们魂的各部分，更新我们的魂，使我们的魂成为神新造的一部分—罗十二2下，弗四23，林后四16，加六15。
- 5 变化的圣别，也就是日常的圣别，新陈代谢地用基督的元素把我们重新构成，使我们成为新的构成，作基督生机身体的一部分—林前三12，林后三16~18，罗十二1~2，诗六八19。
- 6 模成的圣别，也就是成形的圣别，将我们形成荣耀之基督的形像，使我们成为基督的彰显—罗八29，腓三10。
- 7 得荣的圣别，也就是终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体，使我们在荣耀里完满的成为基督的彰显，在我们的灵、魂、体里得以完全并全然的圣别，成为神许多儿子（他们在那作他们生命之经过过程的三一神里已经成熟）终极的合并，成为新耶

1. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God; our repentance and believing were due to the seeking Spirit, the convicting Spirit (1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11).
2. The redeeming sanctification, the positional sanctification, is by the blood of Christ to transfer us from Adam to Christ (Heb. 13:12).
3. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God to form an organism for God's corporate expression, which is the organic Body of Christ, the church (2 Cor. 5:17; John 1:12-13; 3:5-6, 8; 1 Pet. 1:3; Titus 3:5).
4. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation (Rom. 12:2b; Eph. 4:23; 2 Cor. 4:16; Gal 6:15).
5. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12; 2 Cor. 3:16-18; Rom. 12:1-2; Psa. 68:19).
6. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ (Rom. 8:29; Phil. 3:10).
7. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory so that we may be fully and wholly sanctified in our spirit, soul, and body to be a consummated incorporation of God's many sons who are matured in the processed Triune God as their life that they may

路撒冷彰显神，直到永远—21 节，罗八 23，
帖前五 23，启二—2 ~ 3，7，9 ~ 11，22。

express God as the New Jerusalem for eternity (v. 21; Rom. 8:23;
1 Thes. 5:23; Rev. 21:2-3, 7, 9-11, 22).

第一周 周一

晨兴喂养

弗一 4~5 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

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

在神的经纶中，关于召会有三方面：首先，召会要有儿子的名分，而借着这儿子的名分，神就借着彰显。以弗所一章五节说，神预定我们得儿子的名分。“儿子的名分”是什么意思，它包括了什么？简单地说，它的意思包括出生，加上长大，加上长子的名分。首先，我们必须从神而生。因着这神圣的出生，我们有了神的生命，因此我们就成了神的儿子。这是神与我们相调的开始。但唯有借着生命长大，我们才能享受长子的名分。出生是一件事，长子的名分又是另一件事。以扫和雅各有同样的出生，但只有一个人得着长子的名分。以扫有儿子的生命，却没有儿子的名分，因为儿子的名分包括出生和长子的名分。我们可能只有出生而没有长子的名分。罗马八章十四至十七节给我们看见，作儿女和作后嗣有何等的不同。作儿女只要出生就可以了；但是作后嗣不仅有出生，还有长子的名分。首先我们必须成为神的儿女，然后我们借着长大才能成为后嗣。我们可能是儿女，却没有长子的名分，因此也就没有得着完满的儿子名分。（召会的异象与建造，四页。）

信息选读

WEEK 1 — DAY 1

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

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

There are three main items concerning the church in the economy of God. The first is that the church might have the sonship and that God might be expressed through this sonship. Ephesians 1:5 says that God predestinated us unto sonship. What does this word sonship mean, and what does it include? Briefly, it means the birth, plus the growth, plus the birthright. First of all, we must be born of God. By this divine birth we become the sons of God because we have the life of God. This is the very beginning of God's mingling with us. But it is only through the growth of this life that we can enjoy the birthright. Birth is one thing, but the birthright is quite another. Esau and Jacob both had the same birth, but only one obtained the birthright. Esau had the life of the son, but he did not have the sonship because the sonship includes both the birth and the birthright. We may have the birth but not the birthright. In Romans 8:14-17, there is a real difference made between the children and the heirs. The children are the ones who have only the birth, but the heirs have not only the birth but also the birthright. First of all, we must become the children of God; then through growth we will become the heirs. We may be a child without the birthright and therefore not have the full sonship. (God's Purpose for the Church, pp. 5-6)

Today's Reading

神对召会之定旨的第一项，就是借着许多成熟的儿子来彰显祂自己。…神对召会之定旨的第二项，是要对付祂的仇敌。以弗所一章是说到神对召会定旨积极的一面，就是儿子的名分；三章是说到消极的一面，对抗神的仇敌，使仇敌被征服，得知神万般的智慧。有这样一个邪恶的撒但，神并不觉得难过，因为若没有这样一个仇敌，神万般的智慧就无法彰显。乃是借着撒但所发起的一切难处，神才有机会显出祂的智慧。假设你有一部车，这部车从来没有给你带来麻烦；若是这样，就没有人知道你多有智慧。一部没有毛病的车，无法表现你的智慧。但是你的车若是需要智慧才能操纵，你的智慧就有机会展露出来，你车上的乘客都会惊叹。这是一部有毛病的车，却有一位了不起的驾驶！全宇宙都被撒但破坏了，但神却需要这样一个撒但，使祂的智慧得以表明。

神预定召会要得着祂儿子的名分，也定意召会要征服仇敌。召会乃是借着儿子的名分被建造起来；并且借着召会的建造，神的仇敌就被征服，神的智慧也要得着展示。不过在这里有一个实在的原则。我们越有生命，就越有建造可以显示给撒但看。这对仇敌是真正的挑战，这要羞辱他，却要荣耀神。

在神的经纶中，召会的第三个主要方面乃是将万有在基督里归一于一个元首之下。我们已经看过，第一项是儿子的名分，那是关于召会积极的一面。第二项是召会要在消极一面击败仇敌，使执政的、掌权的，现今得知神万般的智慧。现在第三项，是将万有在基督里全面的归一于一个元首之下。召会必须得着儿子的名分，撒但必须被征服，被扔出去；并且所有受造之物必须被带进正确的秩序与一里面。（召会的异象与建造，八至一〇、一三页。）

参读：召会的异象与建造，第一章。

The first item of God's purpose for the church [is] to express Himself through many matured sons....The second item of the purpose of God for the church is to deal with His enemy. In chapter 1 of Ephesians there is the positive side of God's purpose for the sonship; and in chapter 3 there is the negative side against the enemy, that the enemy may be subdued and come to know God's multifarious wisdom. God is not sorry that there is such an evil one as Satan, because without such a one, God's multifarious wisdom could not be manifested. It is through all the troubles originating from Satan that God has a chance to show forth His wisdom. Suppose you have a car, and this car never gives you any trouble. If this is the case, no one could know how wise you are. A car without problems would not demonstrate your wisdom. But if you have a car that needs wisdom to handle, your wisdom will be brought to light, and all your passengers will marvel. It is a problem car, but what a wonderful driver! The whole universe has been damaged by Satan, but God needs such a one in order that His wisdom might be shown.

The church was predestinated to the sonship of God, and it was also purposed to subdue the enemy. The church is built up by the sonship, and through the building up of the church, the enemy is subdued and God's wisdom is displayed. There is a real order here. The more life we have, the more built up we will become as a display to Satan. This is a real challenge to the enemy, a shame to him, and a glory to God.

The third main aspect of the church in God's economy is the heading up of all things in Christ. We have seen that the first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively. Now the third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness. (God's Purpose for the Church, pp. 12-15, 20)

Further Reading: God's Purpose for the Church

第一周 周二

晨兴喂养

罗八 17～19 “既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。受造之物正在专切期望着，热切等待神的众子显示出来。”

今天神的众子有许多。单单在洛杉矶一地，神的众子也许成千上万，但他们还未显示出来。神众子的显示、显明，也就是十七节所提到的得荣耀。不仅是神，甚至连一切受造之物—万物，都在等待神的众子显明出来。（召会作基督身体的异象、实行与建造，一七至一八页。）

信息选读

罗马八章二十节说，“因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的。”一切受造之物正等待神的众子显明出来，因为受造之物服在虚空之下。二十一节接着说，“指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。”在此有虚空、奴役、和败坏这些辞；这些不是很好的辞。一切受造之物都在败坏的奴役之下，所以受造之物在虚空之下，等待得着释放。

受造之物如何能得着释放，脱离这虚空、奴役和败坏？譬如，弟兄会的人看见了受造之物服在虚空、奴役、和败坏之下这个真理；但他们主要是看见客观的预言，就是神众子显明的时候，整个宇宙就要得着释放。他们没有看见得拯救的主观道路、过程。我们相信，在这末后的日子里，主不要我们仅仅看

WEEK 1 — DAY 2

Morning Nourishment

Rom. 8:17-19 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Today there are many sons of God. There may be many thousands in Los Angeles alone, but they are not yet revealed. The revelation, the manifestation, of the sons of God is the very glorification mentioned in Romans 8:17. Not only God but even the whole creation, all things, are waiting for the manifestation of the sons of God. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 49)

Today's Reading

Romans 8:20 says, "For the creation was made subject to vanity, not of its own will, but because of Him who subjected it." All creation is waiting for the manifestation of the sons of God because the creation was made subject to vanity. Verse 21 continues, "In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God." Here we have the words vanity, slavery, and corruption. These are not good words. The whole creation is in the slavery of corruption, so it is in vanity, waiting for a deliverance.

How can the creation be delivered from this vanity, slavery, and corruption? The Brethren, for example, saw the truth of the creation being in vanity, slavery, and corruption, but they mainly saw the objective prophecy that when all the sons of God will be manifested, the whole universe will be released. They did not see the subjective way, the process, of deliverance. We believe that in these last days the Lord will show us not merely the prophecy

见预言，也要我们看见一切受造之物蒙拯救，得享神儿女荣耀自由的路。

二十一节不是说神儿女的自由，乃是说神儿女的荣耀的自由。这又是一个难懂的说法。同着神儿女的荣耀，有个自由。神儿女的显明，就是神儿女的荣耀。十九节告诉我们，一切受造之物正在等待神众子的荣耀；希伯来二章十节说，基督正在领许多的儿子进荣耀里去。你若问我，神今天正在作什么，我会说，祂正在作一件事：祂正将我们带进荣耀里去。我们可以将这事与预备筵席相比。如果我们到一位弟兄家赴筵席，我们可能会问：“他在哪里？”然后有人会说，“他在厨房里烹煮食物。”今天神是“在厨房里烹煮食物”，要将祂的众子带进荣耀里去。罗马八章十八节说到今时的苦楚和将来的荣耀。借着这些苦楚，神正在“烹煮”我们。以弗所一章十节说到时期满足时的经纶。我们若问一位姊妹在厨房里作什么，她会回答说，“请耐心等待半小时，然后你就知道我在这里作什么。”烹调的姊妹有她的经纶、她的安排；半个小时结束时，就是她经纶的“时期满足时”。

今天是烹调的时候。时期满足的时候还没有到。当时期满足的时候，一切都要井然有序。然而，现今神正在“烹煮”召会，包括你和我；然后，在时期满足时，我们都要被带进荣耀里。那时，一切受造之物都要得着释放、拯救，脱离败坏的奴役和虚空，并且一切受造之物将同着基督的身体，在基督里归一于一个元首之下。（召会作基督身体的异象、实行与建造，一八至二一页。）

参读：召会作基督身体的异象、实行与建造，第二至四章。

but the way in which all the creation will be delivered into the freedom of the glory of the children of God.

Verse 21 speaks not of the freedom of the children of God but of the freedom of the glory of the children of God. Again, here is a difficult utterance. With the glory of the children of God there is the freedom. The manifestation of the children of God is the very glory of the children of God. Romans 8:19 tells us that the whole creation is waiting for the glory of the sons of God, and Hebrews 2:10 says that Christ is leading many sons into glory. If you would ask me what God is doing today, I would say that He is doing one thing: He is bringing us into glory. We may compare this to the preparation of a feast. If we come to a brother's home for a big feast, we may ask, "Where is he?" Then someone will say, "He is in the kitchen cooking." Today God is "in the kitchen cooking" to bring His many sons into glory. Romans 8:18 speaks of the sufferings of this present time and the coming glory. It is through these sufferings that God is "cooking" us. Ephesians 1:10 speaks of the economy of the fullness of the times. If we ask a sister what she is doing in the kitchen, she will say, "Please sit there patiently and wait for half an hour. Then you will know what I am doing here." The cooking sister has her economy, her dispensation, and the end of the half hour will be the "fullness of the times" for her economy.

Today is the time of cooking. The fullness of the times has not yet come. When the fullness of the times comes, all things will be in order. For now, though, God is "cooking" the church, including you and me. Then at the fullness of the times, we all will be brought into glory. At that time the whole creation will be released, delivered, from the slavery of corruption and from vanity, and all creation will be headed up in Christ with His Body. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 49-51)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 2-4

第一周 周三

晨兴喂养

弗一 4～5 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

利十一 44 “我是耶和华你们的神；所以你们要使自己分别为圣，成为圣别，因为我是圣别的。…”

这些属灵福分的头一项就是父的拣选。我们可能以为神的拣选是一件事，神的预定又是另一件事；但这想法是错误的。我们需要看看以弗所一章四至五节的文法。…这两节不是说祂拣选了我们，“又”预定了我们；而是说，祂拣选了我们，预定了我们。五节的“预定”，修饰四节的述词“拣选”，所以这不是两件事，乃是一件事。神拣选了我们。祂如何拣选我们？神乃是借着预定我们，借着把我们标出来，而拣选我们。预定就是标出。神拣选我们成为圣别，为要得儿子的名分。拣选神的子民，叫他们成为圣别，目的是要使他们成为神的儿子，有分于神圣的儿子名分。（经过过程的神圣三一之分赐与超越基督之输供的结果，九至一〇页。）

信息选读

神拣选我们，是要使我们成为圣别。“圣别”一辞，已被今天基督教的教训破坏了。…圣经里“圣别”一辞，不该按我们天然的观念来领会。许多人以为圣别就是无罪。根据这个观念，若有人不犯罪，他就是圣别的。这种想法完全错误。圣别既非无罪，也非完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神与一切不同，与一切有别。因此，祂是圣别的，圣别是祂的性情。

WEEK 1— DAY 3

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Lev. 11:44 For I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy...

The first item of the spiritual blessings is the Father's choosing. We may think that God's choosing is one thing, and God's predestinating is another thing, but this is wrong. We need to look at the grammar of Ephesians 1:4-5....These verses do not say He chose us and predestinated us. Instead they say that He chose us, predestinating us. Predestinating in verse 5 modifies the predicate chose in verse 4, so these are not two things. These are one thing. God chose us. How did He choose us? God chose us by predestinating us, by marking us out. To predestinate is to mark out. God chose us to be holy for the sonship. The choosing of God's people for them to be holy is for the purpose of their being made sons of God, participating in the divine sonship. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 12-13)

Today's Reading

God chose us that we should be holy. The words "holy" and "holiness" have been spoiled by today's Christian teachings.... In the Bible the word "holy" should not be understood according to our natural concept. Many think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature.

神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一4，）并使我们全人被神自己所充满。这与仅仅无罪的完全，或无罪的纯洁不同。这使我们全人在神的性情和特性上圣别，像神自己一样。

我们不该是凡俗的，而该有所不同。宇宙中唯有神是圣别的。祂与其他一切事物不同，且有分别。所以，成为圣别的意思是与神成为一。…我们要成为圣别，就需要与神成为一，因为只有神是圣别的。（利十一44，撒上二2。）（以弗所书生命读经，二九至三〇页。）

神正将祂自己作到我们里面，并将祂自己与我们调和，使我们圣别，完全被祂、在祂里面、并因祂圣化。我们属人性情的每一点都要与神圣的性情调和。在旧约的预表里，帐幕竖板的每一部分都被金包裹。在这预表的应验里，神将祂自己与召会调和，使我们被带进完满的儿子名分里。

按照新约的教训，儿子的名分首先是指我们由神而生，得着神作我们的生命和性情；其次是我们因神并在神里长大；第三是我们完全与神调和；我们这人的每一部分都被神浸润、浸透、包裹，并完全与神调和。第四，我们有资格承受神所是、所有、并所定意的一切。第五，我们至终完全被圣别、成圣、并成为神圣的。这是儿子的名分正确的意义。儿子的名分含示长子的名分，使我们有资格凭着与神调和而享受祂。借着与祂调和，我们就绝对、彻底地被祂、因祂、并在祂里面圣别；我们里外被作成圣别的、神圣的。神的定旨乃是要使召会圣别到这样的地步。这是神对召会之定旨的第一项。（召会作基督身体的异象、实行与建造，二二至二三页。）

参读：以弗所书生命读经，第三至四篇。

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy, like God Himself in His nature and in His character.

We should not be common but different. In the universe God alone is holy. He is different from everything else and is distinct. Therefore, to be holy means to be one with God....To be holy we need to be one with God because only God is holy (Lev. 11:44; 1 Sam. 2:2). (Life-study of Ephesians, pp. 24-25)

God is working Himself into us and mingling Himself with us so that we may be holy, absolutely sanctified by Him, in Him, and with Him. Every bit of our human nature will be mingled with the divine nature. In the Old Testament type, every part of the boards of the tabernacle was overlaid with gold. In the fulfillment of the type, God mingles Himself with the church so that we may be brought into full sonship.

According to the teaching of the New Testament, sonship first means that we are born of God to have God as our life and nature. Second, it means that we grow up with God and in God, and third, it means that we are absolutely mingled with God; every part of our being will be permeated, saturated, overlaid, and absolutely mingled with God. Fourth, we are qualified to inherit all that God is, all that God has, and all that God has purposed. Fifth, we eventually are absolutely sanctified, holy, and divine. This is the proper meaning of sonship. Sonship implies a birthright, qualifying us to enjoy God by being mingled with Him. By being mingled with Him we are absolutely, thoroughly sanctified by Him, with Him, and in Him; within and without we are made holy and divine. God's purpose is to have the church sanctified to such an extent. This is the first item of God's purpose concerning the church. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 52-53)

Further Reading: Life-study of Ephesians, msgs. 3-4

第一周 周四

晨兴喂养

弗一 3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗十五 16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

在以弗所一章，分赐是非常重要的。…〔三节指明〕我们所享受的福分乃是属灵的福分。毫无疑问，这些福分是借着那灵施行出来的，不然就不会称为“属灵的福分”了。这些属灵的福分乃是在诸天界里，并在基督里的。

神是以一种圣别的方式，分赐祂自己。神所拣选的人乃是借着祂圣别的灵，而成为祂的儿子。神圣别我们，使我们成为祂的儿子。祂拣选我们成为圣别，好得着儿子的名分。（经过过程的神圣三一之分赐与超越基督之输供的结果，九至一〇页。）

信息选读

圣别乃是神将祂的子民分别出来归给神，使神在他们身上并在他们里面作工，使他们成为神的儿子。神有一个目的，并定了一个经纶，要得着许多儿子。然后那灵就来把神所拣选的人分别出来归给神，使神能生他们。首先，他们被圣别归给神；然后借着这圣别，他们就成了神生育的对象。…以弗所一章四节说，神拣选我们成为圣别；然后五节就说祂作这事，乃是借着预定我们得儿子的名分。因此，圣别是为着得儿子的名分。首先，那灵来圣别神所拣选的人。然后他们就预备好为神所生，进入祂的儿子名分。

WEEK 1 — DAY 4

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

In Ephesians 1 the dispensing is crucial... [In verse 3] the blessings we enjoy are spiritual blessings. No doubt, these blessings are carried out by the Spirit. Otherwise, they would not be called spiritual blessings. These spiritual blessings are in the heavenlies and in Christ.

God dispenses Himself in a sanctifying way. God's chosen ones are made His sons by His sanctifying Spirit. God sanctified us to become His sons. He chose us to be holy for sonship. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 12-13)

Today's Reading

Sanctification is to separate God's people unto God for God to work on them and to work in them to make them His sons. God had an intention and made an economy to get many sons. Then the Spirit came to separate the chosen ones unto God so that God could beget them. First, they were sanctified unto God; then through this sanctification they became the object of God's begetting...Ephesians 1:4 says that God chose us to be holy. Then verse 5 says that He did this by predestinating us unto sonship. Thus, sanctification is unto sonship, for sonship. First, the Spirit comes to sanctify God's chosen people. Then they are ready to be begotten by God into His sonship.

我们要成为圣别，并成为儿子，都需要神的分赐。神若没有将祂圣别的性情分赐到我们里面，我们怎能成为圣别？唯有神是圣别的。我们要成为圣别，就需要一种圣别的元素分赐到我们里面。当圣灵来到我们里面时，祂就将神圣别的性情带到我们里面；那个圣别的性情就成为圣灵用以圣别我们的圣别元素。诗歌三百八十一首第一节说，“你的圣别性情，使我能成圣；你的复活大能，使我能得胜。”祂的圣别性情使我们成圣，祂的复活大能使我们得胜。…灵神正在圣别我们，使神能将祂圣别的性情和圣别生命，更多分授到我们里面，使我们长大。我们都必须在神圣的生命里长大。…我们出生以后，就需要凭着在那灵里正确的喂养，而在基督的生命，神圣的生命，永远的生命里长大。

圣别和儿子的名分总是借着那灵而完成的。这就是为什么以弗所一章三节称这个为属灵的福分，就是借着那灵而有的福分。今天我们必须学习凭灵而活，照灵而行，并完全凭着灵、同着灵并照着灵行事为人。（罗八4。）只要我们是凭着灵为人并照着灵行动，我们就预备好在神圣的生命里长大。然后我们就需要一些滋养。我们可以在三方面得着滋养：借着读圣经，借着听属灵的话，借着来到聚会中。这滋养就使我们长大。

为着儿子名分的圣别，仍在继续进行。然而，一天过一天，我们没有活在我们儿子的名分里，因为我们没有顾到那圣别的灵，在我们灵里的说话和工作。我们必须转向我们的灵，看见我们已经为那灵所圣别并重生了。这个圣别并重生的灵，有许多话要对我们说。祂仍想要多而又多地圣别我们，使我们能多而又多地有分于儿子的名分。这样我们就会长大，父就会有一个甜美的家室。…以弗所一章的福分，开始于神拣选我们成为圣别，使我们多而又多地在神儿子的名分里。这该是每天的事。（经过过程的神圣三一之分赐与超越基督之输供的结果，一一至一三、一六页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一章。

For us to be holy and for us to be sons both require God's dispensing. Without God dispensing His holy nature into our being, how could we be holy? God is the only One who is holy. For us to be holy we need a holy element dispensed into us. When the Holy Spirit comes into us, He brings God's holy nature into us, and that holy nature becomes the holy element with which the Holy Spirit sanctifies us. Stanza 1 of Hymns, #841 says, "By Thy holy nature / I am sanctified, / By Thy resurrection, / Vict'ry is supplied." His holy nature makes us holy, and His resurrection power makes us victorious... God the Spirit is sanctifying us for God to impart more of His holy nature and holy life into our being to cause us to grow. We all have to grow in the divine life... After our birth, we need to grow in the life of Christ, in the divine life, in the eternal life, with the proper nourishment in the Spirit.

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

Sanctification for sonship is still going on. Day by day, however, we do not live in our sonship, because we do not care for the sanctifying Spirit speaking and working in our spirit. We must turn to our spirit, realizing that we have been sanctified and regenerated by the Spirit. This sanctifying and regenerating Spirit has much to say to us. He still wants to sanctify us more and more that we may participate in the sonship more and more. Then we will grow, and the Father will have a pleasant household...The blessings in Ephesians 1 start from God's choosing for us to be sanctified that we might be more and more in the sonship of God. This should be a daily matter. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 14-15, 17-18)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 1

第一周 周五

晨兴喂养

弗一 4 “就如祂…在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

五 27 “祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

以弗所一章四节也说，神在基督里拣选了我们，使我们没有瑕疵。瑕疵就像宝石内的异物。神所拣选的人只该被神自己所浸透，没有外来的东西，就如堕落的天然属人成分、肉体、己或世界的事。这就是“没有瑕疵”，在神的圣别性情之外没有任何别的成分搀杂。召会被话中的水彻底洗涤之后，就要这样成为圣别。（五 26～27。）（以弗所书生命读经，三九至四〇页。）

信息选读

今天我们还有很多的搀杂。…但我们正在渐渐地变化。所以，我们至终要极其圣别并纯净，以致我们没有瑕疵，没有任何外来的东西，只有神圣的成分。

我们要在祂面前成为圣别、没有瑕疵。〔以弗所一章四节的〕“在祂面前”，意即按着神圣的标准，在祂眼中成为圣别、没有瑕疵。这使我们有资格留在祂面前，享受祂的同在。我们要成为圣别、没有瑕疵，但不是照着我们的标准，或在我们眼中，乃是照着祂的标准，在祂的眼中。

我们要在爱里，在祂面前成为圣别、没有瑕疵。这里的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱。神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。神先爱我们，然后

WEEK 1 — DAY 5

Morning Nourishment

Eph. 1:4 Even as He chose us in Him...to be holy and without blemish before Him in love.

5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Ephesians 1:4 also says that we were chosen in Him to be without blemish. A blemish is like a foreign particle in a precious gem. God's chosen ones should be saturated only with God Himself and have no foreign particles, such as the fallen natural human element, the flesh, the self; or worldly things. This is to be without blemish, to be without any mixture, to have no element other than God's holy nature. After being thoroughly washed by the water in the Word, the church will be sanctified in this way (5:26-27). (Life-study of Ephesians, p. 32)

Today's Reading

Today, we still have a great deal of mixture....But we are gradually being transformed. Therefore, eventually we shall be so holy and so pure that we shall be without blemish, without any foreign particles, having only the divine element.

We shall be holy and without blemish before Him. [In Ephesians 1:4] "before Him" means to be holy and without blemish in the eyes of God according to His divine standard. This qualifies us to remain in and enjoy His presence. We shall be holy and without blemish, not according to our standard or in our eyes but according to His standard and in His eyes.

Finally, we shall be holy and without blemish before Him in love. Love here refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. Firstly, God loved us.

这神圣的爱激起我们用爱回报祂。在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，像祂一样。在这爱里，就是在一种相互的爱里，神爱我们，我们用这爱回报祂。就在这种情形中，我们变化了。…当这事达到完满时，我们就完全成为圣别、被变化、并且模成神儿子耶稣基督的形像。这样我们就完全得以圣别。（以弗所书生命读经，四〇至四一页。）

圣别就是神的“子化”。当你被圣别时，你就被子化。这是根据以弗所一章四至五节。甚至更强有力的根据是在希伯来二章十至十一节，这两节说，“原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。因那圣别人的，和那些被圣别的，都是出于一…”十节说带领许多儿子进荣耀里去，十一节说那圣别人的，和那些被圣别的。这表明儿子的名分极其有赖于圣别。神把祂许多的儿子带进荣耀里，乃是借着基督在性质上圣别我们，开始于我们的重生，经过我们整个基督徒生活的过程。圣别仍然在进行，因为我们还没有完全进入荣耀。有一天我们要完全在荣耀里。这样完满地进入荣耀，就是神完满的圣别。（那灵同我们的灵，一二八页。）

父在祂拣选并预定信徒之事上分赐的结果，乃是借着圣别祂所拣选的人，使他们得儿子的名分，使他们在神的生命和性情上像祂那样的圣别，使他们在神圣的生命和性情上像神，却没有神独一的神格。这是神圣的圣别，为使我们得神圣的儿子名分。这是神圣经纶的中心，也是新约启示的中心思想。这样的神圣的圣别，乃是由那使人圣别的灵执行的。（罗十五16。）神圣的儿子名分是由那使人重生的灵，就是神儿子的灵（加四6）完成的。（经过过程的神圣三一之分赐与超越基督之输供的结果，一七页。）

参读：以弗所书生命读经，第三篇；那灵同我们的灵，第十一章。

Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed... When this takes place in full, we shall be wholly sanctified, transformed, and conformed to the image of God's Son, Jesus Christ. Then we shall be completely holy. (Life-study of Ephesians, pp. 32-33)

Sanctification is God's "sonizing." When you are sanctified, you are sonized. This is based upon Ephesians 1:4-5. It is even more strongly based upon Hebrews 2:10-11, which says, "For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One...." Verse 10 speaks of bringing many sons into glory, and verse 11 speaks of the Sanctifier and the ones being sanctified. This shows that sonship is greatly dependent upon sanctification. God brings His many sons into glory by Christ's sanctifying us dispositionally, beginning from our regeneration throughout the full course of our Christian life. Sanctification is still going on because we have not yet entered into glory in full. One day we will be fully in glory. That fullness of entering into glory will be the fullness of God's sanctification. (The Spirit with Our Spirit, pp. 111-112)

The Father's dispensing in His choosing and predestinating of the believers issues in His sonship through His sanctifying of His chosen people, making them holy as He is in His life and in His nature, to make them like God in the divine life and nature, but without His unique Godhead. This is the divine sanctification unto (for) the divine sonship. This is the center of the divine economy and the central thought of the revelation in the New Testament. Such a divine sanctification is carried out by the sanctifying Spirit (Rom. 15:16). The divine sonship is accomplished by the regenerating Spirit, who is the Spirit of the Son of God (Gal. 4:6). (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 18)

Further Reading: Life-study of Ephesians, msg. 3; The Spirit with Our Spirit, ch. 11

第一周 周六

晨兴喂养

彼前一 2 “就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增地归与你们。”

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

神圣的圣别是完成神圣经纶的主持线 (holding line)，…圣别是神经纶里的一大要点。圣别是完成神圣经纶的主持线。我们需要看见“主持线”这辞的意义。当一个人去钓鱼时，他需要一条线。那就是他钓鱼的主持线。那条线把鱼拉住；换句话说，那条线主导着他的钓鱼。我们说圣别是主持线，因为神在我们身上经纶的工作，每一步都是使我们圣别。（那灵同我们的灵，一三八页。）

信息选读

神圣的圣别主持着我们从悔改到得荣耀一切属灵的经历。…这样的圣别就是神圣的子化我们，使我们成为神的众子，好叫我们在神的生命和性情上（但不是祂的神格上）与祂一样，以致我们能成为神的彰显。

神…造人以后，人堕落了。然后灵神来圣别人。（彼前一 2。）我们失落在亚当里、在罪里、并在死里。…但那灵来把我们寻找出来。…祂激动我们的灵悔改。这是我们初步的圣别，使我们悔改。（路十五 8～10。）这是寻找的圣别，结果使我们悔改，将我们带回归神。（17～21。）

救赎的圣别，地位上的圣别，是借着基督的血，（来十三 12，）将我们从亚当迁移到基督。这改变了我们原来所在的地方。

WEEK 1 — DAY 6

Morning Nourishment

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

The divine sanctification is the holding line in the carrying out of the divine economy....Sanctification is a great point in God's economy. It is the holding line in the carrying out of the divine economy. We need to see what the term holding line means. When a person goes fishing, he needs a line. That is the holding line for his fishing. The line holds his fish. In other words, the line directs his fishing. We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy. (The Spirit with Our Spirit, p. 119)

Today's Reading

The divine sanctification holds all of our spiritual experiences from our repentance to our glorification....Such a sanctification is to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we can be God's expression.

After God created man, man became fallen. Then God the Spirit came to sanctify man (1 Pet. 1:2). We were lost in Adam, in sin, and in death....But the Spirit came to seek us out....He stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted in our repentance to bring us back to God (vv. 17-21).

The redeeming sanctification, the positional sanctification, is by the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were.

重生是性质上之圣别的开始，从我们的灵里更新我们。（林后五 17。）神从我们全人的最中心—我们的灵，更新我们。…祂先摸着我们的灵，以重生、更新它。这使我们这些曾作神仇敌的罪人成为神的儿子。（约一 12～13。）

更新的圣别，是从我们的心思到我们魂的各部分，更新我们的魂，（罗十二 2 下，弗四 23，）借此继续在性质上圣别我们。罗马十二章二节说，我们借着心思的更新就得着变化，心思乃是我们魂的主要部分。…我们的灵已经成为神新造的一部分，但我们的魂还没有。借着更新，我们的魂将被作成神新造的一部分。〔加六 15。〕

变化的圣别乃是日常的圣别，用基督的元素，新陈代谢地重新构成我们，使我们成为新的构成，成为基督生机身体的一部分。（林前三 12。）这是一种重新构成，排除旧的东西，加入基督的元素作新的代替。我们要作基督活的肢体，就需要由基督的元素来构成，使我们成为新的构成，以建造基督的身体。

模成的圣别就是成形的圣别，使我们形成荣耀之基督的形像。（林后三 18。）…这就是为什么我们能够显出基督。我们彰显基督，因为圣别人的灵已使我们成形。

得荣的圣别乃是完成的圣别，终极完成的圣别，借着将我们的身体改变形状，而救赎我们的身体。（腓三 21。）我们卑贱并堕落的身体要蒙救赎，脱离疾病、软弱、死亡、情欲和罪恶，使我们在荣耀里成为基督完满的彰显。（罗八 23。）这时，神的救恩和神的圣别，为着完成神的经纶，就达到最高的层次。这是关于神圣圣别七个步骤的启示。（那灵同我们的灵，一四一至一四五页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第二至三章；那灵同我们的灵，第九至十、十二至十四章。

Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17). God renewed us from the very center of our being, which is our spirit....He first touches our spirit to regenerate it, that is, to renew it. This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13).

The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23). Romans 12:2 says that we are to be transformed by the renewing of our mind, and the mind is the leading part of our soul....Our spirit has become a part of God's new creation, but not our soul. Through the renewing, our soul will be made a part of God's new creation [Gal. 6:15].

The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). This is a kind of reconstitution, to discharge the old and to add in the new replacement of the element of Christ. In order for us to be the living members of Christ, we need to be constituted with Christ's element to make us a new constitution for the building up of the Body of Christ.

The conforming sanctification is the shaping sanctification to shape us in the image of the glorious Christ (2 Cor. 3:18).... This is why we can manifest Christ. We express Christ because we have been shaped by the sanctifying Spirit.

The glorifying sanctification is the consummating sanctification, the completing sanctification to redeem our body by transfiguring it (Phil. 3:21). Our vile and fallen body will be redeemed from sickness, from weakness, from death, and from lust and sinfulness to make us Christ's expression in full and in glory (Rom. 8:23). At this point God's salvation and God's sanctification to carry out God's economy have reached the highest level. This is the revelation of the divine sanctification in seven steps. (The Spirit with Our Spirit, pp. 122-125)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, chs. 2-3; The Spirit with Our Spirit, chs. 9-10, 12-14

381

经历基督 — 作生命

6 5 6 5 双 (英 841)

G 大调

4/4

G	B7	Em	Am	A7	D
3 · 3	3	2	1 - 6 -	4 · 3	2 1
5	2	3	4	3 - 1 -	2 · 1
5	5	6	7	2 - 1 -	1 1 4 4
1	2	3	4	5 - 5 -	6 4 3 2

一 主, 你 是 我 生 命, 活 在 我 里 面;
 带 着 神 的 丰 盛, 来 将 我 充 满。
 你 的 圣 别 性 情, 使 我 能 成 圣;
 你 的 复 活 大 能, 使 我 能 得 胜。

- 二 你这生命流通, 我就蒙光照,
 使我活在光中, 与你能相交;
 带来各种供应, 也有所要求,
 使我得蒙洁净, 享受你所有。
- 三 你是那灵运行, 象膏油涂抹,
 将我心思、心、灵, 全都浸润过,
 使我全人变化, 成为你形状,
 直到成熟长大, 满有你身量。
- 四 你的生命成分, 成为我丰富,
 时常将我滋润, 使我得复苏。
 生命吞灭死亡, 软弱变刚强;
 释放消除捆绑, 下沉变高昂。
- 五 因此我将自己, 完全献给你,
 照着你的心意, 活在交通里;
 不再立志挣扎, 不再改自己,
 使你受到打岔, 毫不能为力。
- 六 乃是完全停下 自己的努力,
 让你运行、变化, 使我脱自己;
 与众圣徒配搭, 成为你身体,
 让你定居、安家, 彰显你自己。

- 1 Thou art all my life, Lord, In me Thou dost live;
 With Thee all God's fullness Thou to me dost give.
 By Thy holy nature I am sanctified,
 By Thy resurrection, Vict'ry is supplied.
- 2 Now Thy flowing life, Lord, Doth enlighten me,
 Bringing in the spirit Fellowship with Thee;
 All my need supplying, Making Thy demand,
 Leading me to cleansing And in Thee to stand.
- 3 Thy anointing Spirit, Me shall permeate,
 All my soul and spirit, Thou wouldst saturate;
 Every part transforming Till conformed to Thee,
 Till Thy life shall bring me To maturity.
- 4 Lord, Thy life abundant, Flowing, rich and free,
 Constantly refreshes, And empowers me.
 Death by life is swallowed, Weakness is made strong,
 All my bonds are broken, Gloom is turned to song.
- 5 I would give myself, Lord, Fully unto Thee,
 That Thy heart's desire, Be fulfilled in me.
 I no more would struggle, To myself reform,
 Thus in me to hinder, What Thou wouldst perform.
- 6 I would cease completely, From my efforts vain,
 Let Thy life transform me, Full release to gain;
 Build me up with others, Till in us Thou see
 Thy complete expression, Glorifying Thee.

召会作基督身体的异象、
实行与建造
第二篇

神对召会的定旨 (二)
借着召会展示神万般的智慧，
以征服神的仇敌

读经：弗三 10 · 林前一 30 · 结一 26 ~ 28

纲 目
周 一

壹 我们靠着恩典，借着信而得救，成为神的杰作，使诸天界里执政的、掌权的得知神万般的智慧——弗二 10，三 10：

一 “杰作”这辞在原文的意思是作好的东西，手工，或写成的诗章。

二 不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章；我们——召会——是神工作的杰作，也是一首诗章，彰显神无穷的智慧和神圣的设计。

三 我们——召会——是神工作的杰作，乃是宇宙中全新的东西，是神的新发明；（二 15；）

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Two

God's Purpose for the Church (2)
To Subdue God's Enemy
by Displaying His Multifarious Wisdom through the Church

Scripture Reading: Eph. 3:10; 1 Cor. 1:30; Ezek. 1:26-28

Outline
Day 1

I. We have been saved by grace through faith to be God's masterpiece, through which God's multifarious wisdom is made known to the rulers and the authorities in the heavenlies (Eph. 2:10; 3:10):

A. *The Greek word for masterpiece is poiema, which means "something that has been made," "a handiwork," or "something that has been written or composed as a poem."*

B. *Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design; we, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design.*

C. *We, the church, the masterpiece of God's work, are an absolutely new item in the universe, a new invention of God (2:15); we were*

我们借着重生，在基督里为神所创造，成为祂的新造（林后五 17）：

- 1 神的杰作是全新的，因为这杰作乃是神与人的调和；神的杰作，祂伟大的工作品，乃是祂将自己作到人里面，并将人构造到与祂成为一，而产生召会。
- 2 召会是神的诗章，说出祂的智慧；根据以弗所三章十节，神要借着召会，使祂万般的智慧得以显明。
- 3 诗章表现诗人的智慧；在要来的诸世代中，就是在千年国和永世里，有一首独一的诗章，就是召会，要彰显神的智慧和设计。
- 4 当我们看见新耶路撒冷时，我们要为着显在这奇妙产品上的美丽、智慧和设计，而颂赞神；新耶路撒冷将是神的诗章，神的杰作。

周 二

贰 “你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎”——林前一 30：

- 一 基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命；（罗五 18；）圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因着神圣的生命渐渐被变化；（六 19， 22；）救赎，为着我们的将来，就是我们的身体得赎，（八 23，）借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三 21，约壹三 2。）

created by God in Christ through regeneration to be His new creation (2 Cor. 5:17):

1. God's masterpiece is absolutely new because it is the mingling of God and man; His masterpiece, His greatest workmanship, is the working of Himself into man and the constituting of man into oneness with Him to produce the church.
2. The church is God's poem that speaks forth His wisdom; according to Ephesians 3:10, God's multifarious wisdom will be made known through the church.
3. Hymns express the wisdom of the hymn writers; in the ages to come, in the millennium and in eternity, there will be a unique hymn, the church, which will express the wisdom and design of God.
4. When we see the New Jerusalem, we may extol God for the beauty, wisdom, and design manifested in this marvelous production; the New Jerusalem will be God's poem, His masterpiece.

Day 2

II. “Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption” (1 Cor.1:30):

- A. *Christ was made wisdom to us from God as three vital things in God's salvation: righteousness (for our past), by which we have been justified by God that we might be reborn in our spirit to receive the divine life (Rom. 5:18); sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with the divine life (6:19, 22); and redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21; 1 John 3:2).*

二 公义、圣别、和救赎不只与我们的已往、现在和将来有关；我们每天都需要基督作公义、圣别和救赎：

周 三

- 1 我们一信入了基督，神把我们摆在基督里，基督就“成了”给我们的智慧；“从神给我们”这个说法，指明有一种传输是现今的、实际的，也是经历的；基督应当继续不断地从神流向我们，并在我们的经历中，成为我们现今且实际的智慧。
- 2 林前一章三十节里的智慧，等于约翰十四章六节里的道路；公义、圣别和救赎，是用来建筑我们基督徒生活中高速公路的材料：
 - a 当我们运用我们的灵并呼求主名，我们就成为义—罗十 12 ~ 13，提后二 22。
 - b 日复一日，每时每刻，我们不该活在魂里，活在己里，乃该活在灵里，运用灵呼求主耶稣的名；这样，我们不但成为义，也被圣别，从凡俗的事物分别出来，自己就不再是凡俗的。
 - c 救赎包括三件事：了结、顶替、以及被带回归神；神救赎我们，就是了结我们，以基督顶替我们，并把带回归祂自己；这是变化的真实过程，在其中我们老旧的元素，我们老旧的构成被了结，并且以新的元素，新的构成—在复活里的基督自己—来顶替。

周 四

B. *Righteousness, sanctification, and redemption are not only related to our past, present, and future; daily we need Christ as righteousness, sanctification, and redemption:*

Day 3

1. When we believed into Christ, God put us into Him; then Christ “became” wisdom to us; the expression to us from God indicates something present, practical, and experiential in the way of transmission; Christ should continually flow from God to us and be our present and practical wisdom in our experience.
2. Wisdom in 1 Corinthians 1:30 is equal to the way in John 14:6; righteousness, sanctification, and redemption are the materials used in the construction of the freeway in our Christian life:
 - a. When we exercise our spirit and call on the name of the Lord, we become righteousness (Rom. 10:12-13; 2 Tim. 2:22).
 - b. Day by day and hour by hour, we should not live in the soul, in the self, but live in the spirit, exercising the spirit to call on the name of the Lord Jesus; in this way we not only become righteousness but are also sanctified, separated from what is common and from being common ourselves.
 - c. Redemption includes three matters: termination, replacement, and being brought back to God; when God redeems us, He terminates us, replaces us with Christ, and brings us back to Himself; this is the actual process of transformation in which our old element, our old constitution, is terminated and replaced with a new element, a new constitution—Christ Himself in resurrection.

Day 4

叁 围着神宝座的虹，也表征基督成了从神给我们的智慧：公义、圣别和救赎——启四 3，结一 26 ~ 28：

一 虹三种主要的颜色是蓝色（蓝宝石宝座的颜色，表征神的公义—26，诗八九 14）、红色（圣别之火的颜色，表征神的圣别—结一 4，13，27，来十二 29）、以及黄色（光耀的金银合金的颜色，表征神的荣耀—结一 4，27，来一 3）：

- 1 神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神—创三 24：
 - a 击杀用的剑指明神的公义，（参哀三 42 ~ 43，罗二 5，）火焰表征神的圣别，（申四 24，九 3，来十二 29，）基路伯表征神的荣耀。（参结九 3，十 4，来九 5。）
 - b 神的这些属性把要求加于罪人身上；既然有罪的人无法达到这些要求，（罗三 10 ~ 18，23）他就不可接触作生命树的神；直到基督借着祂在十字架上包罗万有的死，满足了神公义、圣别、和荣耀的要求，开了一条又新又活的路，人才可以进入至圣所，有分于基督作生命树。（来十 19 ~ 20，后二二 14。）
- 2 基督死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活成为我们的公义、圣别（成为圣别）和荣耀（救赎）—创三 24，林前一 30，罗八 23。

III. The rainbow around God's throne also signifies that Christ became wisdom to us from God: both righteousness and sanctification, and redemption (Rev. 4:3; Ezek. 1:26-28):

A. *The three primary colors of the rainbow are blue (the color of the sapphire throne, which signifies God's righteousness—v. 26; Psa. 89:14), red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29), and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3):*

1. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God (Gen. 3:24):
 - a. The sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5), the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29), and the cherubim signify God's glory (cf. Ezek. 9:3; 10:4; Heb. 9:5).
 - b. These attributes of God placed requirements on sinful man; since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God's righteousness, holiness, and glory by His all-inclusive death on the cross to open a new and living way for us to enter into the Holy of Holies and partake of Christ as the tree of life (Heb. 10:19-20; Rev. 22:14).
2. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to be our righteousness, holiness (sanctification), and glory (redemption) (Gen. 3:24; 1 Cor. 1:30; Rom. 8:23).

- 3 公义、圣别、和荣耀的虹所表征的基督自己，乃是神赐给祂子民的约—赛四二 6，来八 10 ~ 12。
- 4 基督是从神给我们的智慧，将祂自己传输到我们里面作为公义、使我们在灵里得重生）、圣别（使我们在魂里被变化）、和救赎（使我们的身体改变形状）—林前一 30，罗八 10，十二 2，八 23，弗五 25 ~ 27。
- 5 在永远里，我们作为新耶路撒冷（这城的根基显出一道虹的样子—启二一 19 ~ 20），将是一道虹，见证神是信实的，必要成就祂的新约，将我们作成公义、圣别和荣耀，和祂一模一样；神要借着我们向全宇宙展示基督作祂万般的智慧—10 ~ 11 节。
- 6 这道虹属灵的实际应当显于今天的召会；我们需要给神完全的机会，使祂这圣别的火在我们里面作工，而让神以祂公义的同在充满我们，好叫祂借着我们得着荣耀的荣美—林前一 30。

二 虹是神信实守约的标记，表明不再有死的审判；我们必须活在新约之下，不信任何的失败、软弱、黑暗、或消极的事物；我们是有约的人；我们有一节应许的经文可以应付每一处境—哀三 22 ~ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。

周 五

3. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people (Isa. 42:6; Heb. 8:10-12).
4. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be transfigured in our body) (1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Eph. 5:25-27).
5. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory; this will display Christ as God's multifarious wisdom through us to the whole universe (vv. 10-11).
6. The spiritual reality of this rainbow should be manifest in the church today—we need to allow God to fill us with His presence of righteousness by giving Him the full opportunity to work in us as the fire of holiness for His splendor of glory through us (1 Cor. 1:30).

B. The rainbow is a sign of God's faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation (Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9).

Day 5

肆 基督成了从神给我们的智慧，就是公义、圣别和救赎，并且在祂完整的救恩中，借着祂彰显祂自己作神万般的智慧，这也见于以弗所五章二十五至二十七节：

- 一 以弗所五章二十五节说，基督爱召会，为召会舍了自己——这是基督作我们的救赎者，完成神法理的救赎，满足神公义的要求，使我们在祂里面成为神的义——林后五 21。
- 二 以弗所五章二十六节说，祂好圣化召会，借着话中之水的洗涤洁净召会——这是基督作为赐生命的灵，在我们里面完成神生机的救恩，使我们借着祂在生机一面的圣化，成为圣别——一 4，启二 2。
- 三 以弗所五章二十七节说，祂好献给自己，作荣耀的召会——这是基督作我们的新郎，分赐祂的生命荣化我们而使我们的身体得赎，借此将我们献给祂自己作荣耀的召会——罗八 23。

周 六

伍 借着召会，执政的和掌权的就得知神万般的智慧，仇敌就被征服——弗三 10：

- 一 神创造人，首先是要人有神的形像以彰显祂，其次是要人得着神的权柄对付祂的仇敌以代表祂；（创一 26；）召会被预定要得神儿子的名分，并且神已命定要借着召会显明神万般的智慧，以征服仇敌。

IV. Christ being made wisdom to us from God as righteousness and sanctification and redemption and manifesting Himself as the multifarious wisdom of God through us in His complete salvation is also seen in Ephesians 5:25-27:

- A. *Ephesians 5:25 says that Christ loved the church and gave Himself up for her—this is Christ as our Redeemer accomplishing God’s judicial redemption to satisfy the requirements of God’s righteousness so that we might become the righteousness of God in Him (2 Cor. 5:21).*
- B. *Ephesians 5:26 says that He might sanctify her, cleansing her by the washing of the water in the word—this is Christ as the life-giving Spirit carrying out God’s organic salvation in us to make us holy by His organic sanctification (1:4; Rev. 21:2).*
- C. *Ephesians 5:27 says that He might present the church to Himself glorious—this is Christ as our Bridegroom presenting us to Himself as His glorious church through the redemption of our body in His life-dispensing glorification (Rom. 8:23).*

Day 6

V. Through the church God’s multifarious wisdom is made known to the rulers and the authorities, and the enemy is subdued (Eph. 3:10):

- A. *God’s creation of man was first for man to be in His image to express Him and second to have His authority to deal with His enemy to represent Him (Gen. 1:26); the church was predestinated for the sonship of God and also was destined to subdue the enemy by making God’s multifarious wisdom known through the church.*

二 宇宙中若没有这样一个恶者，神的智慧就不需要被显明；借着撒但所加诸的一切难处，神才有机会展示祂的智慧——代下 10，参西二 2～3。

三 从撒但来的每一破坏，都是神展示祂智慧的好机会；难处越多，越有机会展示主的智慧。

四 主耶稣对反对的犹太教徒说，“你们拆毁这殿，我三日内要将它建立起来；”（约二 19；）他们的拆毁，恰好给主机建立了东西，比他们所拆毁的更大。

五 建造的召会是神的目标，也是仇敌的箭靶——太十六 18，参启一 11～12。

六 圣经清楚透彻地启示，神在已过诸世代所已经作的、现今仍在作的、以及未来将要作的，乃是要在我们身上完满地成功祂的儿子名分，并征服仇敌，将蛇扔出去；这是要借着召会并凭着召会作成。

七 论到儿子的名分，我们是在过程中；论到征服仇敌，我们是在争战中。

八 在主的眼中，并在我们过召会生活的经历中，撒但已经被打败了——约十四 30，约壹三 8，来二 14，罗十六 20。

九 我们不需要悲伤；我们该一直喜乐并赞美主，因为即使失败也是预备进一步的得胜；至终圣经（尤其是启示录）是一本得胜的书，不是一本失败的

B. If there were not such an evil one in the universe, God's wisdom would not need to be manifested; it is through all the troubles rendered by Satan that God has the opportunity to show forth His wisdom (2 Chron. 1:10; cf. Col. 2:2-3).

C. Every damage from Satan is a good opportunity for God to display His wisdom; the more troubles there are, the more opportunities there are to display the Lord's wisdom.

D. The Lord Jesus told the opposing Jewish religionists, "Destroy this temple, and in three days I will raise it up" (John 2:19); their destroying simply gave the Lord the opportunity to build up something greater than what was destroyed.

E. The built-up church is the goal of God and the target of the enemy (Matt. 16:18; cf. Rev. 1:11-12).

F. The Bible clearly and thoroughly reveals that what God has been doing in past generations, still is doing now, and will be doing in the future is to fully accomplish His sonship in us and to subdue the enemy, to cast out the serpent; this will be done through the church and by the church.

G. As regards the sonship, we are in a process, and as regards the subduing of the enemy, we are in a battle.

H. In the eyes of the Lord and in our experience of living the church life, Satan has already been defeated (John 14:30; 1 John 3:8; Heb. 2:14; Rom. 16:20).

I. There is no need for us to be sorrowful; we should always be happy and praising the Lord because even a defeat is a preparation for a further victory; ultimately, the Bible, especially the book of

书—五 1～14, 十一 15, 十二 10～11, 十四 8,
十九 1～7, 二十 10, 14, 二一 2, 6, 二二 20。

*Revelation, is a book of victory, not a book of defeat (5:1-14; 11:15;
12:10-11; 14:8; 19:1-7; 20:10, 14; 21:2, 6; 22:20).*

第二周 周一

晨兴喂养

弗二 10 “我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。”

三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

我们靠着恩典，借着信而得救，成为神的杰作。…“杰作”这辞在原文的意思是作好的东西，手工，或写成的诗章。不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章。我们一召会—是神工作的杰作，也是一首诗章，彰显神无穷的智慧 and 神圣的设计（以弗所书生命读经，二二六页）。

信息选读

神创造了许多东西，但没有一样像召会这样可亲可宝，这样贵重，这样可羡慕。召会是神的杰作。作家、作曲家和艺术家常常企望完成一个杰作，一件出类拔萃的作品。神创造诸天和地，但诸天和地不是神的杰作。照样，神造了人，但甚至人也不是神的杰作。神在宇宙中的工作，只有一项是祂的杰作，这杰作就是召会。召会，神的杰作，乃是基督的身体，是那在万有中充满万有者的丰满。有什么工作比这更伟大？不仅如此，召会作为神的杰作，乃是团体的宇宙新人（弗二 15）。因着我们是从召会生活如同零乱的厨房这一面来看，所以不能领会召会是这样一个杰作。但是，至终我们要看见，我们是基督的身体，也是新人，就是神的杰作。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

We have been saved by grace through faith to be God's masterpiece....The Greek word [for masterpiece], poiema, means something which has been made, a handiwork, or something which has been written or composed as a poem. Poetry does not consist only of poetic writing; any work of art that expresses the maker's wisdom and design may be considered a poem. We, the church, the masterpiece of God's work, are the highest poetry, expressing God's infinite wisdom and divine design. (Life-study of Ephesians, p. 186)

Today's Reading

God has made many things, but none of them is as dear, precious, valuable, and desirable as the church. The church is God's masterpiece. Writers, composers, and artists often attempt to achieve a masterpiece, an outstanding work. God created the heavens and the earth, but neither the heavens nor the earth is God's masterpiece. Likewise, God created man, but not even man is God's masterpiece. Only one item of God's work in this universe is His masterpiece, and this masterpiece is the church. As God's masterpiece, the church is the Body of Christ, the fullness of the One who fills all in all. What could be a greater work than this? Furthermore, the church as God's masterpiece is the corporate and universal new man (Eph. 2:15). Because we see things from the side of the messed-up “kitchen” of the church life, we may not realize that the church is such a masterpiece. But eventually we shall see that we are both the Body and the new man, God's masterwork.

我们，召会，是神工作的杰作，乃是宇宙中全新的东西，是神的新发明。我们借着重生，在基督里为神所创造，成为祂的新造（林后五 17）。

神的杰作是全新的，因为这杰作乃是神与人的调和。我们也可以说召会是一个调和品，是两种生命调和在一起。反对者指控我们教导人说召会就是神，但我们没有这样说。然而，我们的确说召会是神与人的调和。神的杰作，祂伟大的作品，乃是将祂自己作到人里面，并将人构造到与祂自己成为一，而产生召会。这杰作是一篇诗章，一件彰显制作者智慧、设计和美感的艺术品。召会是神的诗章，说出祂的智慧。根据以弗所三章十节，神要借着召会，使祂万般的智慧得以显明。诗章表现诗人的智慧。在要来的诸世代中，就是在千年国和永世里，有一首独一无二的诗章，就是召会，要彰显神的智慧和设计。当我们看见新耶路撒冷时，我们要为着显在这奇妙产品上的美丽、智慧和设计，而颂赞神。

新耶路撒冷是神的诗章，神的杰作。当我们在新天地中观看这杰作时，我们会说，“这是宇宙中的最佳诗章！”这就是保罗写以弗所二章的观念。

神创造我们，要我们行的善良事工〔10〕，不是我们一般观念中的善事，乃是神所预先计划，预先命定，叫我们行在其中的确定善工。这些善良事工必是指实行祂的旨意，过召会生活，并作耶稣的见证，如以弗所书以下各章所启示的。因此，我们必须实行神的旨意，过召会生活，并作耶稣的见证。这些是神早先预备好，要我们，就是祂的杰作，行在其中的。因此，二章四至十节启示，我们已经靠着恩典得救，成为神的杰作，要我们行在神早先预备好的善良事工里（以弗所书生命读经，二二六至二二九页）。

参读：以弗所书生命读经，第二十一、三十一篇。

As the masterpiece of God's work, we, the church, are an absolutely new item in the universe, something newly originated by God. We have been created by God in Christ through regeneration to be His new creation (2 Con 5:17).

God's masterpiece is absolutely new because it is the mingling of God and man. We may also say that the church is a hybrid, the blending together of two lives. Our opposers accuse us of teaching that the church is God. However, we do not say this. But we do say that the church is the mingling of God and man. God's masterpiece, His greatest workmanship, is the working of Himself into man and the constituting of man into oneness with Himself to produce the church. This masterpiece is a poem, an artistic work that expresses the wisdom, design, and beauty of the maker. The church is God's poem that speaks forth His wisdom. According to Ephesians 3:10, God's multifarious wisdom will be made known through the church. Hymns express the wisdom of the hymn writers. In the ages to come, in the millennium and in eternity, there will be a unique hymn, the church, which will express the wisdom and design of God. When we see the New Jerusalem, we may extol God for the beauty, wisdom, and design manifested in this marvelous production.

The New Jerusalem will be God's poem, His masterpiece. When we behold this masterpiece of God in the midst of the new heaven and new earth, we may say, "This is the best hymn ever written in the universe!" This was Paul's concept in writing Ephesians 2.

The good works for which God created us [Eph. 2:10] are not the good things according to our general concept, but the definite good doings which God preplanned and previously ordained for us to walk in. These good things must be the doing of His will to live the church life and bear the testimony of Jesus, as revealed in the following chapters of this book. Therefore, we need to do God's will, live the church life, and bear the testimony of Jesus. These are the good works prepared beforehand by God for us, His masterpiece, to walk in. Therefore, 2:4-10 reveals that we have been saved by grace to be God's masterpiece that we may walk in the good works prepared before by God. (Life-study of Ephesians, pp. 186-188)

Further Reading: Life-study of Ephesians, msg. 21

第二周 周二

晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

约壹三 2 “亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：(一)公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命（罗 5:18）；(二)圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化（六 19、22）；(三)救赎，为着我们的将来，就是我们的身体得赎（八 23），借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式（腓三 21）。我们能分于这样完整且完全的救恩，使我们的全人一灵、魂、体—在生机上与基督成为一，并使基督成为我们的一切，这全是出于神，不是出于我们自己，使我们可以祂里面，而不在自己里面，夸口并夸耀（哥林多前书生命读经，一〇二页）。

信息选读

我们相信主耶稣，而且被称义以后，需要过圣别的生活。对圣别主观的经历含示变化，变化是在我们魂里进行的过程。我们的身体得赎乃是在将来才发生的。因此，我们信主的时候，在灵里蒙了重生，如今我们正在魂里被变化、圣别的过程中；将来，我们的身体要得赎、改变形状。

虽然这样的领会是正确的，但我们必须指出，这乃是对林前一章三十节的解释；既是解释，我们就

WEEK 2 — DAY 2

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Christ was made wisdom to us from God as three vital things in God's salvation: righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); sanctification (for the present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with the divine life (Rom. 6:19, 22); and redemption (for the future), that is, the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, making our entire being—spirit, soul, and body—organically one with Christ and making Christ everything to us. It is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves. (Life-study of 1 Corinthians, p. 84)

Today's Reading

After we believe in the Lord Jesus and are justified, we need to live a holy life, a sanctified life. The subjective experience of sanctification implies transformation, a process which takes place in our soul. The redemption of our body will occur in the future. Thus, we were regenerated in our spirit when we believed in the Lord, we are in the process of being transformed, sanctified, in our soul, and, in the future, our body will be redeemed, transfigured.

Although this understanding is correct, we must point out that this is an interpretation of 1 Corinthians 1:30. Because it is an interpretation, we

不该让保罗这里的意思受其限制。不错，罪人要完全得救，一定要经过三个步骤：灵里重生，魂里圣别，以及身体得赎、改变形状。这个过程完成时，我们就要和主耶稣毕像毕肖。根据约壹三章二节说，我们必要像祂，因为我们必要看见祂，正如祂所是的。今天我们的身体还不像主；但是当我们的身体改变形状，完全得赎时，我们就必全然像祂。

公义、圣别和救赎不只与我们的已往、现在和将来有关。…每一天我们都需要是公义的、被圣别的，也需要蒙救赎；不仅在一件事上，更是在每一件事上都需要如此。比方说，有些父母对待儿女的方式一直是老旧的；因此，这些父母在对待儿女的事上需要是公义的、被圣别的，也需要蒙救赎。

救赎包括三件事：了结、顶替以及被带回归神。神救赎我们，就是了结我们，以基督顶替我们，并把我们将带回归祂自己。

在日常生活的每一件事上，我们都需要被了结，以基督来顶替，并被带回归神。我们对待儿女的方式若仍是老旧的，就需要被了结，以基督来顶替，并被带回归神。这样，我们就在对待儿女的事上蒙了救赎。

在召会生活里，我们也需要蒙救赎，因为在许多事上我们还是非常天然。有些人可能不喜欢某位弟兄或某位姊妹。有些人对年轻的或年长的缺少合式的关爱。还有的人对某位长老有偏爱。这些都与天然生命有关，并且指出救赎的需要。因此，在召会生活里，我们需要被了结，以基督来顶替，并被带回归神。我们在一切事上都需要是公义的、被圣别的，也需要蒙救赎。当基督成了从神给我们的智慧时，至终祂就要在一切事上成为我们的公义、圣别和救赎。保罗在这里的思想是何等的深、何等的奥！（哥林多前书生命读经，一〇二至一〇四页）。

参读：哥林多前书生命读经，第九篇。

should not allow Paul's meaning here to be limited by it. Yes, for a sinner to be fully saved, he must pass through three steps: regeneration in the spirit, sanctification in the soul, and transfiguration, redemption, in the body. When this process is complete, we shall be the same as the Lord Jesus. According to 1 John 3:2, we shall be like Him, for we shall see Him as He is. Today we are not like the Lord in our body. But when our body is transfigured, fully redeemed, we shall be wholly like Him.

Righteousness, sanctification, and redemption are not only related to our past, present, and future....Every day we need to be righteous, we need to be sanctified, and we need to be redeemed, not only in one matter but in all matters. For example, in dealing with their children, some parents may still behave in an old way. Thus, these parents need to be righteous, holy, and redeemed in relation to their children.

Redemption includes three matters: termination, replacement, and being brought back to God. When God redeems us, He terminates us, replaces us with Christ, and brings us back to Himself

With regard to everything in our daily life, we need to be terminated, replaced with Christ, and brought back to God. The way we deal with our children, if it is still the old way, needs to be terminated, replaced with Christ, and brought back to God. Then we shall be redeemed as far as the matter of dealing with our children is concerned.

In the church life we also need redemption because in many matters we are still very natural. Some may dislike a certain brother or a certain sister. Others may lack a proper care for the young people or for the older ones. Still others may have a preference for a particular elder. All these are related to the natural life and point to the need for redemption. Thus, in the church life we need to be terminated, replaced with Christ, and brought back to God. In all things we need to be righteous, sanctified, and redeemed. When Christ becomes wisdom to us from God, eventually in everything He will be our righteousness, sanctification, and redemption. How deep and profound is Paul's thought here! (Life-study of 1 Corinthians, pp. 84-86)

Further Reading: Life-study of 1 Corinthians, msg. 9

第二周 周三

晨兴喂养

林前一 24 “但对那蒙召的，…基督总是神的能力，神的智慧。”

30 “…基督成了从神给我们的智慧：公义、圣别和救赎。”

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父那里去。”

在林前一章三十节…“从神”和“给我们”…指明有一种传输是现今的、实际的，也是经历的。…“从”和“给”这两个字指明一种现今的、活的、实际的传输，正从神向着我们进行。

保罗…写三十节，目的是要向哥林多信徒指明，基督应当继续不断地成为从神给他们的智慧。基督作为智慧，应该不住地从神那里流向他们。…保罗并没有说，“基督是神的智慧”或“基督是你们的智慧”；他乃是说，“基督成了从神给我们的智慧。”这指明基督应当继续不断的从神流向我们，并在我们的经历中，成为我们现今且实际的智慧（哥林多前书生命读经，一〇一页）。

信息选读

在林前一章二十四节和三十节，神的智慧指神圣的道路。我们若有智慧，就知道作事的正确方法。…要有最好的方法，我们必须有智慧。这些经文里的智慧，等于约翰十四章六节里的道路。…离了基督这条路，我们无法进到父面前。…我们若要享受祂并有分于祂，就必须有道路，这道路就是神的智慧。…作为从神给我们的智慧，就是神的道路，基督乃是公义、圣别和救赎。事实上，这三项是道路的三个步骤。

WEEK 2 — DAY 3

Morning Nourishment

1 Cor. 1:24 ...To those who are called,...Christ the power of God and the wisdom of God.

30 ...Christ Jesus...became wisdom to us from God: both righteousness and sanctification and redemption.

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

The expression “to us from God” [in 1 Corinthians 1:30] indicates something present, practical, and experiential in the way of transmission....The words “to” and “from” indicate that a present, living, and practical transmission is taking place from God to us.

Paul composed verse 30 in the way he did...to indicate to the believers in Corinth that Christ should continually become wisdom to them from God. Christ as wisdom should unceasingly flow from God to them.... Paul does not say, “Christ is God’s wisdom,” or “Christ is your wisdom.” He says, “Christ became wisdom to us from God.” This indicates that Christ should continually flow from God to us and be our present and practical wisdom in our experience. (Life-study of 1 Corinthians, p. 83)

Today's Reading

In 1 Corinthians 1:24 and 30 the wisdom of God denotes the divine way. If we have wisdom, we shall know the proper way to do things....In order to have the best way, we must have wisdom. Wisdom in these verses is equal to the way in John 14:6....Apart from Christ as the way, we do not have access to the Father....If we would enjoy Him and participate in Him, we must have a way, and this way is God’s wisdom.... As wisdom to us from God as God’s way, Christ is righteousness, sanctification, and redemption. Actually, these are three steps of the way.

公义、圣别和救赎是用来建筑我们基督徒生活中高速公路的材料。你曾领悟智慧是我们的道路，我们的高速公路，而公义、圣别和救赎是用来建筑这高速公路的材料么？…每当我们享受基督并经历祂的时候，我们首先得着神作我们的公义。这就是说，当我们运用我们的灵并呼求主耶稣的名，我们就成为公义的。

我们也被圣别。…我们越运用灵呼求主耶稣的名，我们就越从凡俗的事物分别出来，自己就不再是凡俗的。

日复一日，每时每刻，我们不该活在魂里，活在己里，乃该活在灵里，运用灵呼求主耶稣的名。这样，基督会非常实际地成为我们的享受、滋养、扶持和供应。结果我们就成为公义的。我们不定罪别人，责备别人，只知道定罪自己，责备自己。我们看见自己在许多方面亏负别人。因此，我们成为公义、公平的。…我们不再是凡俗的；我们乃是分别、圣别甚至是特别的。这就是圣别。

〔蒙救赎首先是被带回归神，其次是被主了结。〕救赎…包括了结。那住在我们里面、供应我们并成为我们滋养的基督，也了结我们。我们越呼求主的名，就越会逐渐领悟，我们还是何等旧造里。我们会恨恶自己，并承认我们需要被了结。

救赎也包括被基督顶替。基督了结我们，就以祂自己顶替我们。这就是变化，也是改变形状。这不只是圣别；圣别将我们分别出来，并使我们与别人不同。这是变化的真实过程，在其中我们老旧的元素，我们老旧的构成被了结，并且以新的元素，新的构成—在复活里的基督自己—来顶替。我们被顶替，就被基督变化并重新构成。…我们经历基督作公义、圣别和救赎，我们就真的得着祂作从神给我们的智慧（哥林多前书生命读经，一四〇至一四二、一四四至一四七页）。

参读：哥林多前书生命读经，第十三篇。

Righteousness, sanctification, and redemption are the materials used in the construction of the freeway in our Christian life. Have you ever realized that wisdom is our way, our freeway, and that righteousness, sanctification, and redemption are the materials used in making this freeway?...Whenever we enjoy Christ and experience Him, we first have God as our righteousness. This means that when we exercise our spirit and call on the name of the Lord Jesus, we become righteous.

We are also sanctified....The more we exercise the spirit to call on the name of the Lord Jesus, the more we are separated from what is common and from being common ourselves.

Day by day and hour by hour, we should not live in the soul, in the self, but live in the spirit, exercising the spirit to call on the name of the Lord Jesus. Then Christ will become our enjoyment, nourishment, support, and supply in a very practical way. The result is that we become righteous. Instead of condemning others and blaming them, we know only to condemn ourselves and blame ourselves. We see that we are wrong with others in many ways. Hence, we become righteous and fair....We are no longer common; instead we are separated, sanctified, and even special. This is sanctification.

[First, to be redeemed is to be brought back to God; second, it is to be terminated by the Lord.] Redemption...includes termination. The Christ who dwells in us, who supplies us, and who becomes our nourishment also terminates us. The more we call on the Lord's name, the more we shall gradually come to realize how much we are still in the old creation. We shall hate ourselves and confess that we need to be terminated.

Redemption also includes being replaced by Christ. When Christ terminates us, He replaces us with Himself. This is transformation; it is also transfiguration. This is more than sanctification, which separates us and makes us different from others. This is the actual process of transformation in which our old element, our old constitution, is terminated and replaced with a new element, a new constitution—Christ Himself in resurrection. When we are replaced, we are transformed and reconstituted of Christ....When we experience Christ as righteousness, sanctification, and redemption, we truly have Him as wisdom to us from God. (Life-study of 1 Corinthians, pp. 116-117, 119-121)

Further Reading: Life-study of 1 Corinthians, msg. 13

第二周 周四

晨兴喂养

启四 3 “那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。”

结一 28 下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子。...”

要明白〔以西结一章二十八节〕虹的意义，我们需要记得挪亚时候的虹。当时洪水淹没全地，只有八人逃脱了那个审判。在那之后，当人看见空中风暴的云，必定惊怕会被毁灭。因此神立了一个约，应许绝不再用洪水毁灭一切的活物，并且把虹放在云彩中，作这约的记号〔创九 13～16〕。

虹虽然有许多颜色，但只有红、黄、蓝三种主色。有了这三种颜色，就相映成了其他颜色，如橙、绿、紫等。虹的主色是红、黄、蓝，这是很有意义的，因为与我们在以西结书所看见的符合。宝座仿佛蓝宝石，金银合金是金黄色，火是红色〔一 26～27〕。这三色照耀相映，就成了一道虹（以西结书生命读经，一六五至一六六页）。

信息选读

现在我们来看这三色的属灵意义。蓝表征宝座。根据诗篇八十九篇十四节，公义是神宝座的根基。这指明蓝色的宝座表征神的公义。火表征圣别、分开的火和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在闪耀金银合金里神的荣耀。因此，这里有蓝、红、黄三色所表征神的公义、圣别和荣耀。

WEEK 2 — DAY 4

Morning Nourishment

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

In order to understand the significance of the rainbow [in Ezekiel 1:28], we need to remember the rainbow at the time of Noah. A flood had destroyed the whole earth, and only eight people were spared from that judgment. After that, when people saw storm clouds in the sky, they might have been afraid of being destroyed. Therefore, God made a covenant in which He promised never again to destroy all living things by a flood, and He set the rainbow in the cloud as a sign of this covenant [Gen. 9:13-16].

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue. When these colors are shining and blending, they produce other colors, such as orange, green, and violet. It is very significant that the three primary colors of the rainbow are red, yellow, and blue because they correspond to what we have already seen in Ezekiel. The throne looks like a blue sapphire stone, the electrum is yellow, the fire is red. By their shining and refracting, these three colors combine to make a rainbow. (Life-study of Ezekiel, pp. 131-132)

Today's Reading

Now we need to see the spiritual significance of these three colors. Blue signifies the throne. According to Psalm 89:14 the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum. Therefore, here we have God's righteousness, holiness, and glory signified by the colors blue, red, and yellow.

神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神。…但主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎（林前1-30）。祂如今也是我们的荣耀。我们在自己里面，欠缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里，就得着祂成为我们的公义、圣别和荣耀。…因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

甚至新耶路撒冷也像一道虹。新耶路撒冷的根基有十二层，每一层是一种颜色（启二一19~20）。…这十二层根基的石头，颜色看起来就像一道虹。…这虹表征城是建造在神的信实上，也得着神的信实为保证，祂必坚守祂的约。这虹也要永远宣告，当神照着祂的公义审判罪人时，祂没有灭尽所有的人，却从毁灭里救出许多人，叫这班人作祂信实的见证。在永世里，我们这些得救的人集其大成，就成了一道虹，永远见证我们的神是公义的、信实的。

虽然这虹要在永世里才显出来，但这道光辉的虹属灵的实际应当显在今天的召会中。在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是纯净、公正并圣别的。这意思是说，神圣别的火必须烧掉一切与神不配的东西，使神的性情在弟兄姊妹的人性里并借着他们的人性，显为光耀的金子。这样，召会就充满了神的公义、圣别和荣耀。这三种特征要相联相映，形成一道光辉的彩虹，彰显神并为神作见证（以西结书生命读经，一六六至一六九页）。

参读：以西结书生命读经，第十二篇。

God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God....But the Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory.... Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

Even the New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20)....The twelve layers of the foundation stones have the appearance of a rainbow in color....This rainbow signifies that the city is built upon and secured by God's faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness. In eternity we, the aggregate of the saved ones, will be a rainbow testifying forever that our God is righteous and faithful.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory. These three characteristics will combine and reflect one another to form a bright rainbow expressing God and testifying for Him. (Life-study of Ezekiel, pp. 132-134)

Further Reading: Life-study of Ezekiel, msg. 12

第二周 周五

晨兴喂养

弗五 25 ~ 27 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

借着生命之灵的工作，我们的性情起了改变。那是新陈代谢的改变，也就是使我们圣别并变化的改变。因此，基督不仅是我们的公义，也是我们的圣别。不仅如此，我们也天天在蒙救赎，并且至终要得荣耀。基督是我们的公义、圣别和救赎，不仅是客观的，更是非常主观的，是以调和的方式，新陈代谢地变化我们。这些都是神万般智慧的明证。神多方面的智慧，显明在祂使基督成为我们的公义、圣别和救赎上。我们在这些事上对基督的经历，乃是照着神万般的智慧（以弗所书生命读经，三二九页）。

信息选读

以弗所五章二十五至二十七节，向我们陈明在三个阶段里的基督。二十五节说，基督爱召会，为召会舍了自己。这给我们看见基督在肉体的阶段。二十六节说到基督圣化召会，借着话中之水的洗涤洁净召会。在这节里我们看见，基督在赐生命之灵的阶段。末了，二十七节启示基督的第三个阶段，那里说到基督回来时，要把召会献给祂自己。因此，在这个阶段，基督乃是要迎娶新妇的新郎。这三个阶段，第一阶段是在过去，第二阶段是在现在，第三阶段是在将来。在第一阶段，基督是救赎主；在第二阶段，基督是赐生命的灵；在第三阶段，基督是新郎。

WEEK 2 — DAY 5

Morning Nourishment

Eph. 5:25-27 Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Through the work of the Spirit of life, a change is taking place in our very nature. It is a metabolic change, a change that sanctifies and transforms us. Thus, Christ is not only our righteousness but also our sanctification. Furthermore, we are daily being redeemed, and eventually we shall be glorified. Christ is our righteousness, sanctification, and redemption, not only in an objective way, but in a very subjective way, in the way of mingling and changing us metabolically. All this is a testimony to God's multifarious wisdom. Many aspects of God's wisdom are manifested in His making Christ our righteousness, sanctification, and redemption. Our experience of Christ in these matters is according to God's manifold wisdom. (Life-study of Ephesians, p. 272)

Today's Reading

Ephesians 5:25-27 presents Christ to us in three stages. Verse 25 says that Christ loved the church and gave Himself up for her. Here we see Christ in the stage of the flesh. Verse 26 speaks of Christ sanctifying the church, cleansing her by the washing of the water in the Word. In this verse we have Christ in the stage of the life-giving Spirit. Finally, a third stage of Christ is revealed in verse 27, which speaks of Christ presenting the church to Himself in His coming back. Hence, in this stage Christ will be the Bridegroom receiving His bride. The first of these three stages was in the past, the second is in the present, and the third will be in the future. In the first stage Christ was the Redeemer; in the second, He is the life-giving Spirit; and in the third, He will be the Bridegroom.

基督若没有穿上人性，我们就无法将祂接受到我们里面〔参约一12、14〕。我们所接受作我们人位的这位基督，乃是神人。我们无法直接地接受神。只有神成为神人之后，我们才能把祂接受到我们里面，作我们的生命和人位。

基督为召会舍了自己，“好圣化召会，借着话中之水的洗涤洁净召会”〔弗五26〕。主耶稣在肉体里为我们舍了自己之后，祂复活了，并且在复活里成了赐生命的灵（林前十五45）。祂作为赐生命的灵，乃是说话的灵。凡祂所说的，都是洗涤我们的话。以弗所五章二十六节里的话，…乃是 *rhema*，雷玛，指即时的话，就是主现在对我们所说的话。作为赐生命的灵，主不是静默的，祂不断地说话。如果你接受祂作人位，你会发现祂何等渴望在你里面说话。偶像是哑巴，但内住的基督总是在说话。…若没有说话，没有“雷玛”，在我们实际的经历中，就没有那灵了，因为主的说话实际上就是那灵。只要我们有主现时的话，我们就有那灵，就是赐生命的灵。…这灵乃是洗涤我们的水。那灵越说话，我们就越被洗涤、被洁净。…这洁净乃是新陈代谢的洁净，除掉老旧的成分，并以新的成分来顶替。…我们乃是借着内里新陈代谢的洁净，才有变化。…因为这内里的变化发生在我们里面，所以在召会生活中不需要外面的改正。

借着作赐生命之灵的主在我们里面说话，我们渐渐成为荣耀的召会，就是成为圣别、没有瑕疵的召会。今天我们正等候主的回来，我们知道，当祂来时，祂要把我们献给祂自己，作荣耀的召会，乃是圣别、没有瑕疵的。那时，我们要经历在第三阶段里，作新郎迎娶新妇的基督（以弗所书生命读经，五五八至五六二、五六五页）。

参读：以弗所书生命读经，第五十五篇。

If Christ had not put on human nature, it would be impossible for us to receive Him into us [cf. John 1:12,14]. The very Christ we take as our person is the God-man. It is impossible for us to take in God directly. Only after God has become the God-man can we take Him into our being to be our life and our person.

Christ gave Himself up for the church so that “He might sanctify her, cleansing her by the washing of the water in the word” [Eph. 5:26]. After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered word in Ephesians 5:26 is... *rhema*, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you. Idols are dumb, but the indwelling Christ is always speaking. If there is no speaking, no *rhema*, then in our practical experience the Spirit is absent, for the Lord’s speaking actually is the Spirit. As long as we have the Lord’s present word, we have the Spirit, the life-giving Spirit.... This Spirit is the water that washes us. The more the Spirit speaks, the more we are washed, cleansed.... This cleansing is a metabolic cleansing that removes what is old and replaces it with what is new.... It is by the inward, metabolic cleansing that we have transformation.... Because such an inward transformation is taking place within us, there is no need for outward correction in the church life.

Through the Lord’s speaking within us as the life-giving Spirit, we are becoming a glorious church, a church holy and without blemish. Today we are waiting for the Lord’s coming back, knowing that when He comes, He will present us to Himself a glorious church, holy and without blemish. At that time, we shall experience Christ in the third stage as the Bridegroom coming for His bride. (Life-study of Ephesians, pp. 463-466, 469)

Further Reading: Life-study of Ephesians, msgs. 31, 55

第二周 周六

晨兴喂养

弗三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

以弗所一章有召会的积极方面，三章有召会与仇敌有关的消极方面。借着召会，执政的、掌权的，就得知神万般的智慧；仇敌也被征服（10）。宇宙中若没有这样一个恶者，神的智慧就不需要被显明。借着撒但所加诸的一切难处，神才有机会展示祂的智慧。这整个宇宙都被破坏了，但神愿意让这宇宙被破坏，因为祂有祂的定旨。…从撒但来的每一破坏，都是展示神智慧的好机会。

在召会中，我们绝不该惧怕难处或破坏。每当召会有难处，我们必须到神面前说，“神啊，我们赞美你，感谢你。在此你有一个好机会有所展示。”至终，我们要看见荣耀的召会出现。…赞美主，难处越多，越有机会展示主的智慧。

借着这一切难处、凭着这一切难处、在这一切难处里并用这一切难处，神的智慧得以显明。主耶稣对犹太人说，“你们拆毁这殿，我三日内要将它建立起来”（约二 19）。他们的拆毁，恰好给主机建立了一个东西，比他们所拆毁的更大（召会作基督身体的异象、实行与建造，一三至一四页）。

信息选读

WEEK 2 — DAY 6

Morning Nourishment

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

In Ephesians 1 there is the positive side, the positive aspect of the church, while in chapter 3 there is the negative side related to the enemy. Through the church God's multifarious wisdom is made known to the rulers and authorities, and the enemy is subdued (v. 10). If there were not such an evil one in the universe, God's wisdom would not need to be manifested. It is through all the troubles rendered by Satan that God has the opportunity to show forth His wisdom. This whole universe has been damaged, but God is willing for it to be damaged, because He has His purpose....Every damage from Satan is a good opportunity to display God's wisdom.

We should never be afraid of troubles or damage in the church. Whenever there is a troubling to the church, we must go to God and say, "God, we praise and thank You. Here is a good chance for You to show forth something." Eventually, we will see that a glorious church will come out....Praise the Lord, the more troubles there are, the more opportunities there are to display the Lord's wisdom.

God's wisdom is made manifest through, by, in, and with all the problems. The Lord Jesus told the Jews, "Destroy this temple, and in three days I will raise it up" (John 2:19). Their destroying simply gave the Lord the opportunity to build up something greater than what was destroyed. (CWWL, 1965, vol. 1, p. 45)

Today's Reading

神创造人，首先是要人有神的形像，其次是要人得着神的权柄以对付祂的仇敌〔创一26〕。召会被预定要得神儿子的名分，也被命定要征服仇敌。召会征服仇敌，神的智慧就向神一切的仇敌显明出来（弗三10）。

圣经清楚透彻地启示，神在已过诸世代所已经作的、现今仍在作的以及未来将要作的，乃是要在我们身上完满地成功祂的儿子名分，并征服仇敌，将蛇扔出去。这是要借着召会并凭着召会作成。现今，论到儿子的名分，我们是在过程中；论到征服仇敌，我们是在争战中。我们不仅在过程中，也一直在争战中打仗。…我们有时得胜，有时失败。然而，不要失望。有时失败是为着将来的得胜。

至终，我们不会被击败，我们将会得胜。得胜将是我们的，不是仇敌的。…我们不需要悲伤。我们该一直喜乐并赞美主。即使失败也是预备进一步的得胜。任由仇敌试图击败我们吧；至终他会被击败。

你有的是怎样的圣经？你需要说，“我有一本得胜的圣经。”这是一本得胜的书，不是一本失败的书。…在主眼中，撒但已经被击败了。这是事实，是完成的事。我们若有这眼光和见识，就会天天唱阿利路亚。对于召会来说，失败和得胜没有不同；甚至失败也是为着得胜。我们必须告诉撒但说，“撒但，即使你的得胜也是预备为着我们的得胜。我们绝不会被击败。至终你将是被击败的一位。我不在意你攻击我有多厉害，你破坏我有多严重。主耶稣在约翰二章十九节说，‘你们拆毁这殿，我三日内要将它建立起来。’你越拆毁，主越要建造起来。你的拆毁正好预备为着祂的建造。”我们需要有异象，看见主将如何大大使用召会来击败祂的仇敌，征服并恢复全地。有一天这事将要完成（召会作基督身体的异象、实行与建造，四一至四四页）。

参读：召会的异象与建造，第一章；召会作基督身体的异象、实行与建造，第一、三章；七灵—为着众地方召会，第十章。

God's creation of man was first for man to be in His image and second to have His authority to deal with His enemy [Gen. 1:26]. The church was predestinated for the sonship of God and also was destined to subdue the enemy. In subduing the enemy, the church will make the wisdom of God manifest to all God's enemies (Eph. 3:10).

The Bible clearly and thoroughly reveals that what God has been doing in the past generations, still is doing now, and will be doing in the future is to fully accomplish His sonship in us and to subdue the enemy, to cast out the serpent. This will be done through the church and by the church. At present, as regards the sonship, we are under a process, and as regards the subduing of the enemy, we are in a battle. We are not only in a process but also in a battle, fighting all the time.... Sometimes we win, and sometimes we lose. However, do not be discouraged. Sometimes a defeat is for the purpose of a future victory.

Eventually we will not be defeated. We will be victorious. Victory will be ours, not the enemy's.... There is no need for us to be sorrowful. We should always be happy and praising the Lord. Even a defeat is a preparation for a further victory. Let the enemy try to defeat us; eventually he will be defeated.

What kind of Bible do you have? You need to say, "I have a Bible of victory." This is a book of victory, not a book of defeat.... In the eyes of the Lord, Satan has been defeated already. This is a matter of fact; it is a settled matter. If we have this foresight and insight, then day by day we will sing Hallelujah. With the church there is no difference between a defeat and a victory. Even a defeat is for a victory. We must tell Satan, "Satan, even your victory is a preparation for our victory. We can never be defeated. Eventually you will be the one who is defeated. I do not care how much you attack and how much you damage. The Lord Jesus said in John 2:19, 'Destroy this temple, and in three days I will raise it up.' The more you destroy, the more the Lord will build up. Your destroying is just a preparation for His building up." We need the vision of how much the Lord will use the church to defeat His enemy and to subdue and recover the whole earth. One day this will be accomplished. (CWWL, 1965, vol. 1, pp. 67-68)

Further Reading: God's Purpose for the Church, pp. 11-19; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 1, 3; CWWL, 1969, vol. 2, "The Seven Spirits for the Local Churches," ch. 10

敬拜父 — 祂的智慧 20

8 6 8 6 副 (英 23)

C 大调 4/4

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 3 | 4 5 6 7 | 5 —

一 父 神, 你 曾 凭 你 智 慧, 照 你 所 爱 心 愿,

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 2̣ | #1̣ 2̣ 3̣ 6 | 2̣ —

为 子 制 定 永 远 计 划: 万 有 由 祂 充 满。

5 | 3̣ · 3̣ 2̣ i | i · 7 7 i | 2̣ 7 6 5 | i —

(副) 深 哉、富 哉, 你 的 智 慧, 谁 能 测 度、追 寻?

C7 F C F G7 C

i | i · 6 6 i | i · 5 5 5 | 6 i 5 2̣ | i — ||

然 而 父 神, 因 这 智 慧, 我 蒙 恩 惠、怜 悯!

- 二 你造万有, 何其奇妙, 你心谁能洞鉴?
一切由你、靠你、归你, 在此你智我见。
- 三 你智让人全圈罪中, 为显怜悯之大;
使人无不心服、口服, 除你别无可夸。
- 四 你凭智慧、借十字架, 救赎为我作成;
好叫你的宝贝自己, 得以置于我灵。
- 五 空中执政, 借你教会, 得知你智丰富;
借她, 你的万般智慧, 在天给彼领悟。
- 六 将来在新耶路撒冷, 怜悯是我所夸;
你的智慧全得显明, 显得永无复加。

Hymns, #23

- In all Thy wisdom, Father God,
According to Thy will,
Eternal purpose Thou hast made
That all Thy Son might fill.
How deep and rich Thy wisdom is,
O who can search and trace?
Yet, Father God, in it we find
Thy mercy and Thy grace!
- How wondrously Thou mad'st all things,
O who can know Thy mind?
All are of Thee, thru Thee, to Thee,
Thy wisdom here we find.
- Thy wisdom shuts up all in sin,
That mercy may be shown,
That none may boast in anything
But in Thyself alone.
- In wisdom, by the cross,
Thou hast For us redemption made,
That in our spirit we may have
Thyself, the treasure, laid.
- Thy wisdom thru Thy Church is known
By principalities,
Thru us Thy wisdom manifold
Shown in the heavenlies.
- When in the new Jerusalem
In mercy we will boast,
Thy wisdom will be known for aye
Unto the uttermost.

召会作基督身体的异象、
实行与建造
第三篇

**The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Three**

神对召会的定旨 (三)

God's Purpose for the Church (3)

将万有在基督里归一于一个元首之下

To Head Up All Things in Christ

读经：弗一 10 · 四 15 ~ 16 · 西二 19

Scripture Reading: Eph. 1:10; 4:15-16; Col. 2:19

纲 目

Outline

周 一

Day 1

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

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

一 神照着祂的愿望，在祂自己里面计划并定意的经纶 (economy)，或经纶安排 (dispensation)，是要在时期满足时，将万有在基督里归一于一个元首之下。

A. *The economy, or dispensation, that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times.*

二 这是借着把作生命元素的三一神丰盈生命的供应，分赐到召会所有的肢体里面，使她们从死境中起来，并联于身体而成就的。

B. *This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church so that they may rise up from the death situation and be attached to the Body.*

三 “时期”一辞是指世代说的；时期满足时，就是神在所有世代的一切经纶安排完成后，

C. *The times refers to the ages, and the fullness of the times will be when the new heaven and new earth appear after all the dispensations of*

新天新地来到时（经纶安排乃是分赐的行动或步骤，是指神将自己分赐到祂所拣选的人里面说的；我们需要神的元素，带着祂的生命和性情，作到我们全人里面；这就是经纶安排的意义）：

周二

- 1 世代共有四个，即罪（亚当）的世代，律法（摩西）的世代，恩典（基督）的世代，和国度（千年国）的世代。
- 2 神将祂自己分赐到亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各同约瑟、摩西里面；当然，在主耶稣身上更是如此。
- 3 这种分赐在新约书信中继续进行；神在今时代的经纶安排比在使徒保罗的时代更大；今天神恩典的经纶安排乃是更深、更高、更广的—参弗三 2，彼前四 10。
- 4 这经纶安排将继续经过千年国，直到时期满足的时候；终极完成的经纶安排将是三一神分赐到新耶路撒冷的全城里—启二二 1 ~ 2。
- 5 今天我们在召会生活中享受这终极完成之经纶安排的小影；当我们在召会生活中享受那灵作活水，并吃基督作生命树时，我们乃是在等候着终极的经纶安排；在这安排里，我们要完全被三一神浸透。

周三

God in all the ages have been completed. (A dispensation is the act or instance of dispensing. It refers to God's dispensing of Himself into His chosen people. We need the element of God with His life and nature to be wrought into our being. This is the meaning of dispensation.):

DAY 2

1. Altogether there are four ages: the age of sin (Adam), the age of the law (Moses), the age of grace (Christ), and the age of the kingdom (the millennium).
2. God dispensed Himself into Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob with Joseph, Moses, and, of course, with the Lord Jesus.
3. This dispensing continues in the New Testament Epistles; God's dispensation is even greater than it was at the time of the apostle Paul; today there is a deeper, higher, and wider dispensation of the grace of God (cf. Eph. 3:2; 1 Pet. 4:10).
4. This dispensation will continue through the millennium until the fullness of the times; the ultimate, the consummate, dispensation will be the dispensing of the Triune God into the whole city of the New Jerusalem (Rev. 22:1-2).
5. We enjoy a miniature of this consummate dispensation in the church life today; as we enjoy the Spirit as the living water and eat Christ as the tree of life in the church life, we are awaiting the consummate dispensation, in which we shall be fully saturated with the Triune God.

DAY 3

- 6 生命在哪里，光也在哪里；（约一 4，八 12；）新耶路撒冷被光浸透，所以不需要日光；三一神的荣耀将是我们照耀并管制的光。（启二一 23。）
- 7 在新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光，这将使一切站立，而且秩序井然。
- 8 在作为新天新地之中心的新耶路撒冷里，万有将在基督里归一于一个元首之下；（24；）这就应验了以弗所一章十节中所说的，万有在基督里归一于一个元首之下。

四 神使基督作万有的头；（22；）借着神在所有世代中一切的经纶安排，万有要在新天新地里，在基督里归一于一个元首之下，这就是神永远的行政和经纶。

五 因此，十节的万有归一于一个元首之下，乃是三至九节所说一切项目的结果——神拣选我们，预定我们，救赎我们，赦免我们，并恩赐我们，为要将万有在基督里归一于一个元首之下。

六 二十二节进一步启示出万有归一于一个元首之下乃是向着召会的，使基督的身体既得着拯救，脱离那由天使和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的乱堆，就得以分享基督这位元首的一切；从崩溃中蒙拯救，就是归一于一个元首之下。

6. Where life is, there is light also (John 1:4; 8:12); because the New Jerusalem is saturated with light, it has no need of the light of the sun; the glory of the Triune God will be our shining and controlling light (Rev. 21:23).
7. In the New Jerusalem there will be no night, no death, and no darkness; instead, there will be life and light, causing everything to rise up and be in good order.
8. In the New Jerusalem as the center of the new heaven and new earth, all things will be headed up in Christ (v. 24); this will be the fulfillment of the heading up of all things in Christ spoken of in Ephesians 1:10.

D. God made Christ the Head over all things (v. 22); through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; that will be God's eternal administration and economy.

E. Thus, the heading up of all things in verse 10 is the issue of all the things covered in verses 3 through 9—God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ.

F. Verse 22 reveals further that this heading up is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; to be rescued from the collapse is to be headed up.

七 信徒有分于这归一，乃是因着愿意在召会生活里归一于一个元首之下，在生命里长大，并活在基督的光中——约一 4，八 12，弗五 8 ~ 9，启二一 23 ~ 25。

八 以西结三十七章里死的、枯干的、分散的骸骨这图画给我们看见，要在真正的一里有基督的身体、召会、以及神的家，唯一的路乃是生命的路：

- 1 当气息进入死的骸骨，对骸骨就成为生命，骸骨就活了，并且在一里站起来，成为极大的军队。
- 2 这些死的骸骨活过来并成为一，乃是生命的分赐，以及在生命里长大的结果——1 ~ 14 节。

九 将万有在基督里归一于一个元首之下，乃是借着将三一神丰盈生命的供应，分赐到我们里面而发生的；生命的因素越供应到我们里面，我们就越站立起来并得以联络；神使我们归一于一个元首之下的方式，乃是祂自己作生命的因素，作到我们里面，使我们站立起来，并且彼此联络。

十 当万有都在基督里归一于一个元首之下，就有完全的平安与和谐，（赛二 4，十一 6，五 5 12，诗九 6 12 ~ 13，）完全从崩溃得着拯救；这是从万物复兴时开始。（徒三 21。）

周 四

贰 我们需要在一切事上长到元首基督里面——弗四 15：

G. *The believers participate in this heading up by being willing to be headed up in the church life, by growing in life and by living under Christ's light (John 1:4; 8:12; Eph. 5:8-9; Rev. 21:23-25).*

H. *The picture in Ezekiel 37 of the dead, dry, and scattered bones shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:*

1. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.
2. The dead bones were enlivened and became one as the issue of the dispensing of life and the growth in life (vv. 1-14).

I. *The heading up of all things in Christ takes place through the dispensing of the abundant life supply of the Triune God into us; the more the factor of life is ministered to us, the more we rise up and become attached; God's way to head us up is to work Himself as the factor of life into us that we may rise up and be attached to one another.*

J. *When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse; this will begin from the restoration of all things (Acts 3:21).*

DAY 4

II. We need to grow up into Christ, the Head, in all things (Eph. 4:15):

一 基督身体生机的建造就是基督身体的长大，也就是神在所有肢体里的增长，神这生命的增加——二 21 ~ 22，四 16，西二 19，参约三 30。

二 在生命里长大，就是在我们里面有更多的神；我们的问题就是我们缺少神——参伯一 1 ~ 5，四二 1 ~ 6。

三 生长的肢体就是建造的肢体——弗四 16。

四 要长到元首里面，我们必须在爱里持守着真实——15 节：

1 这里的“真实”，意真实的事物——罗三 4：

a 我们需要持守神永远的经纶——提前一 3 ~ 4：

(一) 这是隐藏在神里面奥秘的经纶——弗三 9。

(二) 这经纶是要得着召会作基督生机的身体，终极完成于新耶路撒冷，以显明基督作神万般的智慧——10 ~ 11 节，一 22 ~ 23，林前一 30。

b 我们需要持守包罗万有的基督——约十四 6，弗一 23：

(一) 祂的量度无法测量——三 18。

(二) 祂的丰富追溯不尽——8 节。

(三) 祂的爱超越知识——19 节。

c 我们需要持守作基督身体的召会——提前三 15：

(一) 基督的身体是团体的基督——徒九 4，林前十二 12。

A. *The organic building up of the Body is the growth of the Body, which is the growth of God, the increase of God as life, in all the members (2:21-22; 4:16; Col. 2:19; cf. John 3:30).*

B. *To grow in life is to have more of God in us; our problem is that we are short of God (cf. Job 1:1-5; 42:1-6).*

C. *The growing members are the building members (Eph. 4:16).*

D. *In order to grow up into the Head, we must hold to truth in love (v. 15):*

1. Truth here means things that are true (Rom. 3:4):

a. We need to hold to God's eternal economy (1 Tim. 1:3-4):

(1) This is the economy of the mystery hidden in God (Eph. 3:9).

(2) This economy is to have the church as the organic Body of Christ to consummate in the New Jerusalem for the manifestation of Christ as God's multifarious wisdom (vv. 10-11; 1:22-23; 1 Cor. 1:30).

b. We need to hold to the all-inclusive Christ (John 14:6; Eph. 1:23):

(1) His measure is immeasurable (3:18).

(2) His riches are unsearchable (v. 8).

(3) His love is knowledge-surpassing (v. 19).

c. We need to hold to the church as the Body of Christ (1 Tim. 3:15):

(1) The Body of Christ is the corporate Christ (Acts 9:4; 1 Cor. 12:12).

(二) 基督的身体是基督和神的丰满，彰显—弗一 23，三 19。

2 我们在神圣之爱的元素和范围里持守着真实—四 15。

周 五

3 我们在一切事上长到元首里面—在一件事上，意指在日常生活及工作一切大小事上—参亚四 6，10。

4 我们长到元首里面，是借着承认基督作头的主权—参书九 14：

a 基督是各人的头—林前十一 3。

b 基督是召会的头—弗五 23。

c 基督是万有的头—一 22，10。

5 我们长到元首里面，是借着让基督在我们内在的各部分扩增长大：

a 要在生命里长大，我们必须认识、运用、并操练我们调和的灵：

(一) 以弗所一章十七节给我们看见，我们需要祷告求智慧和启示的灵，好充分认识基督和神的经纶。

(二) 二章二十二节说所有信徒正同被建造，成为神在灵里的居所。

(三) 三章五节说基督的奥秘已在灵里启示祂的圣使徒和申言者。

(2) The Body of Christ is the fullness, the expression, of Christ and of God (Eph. 1:23; 3:19).

2. We hold to truth in the element and sphere of the divine love (4:15).

DAY 5

3. We grow up into the Head in all things—in all things means in everything, big or small, in our daily life and in our work (cf. Zech. 4:6, 10).

4. We grow up into the Head through acknowledging the authority of the headship of Christ (cf. Josh. 9:14):

a. As the Head of everyone (1 Cor. 11:3).

b. As the Head of the church (Eph. 5:23).

c. As the Head of all things (1:22, 10).

5. We grow up into the Head by allowing Christ to increase and grow in all the inward parts of our being:

a. In order to grow in life, we must know, we must use, and we must exercise our mingled spirit:

(1) Ephesians 1:17 shows that we need to pray for a spirit of wisdom and revelation to fully know Christ and God's economy.

(2) Ephesians 2:22 says that all the believers are being built together into a dwelling place of God in spirit.

(3) Ephesians 3:5 says that the mystery of Christ has been revealed to His holy apostles and prophets in spirit.

(四) 十六节给我们看见我们需要祷告，使我们得以加强到里面的人里；里面的人就是我们重生的灵，有神的生命为其生命。

(五) 四章二十三节告诉我们要在我们心思的灵里得更新。

(六) 五章十八节告诉我们要在灵里被充满。

(七) 六章十八节告诉我们要时时在灵里祷告。

b 要在生命里长大，我们必须从圣言的奶和粮得着喂养；圣言就是基督的具体化身，基督乃是神的活话—彼前二 2，来五 13 ~ 14。

叁 当我们在生命中长到元首里面，我们的功用就会从元首而出，为着基督身体的建造—弗四 16：

一 我们在一切事上让基督作元首，在一切事上长到祂里面，就能得着祂生命丰富的供应，从祂有所接受，好传输给身体上其他的肢体—林前十四 4 下，约七 37 ~ 39：

1 建造基督的身体，就是把基督这赐生命的灵供应到圣徒里面，使他们长到基督里—林后三 6，8。

2 我们必须帮助圣徒学习享受主，并因主得滋养，好叫他们能长大—腓一 25，林后一 24。

周 六

二 全身叫基督的身体渐渐长大—弗四 16：

1 这长大是借着每一丰富供应的节—基督身体上每一有特别恩赐的部分—11 ~ 12 节。

(4) Ephesians 3:16 shows that we need to pray to be strengthened into the inner man, which is our regenerated spirit with God's life as its life.

(5) Ephesians 4:23 tells us to be renewed in the spirit of our mind.

(6) Ephesians 5:18 tells us to be filled in spirit.

(7) Ephesians 6:18 tells us to pray at every time in spirit.

b. In order to grow in life, we must feed on the milk and food of the holy Word, as the embodiment of Christ, the living Word of God (1 Pet. 2:2; Heb. 5:13-14).

III. As we grow up into the Head in life, our function will come out from the Head for the building up of the Body (Eph. 4:16):

A. When we allow Christ to be the Head in everything and when we grow up into Him in all things, we will be supplied with the riches of His life, receiving something from Him to transfuse into other members of the Body (1 Cor. 14:4b; John 7:37-39):

1. To build up the Body of Christ is to minister Christ as the life-giving Spirit into the saints for their growth into Christ (2 Cor. 3:6, 8).

2. We must help the saints learn to enjoy the Lord and be nourished by the Lord so that they can grow (Phil. 1:25; 2 Cor. 1:24).

DAY 6

B. All the Body causes the growth of the Body of Christ (Eph. 4:16):

1. This growth is through every joint of the rich supply—all the particular gifts in the Body of Christ (vv. 11-12).

- 2 这长大是借着每一部分—基督身体上每一肢体—依其度量而有的功用—7～8节。

2. This growth is through the operation in the measure of each one part—every member in the Body of Christ (vv. 7-8).

三 基督身体的建造是在爱里并借着爱—林前八1下：

C. *The building up of the Body of Christ is in love and by love (1 Cor. 8:1b):*

- 1 为着我们的所是和所作，爱乃是极超越的路，为要建造基督的身体—十二31下～十三13。
- 2 以弗所书的目标是要把我们带进爱，就是神内在的本质里，（约壹四8，16，）好叫我们享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而像基督一样的爱别人—弗五25，六24，一4，三17，四2，15～16，五2。

1. Love is the most excellent way to be anything and to do anything for the building up of the Body of Christ (12:31b—13:13).
2. The goal of the book of Ephesians is to bring us into love as God's inner substance (1 John 4:8, 16) so that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did (Eph. 5:25; 6:24; 1:4; 3:17; 4:2, 15-16; 5:2).

第三周 周一

晨兴喂养

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

三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

神在祂自己里面预先所定下的经纶〔或经纶安排〕，乃是要在时期满足时，将万有都在基督里归一于一个元首之下。时期是指世代说的。时期满足时，就是神在所有世代的一切安排完成后，新天新地来到时。“经纶”这辞与以弗所三章二节中的“管家职分”一辞，在原文里是同字。…神恩典的管家职分，意思就是神恩典的行政。

为要明白神恩典的经纶安排是什么，我们必须看见在已过的永远里，神定了一个计划。照着这个计划，祂创造了天、地、宇宙和万物。然后祂创造了人类作宇宙的中心，作为盛装神的器皿，为着神的彰显（以弗所书生命读经，九七至九八页）。

信息选读

现在我们必须领会经纶安排是什么。根据一种教训，经纶安排是指世代说的。然而，这种领会并不正确。另一种教训说，经纶安排是指神在某个特殊时期之内，对待祂子民的方式。譬如，在无罪的时期，神以一种方式对待人；在良心时期，祂以另一种方式对待人。照样，在人治、应许、律法、恩典和国度的时代中，神以不同的方式对待人。这种对经纶安排的领

WEEK 3 — DAY 1

Morning Nourishment

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

3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

The [economy], dispensation, which God purposed in Himself is to head up all things in Christ at the fullness of the times. The times refer to the ages. When the new heaven and the new earth come after all the dispensations of God in all the ages have been completed, that will be the fullness of the times. The word stewardship, or dispensation, is also found in Ephesians 3:2....The stewardship of the grace of God means the administration of the grace of God.

In order to understand what the dispensation of the grace of God is, we need to see that in eternity past God purposed a plan. According to this plan, He created the universe with the heavens, the earth, and billions of items. He then created mankind as the center of the universe to be a vessel to contain God for God's expression. (Life-study of Ephesians, p. 81)

Today's Reading

Now we need to understand what a dispensation is. According to one teaching, a dispensation refers to an age. However, this understanding is not accurate. Another teaching is that a dispensation refers to the way God deals with people during a particular period of time. For example, in the dispensation of innocence God dealt with man in one way, and in the dispensation of conscience He dealt with man in another way. Likewise, God deals with people in different ways in the ages of human government, promise, law, grace, and the kingdom. This

会并非不正确，但是不够充分。经纶安排乃是分赐的行动或步骤，是指神将自己分赐到祂所拣选的人里面说的。我多年研究时代这件事，并且研读过许多图表；但我从未听说过，神的经纶安排就是把祂自己分赐到祂的子民里面。我们必须忘掉所有的图表，并记住一个基本的点：神如今正把祂自己分赐到我们里面。

管家的职分含有分赐的意思。譬如，母亲每天在早餐时把食物分给孩子们。…在这样的分配中，总是施行一种适当的管制。倘若一个孩子不守规矩，母亲会说，“如果你不守规矩，就不给你吃早餐。”…她管制他们是借着甜美的分赐，这种分赐也是一种行政或亲密的服事。万有在基督里归一于一个元首之下，不是借着政府的行政而有的，乃是来自甜美的管家职分，亲密的家庭管理，以及令人愉快的分赐。这乃是借着将三一神丰盛生命的供应，分赐到我们里面而发生的。使徒保罗称此为“神恩典的管家职分”（弗三2）。

撒但的注射没有行政或管家职分，因他狡猾地将自己注入我们里面。但神借着甜美、亲密的管家职分，将祂自己作到祂所拣选的人里面。保罗的职事就是这一种管家职分。这职分乃是恩典之管家职分的模型，将神当作恩典分赐到祂所拣选的人里面。借着这恩典的经纶安排，就是借着将神自己分赐进来作我们的享受，生命的因素就供应到蒙拣选的人里面。当生命的因素进到他们里面时，他们就能站起来，并在身体里面联于基督。这就是将万有在基督里归一于一个元首之下的经纶安排。

神使我们归一于一个元首之下的方式，乃是将祂自己作生命的因素，作到我们里面来，使我们站起来，并且彼此联络。…借着这个经纶安排，生命的因素就供应到召会的众肢体里，使他们得以站立起来，并在身体里联络在一起。这就是将万有在基督里归一于一个元首之下（以弗所书生命读经，一〇九、一〇三至一〇四、一〇六页）。

参读：以弗所书生命读经，第八至九篇。

understanding of dispensation is not incorrect, but it falls short. A dispensation is the act or instance of dispensing. It refers to God's dispensing of Himself into His chosen people. Although I have studied this matter of the dispensations for many years and have studied a number of diagrams, I have never been told that God's dispensation is the dispensing of Himself into His people....Forget all the diagrams and remember one basic point: God is now dispensing Himself into us.

The stewardship...involves a dispensation....For example, a mother dispenses food to her children every morning at breakfast....In such a dispensation a proper control is always exercised. If a child misbehaves, the mother may say, "If you don't behave, there will be no breakfast for you."...She controls them by means of a sweet dispensation, a dispensation that is also a kind of administration and intimate service. The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us. The apostle Paul calls this a "stewardship of the grace of God" (Eph. 3:2).

Satan's injection has no administration or stewardship because he subtly injects himself into us. But God is working Himself into His chosen ones by a sweet, intimate stewardship. Paul's ministry was such a stewardship. It was a model of the stewardship of grace, of the dispensing of God as grace into His chosen ones. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

God's way to head us up is to work Himself as the factor of life into us that we may rise up and be attached to one another....Through this dispensation, the life factor is ministered to all the members of the church that they may rise up and be attached in the Body. This is the heading up in Christ. (Life-study of Ephesians, pp. 90-91, 86-88)

Further Reading: Life-study of Ephesians, msgs. 8-9

第三周 周二

晨兴喂养

罗五 14 “然而从亚当到摩西，死就作了王，连那些不照亚当过犯样式犯罪的，也在它的权下；亚当乃是那以后要来者的预像。”

约一 17 “因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”

在圣经中有四个不同的世代（时代）。…〔在约翰一章十七节〕我们看见，律法与摩西有关，恩典与耶稣基督有关。这里含示两个世代：律法的世代和恩典的世代。摩西被兴起来，律法的世代就开始了；基督来了，恩典的世代就开始了。罗马五章提到亚当和摩西（14）。罪与亚当有关，并且正如我们所看见的，律法与摩西有关。因此，这里有三个人—亚当、摩西和基督，以及三件事—罪、律法和恩典。亚当与罪有关，摩西与律法有关，基督与恩典有关。这指明从亚当到基督的再来，共有三个世代：罪的世代、律法的世代以及恩典的世代（以弗所书生命读经，一〇七至一〇八页）。

信息选读

你们很多人熟悉七个时代的神学教训，就是无罪时代、良心时代、人治时代、应许时代、律法时代、恩典时代以及国度时代。这种七个时代的说法并不正确；但照着圣经的记载，我们可以说，在千年国以前只有三个世代，就是亚当的世代、摩西的世代和基督的世代。在恩典的世代之后，国度的世代就来到。这将是属天管治临到地上的一千年。因此，共有四个世代：罪的世代、律法的世代、恩典的世代和国度的世代。

WEEK 3 — DAY 2

Morning Nourishment

Rom. 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

In the Bible there are four different ages....[In John 1:17] we see that the law is related to Moses and grace to Jesus Christ. Two ages are implied here: the age of the law and the age of grace. When Moses was raised up, that was the beginning of the age of the law. When Christ came, that was the beginning of the age of grace. Romans 5 mentions Adam and Moses (v. 14). Sin is related to Adam, and, as we have seen, the law is related to Moses. Therefore, we have three persons—Adam, Moses, and Christ—and three things—sin, law, and grace. Adam is related to sin, Moses is related to the law, and Christ is related to grace. This indicates that from Adam to the second coming of Christ there are three ages: the age of sin, the age of the law, and the age of grace. (Life-study of Ephesians, p. 89)

Today's Reading

Many of you are familiar with the theological teaching of the seven dispensations, the dispensations of innocence, conscience, human government, promise, law, grace, and the kingdom. It is not incorrect to say that there are seven such dispensations. But according to the record of the Bible, we may say that prior to the millennium there are just three ages, the ages of Adam, Moses, and Christ. After the age of grace, the age of the kingdom will come. This will be the thousand years of the heavenly reign on earth. Therefore, altogether there are four ages: the age of sin, the age of the law, the age of grace, and the age of the kingdom.

这四个世代就是时期。这四个世代中的头一个开始以前，没有时间，只是已过的永远。在这四个世代之后，也不再有时间，乃是将来的永远。在已过的永远和将来的永远两端之间，有四个世代，就是四个时期。…当这四个时期完成了，那就是时期满足的时候，就是诸世代的完结。亚当和摩西的世代已经完结了，恩典的世代即将结束，千年国的世代还未开始。在第四个世代完结以后，将有一个经纶，保罗称之为时期满足时的经纶。

神将祂自己分赐到亚伯、以挪士、以诺、挪亚和亚伯拉罕里面。祂在摩西身上有更大的分赐；当然，在主耶稣身上更是如此。这种分赐在新约书信中继续进行。神在今时代的经纶比在使徒保罗的时代更大，你听了这话也许会惊奇。我怀疑保罗在世时，能否有一批会众有幸听见你们今天所听见的事。今天神恩典的经纶安排乃是更深、更高、更广的。这经纶安排将继续经过千年国，直到时期满足的时候。时期满足时的经纶安排，将是最高、最广的。如启示录二十一和二十二章所启示的，这经纶安排将在永世里。

新耶路撒冷实际上是一座大山…。山顶上有神和羔羊的宝座（二二1），从宝座流出生命水的河。…在生命水里长着生命树（2）。…当你喝这水，你就接受了生命的供应。在此我们看见终极完成的经纶：三一神分赐到新耶路撒冷的全城里。这要使城被生命水所充满、浸透、饱和并泡透。这就是神为着时期满足时所预先定下的最高经纶。

今天我们在召会生活中享受这终极完成之经纶安排的小影。…我们有生命的水流，我们饮生命水，并且吃生命树。…当我在召会中享受活水时，我乃是在等候着终极的经纶安排。我们都要在这终极的经纶安排里，…完全被三一神浸透（以弗所书生命读经，一〇八至一〇九、一一二至一一四页）。

参读：以弗所书生命读经，第十篇。

These four ages are the times. Before the first of these ages began, there was not time but eternity past. And after these four ages there will no longer be time; instead, there will be eternity future. Between the two ends of eternity, eternity past and future, there are four ages, four times....When these four times have been fulfilled, that will be the fullness of the times, the completion of the ages. The ages of Adam and Moses have been completed, the age of grace is being completed, and the age of the millennium has not yet begun. After the completion of the fourth age, there will be a dispensation called by Paul the fullness of the times.

God dispensed Himself into Abel, Enosh, Enoch, Noah, and Abraham. He had an even greater dispensation with Moses and, of course, with the Lord Jesus. The dispensing continues in the New Testament Epistles. It may surprise you to know that God's dispensation at the present time is even greater than it was at the time of the apostle Paul. I doubt that when Paul was on earth there was a congregation who had the privilege of hearing the things that you are hearing today. Today there is a deeper, higher, and wider dispensation of the grace of God. This dispensation will continue through the millennium until the fullness of the times. The dispensation of the fullness of the times will be the highest and the broadest. This dispensation will be in eternity, as revealed in Revelation 21 and 22.

The New Jerusalem is actually a great mountain....At the top of the mountain there is the throne of God and of the Lamb (Rev. 22:1). Out of the throne flows the river of water of life....In the water of life grows the tree of life (Rev. 22:2)....When you drink the water, you receive the life supply. Here we see the ultimate, the consummate, dispensation: the dispensing of the Triune God into the whole city of New Jerusalem. This will cause the city to be filled, saturated, permeated, and soaked....This is the highest dispensation purposed by God for the fullness of the times.

We enjoy a miniature of this consummate dispensation in the church life today....We have the flow of life, we drink the water of life, and we eat the tree of life....As I enjoy the living water in the church, I am awaiting the ultimate dispensation. We shall all be in this consummate dispensation,...fully saturated with the Triune God. (Life-study of Ephesians, pp. 90, 93-94)

Further Reading: Life-study of Ephesians, msg. 10

第三周 周三

晨兴喂养

启二一 23 ~ 24 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。列国要借着城的光行走…”。

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

生命在哪里，光也在哪里 [约一 4]。…这光是生命的光 (八 12)。在启示录二十一章，我们有生命也有光。新耶路撒冷被光浸透，所以不需要日光 [23]。…在新耶路撒冷，我们有三一神的荣耀作我们的光照。在新天新地新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光。这将使一切站立，而且秩序井然。

在二十一章我们看见头，看见身体环绕着头，并且看见列国借着城的光行走 (24)。这将使新天新地成为光明的范围。因此，在以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下。这就应验了以弗所一章十节中所说的，万有在基督里归一于一个元首之下 (以弗所书生命读经，一一五至一一六页)。

信息选读

[在以弗所一章十节，] 将万有归一于一个元首之下，乃是三至九节中所说一切项目的结果。…神拣选我们、预定我们、救赎我们、赦免我们并恩赐我们，目的是为着将万有在基督里归一于一个元首之下。

为要将万有在基督里归一于一个元首之下，神首先将祂所拣选的人归一于一个元首之下。因此，召会生活是归一于一个元首之下的生活。… [二十二节说，]

WEEK 3 — DAY 3

Morning Nourishment

Rev. 21:23-24 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb. And the nations will walk by its light...

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Where life is, there is light also [John 1:4]... This light is the light of life (John 8:12). In Revelation 21 we have both life and light. Because the New Jerusalem is saturated with light, it has no need for the light of the sun [Rev. 21:23]... In the New Jerusalem we shall have the glory of the Triune God as our shining light. In the new heaven and new earth with the New Jerusalem there will be no night, no death, and no darkness. Instead, there will be life and light. This will cause everything to rise up and be in good order.

In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city (v. 24). This will cause the new heaven and the new earth to be a bright sphere. Therefore, in the new heaven and the new earth with the New Jerusalem as the center, all things will be headed up in Christ. This will be the fulfillment of the heading up of all things in Christ spoken of in Ephesians 1:10. (Life-study of Ephesians, pp. 95-96)

Today's Reading

The heading up of all things [in Ephesians 1:10] is the issue of all the items covered in verses 3 through 9... God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ.

In order to head up all things in Christ, God firstly heads up His chosen ones. Therefore, the church life is a life of being headed up... [Ephesians 1:22 says that] God gave Christ to be the Head over all things to the

神使基督向着召会作万有的头。这小小的辞“向着”，含示传输的意思。这指明基督元首的权柄传输给召会。这意思是说，在某种意义上，我们能分于基督掌管万有的元首权柄。我们虽然不是头，却…能分于基督元首的权柄，因为召会是基督的身体。

由于天使和人类的这两个背叛，整个宇宙就在崩溃的光景里。…从崩溃中蒙拯救，就是归一于一个元首之下。…神永远的目的，是要将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头。神要完成这事所采取的第一步，乃是将祂所拣选的人，在祂里面归一于一个元首之下。神将祂的百姓，一个一个从宇宙性崩溃的乱堆中拯救出来，…将他们摆在基督的元首权柄之下。在这里，在基督元首的权柄之下，我们是在宇宙性崩溃的乱堆之外，我们也是在万有之上。…当召会领先在基督里归一于一个元首之下时，神就有路使万有归一于一个元首之下。

〔万物在基督里归一于一个元首之下时，〕在人类的国度、动物的国度和植物的国度中，就有完全的和平与和谐，因为万物要完全从崩溃的混乱中得着拯救。这种从崩溃中得着拯救，称为“万物的复兴”（徒三21）。这复兴开始于我们在召会生活中归一于一个元首之下。

在召会中归一于一个元首之下，乃是在生命里的事。…我们若要归一于一个元首之下，却没有在生命里长大，就会落到组织里。…你越在生命里长大，就越有生命，也就越归一于一个元首之下，你也越从崩溃的混乱中得着拯救。

在召会生活中归一于一个元首之下，也是借着光而有的（启二一23～25）。当然，这光不是知识的光，乃是生命的光〔约一4〕。…今天我们在召会生活中，乃是领先在基督里归一于一个元首之下。为此我们需要在生命里长大，并且得着生命的光（以弗所书生命读经，八六至九六页）。

参读：召会的异象与建造，第一章；召会作基督身体的异象、实行与建造，第二至四章。

church. The little word “to” implies transmission. It indicates that Christ’s headship is being transmitted to the church. This means that, in a sense, we can share the headship of Christ over all things. Although we are not the head,...the church can share the headship of Christ because the church is the Body of Christ.

Due to the two rebellions, the angelic rebellion and the human rebellion, the whole universe is in a state of collapse....To be rescued from the collapse is to be headed up. God’s eternal intention is to head up all things in Christ, who has been appointed to be the universal Head. The first step God takes to accomplish this is to head up His chosen ones in Him. One by one, God rescues His people from the heap caused by the universal collapse...[and places] them under the headship of Christ. Here, under the headship of Christ, we are outside of the heap of the universal collapse, and we are over all things....When the church takes the lead to be headed up in Christ, God has a way to head up all other things.

[When everything is headed up in Christ], there will be absolute peace and harmony in the human kingdom, the animal kingdom, and the plant kingdom because everything will have been fully rescued out of the heap of collapse. This rescue out of the collapse is called “the restoration of all things” (Acts 3:21). This restoration begins with our being headed up in the church life.

The heading up in the church is a matter in life. If we try to be headed up without growing in life, we shall fall into organization....The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse.

The heading up in the church life also takes place by light (Rev. 21:23-25). This light, of course, is not the light of knowledge but the light of life [John 1:4]. Today we in the church life are taking the lead to be headed up in Christ. For this we need to grow in life and have the light of life. (Life-study of Ephesians, pp. 72-80)

Further Reading: God’s Purpose for the Church, pp. 20-35; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” chs. 2-4

第三周 周四

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

初信的人缺少神。他们里面有神，但他们的谈话、表现和态度里缺少神。…他们里面没有那么多神的元素，所以他们需要长大。在生命里长大，就是在我们里面有更多的神。

生命就是在基督里作为那灵的神。神在基督里作为那灵，对我们乃是生命。…在生命里长大，就是我们里面这位在基督里作为那灵之神的增加。

长大、增加和建造〔不〕是三件不同的事。对于生机的东西，就如树木或人，长大、增加和建造乃是同义辞。对于基督生机的身体，长大、增加和建造也是同义辞。…基督身体生机的建造，乃是三一神在信徒里面增加，这个增加就是信徒在基督里长大（主今日恢复的进展，五三至五四页）。

信息选读

一面，我们是基督生机身体的肢体；另一面，我们是这身体的建造者（弗四 16）。我们这些基督身体的肢体乃是基督身体的建造者。人所有肢体的长大，就是这人的建造。…生长的肢体就是建造的肢体。…全身叫身体长大，以致把自己建造起来。身体长大以建造身体（主今日恢复的进展，五四页）。

WEEK 3 — DAY 4

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

New believers are short of God. They have God within them, but they are short of God in their conversation, in their expression, and in their attitude....They do not have that much of God's element within them, so they need to grow. To grow in life is to have more of God in us.

Life is God in Christ as the Spirit. God is life to us in Christ and as the Spirit....The growth in life is the increase of God in Christ as the Spirit in us.

Growth, increase, and building up are [not] three different things. With organic matters such as a tree or a person, growth, increase, and building up are synonyms. They are also synonyms in relation to the organic Body of Christ....The organic building up of the Body of Christ is the increase of the Triune God in the believers, and this increase is the believers' growth in Christ. (The Advance of the Lord's Recovery Today, p. 51)

Today's Reading

On the one hand, we are members of the organic Body of Christ, and on the other hand, we are the builders of this Body (Eph. 4:16). We, the members of the Body, are the builders of the Body. The growth of all the members of a man is the building up of this man....The growing members are the building members....All the Body causes the growth of the Body unto the building up of itself. The Body grows to build up the Body. (The Advance of the Lord's Recovery Today, pp. 51-52)

以弗所四章十五节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”…按所罗门的话说，日光之下一切尽都虚空，没有真实（传一2）。然而在这宇宙间有一位真实的，就是神自己。神若在万有中地位，万有就都是真实的，否则，万有不过是虚空的虚空。正如罗马三章四节所说，人都是虚谎的，唯有神是真实的。在这位真实的神里面包括三件事：神的经纶，神的基督，以及基督的身体，召会。宇宙间唯有这一组事物是真实的，若把这些从宇宙中拿去，这个宇宙的一切就都变成虚妄了。

我们持守着真实，第一件事是持守着神新约的经纶。神的经纶就是对神里面所隐藏之奥秘的安排。神…安排好要创造天地，要按祂自己的形像和样式造人，叫人像祂，作祂的器皿，预备有一天，让这位创造的神进到里面，与人联结，成为基督的众肢体，构成基督的身体，来彰显基督，也就是彰显那位在基督里的三一神。

第二，我们要持守那包罗万有的基督。这位基督乃是在万有中充满万有的，祂不光在万有中，祂还充满万有。宇宙之大无法测量，保罗把宇宙的阔长高深，比作基督的量度（弗三18）。可见基督的量度、基督的丰富是无法测量的。…〔保罗〕使用“那阔、长、高、深”（18），以及“那追溯不尽的丰富”（8）这类最高的字眼来描写基督。

第三，我们要持守着召会。召会是基督的身体，作基督的丰满，彰显基督。因此召会不是一个组织，乃是一个生机体。…召会…是由重生、得救，而得着基督作生命的人所构成的。…所有真肢体都是…长在召会中的，不是加进去，组织进去的（成全圣徒与基督身体的建造，三一至三三页）。

参读：成全圣徒与基督身体的建造，第三篇；主今日恢复的进展，第三章。

Ephesians 4:15 says, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.”...According to the words of Solomon, everything under the sun is vanity; there is no reality (Eccl. 1:2). But there is One who is real in the universe, God Himself. If God occupies the proper position in everything, then everything is true. Otherwise, all things are but vanity of vanities. As Romans 3:4 says, every man is a liar; only God is true. In this true God there are three things: the economy of God, the Christ of God, and the Body of Christ, the church. In the whole universe only this group of things is true. If you take them away from the universe, the universe will become vain.

When we hold to truth, the first item to hold to is God's New Testament economy. God's economy is His dispensation of the mystery hidden in Him...[God] arranged to create the heavens and the earth and to create man according to His image and likeness that man would be like Him, be His vessel, and be prepared for the day when the Creator God would enter into man to be mingled with man, to become the many members of Christ, and to constitute the Body of Christ to express Christ, which is to express the Triune God in Christ.

Second, we have to hold to the all-inclusive Christ. This Christ is the One who fills all in all. He is not only in all but also fills all. The universe is immeasurable, and Paul compared the breadth, length, height, and depth of the universe to the measure of Christ (Eph. 3:18). This shows us that the measure and riches of Christ are unsearchable...[Paul] used the highest expressions such as “the breadth and length and height and depth” (3:18) and “the unsearchable riches of Christ” (3:8) to describe Christ.

Third, we have to hold to the church. The church is the Body of Christ as the fullness of Christ to express Him. Hence, the church is not an organization, but an organism...It is constituted by those who are regenerated, saved, and have received Christ as their life...All the genuine members are grown into the church; they are not added in by organization. (The Perfecting of the Saints and the Building Up of the Body of Christ, pp. 32-33)

Further Reading: The Perfecting of the Saints and the Building Up of the Body of Christ, ch. 3; The Advance of the Lord's Recovery Today, ch. 3

第三周 周五

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

六 17 ~ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

持守真实，乃是为着叫我们长到元首基督里面〔弗四 15〕。根据我们的经历，这里的长不是我们长，乃是基督在我们里面长。…结果就是保罗所说的，“不再是我，乃是基督。”（加二 20）并且当基督在我们里面长的时候，我们也就在祂里面长。我们的长实在就是祂的长。结果，我们衰减了，祂来逐渐把我们顶替了，我们就长到基督里了〔约三 30〕（成全圣徒与基督身体的建造，三三至三四页）。

信息选读

〔在以弗所四章十五节，〕在一切事上，就是在生活及工作一切大小事上。不管大事、小事，生活上的事或属灵工作上的事，你都得让主在你里面长，你要衰减，祂要长大。祂一长大，你一衰减，你就长到祂里面了。

长到元首基督里面，意思是说，我们都得承认基督作头的主权…，祂在我们身上有主权，我们在大小事上都该让祂作主。这个功课并不好学。我们在上餐馆吃饭，买东西等事上，大都很少让祂作主。我们在生活上既缺少操练，难怪来到聚会中，要为主申言的时候，就感到为难了。因为申言的关键是在于让耶稣作主。…基督不光是我们个人的头，祂

WEEK 3 — DAY 5

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

To hold to truth is for the purpose of growing into the Head, Christ [Eph. 4:15]. According to our experience, the growth here is not our growth, but it is the growth of Christ within us...In the end we will be like Paul who said that “it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). Moreover, when Christ grows within us, we grow in Him. Actually, our growth is just His growth. As a result, we decrease, and He comes in to gradually replace us, and we grow into Him [John 3:30]. (The Perfecting of the Saints and the Building Up of the Body of Christ, p. 34)

Today's Reading

[In Ephesians 4:15] in all things means in everything big or small in our daily life and in our work. Whether they are big things, small things, spiritual things, or things in our daily life, we have to allow the Lord to grow in us. We must decrease, and He must grow. Once He grows and we decrease, we will grow into Him.

The meaning of growing into the Head, Christ, is acknowledging the authority of the headship of Christ...He has the authority over us. In all things big or small we have to allow Him to be the Lord. This lesson is not easy. In our eating out in restaurants and in our shopping, seldom do we allow Him to be the Lord. Since we lack the practice in our daily life, it is not a surprise that when we come to the meeting we find it difficult to prophesy for the Lord. The key to prophesying is to allow Jesus to be the Lord...Christ is not only the Head

也是召会的头，祂还是万有的头。我们应当在基督徒生活和召会生活中，并在一切事上承认祂作头的主权，而长到祂里面。

我们长到元首基督里面，就让祂在我们内在的各部分里扩增长大。今天我们共同的难处，就是在我们里面，我们保留了大部分的地位，只给主耶稣一点点地位。所以，祂在我们里面无法扩增长大。祂不能长，我们也就无法长了。…基督在你我里面长大，结果，基督的身体就长大了。所以基督的身体长大，就是基督在祂的肢体里长大（成全圣徒与基督身体的建造，三四至三五页）。

在以弗所书的六章中，都提及人的灵。我们人的灵已经得了重生，也内住着复合、包罗万有、终极完成的灵，使这灵成为一个调和的灵。…在一章十七节使徒保罗祷告，愿父给我们这样一个调和的灵，满有智慧能以明白，也满有启示能以看见…神经纶的奥秘。…二章二十二节说，一切的信徒同被建造，成为神在灵里的居所。…三章五节告诉我们，神的经纶是奥秘的，已在使徒和申言者的灵里向他们揭示出来。…四章二十三节说，我们必须在心思的灵里得以更新。我们的灵可以成为心思的灵。…五章十八节告诉我们不要醉酒，就是说，不要让我们肉身的身体被酒充满。反而我们该在灵里被充满。…六章十八节告诉我们…每当我们祷告时，我们该在我们的灵里祷告，不要在我们的心思里祷告。

以弗所书六次提到我们与那灵调和的灵。这指明要认识神的经纶、接受祂的分赐并有分于基督的输供，我们就必须认识、使用并运用我们的灵。我们不该是在心思里的人，乃该是在灵里的人（经过过程的神圣三一之分赐与超越基督之输供的结果，九五至九六页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第六章；以弗所书生命读经，第六十九篇。

of us individually; He is also the Head of the church and the Head of all things. We should acknowledge the authority of His headship in our Christian life, in the church life, and in everything. By this we will grow into Him.

When we grow into the Head, Christ, we are allowing Christ to increase and grow in all the inward parts of the members. Today our common problem is that we reserve a big part within us for ourselves and give the Lord only a little place. Therefore, it is impossible for Him to increase and grow within us. When He cannot grow, we cannot grow....When Christ grows in you and me, the Body of Christ will grow. Hence, the growth of the Body of Christ is the growth of Christ in His members. (The Perfecting of the Saints and the Building Up of the Body of Christ, pp. 34-35)

In each of the six chapters of Ephesians, the human spirit is mentioned. Our human spirit has been regenerated and indwelt by the compound, all-inclusive, consummated Spirit to make this spirit a mingled spirit. In 1:17 the apostle Paul prayed that the Father would give us such a mingled spirit of wisdom to understand and of revelation to see...the mystery of God's economy....Ephesians 2:22 says that all the believers are being built together to be God's dwelling place in spirit....Ephesians 3:5 tells us that the economy of God, which is so mysterious, has been unveiled to the apostles and the prophets in their spirit....Ephesians 4:23 says that we have to be renewed in the spirit of our mind. Our spirit can become the spirit of our mind....Ephesians 5:18 tells us not to be drunk with wine, that is, not to be filled in our physical body with wine. Instead, we should be filled in our spirit....Ephesians 6:18 says that whenever we pray, we should pray in our spirit, not in our mind.

Our spirit mingled with the Spirit has been mentioned six times in the book of Ephesians. This indicates that to know God's economy, to receive His dispensing, and to participate in Christ's transmission, we must know, we must use, and we must exercise our spirit. We should not be persons in our mind but persons in our spirit. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 81-83)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 6; Life-study of Ephesians, msg. 69

第三周 周六

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

以弗所四章十六节开头说，“本于祂。”本于这辞在原文有出于的意思。当我们在一切大小事上都长到基督里，成了一个在基督里享受基督的人，我们自然而然就有一些出于祂，为着祂的身体建造的东西。

基督身体的长大，第一是借着身体上每一丰富供应的节。这就是十一节所说的那些恩赐：使徒、申言者、传福音者、牧人和教师。他们是节，节又是连着筋的，为着丰富的供应基督身体上每一肢体。第二是借着每一部分依其度量而有的功用；每一部分是指身体的每一肢体。基督身体的肢体，不管大小都有一个度量，因着有度量就有功用。借着每一丰富供应的节，并借着每一部分依其度量而有的功用，基督的身体就得以渐渐长大（成全圣徒与基督身体的建造，三六至三七页）。

信息选读

基督的身体把自己建造起来，是在爱里，以爱建造的〔弗四 16〕。这爱不是我们天然的爱，乃是神圣的爱。我们是在神圣之爱的元素和范围里把基督的身体建造起来的。同时，这也是身体上的各个肢体对整个身体的直接建造。不是由元首直接建造，

WEEK 3 — DAY 6

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

[In Ephesians 4:16] the expression “out from” in the original language carries the sense of “originating from.” When we grow into Christ in all things big or small, and when we become men in Christ enjoying Him, we will spontaneously have something originating from Him that is for the building up of His Body.

The growth of the Body of Christ is firstly through the joints of the rich supply. These are the gifts described in verse 11: the apostles, the prophets, the evangelists, and the shepherds and teachers. They are the joints, which are joined together by the sinews, for the rich supply to every member of the Body of Christ. Second, this growth is according to the operation in measure of each one part. The each one part refers to every member in the Body. Every member in the Body of Christ, whether great or small, has a measure. Because of its measure, it has an operation. Through the rich supply of every joint and according to the operation in measure of each one part, the Body of Christ grows gradually. (The Perfecting of the Saints and the Building Up of the Body of Christ, pp. 36-37)

Today's Reading

The building up of the Body of Christ is in love and by love [Eph. 4:16]. This love is not our natural love. Rather, it is the divine love. We are building up the Body of Christ in the element and sphere of the divine love. At the same time, this is the direct building up of the whole Body of Christ by the many members of this Body. The Head does not build directly, nor do the gifted ones do the

也不是由有恩赐的人直接建造，乃是由我们这些得成全的肢体，直接来建造基督的身体（成全圣徒与基督身体的建造，三八页）。

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

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。

召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路（活力排，九三至九五页）。

与服从相对的是管辖；但使徒并没有劝作丈夫的管辖妻子，乃是劝他们爱妻子。在婚姻生活中，妻子的责任是服从，丈夫的责任是爱。妻子的服从，加上丈夫的爱，就构成正确的婚姻生活，也表征正常的召会生活—召会服从基督，基督爱召会。爱是神的元素，就是神的内在本质（约壹四8、16）。以弗所书的目标，乃是带我们进入神内在本质的本质，享受是爱的神，在神爱的甜美里享受神的同在，而像基督那样爱人（圣经恢复本，弗五25注1）。

参读：成全圣徒与基督身体的建造，第三篇；活力排，第八篇。

direct building work. Rather, it is we, the perfected members, who build up the Body of Christ directly. (The Perfecting of the Saints and the Building Up of the Body of Christ, p. 37)

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.

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.

The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (The Vital Groups, pp. 74-75)

The opposite of being subject is to rule; however, the apostle did not exhort husbands to rule over their wives but to love them. In married life, the wife's obligation is to be subject and the husband's is to love. The wife's subjection plus the husband's love constitutes a proper married life and typifies the normal church life, in which the church is subject to Christ and Christ loves the church. Love is the very element, the inner substance, of God (1 John 4:8, 16). The goal of Ephesians is to bring us into God's inner substance that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did. (Eph. 5:25, footnote 1)

Further Reading: The Perfecting of the Saints and the Building Up of the Body of Christ, ch. 3; The Vital Groups, msg. 8

779 终极的显出 — 基督归一万有

8 7 8 7 (英 981)

降 B 大调

4/4

5̣ 5̣ 3̣ · 1̣ | 7̣ 2̣ 2̣ 1̣ | 1̣ 7̣ 7̣ 6̣ | 1̣ 6̣ 5̣ - |
 一 在基督里归一万有, 乃是我神的经营;
 5̣ 5̣ 3̣ · 2̣ | #1̣ 3̣ 3̣ 2̣ | 2̣ 6̣ 7̣ · 6̣ | 5̣ 2̣ 1̣ - ||
 基督作头并作中心, 万有和谐而安宁。

二 基督元首要作中心, 神在其中作亮光;
 基督和神同坐宝座, 使其心愿全得赏。

三 基督要作生命、内容, 归一万有于光中;
 众圣要作祂的器皿, 永远彰显祂光荣。

四 撒但已将他的自己 注到人里, 毁万有,
 带进黑暗、败坏、紊乱, 使神计划难成就。

五 基督来将祂的自己 分赐与人作生命,
 拯救人脱黑暗权势, 黑暗、死亡, 再无能。

六 借着教会—祂的身体, 要将万有归于一;
 万有都要联得合式, 无论大小成一系。

七 在这元首基督之下, 万有联结而存立;
 在祂教会所照光中, 万有全都归于一。

八 有祂作头并作中心, 万有全都能和谐;
 借祂身体所有光照, 万有相安无间歇。

九 再无黑暗, 再无死亡, 再无败坏与虚空;
 万有都要脱离辖制, 永远居于自由中。

1
 In His Christ to head up all things
 Is our God's economy;
 Taking Christ as Head and Center,
 All is one in harmony.

2
 Christ as Head will be the Center;
 God within will be the Light;
 Christ enthroned, with God, His substance,
 Will fulfill His heart's delight.

3
 Christ as life will be the content,
 Heading up all things in light;
 All the saints will be the vessel,
 To express His glory bright.

4
 Satan hath himself injected
 Into man all things to spoil,
 Bringing darkness and corruption
 God's eternal plan to foil.

5
 Christ has come, Himself imparting
 Into man as life to save,
 That the pow'r of death and darkness
 May no more all things enslave.

6
 Thru the Church which is His Body
 Christ as Head will sum up all;
 All will fitly join together,
 All things either great or small.

7
 Under Christ, by His full headship,
 All in union will subsist;
 In the light the Church expresses
 All in oneness will exist.

8
 Owning Christ as Head and Center,
 All will be in harmony;
 Thru the shining of His Body
 All will share His liberty.

9
 No more darkness and corruption,
 No more death and vanity;
 All will be released from bondage
 Throughout all eternity.

召会作基督身体的异象、
实行与建造
第四篇

实行召会生活极重要的经历（一）

我们的魂被征服并被基督作那灵所浸透，
以及基督得释放脱离我们魂的拘禁

读经：弗三 8 ~ 11，16 ~ 21，西三 11，帖前五 23，林后四 16，来四 12

纲 目
周 一

壹 召会生活乃是众圣徒以团体的方式实行、经历并彰显基督——弗三 16 ~ 21：

- 一 神计划要有召会，目的是为着彰显基督；因此，召会乃是基督的彰显——9 ~ 11，21 节。
- 二 召会生活不是别的，乃是包罗万有的基督同祂追测不尽的丰富被我们经历并享受，且借着我们彰显出来——8，21 节。
- 三 我们要有这样的召会生活，就需要被基督构成，直到我们一切的所是和所有单单是基督自己，祂是一切，又在一切之内；这就是召会生活的素质和本质——西一 12，二 9 ~ 10，

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Four

Crucial Experiences in the Practice of the Church Life (1)

Our Soul Being Subdued and Saturated with Christ as the Spirit and
Christ Being Released from the Imprisonment of the Soul

Scripture Reading: Eph. 3:8-11, 16-21; Col. 3:11; 1 Thes. 5:23; 2 Cor. 4:16; Heb. 4:12

Outline
Day 1

I. The church life is Christ realized, experienced, and expressed by all the saints in a corporate way (Eph. 3:16-21):

- A. *God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ (vv. 9-11, 21).*
- B. *The church life is nothing other than the all-inclusive Christ with His unsearchable riches experienced and enjoyed by us and expressed through us (vv. 8, 21).*
- C. *If we would have such a church life, we need to be constituted with Christ until all that we are and have is simply Christ Himself, who is all and in all; this is the essence and the substance of the church life (Col. 1:12; 2:9-10, 16-17; 3:4, 10-11; 4:15-16).*

貳 要照着神永远的定旨有彰显基督的召会生活，我们的魂就必须被征服，并被基督作那灵所浸透——帖前五 23，弗三 17 上，加四 19，林前十五 45 下，林后三 17：

一 一面来说，神圣生命的长进是圣灵在我们里面地位的开展；另一面来说，生命的长进意思是魂的各部分被征服——帖前五 23：

周 二

- 1 我们的魂越被征服，生命长进就越多；魂减去的越多，生命加增的也越多，这是定规的。
- 2 一个人魂里的哪一部分特别强、特别突出，他定规是凭那一部分活着，遇到事情也定规是用那一部分去应付——林前二 14。
- 3 我们经过十字架够多的对付，魂的各部分就被征服了；我们的心思、情感、和意志都被征服了，不像从前那样突出了——参提后一 7。
- 4 雅歌启示我们受主的荣美所吸引而爱主之后，必须学习这唯一的功课——意志的降服——一 9 ~ 11：
 - a 我们的意志越降服，我们就越被变化——四 1，4，林后三 18，罗十二 2。
 - b 人的意志可说是人的真我，人的自己；因为意志就是代表人——雅四 13 ~ 15，林前四 19，徒十八 21。

周 三

II. In order to have a church life to express Christ according to God's eternal purpose, our soul must be subdued and saturated with Christ as the Spirit (1 Thes. 5:23; Eph. 3:17a; Gal. 4:19; 1 Cor. 15:45b; 2 Cor. 3:17):

A. *On the one hand, the growth of the divine life is the expanding of the ground of the Holy Spirit within us; on the other hand, the growth of life means that every part of our soul is being subdued (1 Thes. 5:23):*

Day 2

1. The more our soul is subdued, the more life grows; and the more our soul decreases, the more life increases; this is a certain fact.
2. The part of a person's soul that is particularly strong and outstanding is the part by which that person lives; when he encounters things, he uses that part to deal with them (1 Cor. 2:14).
3. After we have received sufficient dealings of the cross, every part of our soul is subdued; our mind, emotion, and will are subdued and no longer stand out as before (cf. 2 Tim. 1:7).
4. Song of Songs reveals that after we have been attracted by the Lord's beauty to love Him, we must learn one unique lesson—the subduing of our will (1:9-11):
 - a. The more our will is subdued, the more we will be transformed (4:1, 4; 2 Cor. 3:18; Rom. 12:2).
 - b. A person's will can be said to be his true self, the person himself, because the will represents the person (James 4:13-15; 1 Cor. 4:19; Acts 18:21).

Day 3

- c 除了神在基督里赐给我们永远的生命之外，我们的意志归向神就是救恩最大的工作了——腓二 12 ~ 13。
- d 与神最紧要、最完全的联合，乃在乎我们的意志和神的旨意的结合——太七 21，十二 50，罗十二 2，西一 9，四 12。

二 为着召会作神的彰显，我们必须让基督这赐生命的灵活在我们内里的各部分，并以祂自己浸透各部分——加二 20，四 19，弗三 16 ~ 17 上：

- 1 我们需要在内里的各部分，也就是在魂的各部分，为神圣的实际所构成——诗五一 6：
 - a 神圣的实际乃是三一神——父、子、灵——成为我们的构成成分——约十四 6，十六 13，约壹五 6。
 - b 实际的灵引导我们进入一切的实际——父的所有、子的所有、以及灵从子和父的所有所领受的——约十六 13。
 - c 实际的灵借着传输神圣的实际到我们里面，引导我们进入这实际，神圣的实际——经过过程并终极完成的三一神——就成为我们所是的素质——约壹四 13 ~ 14，五 6。

周 四

- d 神圣的实际应当成为我们的实际、生命和生活，并且这实际应当在每一件事上，且在每一方面应用于我们全人，而成为我们日常行事为人的实际——约叁 3，约四 23 ~ 24。

- c. In addition to God giving us eternal life in Christ, the return of our will to God is the greatest work of salvation (Phil. 2:12-13).
- d. The most important and most complete union with God rests in the union of our will with God's will (Matt. 7:21; 12:50; Rom. 12:2; Col. 1:9; 4:12).

B. *For the church as the expression of God, we must allow Christ as the life-giving Spirit to live in our inward parts and saturate them with Himself (Gal. 2:20; 4:19; Eph. 3:16-17a):*

- 1. We need to be constituted with the divine reality in our inward parts, that is, in the parts of our soul (Psa. 51:6):
 - a. The divine reality is the Triune God—the Father, the Son, and the Spirit—becoming our constituent (John 14:6; 16:13; 1 John 5:6).
 - b. The Spirit of reality guides us into all the reality—what the Father has, what the Son has, and what the Spirit receives of the Son and of what the Father has (John 16:13).
 - c. As the Spirit of reality guides us into the divine reality by transmitting this reality into us, the divine reality—the processed and consummated Triune God—becomes the essence of our being (1 John 4:13-14; 5:6).

Day 4

- d. The divine reality should become our reality, life, and living, and this reality should be applied to our entire being in everything and in every way to become our reality in our daily walk (3 John 3; John 4:23-24).

- 2 “人的灵是耶和华的灯，监察人的深处” — 箴二十 27：
 - a 我们的灵是神在我们里面的灯；在我们重生之灵里面照耀的光，乃是神自己—约三 6，约壹一 5。
 - b 神的灵作为油，浸润（调和）作为“灯芯”之我们重生的灵，（参罗八 16，）并与我们的灵一同“焚烧”，（十二 11，）神圣的光就照进我们内里的各部分。
 - c 那灵要照耀我们内里的每一部分，光照我们的思想、感觉、动机和存心。
 - d 我们若是向主敞开的器皿，向祂敞开我们全人的深处，就会经历神圣之光在我们里面的照耀—林后四 6～7。

周 五

叁 要照着神永远的定旨有彰显基督的召会生活，需要借着外面之人的破碎，叫灵得以出来，而使基督得释放脱离我们魂的拘禁—一 9，四 16，来四 12：

- 一 我们有基督在我们的灵里，（林前六 17，提后四 22，）但我们的的心思、情感、和意志也许没有给祂任何空间或立场：
 - 1 我们的情形若是如此，我们的灵就不是基督的住处，乃是祂的监牢；基督被我们的魂拘禁了。
 - 2 基督住在我们的灵里，但祂也许没有占有我们魂内里的各部分；这是极其重要的事。

2. “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being” (Prov. 20:27):
 - a. Our spirit is God’s lamp within us, and the light shining within our regenerated spirit is God Himself (John 3:6; 1 John 1:5).
 - b. When God’s Spirit as the oil soaks (mingles with) our regenerated spirit as the “wick” (cf. Rom. 8:16) and “burns” together with our spirit (12:11), the divine light shines in our inward parts.
 - c. The Spirit wants to enlighten all our inward parts, shining on our thoughts, feelings, motives, and intentions.
 - d. If we are vessels open to the Lord, opening all the innermost parts of our being to Him, we will experience the shining of the divine light within us (2 Cor. 4:6-7).

Day 5

III. In order to have the church life to express Christ according to God’s eternal purpose, Christ needs to be released from the imprisonment of our soul through the breaking of the outer man for the release of the spirit (1:9; 4:16; Heb. 4:12):

- A. *We have Christ in our spirit (1 Cor. 6:17; 2 Tim. 4:22), but there may be no room or ground for Him in our mind, emotion, and will:*
 1. If this is our situation, our spirit is not a residence for Christ but a prison to Him; Christ is imprisoned by our soul.
 2. Christ is indwelling our spirit, but He may not be occupying all the inward parts of our soul; this is a very vital matter.

- 3 基督在我们里面乃是荣耀的盼望，（西一 27，）但我们的魂太强、太天然、太属地、太属人了；所以，至终无论有意或无意，我们的魂将基督禁锢了。
- 4 召会生活乃是基督从圣徒里面出来，使祂得着团体的彰显；然而，基督若仍被拘禁在我们里面，我们就无法有召会生活—弗三 16 ~ 17，21。

周 六

二 我们都需要经历外面之人的破碎，叫灵得以出来，使基督能以团体的方式得着彰显—来四 12：

- 1 破碎是指把我们天然所是原有的去掉，改变原来的样子，改换原来的情形。
- 2 我们被破碎有多少，给神的配合就有多少—腓二 12 ~ 13。
- 3 神所破碎的，就进到死亡里以经过死；一经过死，就进入了复活，一复活就能达到神的目标—林后一 8 ~ 9，腓三 10 ~ 11。
- 4 我们所受的破碎越多，我们灵的去就越多；我们在哪一件事上受了破碎，我们的灵在那一件事上就也能出去—林后四 16，来四 12。

三 我们的魂被征服并破碎，基督就得着彰显；我们在基督的这彰显中才是一，也才有召会生活作基督团体的彰显—弗三 21，四 3 ~ 6，约十七 22。

3. Christ is in us as the hope of glory (Col. 1:27), but our soul is too strong, natural, earthly, and human; therefore, whether intentionally or unintentionally, we imprison Christ by our soul.
4. The church life is Christ coming out of the saints for His corporate expression; however, if Christ remains imprisoned within us, we cannot have the church life (Eph. 3:16-17, 21).

Day 6

B. *We all need to experience the breaking of the outer man for the release of the spirit so that Christ may be expressed in a corporate way (Heb. 4:12):*

1. Breaking removes what we originally have in our natural being, changing our original appearance and altering our original condition.
2. The extent to which we are broken is the extent to which we can cooperate with God (Phil. 2:12-13).
3. Whatever is broken by God will enter into death in order to pass through death; once it passes through death, it will enter into resurrection, and once it is resurrected, it can attain to God's goal (2 Cor. 1:8-9; Phil. 3:10-11).
4. The more breaking we receive, the more our spirit will be released; in whatever matter we experience the breaking, our spirit will be released in that matter (2 Cor. 4:16; Heb. 4:12).

C. *When our soul is subdued and broken, Christ will be expressed; in this expression of Christ we are one, and we will have the church life as the corporate expression of Christ (Eph. 3:21; 4:3-6; John 17:22).*

第四周 周一

晨兴喂养

西三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

召会生活乃是众圣徒以团体的方式实化、彰显并经历基督。这位基督从众人里面出来，并将我们调和在一起（召会作基督身体的异象、实行与建造，九〇页）。

神计划要有召会，目的乃是为着彰显基督；因此，召会乃是基督的彰显。然而召会怎能是基督的彰显？召会以怎样的方式才能彰显基督？唯一的路乃是借着召会作基督的身体。…基督不仅是头，祂也是身体，因为身体的生命是基督，身体的性情也是基督。身体就是基督，基督就是身体（召会实际的彰显，九页）。

信息选读

在召会里只有基督。基督是一切，又在一切之内。…如果只有基督，我们怎会有任何意见？如果只有基督，我们怎会有任何高举自己的因素？分裂是源于不同的人，不是源于基督。…在身体里，就是在召会的彰显里，只有一个人位—基督。我们必须享受祂，并让祂吞没所有不同的人。这就是在召会里没有希利尼人，没有犹太人，没有文明人，也没有未开化人的原因。他们全都被基督吞没了，不是借着受教导，乃是借着被基督的丰富所滋养。

召会是真正敬虔的奥秘。从外表看，也许有许多种族和国籍的人，但在内里，召会乃是基督。基督

WEEK 4 — DAY 1

Morning Nourishment

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

The church life is Christ realized, expressed, and experienced by all the saints in a corporate way. This Christ comes out of all the persons and mingles us together. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” p. 101)

God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ. But how can the church be the expression of Christ? In what way can the church express Christ? The only way is by the church being the Body of Christ...Christ is not only the Head, but He is also the Body, because the Body's life is Christ, and the Body's nature is Christ. The Body is Christ, and Christ is the Body. (CWWL, 1968, vol. 1, p. 347)

Today's Reading

In the church there is only Christ. Christ is all in all....If there is only Christ, how can we have any opinions? If there is only Christ, how can we have any self-exalting factors? The divisions come from the different peoples, not from Christ. In the Body, the expression of the church, there is only one person—Christ. We must enjoy Him and let Him swallow up all the different peoples. This is why in the church there is no Greek and no Jew, no cultured, and no barbarians. All are swallowed up by Christ, not by being taught but by being nourished with the riches of Christ.

The church is a real mystery of godliness. Outwardly, the people may be of several races and nationalities, but inwardly, the church is Christ. Christ is in

在召会里作为神的显现，这就是敬虔的奥秘。这就是召会。

关键的点乃是，我们都必须享受基督，使基督能将我们完全得着。如此，我们的一切所是并一切所有就只是基督。这就是召会生活的素质和本质。在召会里，我们乃是身体的肢体（罗十二4~5）。我们绝不能独立，或是与召会分开。我们无论去哪里，都必须认识我们乃是身体的一个肢体。没有身体，没有召会，我们怎能是基督徒？作为身体的肢体，我们的确需要召会生活，而召会生活不是别的，乃是基督自己被我们享受，并在团体的方式里彰显出来（召会实际的彰显，一六、一八至一九页）。

在新人里只有基督有地位。祂是新入一切的肢体，也在一切的肢体之内。在新人里祂是一切。实际上，祂就是新人，就是祂的身体（林前十二12）。在新人里祂是中心，也是普及，是构成新人的成分，是新人里一切的一切（圣经恢复本，西三11注9）。

一的秘诀首先在于我们的灵，就是我们里面的人，然后在于我们的魂。我们里面的人必须得着加强，我们的魂必须被内住的基督征服、更新、取得、占有并据有。这样，基督就得着释放，我们就降服于祂并在祂里面。借着这样一位内住并得着释放的基督，我们成为一。这样，我们就能有召会生活（召会作基督身体的异象、实行与建造，九二页）。

讲到什么是生命的长进，就要注意魂的被征服。生命的长进，在积极方面是圣灵地位的开展，在消极方面就是魂的各部分被征服。…不让魂领先，而由灵居首位；不凭魂活着，而凭灵活着。这样的人，就是在生命里有了长进。所以生命的长进，乃是魂的各部分被征服（生命的认识，二一八至二一九页）。

参读：召会实际的彰显，第二章；生命的认识，第十二篇。

the church as the manifestation of God, and this is the mystery of godliness. This is the church.

The key point is that we all must enjoy Christ so that Christ can swallow us up. Then all that we are and have will simply be Christ. This is the essence and the substance of the church life. In the church we are the members of the Body (Rom. 12:4-5). We can never be independent or separated from the church. We must realize that we are a member of the Body wherever we go. How could we be a Christian without the Body, the church? As members of the Body, we do need the church life, and the church life is nothing but Christ Himself enjoyed by us and expressed in a corporate way. (CWWL, 1968, vol. 1, pp. 352-354)

In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man. (Col. 3:11, footnote 9)

The secret of the oneness is first with our spirit, our inner man, and then with our soul. Our inner man must be strengthened, and our soul must be subdued, renewed, taken over, occupied, and possessed by the indwelling Christ. Then Christ will be freed, and we will be under Him and in Him. It is through this indwelling and released Christ that we are one. In this way we can have the church life. (CWWL, 1965, vol. 1, p. 102)

When we speak of what the growth of life is, we should pay attention to the soul being subdued. Positively speaking, the growth of life is the expanding of the ground of the Holy Spirit; negatively speaking, it means that every part of the soul is being subdued. This means that we should not allow the soul to take the lead but let the spirit be in the position of the head; that we should not live by the soul but by the spirit. Such people then have growth in life. Thus, to grow in life is to have every part of the soul subdued. (The Knowledge of Life, pp. 182-183)

Further Reading: CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 2; The Knowledge of Life, ch. 12

第四周 周二

晨兴喂养

提后一7 “因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

徒十八21 “〔保罗〕就辞别他们说，神若愿意，我还要回到你们这里来。…”

我们魂的各部分被征服，也就是生命的长进。我们的魂倒下去越多，生命长进就越多；减去的越多，生命加增的也越多…。我们碰到一位圣徒时，不需衡量他什么东西加多了，乃要观察他有什么减少了；他这个人倒出去没有，破碎过没有。如果有这些光景，神、基督、圣灵在他里头定规有地位，并且也必定加多；那才是真实的生命长进（再论生命的认识，二二三至二二四页）。

信息选读

一个人魂里的哪一部分特别强、特别突出，他定规是凭那一部分活着，遇到事情也定规是用那一部分去应付。有一位很认识主的弟兄曾说过，这像人走路不小心碰到墙壁，总是鼻子先碰到；身体哪一部分特别突出，那一部分就先碰壁；我们魂的情形也是这样，一个人若是心思特别强，一碰到事情，他定规是心思先来；若是情感特别盛，一碰到事情，他总是情感先动；若是意志特别强，一碰到事情，他也必定是意志为首。

一个人经过十字架够多的对付，他魂的各部分就被征服了；他的心思、情感和意志，都被打碎了，征服了，不像从前那样突出了；碰到事情，就怕用心思，怕用情感，怕用意志了；不是心思先来，乃是灵先来；不是情

WEEK 4 — DAY 2

Morning Nourishment

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Acts 18:21 But taking leave of them and saying, I will come back to you again, God willing, he put out to sea from Ephesus.

The growth of life subdues every part of our soul. The more our soul is subdued, the more life grows, and the more our soul decreases, the more life increases...When we meet a saint, there is no need to measure what has been increased in him; rather, we should observe what has been decreased in him and whether he has been poured out and broken. If there is a decrease of himself, then God, Christ, and the Holy Spirit have surely gained ground in him and have increased in him. Only this is the real growth of life. (Further Talks on the Knowledge of Life, p. 182)

Today's Reading

The part of a man's soul which is particularly strong and outstanding is the very part by which that man lives; when he encounters things, he definitely uses that part to deal with them. Once Brother Nee said that it is similar to a man who carelessly walks into a wall; when he does so, his nose always hits first. Whatever part of the body stands out, that part will hit the wall first. The situation of our soul is like this. If a person's mind is particularly strong, whenever he has an encounter, his mind will definitely come first. If his emotion is particularly thriving, whenever he has an encounter, his emotion will move first. If his will is particularly strong, whenever he has an encounter, it will certainly be his will that takes the lead.

When a man has received sufficient dealings of the cross, every part of his soul is subdued. His mind, emotion, and will are all broken and subdued; they do not stand out as before. Whenever he encounters something, he is afraid to use the mind, he is afraid to use the emotion, he is afraid to use the

感先动，乃是灵先动；也不是意志为首，乃是灵为首（生命的认识，二一九页）。

我们受主的荣美所吸引而爱主之后，必须学习这唯一的功课—降服。我们要接受基督这活的人位作我们的生命，就必须降服。…仅仅爱耶稣是不够的。主的意愿是要我们接受祂并经历祂作我们的生命。除了爱祂并降服于祂之外，再没有别的路。然后我们就与祂是一，有同一的个性。我们对祂会极其柔软且服从。在〔雅歌〕这幅图画中，这位爱耶稣的人起初是极其刚硬的，带着顽梗的性格。然而到末了，她是如此的柔软且服从。我们都必须学习这功课，好真实地经历基督作我们的生命。

在已过四十年里，我多次回头来看雅歌。我在这卷书中有许多经历，我也逐渐领悟，这卷书不仅说到爱，也说到意志被征服。要有完全、充分、彻底的变化，意志就必须被征服（雅歌中所描绘的生命与建造，三七、七三页）。

人的意志就是人出主张的机关。我们人的愿意不愿意，要不要，定规不定规，都是我们意志的作用。人的意志就是人的“舵”。一只船是如何随着舵而左右的，一个人也是如何随着意志而进退的。

人的意志可说是人的真我，人的自己；因为意志就是代表人，意志所有的行动，就是这个“人”的行动。当我们说，“我愿意”的时候，其实不过是我们的意志愿意。当我们说，“我要，我定规”的时候，不过是我们的意志要，意志定规而已。这个意志的作为，就是发表我们整个人的意思。…因此，当信徒追求属灵的生活时，就不能不顾到意志这一部分（属灵人下册，九一页）。

参读：雅歌中所描绘的生命与建造，第三、六至七章。

will. The mind does not come first; the spirit comes first. The emotion does not move first; the spirit moves first. The will does not take the lead; the spirit takes the lead. (The Knowledge of Life, p. 183)

After we are attracted by the Lord's beauty to love Him, we must learn one unique lesson—to be subdued. To take Christ, the living person, as our life requires us to be subdued. Simply to love Jesus is not enough. The Lord's intention is that we take Him and experience Him as our life. There is no other way except to love Him and be subdued by Him. Then we will be one with Him, having one personality. We will be so soft and submissive to Him. In this picture [in the Song of Songs], the lover of Jesus is exceedingly strong at the beginning, with such a stubborn character. Yet at the end, she is so soft and submissive. This is the lesson that we all must learn in order to really experience Christ as our life.

Many times in the past forty years I have come back to the Song of Songs. I have had many experiences in this book, and I have come to realize that it speaks not only of love but also of the subduing of the will. To have complete, adequate, and thorough transformation, there must be the subduing of the will. (CWWL, 1972, vol. 1, pp. 247, 272)

Man's will is the organ with which man makes decisions. Our willingness or unwillingness, our wanting or not wanting, and our deciding or not deciding are all the functions of our will. The will of man is his "rudder." As a ship turns according to the rudder, a man moves according to his will.

Man's will can be said to be his true self, the man himself, because the will represents the man. All the actions of the will are actually the actions of this "man." When we say, "I am willing," we actually mean that our will is willing. When we say, "I want this" or "I decided to do this," it means that our will wants it, or that our will decided it. The function of the will is to express the intention of our whole being...Therefore, when a believer pursues after the spiritual life, he has to pay attention to the will. (CWWN, vol. 14, "The Spiritual Man (3)," p. 575)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 3, 6-7

第四周 周三

晨兴喂养

太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

约十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”

救恩不是别的，不过是拯救人脱离他自己那一种属肉体、属天然、属受造、属动物、属自己的意志而已。…除了神赐给我们新生命之外，意志的归向神就是救恩最大的工作了。一句话是可以说的，神所以给新生命，就是要叫我们的意志归向祂。福音就是要带领我们在意志上与神相合。不然，福音就没有成功其使命。神不是要救我们的情感，也不是要救我们的心思，乃是要救我们的意志；因为意志一得救，其余的都包括在里面了。人可以在思想上与神相合到某种程度；人也可以在许多的事上与神有相同的情感；但是最紧要、最完全的联合乃是在乎人的意志和神的旨意的结合。这一种意志的联合，包括人与神所有其他的联合。如果思想相合，情感相合，而意志并不相合，就这种的联合必定是有缺欠的（属灵人下册，一〇〇至一〇一页）。

信息选读

意志是表明人真我的态度、意见、状况如何的；所以，是最有势力的，足以代表全人的。如果这个意志没有与神联合，就其他的联合不过是浅薄的、虚空的。如果这管治全人的意志是与神完全联合的，就全人自然是完全俯伏在神的手下（属灵人下册，一〇一页）。

WEEK 4 — DAY 3

Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

John 16:13 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.

Salvation is nothing other than saving man out of his fleshly, natural, created, animal, and selfish will...In addition to God giving us a new life, the return of our will to God is the greatest work of salvation. God gives us new life for the purpose of turning our will back to Him. The gospel is to lead us to a union with God in our will. Otherwise, the gospel has not achieved its mission. God does not intend to save just our emotion or our mind; He intends to save our will because once the will is saved, the rest will be included. To a certain extent, man may unite with God in the mind. He may also share the same emotion with God in many things. But the most important and the most complete union with God rests in the union of man's will with God's will. This union of the will includes all the other unions of man and God. If the mind or the emotion is united with God, but the will is not, this union is still short. (CWWN, vol. 14, "The Spiritual Man (3)," p. 582)

Today's Reading

The will stands for the attitude, opinion, and condition of man's true self; therefore, it has the power and sufficiency to represent the whole being. If the will is not joined completely to God, other unions are shallow and empty. If the will that governs our entire being is in complete union with God, our entire being will be totally submissive under God's hand. (CWWN, vol. 14, p. 582)

我们向主敞开自己时，祂就来充满我们，从我们里面的灵扩展到魂的各部分。耶利米三十一章三十三节称这些部分为“里面〔直译，内里的各部分〕”。我们内里的各部分都要被那灵以基督来浸透。这样，我们的心思就得着更新，我们的意志和情感也得着更新。我们魂的各部分就因基督得着更新并被基督浸透。换句话说，魂的各部分被基督占有、据有。然后，基督就在我们魂的各部分定居。魂的各部分加上灵良心，就组成了心。因此，基督就安家在我们心里（弗三 17）（召会作基督身体的异象、实行与建造，八七页）。

约翰一书的中心因素是神圣的实际，这实际事实上就是三一神。神圣的实际不是仅仅在神学或道理上的三一神；这实际乃是在我们经历中的三一神，也就是分赐到我们里面作我们享受的三一神。这就是在约翰一书中神圣的实际（约翰二书生命读经，一六至一七页）。

在约翰十六章十三至十五节，主说，“只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”照上下文看，十三节的“实际”，指父所有、子所有以及那灵从子并父所领受的。父所有的是实际，子所有的是实际，那灵所领受的也是实际。父所有的成了子的，子所有的都由那灵领受，那灵所领受的就向我们宣示。父、子、灵并我们信徒，都包含在这过程里（新约总论第九册，二二六页）。

那真理、实际的灵（十四 16～17，十五 26），见证耶稣是神的儿子，在祂里面有永远的生命。借着这样的见证，祂便将神的儿子分赐到我们里面，作我们的生命（西三 4）（圣经恢复本，约壹五 6 注 4）。

参读：新约总论，第二百八十七篇；约翰二书生命读经，第一至二篇。

When we open ourselves to the Lord, He comes in to fill us, spreading from our spirit within into all the parts of the soul. Jeremiah 31:33 calls these parts the “inward parts.” All our inward parts will be saturated by the Spirit with Christ. Then our mind will be renewed, and our will and emotion also will be renewed. All the parts of our soul will be renewed and saturated with Christ. In other words, all the parts of the soul will be occupied, taken over, by Christ. Then Christ will settle down in all the parts of our soul. All the parts of the soul, plus the conscience of the spirit, compose the heart. Therefore, Christ is making His home in our heart (Eph. 3:17). (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” p. 99)

The central factor in 1 John is the divine reality. This reality is actually the Triune God. The divine reality is the Triune God not merely in theology or doctrine; this reality is the Triune God in our experience, that is, the Triune God dispensed into us for our enjoyment. This is the divine reality in 1 John. (Life-study of 2 John, pp. 12-13)

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 John 16:13 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 Conclusion of the New Testament, p. 2947)

The Spirit, who is the truth, the reality (John 14:16-17; 15:26), testifies that Jesus is the Son of God, in whom is the eternal life. By thus testifying, He imparts the Son of God into us to be our life (Col. 3:4). (1 John 5:6, footnote 4)

Further Reading: The Conclusion of the New Testament, msg. 287; Life-study of 2 John, msg. 1-2

第四周 周四

晨兴喂养

约叁 3 “有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。”

箴二十 27 “人的灵是耶和华的灯，监察人的深处。”

关于基督身位的真理，乃是约翰修补职事基本且中心的元素。当他听见他的儿女们在真理中行事为人（约叁 4），他就大大欢乐。在真理中行事，意思是三一神成为我们在实际中的享受。因此，我们日常的行事是在真理——我们所享受之三一神的实际——中行事。

约翰在约叁三节说到“你持守真理”（直译，你的真理）。这是关于基督，特别关于祂神格的真理，这真理的启示定规受信者的生活方式，并成为受信者持守的基本信仰。这里的思想是深的。约翰的思想是：客观的真理成为我们的。因此，真理在我们的日常行事为人中，对我们成了主观的。这真理是基督神格的实际。这真理的启示定规并塑造我们的生活。这意思是在我们的享受——三一神的神圣实际——中生活、行事并为人。这享受塑造我们的行事，我们的生活方式。…这真理事实上乃是三一神成了我们的享受（约翰三书生命读经，四至五页）。

信息选读

照我的经历来看，没有别的事情比我们晓得主不要我们作什么更讨祂喜悦的了。祂只要我们爱祂，把自己向祂敞开，并且让祂从我们里面活出来。这话听起来也许相当熟悉，但如果你仔细探讨这个句子，你就会晓得不是这么寻常，对你来说也不是这么熟悉。从起初神造人的时候，神就无意要求人来为祂作什么。神的心意乃是

WEEK 4 — DAY 4

Morning Nourishment

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

The truth concerning the person of Christ is the basic and central element of John's mending ministry. When he found that his children were walking in truth (3 John 4), he rejoiced greatly. To walk in truth means that the Triune God becomes our enjoyment in reality. Therefore, our daily walk is the walk in truth, which is the reality of the Triune God enjoyed by us.

In verse 3 John speaks of “your...truth.” “Your truth” is the truth concerning Christ, especially His deity, by the revelation of which the recipient's way of life is determined and to which the recipient holds as his fundamental belief. The thought here is deep. John's thought is that the objective truth becomes ours. Hence, the truth becomes subjective to us in our daily walk. This truth is the reality of Christ's deity. Our life is determined and shaped by the revelation of this truth. This means that we live, walk, and behave in the divine reality of the Triune God, who is our enjoyment. This enjoyment shapes our walk, our way of life....This truth is actually the Triune God becoming our enjoyment. (Life-study of 3 John, pp. 3-4)

Today's Reading

According to my experience nothing pleases the Lord so much as for us to realize that He doesn't want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us. This may sound quite familiar to you, but if you look into such a sentence, you will realize it is not so common. It is not so familiar to you. From the very beginning when God created man, God had no intention to ask man to do

要造一个器皿来盛装祂、彰显祂，因此神只要器皿是敞开的。如果器皿是敞开的，神就能够完成祂的旨意，但如果器皿是关闭的，神的旨意就会受到拦阻（成全训练信息，三一五页）。

人的灵是神在人里面的灯。在人重生之灵里面照耀的光，乃是神自己（约壹一5）。就如灯盛装光并彰显光，照样，人的灵受造是要盛装神并彰显神。为要让神圣的光照进人内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵（参罗八16），并与人的灵一同“焚烧”（十二11）（圣经恢复本，箴二十27注2）。

我们用我们的灵祷告，灵就尽功用，作照耀的灯，鉴察我们魂所有的部分。灵也许照耀在我们的心思上，但我们拒绝让主进到那里。我们也许没有说，“不，主！不要摸那里！”但那就是我们的意思。灵也许照耀在我们的情感上，尤其是姊妹们的情感，但我们关闭，有时候甚至哭泣，请求主不要摸那范围。同样的事也许发生于我们的意志，尤其是弟兄们的意志；我们若关闭我们的意志，灵就无法尽祂照耀的功用。我们向主的照耀关门，就不再有什么话祷告。

我们用我们的灵正确的祷告，就有照耀的灯。我们若觉得这灯照耀在我们的心思上，我们就能说，“主，我向你敞开我的心思。照耀在我里面，暴露我的思想。”在祂的光中我们承认我们的罪。祂照耀在我们的情感上，我们就能敞开，并承认祂所显示我们的错处。然后祂会照耀在我们的意志上，我们也能向祂敞开这房间。我们将所有内室逐一敞开，灵就会照耀，我们就会承认我们的罪。我们能长时间一直祷告。我们越祷告，就越蒙光照。我们内里的部分会彻底被主鉴察。这样祷告以后，我们就会觉得光明、透亮、被神充满。这是灯的一方面，就是我们的灵在里面的照耀（生命信息下册，三六四至三六五页）。

参读：生命信息，第六十八至六十九、七十五章。

anything for Him. God's intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated. (Perfecting Training, p. 259)

Man's spirit is God's lamp within man. The light shining within man's regenerated spirit is God Himself (1 John 1:5). Just as a lamp contains light and expresses it, man's spirit was created to contain God and express Him. In order for the divine light to shine into man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick (cf. Rom. 8:16) and "burn" together with man's spirit (Rom. 12:11). (Prov. 20:27, footnote 2)

When we use our spirit to pray, it functions as a shining lamp, searching all the parts of our soul. It may shine on our thoughts, but we refuse to have the Lord probe there. We may not say, "No, Lord! Don't touch there!" but that is what we mean. The spirit may shine on our emotions, especially the sisters', but we close up, sometimes even weeping, begging the Lord not to touch that area. The same thing may happen with our will, especially the brothers'; if we close our will, the spirit cannot fulfill its function of shining. When we close the doors to the Lord's shining, we no longer have any words to pray.

When we pray properly, using our spirit, there is a lamp shining. If we sense it shining on our thoughts, we can say, "Lord, I open my mind to You. Shine in me. Expose my thoughts." In His light we confess our sins. When He shines on our emotions, we can open and confess what He reveals to be wrong. Then He will shine on our will, and we can open this room also to Him. As we open all these chambers one by one, the spirit will shine and we shall confess our sins. We can keep praying for a long time. The more we pray, the more we are enlightened. Our inward parts will all be thoroughly searched by the Lord. After such a time of prayer, we shall feel bright and transparent, filled with God. This is one aspect of the lamp, our spirit shining within. (Life Messages, vol. 2, pp. 295-296)

Further Reading: Life Messages, vol. 2, chs. 68-69, 75

第四周 周五

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”。

我们有基督在我们的灵里，这是毫无疑问的；但基督在我们的魂里是否有地位，却是很有疑问的。我们的心思、情感和意志也许没有给基督任何地位，任何空间，任何立场。我们的情形若是如此，我们的灵就不是基督的住处，乃是祂的监牢。基督被我们的魂拘禁了。我们相信的时候，操练我们的心思悔改。我们的心思回转，这意思是说，我们的心思是敞开的。同时我们也认罪。我们的认罪总是随着我们的相信。这样，我们的心思和良心都敞开了，因此我们接受了主耶稣，祂就进到我们里面。然而在这之后，许多信徒关闭他们的心思和良心。主耶稣进到他们里面，但他们将祂关闭在他们灵里。换句话说，他们因着他们的良心、心思、情感、顽梗的意志和己，将祂拘禁了。基督在我们灵里，但祂也许受到拘禁（召会作基督身体的异象、实行与建造，八七至八八页）。

信息选读

这就是为什么使徒保罗在以弗所书前半段启示了身体的异象之后，领悟到我们里面的人，就是我们的灵，需要得着加强，使基督安家在我们心的各部分—心思、情感、意志和良心里。这意思是说，基督要占有我们人里面的各部分，并且定居在其中。

WEEK 4 — DAY 5

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

There is no doubt that we have Christ in our spirit, but there is much doubt as to whether Christ has any place in our soul. There may be no place, no room, and no ground for Christ in our mind, emotion, and will. If this is the case, our spirit is not a residence for Christ but a prison to Him. Christ is imprisoned by our soul. At the time we believed, we exercised our mind to repent. We turned our mind, which means that our mind was open. At the same time we also confessed our sins. Along with our believing there is always our confessing. In this way both our mind and our conscience were opened, so we received the Lord Jesus, and He came into us. After this, however, many believers close their mind and conscience. The Lord Jesus came into them, but they enclose Him within their spirit. To say it in another way, they imprison Him by their conscience, mind, emotion, stubborn will, and self. Christ is in our spirit, but He may be imprisoned.

Today's Reading

This is the reason why the apostle Paul, after revealing the vision of the Body in the first part of Ephesians, realized that we need our inner man, our spirit, to be strengthened that Christ may make His home in all the parts of the heart—the mind, the emotion, the will, and the conscience. This means that Christ will occupy all the inward parts of our human being and settle down in them. (CWWL, 1965, vol 1, p. 99)

一位弟兄也许爱主，但他的心思可能从来没有得着更新，仍是天然的。同样的，他的情感是属地的，他的意志太属人并自私。我们可以从我们谈话的方式查验自己。当弟兄姊妹来在一起交谈，就很有力气，但我们请他们祷告时，他们却很软弱。

你有你的意见，我有我的看法，每个人都有可说的。我们的心思很强。然而，我们请人祷告时，他们灵里的软弱立刻暴露出来。这就是为什么我们要再次强调这事。…同样的，这就是为什么保罗在以弗所书提到经历这事时，他祷告：“因这缘故，我向父屈膝，…愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督…安家在你心里”（三 14、16～17 上）。基督内住于我们灵里，但祂也许没有占有我们内里魂的各部分。这是极其重要的事。

毫无疑问，基督在我们里面，但我们的魂太强、太天然、太属地、太属人了。所以，至终无论有意或无意，我们的魂将基督禁锢了。我们众人都是如此。我们都有基督，但我们的基督被拘禁在我们里面。…基督若被你里面的魂生命拘禁，被我里面的魂生命拘禁，我们如何能有召会生活？基督在我们里面，但祂得不着彰显，并且也因着我们的魂，祂就不能被实化。一个人的魂很强，另一个人的魂还要更强。一个人运用他的心思，另一个人运用得更厉害。是的，我们是弟兄，我们也是基督身体的肢体，但所有的肢体都被一层属魂的“蜡”遮蔽并包藏了。这属魂的“蜡”非常强而有力。我们的心思、情感、意志太强了。这就是为什么我们需要得以加强到我们里面的人里。然后基督就要充满我们，并从里面扩展，而据有我们的心（召会作基督身体的异象、实行与建造，八八至九一页）。

参读：召会作基督身体的异象、实行与建造，第六章；召会是基督的身体，第十三篇。

A brother may love the Lord, but his mind may never have been renewed; it is still natural. Likewise, his emotion is earthly, and his will is too human and selfish. We can check ourselves by the way we talk. When the brothers and sisters come together to talk, they are very strong, but when we ask them to pray, they are weak.

You have your opinion, I have my idea, and everyone has something to say. We are very strong in the mind. However, when we ask people to pray, the weakness in their spirit is immediately exposed. This is why we are stressing this matter once again. Similarly, this is why Paul, when he comes to the matter of experience in Ephesians, prays, “For this cause I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts” (vv. 14, 16-17a). Christ is indwelling our spirit, but He may not be occupying all the inward parts of our soul. This is a very vital matter.

There is no doubt that Christ is in us, but our soul is too strong, natural, earthly, and human. Therefore, eventually, whether intentionally or unintentionally, we imprison Christ by our soul. It is the same with all of us. We all have Christ, but our Christ has been imprisoned within us...If Christ is imprisoned by the soulish life in you, and He is imprisoned by the soulish life in me, how can we have the church life? Christ is within us, but He cannot be expressed, and He cannot be realized by us because of our soul. One person's soul is strong, and another person's soul is even stronger. One person exercises his mind, and another exercises his mind even more. Yes, we are brothers, and we are the members of the Body, but all these members are covered and concealed with a layer of soulish “wax.” This soulish “wax” is very strong. We are too strong in our mind, in our emotion, and in our will. This is why we need to be strengthened into our inner man. Then Christ will fill us and spread from within to take over our heart. (CWWL, 1965, vol. 1, pp. 99-101)

Further Reading: CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” ch. 6; The Church as the Body of Christ, ch. 13

第四周 周六

晨兴喂养

腓三 10 ~ 11 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

每一个在神手中有用，能合乎神心意的人，都是经过神相当拆毁的人。…“拆毁”是指把原有的去掉，把原来的样子改一改，把原来的情形换一换。我们原有的可能很多、很好、很高贵，但在我们身上要发生一件事，就是神要来破坏、拆毁我们原有那些好的、高贵的。建造是按部就班地往上建造；但拆毁不是按部就班，而是破坏原有的。所以，“拆毁”在人的观念里，不是个好辞。然而，所有在神手中有用的人，都是经过神拆毁的人（认识生命与召会，二九七页）。

信息选读

神在祂救赎里的工作，是绝对需要人与祂配合。一切事奉神的事，都是根据于神得着人的配合。人在事奉里的一切用处，都根据于人与神配合得如何。然而，一个没有被神拆毁的人，难得使神得着好的配合。比方我们要住到一栋房子里，那栋房子就需要一些改正、拆毁，才能适合我们居住。这是个很浅显的比方。当神要在我们身上，得着我们的配合，使用我们时，有一个基本的条件，那就是我们要被拆毁。我们被拆毁有多少，给神的配合就有多少。…人要与神配合，人就得被神拆毁。

属灵的事必须经过死与复活。凡没有经过死与复活的，都是生的、野的。…没有经过死与复活的，都是天然的。神的拆毁就是死亡的手续，也就是死的过程。实在说，在经历上，我们若只看见十字架的同死，那

WEEK 4 — DAY 6

Morning Nourishment

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

In order to be useful in the Lord's hand and according to God's heart, we must pass through much breaking by God...Breaking removes what we originally have in our natural being, changing our original appearance and altering our original condition. We may have numerous good and noble things, but God still must tear down and destroy these good and noble things. When a structure is built, it is built according to a logical order; however, when a structure is torn down, there is no logical order, and everything is simply destroyed. Hence, in man's concept, tearing down or breaking are not positive words. However, everyone who is useful in God's hand must pass through His breaking. (Knowing Life and the Church, p. 239)

Today's Reading

In His redemptive work God needs man's cooperation. Every matter related to serving God is based upon God gaining man's cooperation. A person's usefulness in the service is based upon his cooperation with God. However, a person who has not been broken by God will not be able to cooperate much with Him. Although this is a shallow illustration, if we want to move into a house, it will need some adjustment and tearing down in order to be suitable for dwelling. Being broken is a prerequisite for God to gain our cooperation and to use us. The extent to which we are broken is the extent to which we can cooperate with God...We must pass through God's breaking in order for us to match God and to be useful to Him.

All spiritual matters must pass through death and resurrection. Anything that has not passed through death and resurrection is raw and wild....Anything that has not passed through death and resurrection is natural. God's breaking is the procedure, the process, of death. In terms of

并不够。照道理说，我们看见十字架的同死就够了；但照经历说，我们还得经过神多方的拆毁，我们这人才真懂得什么是十字架的同死。拆毁乃是十字架死的过程；没有经过拆毁的人，就是没有经过十字架，没有经过死的人。十字架的道我们可能讲得很多，讲得很清楚，但在我们身上没有多少十字架的痕迹，因为我们没有经过拆毁。

神亲手所造的，神也亲手拆毁；拆毁就进到死亡里。进到死亡里，就是经过死；但经过死，就进入了复活，一复活就达到神的目的。凡神创造的，要在神手中达到神的目的，都要经过神亲手的拆毁、破碎，好叫那些神所拆毁、破碎的，能经过死而进入复活。若没有经过拆毁，就难得经过死；没有经过死，进到死里，就难得进入复活（认识生命与召会，二九八至三〇〇页）。

我们自己所受的破碎有多少，我们的灵的去就有多少；我们在哪一件事上受了破碎，我们的灵在那一件事上就也能出去。这是一个属灵的事实，是无法勉强的，你有就有，没有就没有。因此，我们要接受圣灵的管治，要接受圣灵的破碎。只有历练多的人，他的事奉才能多；只有破碎多的人，他的感觉才能多；只有损失多的人，他才有多多的可以给人。我们如果要在某一件事上拯救自己，我们就在那一件事上没有属灵的用处。我们在哪一件事上保留自己，原谅自己，我们就在那一件事上没有属灵的感觉，也没有属灵的供应。这是基本的原则（人的破碎与灵的去，五三至五四页）。

参读：认识生命与召会，第十九至二十篇；人的破碎与灵的去，第一至二、六、九篇。

experience, it is not sufficient to merely see the death of the cross. Doctrinally, it is sufficient to see the death of the cross, but unless we pass through various breakings from God, we will not know the reality of the death of the cross. Breaking is the process of the death of the cross. One who has not been broken has not passed through death and has not passed through the cross. We may be able to clearly speak of the doctrine of the cross, but unless we are broken, we will not have any trace of the cross in our being.

What God builds up, He also tears down. Whatever is broken by God will enter into death in order to pass through death. Once it passes through death, it will enter into resurrection; once it is resurrected, it can attain to God's goal. In order to attain to God's goal, everything that is created by God must pass through His breaking and tearing down so that what is broken and torn down can pass through death and enter into resurrection. Without being broken, it cannot pass through death; without entering into death and passing through death, it cannot enter into resurrection. (Knowing Life and the Church, pp. 240-241)

The more breaking we receive, the more our spirit will be released. In whatever matter we experience the breaking, our spirit will be released in that matter. This is a spiritual fact; it can never be artificially engineered. If we have it, we have it. If we do not have it, we do not have it. This is the reason we must accept the discipline and breaking of the Holy Spirit. Those who have much experience will be able to render much service. Only those who have gone through much breaking will acquire much feeling. Only those who suffer much loss will have much to give others. If we try to save ourselves in a certain matter, we will lose our spiritual usefulness in that matter. If we try to protect or excuse ourselves in a certain matter, we will lose our spiritual sense and supply in that matter. This is a very basic principle. (CWWN, vol. 54, p. 193)

Further Reading: Knowing Life and the Church, chs. 19-20; CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 1-2, 6, 9

Hymns, #837

603

教会 — 建造

8 8 8 8 (英 837)

F 大调

2/2

1 - 1 2 | 3 - 2̇3 | 4 - 3̇2 | 3 - - - | 3 - 3 3 | 4 - 3̇2 | 1 - 7̇1 | 2 - - - |

一 神,我赞美你的计划,要使我们成为你家,

1 - 1 2 | 3 - 2̇3 | 4 - 3̇2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3̇2 | 1 - - - ||

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,
共同生活,互相安居, 满足你心,得你称许。

1

We praise Thee, Lord, for Thy great plan
That we Thy dwelling-place may be;
Thou live in us, we filled with Thee,
Thou in the Son expressed might be.

2

Though in Thine image made by Thee
And given Thine authority,
Yet we are only made of clay
Without a trace of divinity.

3

When we receive Thee as our life,
Thy nature we thru grace possess;
Mingled together, we with Thee
One Body glorious will express.

4

When flows Thy life thru all our souls,
Filling, renewing every part,
We will be pearls and precious stones,
Changed to Thine image, as Thou art.

5

But, Lord, we fully realize
These are not wrought men's praise to rouse,
But as material to be built
Together for Thy glorious house.

6

Here, Lord, we give ourselves to Thee;
Receive us into Thy wise hands;
Bend, break, and build together in Thee
To be the house to meet Thy demands.

7

Break all the natural life for us,
Deal Thou with each peculiar way,
That we no more independent be
But with all saints are one for aye.

8

Then we shall be Thy Bride beloved,
Together in Thy chamber abide,
Enjoy the fulness of Thy love.
How Thou wilt then be satisfied!

召会作基督身体的异象、
实行与建造
第五篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Five

实行召会生活极重要的经历 (二)

Crucial Experiences in the Practice of the Church Life (2)

召会生活作为在基督的身体
这一个新人里之生活的各方面

Aspects of the Church Life as a Living
in the Body of Christ, the One New Man

读经：弗四 12 ~ 14 · 16 · 18 · 20 ~ 21 · 24 ·
27 · 29 ~ 30 · 32

Scripture Reading: Eph. 4:12-14, 16, 18, 20-21, 24, 27, 29-30, 32

纲 目

Outline

周 一

Day 1

壹 我们若要实行召会生活，作为在基督的身体这一个新人里的生活，就需要经历神圣三一的神圣分赐——弗四 12, 16, 18, 21, 24, 30:

I. If we would practice the church life as a living in the Body of Christ, the one new man, we need to experience the divine dispensing of the Divine Trinity (Eph. 4:12, 16, 18, 21, 24, 30):

一 神圣三一的神圣分赐，是我们作为信徒、基督身体的肢体、以及新人的各部分之日常生活的基础——林后十三 14。

A. *The divine dispensing of the Divine Trinity is the base for our daily living as believers and members of the Body of Christ and parts of the new man (2 Cor. 13:14).*

二 神的生命乃是为了在祂神圣的分赐里，用祂的丰富供应祂的儿女——弗四 18。

B. *The life of God is for the supplying of His children with His riches in His divine dispensing (Eph. 4:18).*

三 那在耶稣身上的实际，乃是神生命的实行，就是当耶稣在地上生活时，神的生命在耶稣身上所显出的实行——21 节：

C. *The reality in Jesus is the practicality of the life of God, that is, the practicing of the life of God that took place in Jesus while He lived on earth (v. 21):*

- 1 这是神圣生命实化并实行出来，成为耶稣人性中的实际。
- 2 这在耶稣身上的实际，乃是为了用基督人性中敬虔的生活灌输信徒。

四 三十节说到“神的圣灵...，你们原是在祂里面受了印记，直到得赎的日子”：

- 1 这灵乃是盖印的灵，甚至就是我们众人所受印记的印墨——13。
- 2 这盖印之灵的内容、元素、素质，就是神圣的生命加上耶稣实际的人性——四 18，徒十六 7。
- 3 这盖印的灵以经过过程并终极完成的三一神浸透、渗透、并泡透我们——林后十三 14。

五 父的生命就是那在耶稣身上的实际；这实际作为父生命的实行，又成了盖印的灵——弗四 1，21，30：

- 1 这盖印的灵以耶稣日常生活的实行中那神圣的生命浸透、渗透、泡透我们，使我们的生活成为耶稣生活的复制。
- 2 借着神圣三一的神圣分赐，连同父的生命、那在耶稣身上的实际、以及那灵的盖印，我们能有一种日常生活，就是在基督的身体这新人里的生活——12，16，24 节。

周 二、周 三

贰 为着召会生活作为在基督的身体这一个新人里的生活，我们需要达到信仰上并对神儿子之完全认识上的一——13 节：

1. This is the divine life realized and practiced as the reality in Jesus' humanity.
2. The reality in Jesus is for infusing the believers with Christ's godly living in His humanity.

D. Ephesians 4:30 speaks of "the Holy Spirit of God, in whom you were sealed unto the day of redemption":

1. This Spirit is the sealing Spirit, even the sealing "ink" with which we all have been sealed (1:13).
2. The contents, the elements, and the essence of the sealing Spirit are the divine life plus Jesus' practical humanity (4:18; Acts 16:7).
3. The sealing Spirit saturates, permeates, and soaks us with the processed and consummated Triune God (2 Cor. 13:14).

E. The Father's life is the reality in Jesus, and this reality as the practicality of the life of the Father becomes the sealing Spirit (Eph. 4:1, 21, 30):

1. The sealing Spirit saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making our life a reproduction of Jesus' life.
2. Through the divine dispensing of the Divine Trinity with the Father's life, the reality in Jesus, and the Spirit's sealing, we may have a daily life that is a living in the Body of Christ, the new man (vv. 12, 16, 24).

Day 2 & Day 3

II. For the church life as a living in the Body of Christ, the one new man, we need to arrive at the oneness of the faith and of the full knowledge of the Son of God (v. 13):

一 在三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一：

- 1 实际上的一应当实行出来而成为实行上的一—3，13节。
- 2 十三节的“达到”一辞，指明我们要达到实行上生活中的一，需要经过一段过程；实际上的一是开始，实行上的一乃是目的地。

二 实行上的一就是信仰上的一—13节：

- 1 十三节的“信仰”不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作—提前一19，六10，12，21，犹3。
- 2 在召会生活里，我们只有一件事是特殊的，就是信仰；在接纳信徒上，除了信仰以外还坚持任何事，都会引起分裂—罗十四1，十五7。

三 实行上的一也是对神儿子之完全认识上的一—弗四13：

- 1 对神儿子完全的认识，乃是对神儿子作我们经历之启示的领略—太十六16。
- 2 信仰上的一完全在于对神儿子完全的认识；我们唯有以基督为中心，专注在祂身上，我们才能达到信仰上的一；只有在神的儿子身上，我们的信仰才能是一—约二十31，加一15~16，二20，四4，6，林前二2。

周 四

A. *The oneness of the Spirit in Ephesians 4:3 is the oneness of the divine life in reality, and the oneness in verse 13 is the oneness of our living in practicality:*

1. The oneness of reality needs to be practiced and thereby become the oneness in practicality (vv. 3, 13).
2. The word arrive in verse 13 indicates that a process is required for us to arrive at the oneness of our living in practicality; the oneness of reality is the beginning, and the oneness in practicality is the destination.

B. *The oneness in practicality is the oneness of the faith (v. 13):*

1. The faith in verse 13 refers not to our act of believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation (1 Tim. 1:19; 6:10, 12, 21; Jude 3).
2. In the church life we have only one thing that is special—the faith; for receiving the believers, to insist upon anything besides the faith is to be divisive (Rom. 14:1; 15:7).

C. *The oneness in practicality is also the oneness of the full knowledge of the Son of God (Eph. 4:13):*

1. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience (Matt. 16:16).
2. The oneness of the faith altogether depends on the full knowledge of the Son of God; only when we take Christ as the center and we focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one (John 20:31; Gal. 1:15-16; 2:20; 4:4, 6; 1 Cor. 2:2).

Day 4

叁 要保守召会生活，作为在基督的身体这一个新人里的生活，我们就必须分辨教训之风为着其目的之内在的因素——弗四 14：

- 一 教训之风乃是那恶者魔鬼的吹摇，把风暴带进召会——太十三 19。
- 二 任何使信徒受打岔离开基督与召会的教训，即使是合乎圣经的，都是将他们从神的中心定旨带开的风——提前一 3 ~ 4，弗三 9 ~ 11，17，21，五 32。

周 五

- 三 教训之风的内在因素，是人的欺骗手法，就是人诡诈的欺骗方法；人诡诈的作为，是要将人引入错谬的系统；这就是人谋划的诡计，要诱人进入撒但错谬的系统；错谬的系统乃是出于仇敌撒但的——四 14。
- 四 教训之风的目的是仇敌撒但邪恶的目的，与神永远的经纶相对；目的是要倾覆一些信徒的信心，（提后二 18，）残害召会，（徒八 3，）拦阻并拆毁基督生机身体的建造，且要分裂身体的肢体，（林前一 10 ~ 11，）而不是以爱心和恩慈保守基督身体独一无二的一。

肆 召会生活就是在基督的身体这一个新人里的生活，在这生活里，我们都需要学基督——弗四 20：

III. In order to preserve the church life as a living in the Body of Christ, the one new man, we must discern the intrinsic factor of the winds of teaching for their purpose (Eph. 4:14):

- A. *The winds of teaching are the devilish blowings of the evil one that bring storms into the church (Matt. 13:19).*
- B. *Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries believers away from God's central purpose (1 Tim. 1:3-4; Eph. 3:9-11, 17, 21; 5:32).*

Day 5

- C. *The intrinsic factor of the winds of teaching is the sleight of men, man's subtle ways of cheating, the craftiness of men with a view to a system of error—man's plotted deception to induce people into the satanic system of error; the system of error is of the enemy, Satan (4:14).*
- D. *The purpose of the winds of teaching—the evil purpose of Satan versus the economy of God—is to overthrow the faith of some believers (2 Tim. 2:18), to devastate the church (Acts 8:3), to frustrate and tear down the building up of the organic Body of Christ, and to divide the members of the Body (1 Cor. 1:10-11), instead of keeping the unique oneness of the Body in love and kindness.*

IV. In the church life as a living in the Body of Christ, the one new man, we all need to learn Christ (Eph. 4:20):

一 学基督就是被模成基督之死的模型，也就是模成作神长子之基督的形像—罗八 29：

- 1 基督对我们不仅是生命，也是榜样—约十三 15，彼前二 21。
- 2 在祂的生活中，祂设立了一个榜样，如福音书中所启示的；此后，祂钉死并复活成了赐生命的灵，使祂可以进到我們里面，作我们的生命—林前二 2，十五 45 下，罗八 10，西三 4。
- 3 我们照着基督的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命—约十一 25，约壹五 11 ~ 12。

周 六

二 我们学基督的基本元素是实际和恩典—约一 14，弗四 21，24，29：

- 1 实际是真理、原则、模型、标准；我们已经借着受浸，被神摆进主耶稣的生活所设立的模型、标准、原则里；这就是以弗所四章里的实际。
- 2 我们这些基督身体的肢体，照着那在耶稣身上是实际者学了基督—20 ~ 21 节。
- 3 我们要活出这样的标准，就需要恩典，就是基督作我们的享受和供应—29 节。

三 学基督正面的基本因素乃是神的生命和神的灵；反面的基本因素是魔鬼，他总是寻找机会占我们便宜，要破坏我们—18，27，30 节。

A. *To learn Christ is to be molded into the pattern of Christ's death, that is, to be conformed to the image of Christ as the firstborn Son of God (Rom. 8:29):*

1. Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21).
2. In His life He set up a pattern, as revealed in the four Gospels, and then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life (1 Cor. 2:2; 15:45b; Rom. 8:10; Col. 3:4).
3. We learn from Christ according to His example, not by our natural life but by Him as our life in resurrection (John 11:25; 1 John 5:11-12).

Day 6

B. *The basic elements in our learning Christ are reality and grace (John 1:14; Eph. 4:21, 24, 29):*

1. Reality is the truth, the principle, the pattern, the standard; we have been placed by God through baptism into the pattern, the standard, the principle, set up by the living of the Lord Jesus; this is the reality in Ephesians 4.
2. As members of the Body of Christ, we are learning Christ as the reality is in Jesus (vv. 20-21).
3. In order to live out such a standard, we need grace—Christ as our enjoyment and supply (v. 29).

C. *On the positive side, the basic factors of learning Christ are the life of God and the Spirit of God; on the negative side, the basic factor is the devil, who is always seeking an opportunity to gain an advantage over us and to damage us (vv. 18, 27, 30).*

伍 为了维持召会生活，作为在基督的身体这一个新人里的生活，我们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了我们一样；我们在那灵里，并凭着神圣的生命，就能像神一样饶恕人——32节。

V. In order to maintain the church life as a living in the Body of Christ, the one new man, we should be kind to one another, tenderhearted, forgiving one another, even as God in Christ has forgiven us; in the Spirit and by the divine life, we can forgive as God forgives (v. 32).

第五周 周一

晨兴喂养

弗四 18 “他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了。”

20 ~ 21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

以弗所四章十七至三十二节详细地给我们看见，在信徒生活中神圣三一的神圣分赐。这生活与不要偷窃，不可含怒到日落等事有关（28、26）。虽然我们是一班与神调和的人，但仍需要这种生活上的劝戒。我们不容易过一种生活，能配合、支持、供给那为着建造基督生机身体所需的元素、因素与素质。只有美好的、令人兴奋的特会是不足的。我们需要正确地顾到我们的生活（神的经纶与分赐，一一九页）。

信息选读

在以弗所四章十七至三十二节，有三处非常重要的经节，给我们看见神圣三一的神圣分赐。我们从这三节看到神圣三一的神圣分赐，是我们日常生活的基础。头一处是十八节，说到与神的生命隔绝。与神的生命隔绝或分开，乃是严肃的事。神的生命乃是为了在祂神圣的分赐里，用祂的丰富供应祂的儿女。

论到神圣分赐的第二处经节是二十一节，那里说到那在耶稣身上是实际者。那在耶稣身上是实际者，就是当耶稣在地上生活时，神的生命在耶稣身上所

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart.

20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

[Ephesians 4:17-32] shows us in a very detailed way the divine dispensing of the Divine Trinity in the believers' living. This living is related to matters such as not stealing from others and not letting the sun go down on our anger (vv. 28, 26). Although we are a group of people who have been mingled and blended with God, there is still the need for this kind of exhortation concerning our living. It is not easy to have a kind of living that matches, backs, supports, and affords all the needed elements, factors, and essences for the building up of the organic Body of Christ. Merely to have wonderful and exciting conferences is not enough. There is the need to take care of our living in a proper way. (The Economy and Dispensing of God, p. 104)

Today's Reading

In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity. From these three verses we see that the divine dispensing of the Divine Trinity is the base for our daily living. The first is verse 18, which mentions being alienated (estranged) from the life of God. To be estranged, or separated, from the divine life is a serious matter. The life of God is for the supplying of His children with His riches in His divine dispensing.

The second verse related to the divine dispensing is verse 21, which speaks of the reality (truth) in Jesus. The truth in Jesus is just the practicality of the life of God, that is, the practicing of the life of God, that

显出的实行。就如四福音所记载的，在耶稣的日常生活里有非常真实的东西，那非常真实的东西就是神的神圣生命实化并实行出来，成为耶稣人性中的实际。这在耶稣身上的实际，乃是为了用基督人性中敬虔的生活灌输信徒。

论到神圣分赐的第三处经节是三十节，那里警戒我们不要叫圣灵忧愁，我们原是在祂里面受了印记。这灵乃是盖印的灵；祂甚至就是印墨，我们都是以此受印的。这印墨的内容、元素、素质，就是神圣的生命加上耶稣实际的人性。这印绝不会干枯；这印永远是湿的。既是湿的，就能以三一神浸透、渗透并泡透我们。

神的生命、那在耶稣身上是实际者以及圣灵的盖印，乃是神圣分赐的三个源头。表面上，保罗所写的相当普通；但在那些普通的字句里，他加上了神圣三一美妙的元素和因素—父的生命、子在祂人性里的生活以及灵的盖印。生命是属于父的；这生命必须在我们的日常生活中成为实际；这实际就是那在耶稣身上的实际。这实际作为父生命的实行，又成了印墨，就是圣灵。这印墨印我们的时候，乃是以耶稣日常生活的实行中那神圣的生命浸透、渗透、泡透我们，使我们成为耶稣之生活（就是父生命之实行）的复制。

我们有父的生命在我们里面。我们也有模型和榜样，就是耶稣在祂人性里的生活。祂这人性里的生活，就是我们在四福音里所看见，神圣生命的实行。不仅如此，我们也有那以神圣的生命和耶稣的为人生活所构成的印墨。这印墨一直都是湿的，印涂、浸透并渗透我们，使我们能有适合建造基督身体的日常生活（神的经纶与分赐，一一九至一二一页）。

参读：神的经纶与分赐，第十篇；召会作基督身体的异象、实行与建造，第八章。

took place in Jesus while He lived on earth. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the truth in Jesus' humanity. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity.

The third verse concerning the divine dispensing is verse 30, which admonishes us not to grieve the Holy Spirit, in whom we have been sealed. This Spirit is the sealing Spirit; He is even the sealing "ink" with which we have all been sealed. The contents, the elements, and the essence of the sealing ink are the divine life plus Jesus' practical humanity. This sealing can never become dry; it remains wet forever. While it is wet, it saturates, permeates, and soaks us with the Triune God.

The life of God, the truth in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing. Seemingly, Paul was writing something quite ordinary, but within those ordinary words he put in the wonderful elements and factors of the Divine Trinity—the Father's life, the Son's living in His humanity, and the Spirit's sealing. Life is of the Father. This life must become the truth in our daily living, which truth is the reality in Jesus. This truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit. While the sealing ink seals, it saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making us a "xerox copy" of Jesus' life, which is the practicality of the Father's life.

We have the life of the Father in us. We also have a model and an example, which is Jesus' life in His humanity. This life in His humanity is just the practicality of the divine life seen in the four Gospels. Furthermore, we have the sealing ink, which is constituted with the divine life and with the human living of Jesus. This sealing is wet all the time; it seals, saturates, and permeates us, enabling us to have a daily life that is suitable for the building up of the Body of Christ. (The Economy and Dispensing of God, pp. 104-105)

Further Reading: The Economy and Dispensing of God, ch. 10; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Body of Christ," ch. 8

第五周 周二

晨兴喂养

弗四 3 “以和平的联索，竭力保守那灵的一。”

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

以弗所四章十三节说，我们需要达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。我们很难充分地解释这几项，因为这几项都与生命有关，而生命是非常奥秘的。真正实行上的一是生命的事。照样，长成的人与基督丰满之身材的度量也是生命的事。唯有我们的生命经历达到某种程度之后，我们才能明白四章十三节这样的经节（以弗所书生命读经，四五〇页）。

信息选读

十三节的“达到”一辞，原文也可以翻作“达成”。这指明我们要达到或达成实行上的一，需要经过一段过程。在三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作。在犹大书三节，提后四章七节，提前六章二十一节，信仰都是用于这种意义。

对神儿子的完全认识，乃是对关于神儿子之启示的领略，是为着我们的经历。神的儿子指主的人位，

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

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

Ephesians 4:13 says that we need to arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ. It is difficult to define these items adequately because they are all related to life and life is very mysterious. The real oneness in practicality is a matter of life. Likewise, the full-grown man and the measure of the stature of the fullness of Christ are matters of life. Only after our experience of life has reached a certain degree can we understand such a verse as 4:13. (Life-study of Ephesians, p. 373)

Today's Reading

The Greek word rendered “arrive” in Ephesians 4:13 may also be rendered “attain to.” This indicates that a process is required for us to attain to or arrive at the practical oneness. The oneness of the Spirit in verse 3 is the oneness of the divine life in reality, whereas the oneness in verse 13 is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only need to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. The faith does not refer to the act of our believing but refers to what we believe in, such as the divine person of Christ and His redemptive work for our salvation. The faith is used in this sense in Jude 3, 2 Timothy 4:7, and 1 Timothy 6:21.

The full knowledge of the Son of God is the realization of the revelation concerning the Son of God for our experience. The Son of God refers to

作我们的生命；基督指主的使命，将生命供应到我们里面，使我们这些基督身体的肢体，能有恩赐尽功用。我们越在生命中长大，就越固守信仰，持定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。

许多基督徒不知道，那灵的一与信仰上并对神儿子之完全认识上的一，两者之间有什么不同。头一个是实际上的一，第二个是实行上的一。因为那灵是我们一的实际，所以那灵的一就是实际的一。这个一，丝毫不差的就是那灵自己。若没有那灵，就没有一。虽然我们有了实际上的一，我们仍然需要有实行上的一。这意思是说，实际的一应当实行出来；也就是说，实际的一应当成为实行的一。因此，保罗在以弗所四章十三节是说到实行的一。

在实际的一与实行的一之间有段距离；为这缘故，就有需要“达到”实行的一。那灵的一是开始，而信仰上并对神儿子之完全认识上的一乃是目的地。这指明我们必须从那灵的一进到信仰上并对神儿子之完全认识上的一。换句话说，我们必须从实际的一往前，直到我们达到实行的一。

我们这些信徒已经有了实际的一，但我们仍需要保守这一。保守实际的一，最佳的路就是继续前进、往前，朝着实行的一而去（以弗所书生命读经，四四二至四四四页）。

参读：以弗所书生命读经，第四十三、九十篇。

the Lord's person as life to us, whereas Christ refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ and the more we shall drop all the concepts concerning minor doctrines which cause divisions. Then we shall arrive at, or attain to, the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

Many Christians do not know the difference between the oneness of the Spirit and the oneness of the faith and of the full knowledge of the Son of God. The first is the oneness of reality, and the second is the oneness of practicality. Because the Spirit is the reality of our oneness, the oneness of the Spirit is the oneness of reality. Oneness is nothing less than the Spirit Himself. If there were no Spirit, then there would be no oneness. Although we have the oneness in reality, there is still the need for the oneness of practicality. This means that the oneness of reality must be practiced; that is, it must become the oneness in practice. Hence, in Ephesians 4:13 Paul speaks of the oneness of practicality.

Between the oneness of reality and the oneness of practicality there is a distance. For this reason, there is the need to “arrive at” the oneness of practicality. The oneness of the Spirit is the beginning, whereas the oneness of the faith and of the full knowledge of the Son of God is the destination. This indicates that we must journey from the oneness of the Spirit to the oneness of the faith and of the full knowledge of the Son of God. In other words, we must travel from the oneness of reality until we arrive at the oneness of practicality.

As believers, we already have the oneness of reality. But we need to keep it. The best way to keep the oneness of reality is to go on, to proceed, toward the oneness of practicality. (Life-study of Ephesians, pp. 366-367)

Further Reading: Life-study of Ephesians, msgs. 43, 90

第五周 周三

晨兴喂养

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

林前二 2 “因为我曾定了主意，在你们中间不知道的，只知道耶稣基督，并这位钉十字架的。”

我们已经指出，以弗所四章十三节的信仰不是指我们信的行动，乃是指我们信的对象。每一个在基督里的信徒都接受了这信仰。当我们初信主耶稣时，我们非常简单。我们所有的就是信仰。但后来因着接受各种不同的道理、教训和观念等几乎全是分裂的东西，我们就变得非常复杂了（以弗所书生命读经，四四四页）。

信息选读

几个青年人可能在同时，借着同一人传福音而得救。在他们得救那天，他们都接受了信仰。然而，他们后来接受了道理上不同的观念；这些观念就使他们彼此分裂。为着使这些信徒达到信仰上的一，他们需要借着使徒、申言者、传福音者、牧人和教师的工作，得着成全。这种成全的工作会使他们关心那灵的一，并且抛弃分裂的道理。当他们达到信仰上的一，他们就不再注重各种不同分裂的道理，只注重有关基督与祂救赎工作的唯一信仰。借着成全的工作，他们也在经历上达到对神儿子的完全认识。他们不注意分裂的道理或实行，只注重神的儿子基督。他们所关心的，是要对神儿子作生命这件事，在经历上有完全的认识。他们越过越渴慕在日常生活中经历基督。借着达到信仰上并对神儿子之完全认识上的一，这些信徒不仅有实际的一，也有

WEEK 5 — DAY 3

Morning Nourishment

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

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

We have pointed out that the faith in Ephesians 4:13 does not refer to our act of believing, but refers to the object in which we believe. Every believer in Christ accepts this faith. When we first believed in the Lord Jesus, we were very simple. All we had was the faith. But afterward we became quite complicated by taking in various doctrines, teachings, and concepts, nearly all of which are divisive. (Life-study of Ephesians, pp. 367-368)

Today's Reading

Several young men may be saved at the same time, through the preaching of the same evangelist. On the day they are saved, they all accept the faith. Afterward, however, they take in different doctrinal concepts. These concepts cause them to be divided from one another. In order for these believers to arrive at the oneness of the faith, they need to be perfected through the work of the apostles, prophets, evangelists, and shepherds and teachers. This work of perfecting will cause them to care for the oneness of the Spirit and to lay aside the divisive doctrines. As they arrive at the oneness of the faith, they no longer care for the various divisive doctrines but care only for the unique faith concerning Christ and His redemptive work. By the perfecting work they also arrive experientially at the full knowledge of the Son of God. They do not pay attention to divisive doctrines or practices but care only for Christ as the Son of God. They care for the full knowledge of the Son of God as life experientially. They desire more and more to experience Christ in their daily life. By arriving at the oneness of the faith and of the full knowledge of the Son of God, these believers have not only the oneness of reality but also the

实行的一。现在他们能来在一起而没有分裂，并且能在实行上享受一。

在主恢复中的一，乃是这样一种实行的一。我们的一，是我们在独一信仰上，并在我们日常经历中对作我们生命之神儿子完全认识上的一。我信大多数在主恢复里的人，已经达到了实行上的一。因此，我们在实际上和实行上都是一。

今天许多爱主的基督徒，包括许多牧师和传道人在内，还没有看见实行的一。然而，他们的确有实际的一，就是那灵的一。这些基督徒大多会说，只要我们是基督里的真信徒，有那灵的内住，我们就都能成为一。在一面的意义上，这是真的。但这个一还不是实行的一。这一虽是真实的，却不实用。因此，这样的基督徒需要从实际的一进前到实行的一。我赞美主，我们中间这么多人已经从起初那灵的一进前到了目的地，就是在信仰上并对神儿子之完全认识上的一。我们已经从实际的一进到实行的一（以弗所书生命读经，四四四至四四六页）。

所有信仰上的一都在乎对神儿子的完全认识。…因着我们认识神的儿子，自然就能把人带来认识神的儿子，使他和我们一样。

你我必须看见什么叫作中心，并且到中心去。当我们在中心时，无须与人谈论一，我们与人就是一。…我们只有一个中心，就是神的儿子—基督。达到信仰上的一，就是对神儿子之完全认识的一。这样，在经历中我们能够长大成人，满有基督长成的身量（如何治理召会，四七至四八页）。

参读：以弗所书生命读经，第四十二、四十五至四十六篇。

oneness of practicality. Now they are able to come together without division and to enjoy oneness in a practical way.

The oneness in the Lord's recovery is such a practical oneness. Our oneness is the oneness of our unique faith and of the full knowledge of the Son of God in our daily experience of Him as our life. I believe that most of us in the Lord's recovery have arrived at the oneness of practicality. Therefore, we are one both in reality and in practicality.

Today many Christians who love the Lord, including a good number of pastors and ministers, have not seen the oneness of practicality. However, they do have the oneness of reality, which is the oneness of the Spirit. Many of these Christians say that as long as we are genuine believers in Christ and have the indwelling of the Spirit, we all can be one. In a sense, this is true. But this oneness is not yet the oneness of practicality. It is real, but it is not practical. Therefore, such Christians need to journey the distance between the oneness of reality and the oneness of practicality. I praise the Lord that so many of us have traveled from the beginning, the oneness of the Spirit, to the destination, the oneness of the faith and of the full knowledge of the Son of God. We have made the journey from the oneness of reality to the oneness of practicality. (Life-study of Ephesians, pp. 368-369)

The oneness of the faith altogether depends on our full knowledge of the Son of God...We can spontaneously bring people to know the Son of God because of our knowledge of the Son of God.

We must see the center and must focus on the center. When we are at the center, there is no need to talk about oneness; we are spontaneously one with others...Our unique center is the Son of God—Christ. To arrive at the oneness of the faith is to arrive at the oneness of the full knowledge of the Son of God. In this way, we will arrive at a full-grown man experientially, at the measure of the stature of the fullness of Christ. (How to Administrate the Church, pp. 44-45)

Further Reading: Life-study of Ephesians, msgs. 42, 45-46

第五周 周四

晨兴喂养

弗四 14 “使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”

提前一 3～4 “…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

我们需要来看教训之风内在的因素，为着教训之风的目的。内在的因素是隐藏的因素，不是明显的因素。我们要看见这内在的因素，就需要正确而敏锐的领会，能透视整个的局面。每一种教训之风表面看都非常好。如果表面上不好，没有人会接受。然而，就内在说，这些教训之风里面有些与其外表不同的东西，是不好的（生机建造的召会，七八页）。

信息选读

以弗所四章十四节〔的〕“在于人的欺骗手法”与“在于…诡诈作为”是同位语，目的是要“将人引入错谬〔的〕系统”。在这节经文中，欺骗的手法是出于人的，错谬的系统是出于撒但的。人有欺骗的手法、诡诈的作为，但人在宇宙中无法有一系统。撒但才是能有错谬系统的那一位。人的欺骗手法、人的诡诈作为，乃是联于撒但错谬系统的。

十四节可看作是基督教历史的总结。基督教满了人欺骗的手法和诡诈的作为。“欺骗手法”一辞，原文的意思是掷骰子之人的欺骗手法。诡诈的赌客知道如何掷骰子欺骗对方。…人的欺骗手法包含人

WEEK 5 — DAY 4

Morning Nourishment

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

We need to see the intrinsic factor of the winds of teaching for their purpose. An intrinsic factor is a hidden factor,...a factor that is not apparent. To see this intrinsic factor, we need a proper and sharp understanding that can penetrate into the whole situation. Every wind of teaching apparently is very good. If it were not good in appearance, nobody would accept it. However, within the winds of teaching, intrinsically, is something different that is not good. (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, p. 70)

Today's Reading

[In Ephesians 4:14] “in the sleight of men” is in apposition to “in craftiness,” which is “with a view to a system of error.” The sleight in this verse is of men, and the system of error is of Satan. Man has the sleight, the craftiness, but man is not able to have a system in this universe. Satan is the one who is able to have a system of error. Man's sleight, man's craftiness, is related to the satanic system of error.

Ephesians 4:14 may be considered as the conclusion of the history of Christianity. Christianity is full of the sleight, the craftiness, of men. The word for “sleight” in Greek signifies the cheating of dice players. A crafty gambler knows how to play dice in order to cheat his opponent....The sleight of men

的欺诈和诡计。基督教历史给我们看见，在所谓的基督徒教训中，也可能有欺诈和诡计。

我们需要看见什么是教训之风。这些风乃是那恶者魔鬼的吹摇。…那恶者魔鬼的吹摇，把风暴带进召会。我已经在召会生活中六十多年，我看过许多这样的风暴。…风暴是由风和波浪造成的。十四节说到被波浪漂来漂去，并为一切教训之风所摇荡。当风来时，浪就随着。风加上浪就等于风暴。从我多年的经历中，我知道我们不必为风暴感到惧怕。没有风暴来了而停留不走。风暴都是来了又走了。

成为风的教训都是“吹摇的教训”。这些教训不同于新约的教训，就是关乎神为着建造基督独一生机身体之经纶的教训（提前一3~4，六3）（生机建造的召会，七九至八〇页）。

保罗在以弗所四章十四节不是说到异端之风，乃是说到教训之风。任何使信徒受打岔离开基督与召会的教训，即使是合乎圣经的，都是将他们从神的中心定旨带开的风。提前一章三至四节启示，在保罗的时代，有些人传不同的教训。这不是说他们讲异端，乃是说他们教导与神新约经纶不同的事。他们的教训不是新约职事的教训。在新约里只有一个职事，这职事就是将三一神分赐到信徒里面，为着建造召会。我们必须防备任何一种教训或自居的职事，教导与神的经纶不同的事，就是教导那些在神的分赐为着建造众召会之外的事（以弗所书生命读经，四五六至四五七页）。

参读：生机建造的召会，第五章；享受基督的丰富以建造召会作基督的身体，第十四章。

implies the cheating and deception of men. The history of Christianity shows us that there can be cheating and deception in a so-called Christian teaching.

We need to see what the winds of teaching are. These winds are the devilish blowings of the evil one....The devilish blowings of the evil one bring storms into the church. I have been in the church life for about sixty years, and I have seen many such storms....A storm is created by winds and waves. Ephesians 4:14 talks about being tossed by waves and carried about by every wind of teaching. When the wind comes, the waves follow. The wind plus the waves equals a storm. From my years of experience, I realize that we do not need to feel threatened by a storm. No storm comes and stays forever. The storm comes, and the storm goes.

The teachings that become winds are the “blowing teachings.” These teachings are different from the New Testament teaching concerning the economy of God for the building up of the unique and organic Body of Christ (1 Tim. 1:3-4; 6:3). (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 70-71)

Paul does not speak of the wind of heresy, but he speaks of the wind of teaching. Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries them away from God’s central purpose. First Timothy 1:3 and 4 reveal that some in Paul’s time were teaching differently. This does not mean that they were teaching heresy; it means that they were teaching something different from God’s New Testament economy. Their teaching was not the teaching of the New Testament ministry. In the New Testament there is one ministry. This ministry is the dispensing of the Triune God into the believers for the building up of the churches. We must beware of any teaching or supposed ministry that teaches something different from God’s economy, that is, that teaches something other than God’s dispensation for the building up of the churches. (Life-study of Ephesians, p. 378)

Further Reading: The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, ch. 5; CWWL, 1971, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” ch. 14

第五周 周五

晨兴喂养

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

弗四 20 “但你们并不是这样学了基督。”

教训之风也讲关于圣经和属灵的事，但这样教训的内在因素是什么？在一九三三年，我们中间有一位弟兄收到倪弟兄一张便条，说，“用对的灵，以对的方法，作对的事。”这话对我成了美好的格言。我需要随时记住，要用对的灵，以对的方法，作对的事。今天有关这些教训之风所作的事不是对的事，不是以对的方法作的，也不是在对的灵里作的。他们所作的是错的，方法是错的，作那些事的灵更是错的。

教训之风所讲说的，有些全是谎言，有些是半真的谎言。半真的话和影射比直接说谎更邪恶。这种吹摇之风的内在因素，是人的欺骗手法，就是人诡诈的欺骗方法。人的欺骗手法，就是人诡诈的作为，要将人引入错谬的系统；这就是人谋划的诡计，要诱人进入撒但错谬的系统（弗四 14）。错谬的系统乃是出于仇敌撒但的（生机建造的召会，八八至八九页）。

信息选读

教训之风的目的是仇敌撒但邪恶的目的，与神永远的经纶相对。这些教训之风的目的是要倾覆一些信徒的信心。有些信徒的信心已经被教训之风所倾覆。他们或许不反对主的恢复，但他们对主的恢复失去了信心。他们是中立的。他们不经常

WEEK 5 — DAY 5

Morning Nourishment

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.

Eph. 4:20 But you did not so learn Christ.

With the winds of teaching there is talk about the Bible and about spiritual things, but what is the intrinsic factor of such teaching? In 1933 a brother among us received a note from Brother Watchman Nee that said, “Do the right thing in the right way with the right spirit.” This word became a wonderful saying to me. I need to remember all the time to do the right thing in the right way with the right spirit. The things that are being done today related to these winds of teaching are not the right thing, they are not done in the right way, and they are not done in the right spirit. What is being done is wrong, the way is wrong, and the spirit in which it is done is even more wrong.

What is being spoken in the winds of teaching are either entire lies or half-truths, which are also lies. Half-truths and innuendos are more evil than a straight lie. The intrinsic factor of such blowing teachings is the sleight of men—man’s subtle ways of cheating. The sleight of men is the craftiness of men with a view to a system of error—man’s plotted deception to induce people into the satanic system of error (Eph. 4:14). The system of error is of the enemy, Satan. (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, p. 78)

Today’s Reading

The purpose of the winds of teaching is the evil purpose of the enemy Satan, which is versus the eternal economy of God. Their purpose is to overthrow the faith of some believers. Some of the saints’ faith has been overthrown by the winds of teaching. They may not oppose the Lord’s recovery, but they have lost their faith in the Lord’s recovery. They are neutral.

聚会，也不再像已往一样关心主的权益。他们已经受了破坏。

教训之风的目的是要残害召会生活（徒八3）。这是大数的扫罗在成为使徒保罗之前所作的。教训之风的目的是要拦阻基督生机身体的建造，要拆毁基督生机身体的建造，并要分裂基督生机身体的肢体——造成因憎恨和妒忌而有的无穷分裂（宗派），却不以爱心和恩慈保守基督身体独一的一（林前一10~11）。按照我们已往的历史，在主恢复中所有鼓动风波的人都是分裂者。甚至在他们中间也是分裂的。他们的分裂是无止境的。他们没有爱也没有恩慈。他们所作的，充满了憎恨和妒忌。

现在我们已经看过教训之风的目的，以及教训之风内在的因素，就是人诡诈的作为，要将人带进、引进撒但错谬的系统。那些被带进撒但错谬系统的人，无分于在神新约经纶的中心线上基督身体的建造。

我非常感谢主，众召会中大多数圣徒都有正确的分辨力。他们不会被摇动，漂来漂去，或是被岔开。感谢主，我们仍然在这里，在祂今日恢复的前进中！（生机建造的召会，八九至九〇页）

基督对我们不仅是生命，也是榜样（约十三15，彼前二21）。在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的。此后，祂钉死并复活成了赐生命的灵，使祂可以进到我們里面，作我们的生命。我们照着祂的榜样跟祂学（太十一29），不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。我们学了基督，就是在基督这榜样的模子里，模成基督的形像（罗八29）（圣经恢复本，弗四20注1）。

参读：如何治理召会，第四篇；以弗所书生命读经，第四十四篇。

They do not come to the meetings regularly, and they are not so concerned about the Lord's interest as they once were. They have been spoiled.

The purpose of the winds of teaching is to devastate the church life (Acts 8:3). This is what Saul of Tarsus did before he became Paul the apostle. Also, the purpose of the winds of teaching is to frustrate the building up of the organic Body of Christ, to tear down the building up of the organic Body of Christ, and to divide the members of the organic Body of Christ—causing endless divisions (sects) in hatred and jealousy, instead of keeping the unique oneness of the Body of Christ in love and kindness (1 Cor. 1:10-11). According to our past history, the instigators of any storm in the recovery all became very divisive. They even divide among themselves. Their division is endless. There is no love or kindness with them. What they do is full of hatred and jealousy.

Now we have seen the purpose of the winds of teaching and their intrinsic factor, which is the sleight of men in craftiness with a view to bring people, to usher people, into a satanic system of error. Those who get brought into Satan's system of error are finished with the building up of the Body of Christ in the central lane of God's New Testament economy.

I am so thankful to the Lord that the majority of the saints in the churches have the proper discernment. They will not be shaken, tossed about, or carried away. Thank the Lord that we are still here in the advance of His recovery today! (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 78-79)

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). In His life on earth He set up a pattern, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29). (Eph. 4:20, footnote 1)

Further Reading: How to Administrate the Church, ch. 4; Life-study of Ephesians, msg. 44

第五周 周六

晨兴喂养

弗四 29 “败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

32 “你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。”

学基督的基本元素是实际和恩典。与约翰福音相反，以弗所四章乃是先提到实际，然后提到恩典。实际不是供应，乃是光的照耀。因此，实际是原则、模型、标准。我们这些在元首之下基督身体的肢体，照着那在耶稣身上是实际者学了基督。

保罗在这里提到恩典之前，先陈明原则、模型、标准；也就是说，他陈明了实际。我们都已受浸，但不是浸到恩典里，乃是浸到模子里，浸到模型里，就是浸到耶稣身上那是实际者的生活里。我们已经借着受浸，被神摆进主耶稣在地上生活所设立的这个模型、标准、原则里。这就是以弗所四章里的实际（以弗所书生命读经，五〇五至五〇六页）。

信息选读

我们要活出这样的标准，就必须有恩典。保罗在二十九节，将恩典联于我们的说话。这指明我们不仅是在我们认为重要的事上需要恩典，更是在日常生活的细节上需要恩典。我们也许在大事上有恩典，在小事上却没有恩典。譬如，一位弟兄也许有恩典去供应话语，但是对他的妻子说话时却缺少恩典。不仅如此，在祷告聚会中，我们也许都有恩典，但在我们日常生活的言谈里，却缺少恩典。在我们的日常生活中，没有什么比我们的言谈更需要恩典。我们若在我们生活的这一方面有恩典，在其余各方面就都有恩典了。

WEEK 5 — DAY 6

Morning Nourishment

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

The basic elements in the learning of Christ are reality (truth) and grace. In contrast to the Gospel of John, in Ephesians 4 truth precedes grace. Truth is not the supply; it is the shining of light. Hence, truth is the principle, the pattern, the standard. As members of the Body of Christ under the Head, we are learning Christ as the reality is in Jesus.

Before he mentions grace here, Paul presents the principle, the pattern, the standard; that is, he presents the truth. We all have been baptized not into grace, but into the mold, into the pattern, which is the life of truth in Jesus. We have been placed by God through baptism into the pattern, the standard, the principle, set up by the living of the Lord Jesus on earth. This is the reality in Ephesians 4. (Life-study of Ephesians, p. 418)

Today's Reading

In order to live out such a standard, we must have grace. In Ephesians 4:29 Paul relates grace to our speaking. This indicates that we need grace for the details of our daily life, not just for what we regard as important matters. We may have grace in big matters but not in small matters. For example, a brother may have grace to minister the Word, but he may lack grace in speaking to his wife. Furthermore, in the prayer meeting we may all have grace, but in our daily conversation we may be devoid of grace. In no area of our daily life do we require grace more than in our conversation. If we have grace in this aspect of our living, we shall have grace in every other aspect.

在凡事上我们都需要恩典，好照着那在耶稣身上是实际者过生活，并且被模成基督的形像。恩典是我们丰富的供应和享受。我们若有这供应和享受，我们就能照着实际之原则的标准过生活。因这缘故，保罗在四章的劝勉里，是以实际和恩典作基本的元素。

随着这些基本的元素，还有一些基本的因素。正面的因素乃是神的生命（18）和神的灵（30）。

我们与外邦人不同，我们在神的生命上不是外人。我们不仅不与神的生命隔绝，反而联于生命的源头。神的生命在我们里面成了泉源。阿利路亚！我们里面有生命的供应。

我们也有神的灵。神的灵乃是神的身位。神自己在灵的身位里住在我们里面。所以，我们要谨慎，不要让祂忧愁，反该顺从祂、尊荣祂、尊重祂，并且一直与祂是一。

反面的基本因素是魔鬼。保罗在二十七节劝勉我们，不可给魔鬼留地步。虽然我们有神的生命和神的灵在我们里面，但仇敌仍然潜伏在我们周围，他总是寻找机会占我们便宜，或是破坏我们。因着这个潜伏的仇敌，我们需要做醒。

最后，三十二节说，“你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。”只有享受基督作我们生命的供应和我们的喜乐，才能叫我们心存慈怜。我们若是心存慈怜，就会彼此饶恕。在我们日常的行事为人里，我们需要饶恕别人，也需要别人饶恕我们。这是必须的，因为我们很容易被人得罪，也很容易得罪别人。我们若得罪某人，我们需要求他饶恕。但是我们若被人得罪，我们就需要饶恕别人，正如神在基督里饶恕了我们一样。…要过这样的生活，我们需要照着实际，并凭着神在基督里作我们的恩典而活（以弗所书生命读经，五〇六至五〇八、四九七至四九八页）。

参读：以弗所书生命读经，第四十八至四十九篇。

In all things we need grace to live a life according to the truth that is in Jesus and to be molded into the image of Christ. Grace is our rich supply and enjoyment. If we have this supply and enjoyment, we shall be able to live according to the standard of the principle of truth. For this reason Paul takes truth and grace as the basic elements in his exhortation in chapter 4.

Along with these basic elements, there are also some basic factors. On the positive side, these factors are the life of God (v. 18) and the Spirit of God (v. 30).

In contrast to the Gentiles, we are not strangers to the life of God. Instead of being alienated from the life of God, we are attached to the source of life. The life of God has become a fountain within our very being. Hallelujah for the life supply within us!

We also have the Spirit of God. The Spirit of God is the person of God. God Himself in the person of the Spirit dwells within us. We must be careful, therefore, not to grieve Him. Rather, we should obey Him, honor Him, respect Him, and be one with Him at all times.

The basic factor on the negative side is the devil. In verse 27 Paul exhorts us not to give place to the devil. Although we have the life of God and the Spirit of God within us, the enemy is still lurking about us; he is always seeking an opportunity to gain an advantage over us or to damage us. We need to be on the alert for this crouching enemy.

Finally, verse 32 says, “And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.” Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us....To have such a living, we need to live according to truth and by God in Christ as our grace. (Life-study of Ephesians, pp. 418-419, 411)

Further Reading: Life-study of Ephesians, msgs. 48-49

羡慕看见并经历

补 441

F 大调

(英1136)

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |
 一 求 主 赐 下 神 圣 启 示, 使 我 有 光 得 看 见,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 你 作 生 命 何 其 真 实, 在 我 灵 中 时 增 添;
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 还 要 不 断 充 满 浸 透, 从 我 灵 向 外 开 广,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - ||
 每 一 部 分 让 你 占 有, 你 就 安 家 我 心 房。

- 二 非照己意追求完美, 品行端正人称羨,
 也非改良外在行为, 举止稳重似完全;
 乃是基督活的人位, 与我灵中相调和,
 且在我心独居首位, 使我凭袖而活着。
- 三 求主使我更深经历, 生活、工作全凭你,
 言语、行动、态度、定意, 只求单单出于你。
 拒绝虚空教训、道理, 放下规条和力劲,
 使我活着唯一凭倚, 是你涌流的生命。
- 四 生命感觉我肯响应, 你的生命就流通;
 膏油涂抹丰厚运行, 使我活出你性情。
 前我凭靠己意、己力, 纵有成就亦速逝;
 今我只愿照你心意, 活你一永远的“我是”。
- 五 如此我愿被主充满, 使我全人成圣别;
 放下老旧宗教观念, 道理、规条全弃绝。
 荣耀基督我心安家, 将袖自己时添加;
 生命供应无以复加, 全备、充足我所夸。

1

Oh, Lord, grant us revelation,
 Grant us light and sight to see
 That as life, within our spirit,
 Thou art our reality;
 And that from within our spirit,
 Now You must possess each part
 Spreading out to all our being,
 Making home in all our heart.

2

It is not the outward action—
 Pure behavior, conduct good,
 Proper poise and perfect manners,
 Doing what we think we should;
 But it's Christ, a living Person,
 Mingled thus with us within,
 Spreading into all our being,
 So that we might live by Him.

3

Oh, Lord, let our every action,
 Everything we do and say,
 Come from Thee alone, experienced
 In a real and inner way.
 We reject the empty teachings,
 Leave the methods and the strife.
 Let our only way of living
 Be the overflow of life!

4

Following the inner feeling,
 Living in the overflow,
 Moving in the rich anointing,
 Not by what we think or know,
 Nothing through intent or motive,
 Or with purpose duly done,
 But just following this feeling,
 Living by the living One!

5

Thus we're sanctified completely,
 Saturated thoroughly;
 Not the old religious concept:
 Separated doctrinally.
 But 'tis Christ Himself within us,
 Added to our every part,
 All supplying, satisfying,
 Making home in all our heart.

召会作基督身体的异象、
实行与建造
第六篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Six

实行召会生活极重要的经历 (三)

Crucial Experiences in the Practice of the Church Life (3)

如何在一个新人的实际里，
在实行一面实化召会生活

How to Realize the Church Life in a Practical Way
in the Reality of the One New Man

读经：弗四 1 ~ 3 · 提前一 3 ~ 4 · 弗二 15 · 罗十五
6 · 林前一 10

Scripture Reading: Eph. 4:1-3; 1 Tim. 1:3-4; Eph. 2:15; Rom. 15:6; 1 Cor. 1:10

纲 目

Outline

周 一

Day 1

壹 与神呼召相配的行事为人，第一项乃是
我们必须竭力保守那灵的一；（弗四 3；）
这个一已经在我们里面，所以不需要达到、
得着或接受这个一；今天我们所需要的乃
是保守、保存、并维持我们所已经得着的：

I. The first item of a walk that is worthy of God's calling is that we must be diligent to keep the oneness of the Spirit (Eph. 4:3); this oneness is already within us, so there is no need to attain, gain, or receive it; what we need today is to keep, preserve, and maintain what we have already gained:

一 正如电流就是电的本身，照样，那灵的一
就是那灵自己；我们相信主耶稣时，这奇妙、
取用不尽的灵，就进到我们里面作为一。

A. *Just as the current of electricity is the electricity itself, the oneness of the Spirit is the Spirit Himself; at the time we believed in the Lord Jesus, this wonderful, inexhaustible Spirit came into us as the oneness.*

二 约壹三章十四至十五节指明爱弟兄乃是我
们里面有永远生命的证明；因此，真实的一
乃是我们里面的那灵。

B. *First John 3:14-15 indicates that the love for the brothers is a proof that we have eternal life within us; therefore, the genuine oneness is the very Spirit who is within us.*

三 每一个真基督徒都有这个一，而这个一丝毫不差的就是活的主自己，也就是在我们里面那奇妙、包罗万有、赐生命的灵；（林后三 17，林前十五 45 下；）如今我们所需要的，不是接受或得着这个一，乃是竭力、奋斗、并挣扎努力的保守、维持并保存这个一。

贰 以弗所四章一至三节的五个辞句，提供我们保守这个一的实行之路：卑微、温柔、恒忍、在爱里彼此担就、以及和平的联索；这五个项目是我们实行召会生活的试验，凭这试验，我们可以知道我们是否实际的在召会生活里：

一 我们不该为别人设定高的标准，乃该在卑微里爱软弱的人：

- 1 只要我们以基督自己以外的事物为我们的标准，我们就没有卑微；我们若定出高的标准，我们在心思和态度上就不是卑微的。
- 2 一件事不论多么好、多么属天、或多么属灵，只要不是基督自己，就会造成分裂。
- 3 软弱的、年幼的、冷淡退后的，更需要在主里的爱；爱这些人会解决他们大部分的难处；否则，我们会由于骄傲和不卑微，而设定高标准。

周 二

二 我们必须牺牲自己而态度温柔——民十二 3，太五 5：

C. *Every real Christian has this oneness, which is nothing less than the living Lord Himself as the wonderful, all-inclusive life-giving Spirit, who is within us (2 Cor. 3:17; 1 Cor. 15:45b); now what we need is not to receive or gain this oneness but to endeavor, strive, and struggle to keep, maintain, and preserve the oneness.*

II. Five phrases in Ephesians 4:1-3 give us a practical way to keep the oneness: lowliness, meekness, long-suffering, bearing one another in love, and the uniting bond of peace; these five items are a test to us in the practice of the church life; by this test we can see whether or not we are practically in the church life:

A. *We should not set up a higher standard for others, but in lowliness we should love the weaker ones:*

1. As long as we take something other than Christ Himself as our standard, we do not have lowliness; if we put forth a high standard, we are not lowly in our mind and attitude.
2. Regardless of how good, heavenly, or spiritual something is, as long as it is something other than Christ Himself, it will cause division.
3. The weaker ones, the younger ones, and the backsliders need more love in the Lord; to love them will solve most of their problems; otherwise, we will set up a high standard out of pride and not lowliness.

Day 2

B. *We must sacrifice ourselves to be meek in our attitude (Num. 12:3; Matt. 5:5):*

- 1 “温柔”在原文里含示温和、和善与不自私。
- 2 温柔乃是不自私的态度、温和并和蔼，绝不为自己争辩，绝不为自己找借口—参代下10，西二2~3，腓四5，民十二3。
- 3 我们要温柔，就必须牺牲自己，不论我们受到怎样的对待；在召会生活里，我们绝不能有严厉、刻薄、或冷酷的态度。
- 4 我们要有正确的态度，就不可自私；不自私产生温柔、温和与和蔼。
- 5 在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度；撒但常利用轻忽的态度来攻击召会—弗六16。
- 6 我们要过召会生活，就需要学知召会生活是非常柔细而不粗糙的；按照预表，召会是团体的素祭，是细面作的饼—利二1~5，林前十17。

周 三

三 恒忍是忍受错待；恒忍主要与我们说的话有关：

- 1 一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发；述说、发表、并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐。
- 2 我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事；然而，我们若学了功课，为着主的荣耀并为着祂召会的缘故，我们就什么都不会说。

1. The Greek word for meekness implies mildness, gentleness, and unselfishness.
2. Meekness is a matter of an unselfish attitude that is mild and gentle, never argues for oneself, and never makes an excuse for oneself (cf. 2 Chron. 1:10; Col. 2:2-3; Phil. 4:5; Num. 12:3).
3. In order to be meek, we must sacrifice ourselves, regardless of how we are treated; in the church life we must not have a harsh, hard, or cruel attitude.
4. In order to have the proper attitude, we must not be selfish; unselfishness produces meekness, mildness, and gentleness.
5. In many local churches the problems come mostly from wrong, careless, cold, and harsh attitudes; Satan always uses careless attitudes to attack the church (Eph. 6:16).
6. In order to have the church life, we need to learn that it is very fine, not rough; according to the type, the church is a corporate meal offering, a cake, made of fine flour (Lev. 2:1-5; 1 Cor. 10:17).

Day 3

C. *To be long-suffering is to endure mistreatment; to be long-suffering is mainly related to our spoken word:*

1. A brother may wrong us, but for the Lord's glory and for the sake of the church life, we should not speak a word about it; to utter, express, and talk about everything that happens to us requires no long-suffering or patience.
2. If we see the leading brothers quarreling, we may immediately go and relate this to another brother, but if we have learned the lesson, for the Lord's glory and for the sake of His church we will not say a word.

- 3 我们若学习这样正确的守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。
- 4 一篇信息释放过后，我们可能立刻开始批评讲者，但我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话；我们的口会在圣灵的管制之下。
- 5 我们的言语和交谈比其他一切事更破坏召会；一个故事传到第二个人就开始走样，至终成了夸大其辞；谣言总是如此。
- 6 我们要学习恒忍的功课，就需要经历约束口并禁止舌头之苦；我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说，好使召会生活免遭破坏。

周 四

四 我们在召会生活里，要在爱里彼此担就，就需要对抗怀疑和恐惧：

- 1 我们不该有怀疑和恐惧，只该有爱；爱应当在召会生活中满有效能；在召会生活中，为着我们的所是和所作，爱乃是极超越的路—十二 31 下。
- 2 对一位弟兄有所怀疑，意思就是我们的爱失去了；怀疑之后，恐惧随之而来；约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”
- 3 我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么；我们要实化召会生活，就必须拒绝这种试诱—

3. If we learn to keep our words in such a proper way, we will realize the true meaning of the word suffering in the church life.
4. Immediately after a message is given, we may begin to criticize the speaker, but if we have learned the lesson, we will say nothing negative about the ministry, despite what we feel about it, for the sake of the practice of the church life; our mouths will be under the control of the Holy Spirit.
5. Our speech and our conversation damage the church more than anything else; once a story is secondhand, it begins to change, and eventually it can become a great exaggeration; this is always the case with rumors.
6. In order to learn the lesson of long-suffering, we need to experience the suffering of restricting our mouth and stopping our tongue; we may see and hear many things, but we should not speak a word without the anointing and leading of the Holy Spirit so that the church life will be kept from damage.

Day 4

D. In order to bear one another in love, we need to fight against suspicion and fear in the church life:

1. Instead of suspicion and fear, we should have only love; love should prevail in the church life; love is the most excellent way for us to be anything or do anything in the church life (12:31b).
2. To have suspicion toward a brother means that our love is gone; then after suspicion, fear will follow; 1 John 4:18 says, “There is no fear in love, but perfect love casts out fear.”
3. It is always a temptation to know others’ attitude toward us, how they consider us, and what is being said about us; in order to realize the church life, we must reject this temptation (cf.

五 我们需要以和平的联索，竭力保守那灵的一：

- 1 我们若仅仅与神有平安，却不与所有弟兄们有平安，就失去了召会生活。
- 2 我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。
- 3 我们与任何人都不该相联过度或相联不足；和平的联索乃是召会中平衡的相联。

周 五

叁 我们需要把以弗所二章十五节的“一个新人”，与罗马十五章六节的“同一的口”，以及林前一章十节“说一样的话”连起来看：

- 一 为着召会作一个新人，我们都需要在说话的事上接受基督作我们的人位——太十二 34 ~ 37，弗三 17 上，约七 16 ~ 18，八 28，38 上，十二 49 ~ 50，十四 10。
- 二 全本圣经是一个口，说的也是一样的话——来一 1 ~ 2 上。
- 三 今天基督教里有许多的口，一个一个都说不同的话；这是一种可怜的光景，每一位传道人都愿意讲自己的东西，以为讲别人的东西就是羞耻——创十一 7 ~ 9。

E. *We need to be diligent to keep the oneness of the Spirit in the uniting bond of peace:*

1. If we have peace only with God and not with all the brothers, we have lost the church life.
2. The church life is tested by the peace we have, not only vertically with God but also horizontally with all the brothers.
3. We should not be over-related or under-related to anyone; the uniting bond of peace is the balanced relatedness in the church.

Day 5

III. **We need to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:**

- A. *For the church as the one new man, we all need to take Christ as our person in the matter of speaking (Matt. 12:34-37; Eph. 3:17a; John 7:16-18; 8:28, 38a; 12:49-50; 14:10).*
- B. *The entire Bible has one mouth and speaks the same thing (Heb. 1:1-2a).*
- C. *In today's Christianity there are many mouths, each speaking a different thing; this is the pitiful situation of every preacher wanting to speak his own thing and thinking it a shame to speak what others have spoken (Gen. 11:7, 9).*

四 从前口太多，是因为人位太多了。

五 在一个新人里，有同一的口，说一样的话——罗十五 6，林前一 10。

六 新人只有一个，新人的人位也只有一个，所以这一个新人说话，是用同一的口，说一样的话。

七 “同心合意”及“同一的口”（罗十五 6）指我们人数虽多，个个都说话，却都“说一样的话”（林前一 10）：

- 1 召会是一个新人，只有一个人位——基督，这一个人位支配我们的说话；因此，祂所说的定规是“一样的话”。
- 2 当我们要说什么的时候，基本要解决的问题就是：在这说话的事上，是我作人位，还是基督作人位呢？
- 3 若是在我们的说话中，我们都不以自己作人位，而让基督作人位，就会有同一的口，每个人都会说一样的话。

八 在一个新人里只有一个人位，只有这个人位有自由说话——太十七 5：

- 1 在一个新人里，我们没有说自己话的自由。
- 2 主耶稣绝对有自由说话，我们天然的人绝对没有自由说话。

九 我们人数虽多，并且来自许多地方，却都有同一的口，也都说一样的话；这是因为我们众

D. In the past there were too many mouths because there were too many persons.

E. In the one new man there is one mouth to speak the same thing (Rom. 15:6; 1 Cor. 1:10).

F. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.

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

1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely the same thing.
2. When we are about to speak, we need to resolve a basic question: in this matter of speaking, am I the person or is Christ the person?
3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.

H. In the one new man there is only one person, and only this person has the freedom to speak (Matt. 17:5):

1. In the one new man there is no freedom for us to speak our own things.
2. The Lord Jesus has the absolute freedom to speak, and our natural man has absolutely no freedom to speak.

I. Although we are many and come from many places, we all have one mouth, and we all speak the same thing; this is because we all are

人乃是一个新人，只有一个人位——弗二 15，四 22 ~ 24，三 17 上，罗十五 6，林前一 10。

周 六

十 如果我们持定基督作元首（承认只有基督是头，并绝对顺服基督的权柄），就不能有不同的解经——提前一 3 ~ 4，西二 19：

- 1 一有不同，就必定有人不持定元首，因为基督不可能对一个肢体说一样，对另一个肢体说另一样。
- 2 基督乃是身体唯一的权柄；所有肢体的地位，就是持定元首，凡事以祂为唯一、绝对的权柄。

十一 只有一种职事建造人，绝不使人分裂——就是神经纶那唯一的职事——提前一 3 ~ 4：

- 1 “人的骄傲总是喜欢把己弄得与众不同。你可能说一件事，但我因着骄傲，就绝不说你所说的。我要说与你不同的事，说新的事、更好的事。这就是己，这就是属肉体的骄傲。”（神圣的经纶，一四一页。）
- 2 我们为着一个新人能蒙保守在永远的一里，唯一的路乃是教导一样的事，就是神的经纶——罗十五 6。

the one new man having only one person (Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10).

Day 6

J. If we hold Christ as the Head (acknowledging that only He is the Head and coming absolutely under His authority), we cannot have different interpretations of Scripture (1 Tim. 1:3-4; Col. 2:19):

1. Differences arise when someone is not holding the Head, because Christ cannot possibly say one thing to one member and something else to another.
2. Christ is the unique authority in the Body; the place of all the members is to hold the Head and to acknowledge Him as the unique and supreme authority in all things.

K. Only one kind of ministry builds up and never divides—this is the unique ministry of God's economy (1 Tim. 1:3-4):

1. “Human pride always likes to make the self different from others. You may speak one thing, but I would never speak what you speak because of my pride. I want to speak something different from what you speak, something new and something better. This is the self, and this is fleshly pride” (The Divine Economy, p. 124).
2. The only way that we can be preserved in the eternal oneness for the one new man is to teach the same thing, the economy of God (Rom. 15:6).

第六周 周一

晨兴喂养

弗四 2～3 “凡事卑微…，以和平的联索，竭力保守那灵的一。”

约壹三 14～15 “我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。凡恨他弟兄的，就是杀人的；你们晓得凡杀人的，没有永远的生命住在他里面。”

与神呼召相配的基督徒行事为人，第一项乃是我们必须竭力保守那灵的一。按照希腊原文，“竭力”包括奋斗和挣扎努力的意思。保守一不是简单的事。这一已经在我们里面，所以不需要达到、得着或接受这一。今天我们所需要的乃是保守、保存并维持我们所已经得着的。为这目的，我们需要竭力、奋斗、挣扎努力甚至争战，以保守、维持并保持这一（召会作基督身体的异象、实行与建造，一九一页）。

信息选读

正如电流就是电的本身，照样，那灵的一就是那灵自己。我们相信主耶稣时，这奇妙、取用不尽的灵，进到我們里面作为一。我们实际地知道这事，因为自从我们相信主耶稣，祂进到我們里面的那一天，我们就爱弟兄并想要接触他们。…我得救那一天，整个宇宙向我改变了。基督徒对我变得非常的亲爱，我爱每一个说自己是基督徒的人，并且我想和信徒在一起。有时候人问我，如何知道自己是否得救，我就回答说，“你现在爱信徒么？”人若说他仍然恨恶基督徒，我不相信他已经得救。我最初以为这是我自己的观念，但后来我读到约壹三章十四至十五节，指明爱弟兄乃是我们里面有永远生命的证明。

WEEK 6 — DAY 1

Morning Nourishment

Eph. 4:2-3 With all lowliness,...being diligent to keep the oneness of the Spirit in the uniting bond of peace.

1 John 3:14-15 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

The first item of the Christian walk that is worthy of God's calling is that we must be diligent to keep the oneness of the Spirit. According to the Greek text, to be diligent includes the meaning of striving and struggling. To keep the oneness is not an easy matter. This oneness is already within us, so there is no need to attain, gain, or receive it. What we need today is to keep, preserve, and maintain what we already have gained. For this purpose we need to be diligent and strive, struggle, and even fight to keep, maintain, and preserve the oneness. (CWWL, 1965, vol. 1, p. 176)

Today's Reading

Just as the current of electricity is the electricity itself, the oneness of the Spirit is the Spirit Himself. At the time we believed in the Lord Jesus, this wonderful, inexhaustible Spirit came into us as the oneness. We know this in a practical way because we have loved the brothers and have wanted to contact them since the day we believed in the Lord Jesus and He came into us....On the day that I was saved, the whole universe changed for me. Christians became so dear to me. I loved everyone who said that he was a Christian, and I wanted to be with the believers. Sometimes when people ask me how they can know if they are saved, I reply, "Do you now love the believers?" If anyone says that he still hates Christians, I do not believe that he is saved. At first I thought this was my own concept, but then I read 1 John 3:14-15, which indicates that the love for the brothers is a proof that we have eternal life within us.

真实的一乃是我们里面的那灵。每一个真基督徒都有这一，而这个一丝毫不差的就是活的主自己，也就是在我们里面那奇妙、包罗万有、赐生命的灵（林后三17，林前十五45下）。如今我们所需要的，不是接受或得着这一，乃是竭力、奋斗并挣扎努力地保守、维持并保存这一。

以弗所四章一至三节的五个辞句，提供我们保守这一的实行之路：卑微、温柔、恒忍、在爱里彼此担就以及和平的联索。我们不该马上以为我们知道这一切辞句的意思。我们也许能从字典中得知这些辞句的意思，但我们可能不知道其实际。…按照我已过的经历和学习，这五个项目是我们实行召会生活的试验。凭这试验，我们可以知道我们是否实际地在召会生活里。

首先，我们绝不该为别人设定高的标准。不设定标准乃是真实的实行卑微。…只要我们以基督之外的事物为我们的标准，我们就没有卑微。我们若定出高的标准，我们在心思和态度上就不是卑微的。

十字架主观的经历、基督复活的生命、说方言的恩赐、医病或传道工作，都不是我们的标准。传道工作并没有错；照样，说方言、医病、传讲十字架、有复活的生命、实行圣别都没有错。错的是将这些定为标准。一件事不论多么好、多么属天或多么属灵，只要不是基督自己，就会造成分裂。…我们甚至不该以一种分裂的方式，宣称基督是我们的标准。

我们若不设定标准，就有真实的卑微。…我们会爱较软弱的、较年幼的和冷淡退后的，因为主爱他们。按照四福音书，主在这地上时，爱罪人和税吏过于爱好人。这是真实的卑微和谦卑（召会作基督身体的异象、实行与建造，一九一至一九五页）。

参读：召会作基督身体的异象、实行与建造，第十三章。

The genuine oneness is the very Spirit who is within us. Every real Christian has this oneness, which is nothing less than the living Lord Himself as the wonderful, all-inclusive life-giving Spirit who is within us (2 Cor. 3:17; 1 Cor. 15:45b). Now what we need today is not to receive or gain this oneness but to endeavor, strive, and struggle to keep, maintain, and preserve the oneness.

Five phrases in Ephesians 4:1-3 give us the practical way to keep the oneness: lowliness, meekness, long-suffering, bearing one another in love, and the uniting bond of peace. We should not quickly think that we know what all these terms mean. We may know the meaning of these phrases from the dictionary, but we may not know their reality....According to my experience and learning in the past, these five items are a test to us in the practice of the church life. By this test we can see whether or not we are practically in the church life.

First, we should never set up a high standard for others. To not set up a standard is the real practice of lowliness....As long as we take something other than Christ as our standard, we do not have lowliness. If we put forth a high standard, we are not lowly in our mind and attitude.

Neither the subjective experience of the cross, the resurrection life of Christ, the gift of speaking in tongues, healing, or mission work is our standard. To have a mission work is not wrong. Likewise, to speak in tongues, to have healing, to preach the cross, to have the resurrection life, and to practice holiness are not wrong. What is wrong is to make these a standard. Regardless of how good, heavenly, or spiritual something is, as long as it is something other than Christ Himself, it will cause division....We should not even claim that Christ is our standard in a divisive way.

If we do not set up a standard, we will have true lowliness....We will love the weaker ones, the younger ones, and the backsliding ones because the Lord loves them. According to the four Gospels, when the Lord was on this earth, He showed more love to the sinners and tax collectors than He did to the good ones. This was true lowliness and humility. (CWWL, 1965, vol. 1, pp. 176-179)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 13

第六周 周二

晨兴喂养

民十二3 “摩西这人极其谦和，胜过地上的众人。”

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

我们的动机必须是不管标准地在卑微里爱每一个人。然而，温柔乃是一件态度的事。我们的态度必须是温柔的。“温柔”在原文里含示温和、和善与不自私。我们在召会中的态度必须温和并温柔。所以，我们没有借口，我们都必须被破碎。我们若自私，绝不可能真实的温柔。反之，我们的温柔会是虚假的。唯独不自私的人才真实的温柔。我们要温柔，就必须牺牲自己。我们越牺牲自己就越温柔。譬如，若有人拿了我们的圣经而不归还，我们对他的态度就很难温柔。然而，我们若有牺牲的灵，就愿意牺牲圣经给我们的弟兄。我们会说，“没关系，赞美主！请用那本圣经。”这就是态度温柔（召会作基督身体的异象、实行与建造，一九六页）。

信息选读

我们的态度来自我们的所是。我们若自私，就会有严厉并苛刻的态度。我们若不自私，就会时时显出真实而不虚伪的温和、温柔并和蔼。在召会生活里，我们需要这种态度，而不是严厉、刻薄、或冷酷的态度。有一次在一家餐馆里，一位侍者将一碗汤洒在我背上。我若爱惜我的西装上衣，就会严厉地说，“你怎么搞的？”然而，靠着主的怜悯，我能温柔。我告诉和我在一起的人：“没事，不用担心。”不自私产生温柔、温和与和蔼。

WEEK 6 — DAY 2

Morning Nourishment

Num. 12:3 Now the man Moses was very meek, more than anyone else who was on the face of the earth.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Our motive must be to love everyone in lowliness regardless of a standard. Meekness, however, is a matter of attitude. Our attitude must be one of meekness. The Greek word for meekness implies mildness, gentleness, and unselfishness. Our attitude in the church must be mild and meek. Therefore, we have no excuse; we all need to be broken. If we are selfish, we can never be genuinely meek. Rather, our meekness will be false. Only unselfish people have genuine meekness. In order to be meek, we must sacrifice ourselves. The more we sacrifice ourselves, the meeker we will be. If someone takes our Bible and does not return it, for example, it will be difficult to be meek in our attitude toward him. However, if we have a sacrificing spirit, we will be willing to sacrifice a Bible for our brother. We will say, “Never mind. Praise the Lord! Please use it.” This is to be meek in our attitude. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” p. 179)

Today's Reading

Our attitude comes out of what we are. If we are selfish, we will have a hard, harsh attitude. If we are unselfish, we will always be mild, meek, and gentle in a genuine way, not in a false way. In the church life we need this attitude, not a harsh, hard, or cruel attitude. Once in a certain restaurant a waiter spilled a cup of soup on my back. If I had loved my jacket, I would have said harshly, “What are you doing?” Instead, by the Lord's mercy I was able to be meek. I told the ones with me, “Be at peace. Do not be bothered.” Unselfishness produces meekness, mildness, and gentleness.

在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度。有正确的态度不是一件小事。撒但那狡猾者甚至会利用一位弟兄向人打招呼时的一点小轻忽。撒但会发射火燃烧的箭到那位弟兄的心思里（弗六16），他那晚就寝时，另一位弟兄的态度会搅扰他的心思。这会造成一些难处。第二天，那位弟兄会对另一位弟兄不客气，导致另一位弟兄进一步有所反应。至终，那一个轻忽的问候造成连锁反应；两位弟兄之间有了嫌隙，产生许多误会。我不是空谈理论；已往我看过，只是由于小小的轻忽，就造成这种反应而导致难处。

我们要过召会生活，需要学知召会生活是非常柔细而不粗糙的。按照预表，召会是细面作的饼（利二1~5，林前十17）。任何粗糙或粗劣的事物，都不适合召会生活。我的意思不是说，我们需要有属世或宗教式的好；我们乃要对弟兄姊妹有好脸色，柔细的行事为人。我们的态度是最重要的项目。我们若为着要有正确的态度而信靠主，就会蒙拯救、得释放而脱离许多误解。一切的误解几乎都来自轻忽的态度。撒但常利用轻忽的态度攻击召会，这就是我们必须谨慎待人的原因，不仅是为着他们的缘故，更是因着那狡猾者。那狡猾者就在我们中间，所以我们需要谨慎。我们的态度不可轻忽，以免给仇敌占了便宜，被利用来攻击我们。

温柔乃是不自私的态度、温和并和蔼，绝不为自己争辩，绝不为自己找借口。…因此，我们的态度必须谨慎，常常温柔、温和、和蔼、和气并无所推托。否则，我们的态度会不正确，被仇敌利用以攻击我们。这不是一件小事，这是非常严肃的（召会作基督身体的异象、实行与建造，一九七至一九九页）。

参读：召会生活之恢复极重要的因素，第六章。

In many local churches the problems come mostly from wrong, careless, cold, and harsh attitudes. To have a right attitude is not a small matter. Satan, the subtle one, will utilize even a little carelessness in the way one brother greets another. He will fire a flaming dart into the brother's mind (Eph. 6:16), and when the brother is in bed that night, he will have troubled thoughts about the other brother's attitude. This will create a certain amount of trouble. The next day that brother will be harsh to the other one, causing the other brother to have a further reaction. Eventually, the one careless greeting will cause a chain reaction; there will be a schism between the two brothers, and many misunderstandings will result.

In order to have the church life, we need to learn that it is something very fine, not rough. According to the type, the church is a cake made of fine flour (Lev. 2:1-5; 1 Cor. 10:17). Anything coarse or rough does not fit the church life. I do not mean that we need to be nice in a worldly or religious way. Rather, we must have a fine expression toward the brothers and the sisters, behaving and conducting ourselves in a fine way. Our attitude is the most important item. If we will trust in the Lord for a proper attitude, we will be saved, delivered, and kept away from many misunderstandings. Almost all the misunderstandings come out of careless attitudes. Satan always utilizes careless attitudes to attack the church. This is why we must be careful with others, not for their sake only but even more because of the subtle one. The subtle one is here among us, so we need to be careful. We must not have carelessness in our attitude that can be taken advantage of and used for an attack by the enemy.

Meekness is a matter of an unselfish attitude that is mild and gentle, never argues for oneself, and never makes an excuse for oneself...Therefore, we must be careful in our attitude and always be meek, mild, gentle, nice, and without excuses. Otherwise, we will have a wrong attitude, and this wrong attitude will be an advantage taken by the enemy in order to attack us. This is not a small matter. It is very serious. (CWWL, 1965, vol. 1, pp. 180-181)

Further Reading: Vital Factors for the Recovery of the Church Life, ch. 6

第六周 周三

晨兴喂养

弗四 1～2 “…行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就。”

加五 22 “但那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实。”

按照我的经历，恒忍与我们说的话有关。在召会里，我们必须谨慎我们的言辞和对话。要压抑不说我们特别渴望要说的事，这真是受苦。我们若能忍受这种苦难，就能忍受任何苦难。一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发。这是操练以弗所四章二节提到的恒忍。我们若未学会这个功课，每当我们遭遇什么事，必定会谈论。一位弟兄若亏负我们，我们会立刻告诉我们的配偶，又用电话告诉别人这个故事。因着我们无法忍受我们的苦难，将这事告诉人，会叫我们好过些。述说、发表并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐（召会作基督身体的异象、实行与建造，一九九页）。

信息选读

我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事。这样作可能叫我们觉得非常轻松而舒适，我们越这样说，越自得其乐。然而，我们若学了功课，为着主的荣耀并为着祂召会的缘故，我们就什么都不会说。反之，我们会到主面前流泪。我们亲爱的妻子若进来问我们流泪的原因，我们只会说，“这事与你无关。赞美主，阿利路亚！”这样说并非撒谎，因为事实上这事与她无关。没有需要再对别人说什么。反之，我们该有恒忍。我们若学习这样正确的守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。

WEEK 6 — DAY 3

Morning Nourishment

Eph. 4:1-2 ...Walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness.

According to my experience, long-suffering is related to our spoken word. In the church we must be careful concerning our speech and conversation. To keep from speaking something according to our particular desire is a real suffering. If we can bear this suffering, we can bear any suffering. A brother may wrong us, but for the Lord's glory and for the sake of the church life, we should not speak a word about it. This is the exercise of long-suffering mentioned in Ephesians 4:2. If we have not learned this lesson, then whenever something happens to us, we will talk about it. If a brother wrongs us, we will tell our spouse immediately, and then we will use the telephone to tell the story to someone else. Since we are not able to bear our suffering, telling people about it puts us at ease. To utter, express, and talk about everything that happens to us requires no long-suffering or patience. (CWWL, 1965, vol. 1, p. 181)

Today's Reading

If we see the leading brothers quarreling, we may immediately go to relate this to another brother. To do this may make us feel very light and at ease, and the more we talk in this way, the more we enjoy it. However, if we have learned the lesson, for the Lord's glory and for the sake of His church we will not say a word. Instead, we will go to the Lord with tears. If our dear wife comes in and asks why we are weeping, we will simply say, "It is nothing to concern you. Praise the Lord, Hallelujah!" To say, "It is nothing" is not a lie, because in fact it is nothing to concern her. There is no need to say something to others. Rather, we should have long-suffering. If we learn to keep our words in such a proper way, we will realize the true meaning of the word suffering in the church life.

但是我们正好相反。因着我们喜欢讲，我们常常不用受苦。我们喜欢谈论我们所看见和所发生的一切事。在这样不正确的实行里，不需要背负担子或负轭。一篇信息释放过后，我们可能立刻开始批评讲者。…我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话。我们的口会在圣灵的管制之下。我们回家时，儿女若问到讲的人说什么，我们的言语会非常谨慎。我们若这样实行，就会正确的受苦。

我们的言语和交谈比其他一切事更破坏召会。…话语借着电话、信件和个人的接触一传再传。这毫无建造，只破坏召会。

我们若回顾已往，就能领悟我们牵涉多少这种道听途说、不知不觉制造谣言的行为。一个故事传到第二个人就开始走样，至终成了夸大其辞。谣言总是如此。我们要学习恒忍的功课，就需要经历一种苦，就是约束我们的口并禁止我们的舌头。我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说。我们不可让仇敌为着他的目的而利用我们的舌头。不论我们有什么遭遇，甚至是一位弟兄亏负我们，我们都不该说任何话。我们若学习恒忍的功课，就不会以我们不恰当的说话为乐。反之，我们会因着什么都不说而受苦。不论如何我们都要受苦；我们若不受恒忍之苦，就要因着我

们的说话而在消极一面受苦。选择受恒忍之苦比较好。这样，我们会蒙拯救脱离那种错误的受苦，召会生活也就免遭破坏。没有人以圣经教训的方式教导我们这个功课，但我们靠主的怜悯，从经历学到这功课（召会作基督身体的异象、实行与建造，一九九至二〇二页）。

参读：召会作基督身体的异象、实行与建造，第十三章。

On the contrary, though, we often do not suffer because we prefer to speak. We like to talk about whatever we see and whatever happens. There is no burden or yoke to bear in this improper practice. Immediately after a message is given, we may begin to criticize the speaker....If we have learned the lesson, we will say nothing negative about the ministry, despite what we feel about it, for the sake of the practice of the church life. Our mouths will be under the control of the Holy Spirit. If when we return home, our children ask what the speaker said, we will be careful with our words. If we practice this, we will suffer in a proper way.

Our speech and conversation damage the church more than anything else...Word after word is passed on by telephone calls, letters, and personal contact. This builds up nothing but instead damages the church.

If we consider our past, we will realize how much we have been involved in this practice of passing on stories, unconsciously creating rumors. Once a story is secondhand, it begins to change, and eventually it can become a great exaggeration. This is always the case with rumors. In order to learn the lesson of long-suffering, we need to experience the suffering of restricting our mouth and stopping our tongue. We may see and hear many things, but we should not speak a word without the anointing and leading of the Holy Spirit. We must not let the enemy use our tongue for his purpose. Regardless of what happens to us, even if a brother wrongs us, we should not say a word. If we have learned the lesson of long-suffering, we will not enjoy our improper speaking. Instead, we will suffer by saying nothing.

Either way we will have suffering. If we do not suffer through long-suffering, we will suffer in a negative way by our speaking. It is better to choose long-suffering. Then we will be saved from the wrong kind of suffering, and the church life will be kept from damage. No one taught us this lesson in the way of Bible teaching, but by the Lord's mercy we have learned this from our experience. (CWWL, 1965, vol. 1, pp. 181-183)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 13

第六周 周四

晨兴喂养

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

约壹四 18 “爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”

以弗所四章二节末了说，“在爱里彼此担就。”我们在召会生活里，要在爱里彼此担就，就需要对抗怀疑和恐惧。我们不该有怀疑和恐惧，只该有爱。对一位弟兄有所怀疑，意思就是我们的爱失去了。怀疑之后，恐惧随之而来。两位弟兄若彼此怀疑，就会像侦探一样彼此对待，这造成他们彼此之间的恐惧。我们众人要将实际的召会生活加以实化，就必须起来对抗怀疑。若没有怀疑，就不会彼此惧怕（召会作基督身体的异象、实行与建造，二〇二页）。

信息选读

我们不可给怀疑和恐惧任何地位。我们爱我们的弟兄，不惧怕他们。约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”我们不在政治圈里；在政治圈里甚至领导者也彼此怀疑。我们绝不该彼此怀疑，也不该彼此侦察。若有些弟兄说了我们什么，让他们去说，我们不该想要知道他们说了什么。我们不该去找弟兄说，“请告诉我，他们说了什么。”我们若这样作，就像政客，而不像弟兄。我们该将这事交在主主宰的手中。我们可以告诉主：“若你的旨意要我知道，若这是为着你的荣耀和召会生活的好处，你会透过一些管道让我知道。”我们不需要询问某人说了什么。因为我们对弟兄们无所怀疑，所以也不惧怕他们。因此，没有需要侦察窥探。

WEEK 6 — DAY 4

Morning Nourishment

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

1 John 4:18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.

Ephesians 4:2 ends with “bearing one another in love.” In order to bear one another in love, we need to fight against suspicion and fear in the church life. Instead of these two things, we should have only love. To have suspicion towards a brother means that our love is gone. Then after suspicion, fear will follow. If two brothers are suspicious of each other, they will be like spies to one another. This will produce a mutual fear between them. In order to realize the practical church life, we all must rise up to fight the battle against suspicion. If there is no suspicion, there will be no fear of one another. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” p. 183)

Today's Reading

We must give no ground to suspicion and fear. We love our brothers; we do not fear them. First John 4:18 says, “There is no fear in love, but perfect love casts out fear.” We are not in a political circle, where even the leaders are suspicious of one another. We should never be suspicious of one another, and we should not try to spy on one another. If certain brothers say something about us, let them do it. We should not try to find out what they are saying. We should not go to a brother and say, “Please tell me what they were talking about.” If we do this, we are acting as politicians, not brothers. Rather, we should leave this matter to the sovereign hand of the Lord. We can tell Him, “Lord, if it is Your will that I should know, and if it is for Your glory and the good of the church life, You will let me know through some channel.” There is no need for us to ask what someone said. Because we have no suspicion of the brothers, we have no fear of them either. Therefore, there is no need to spy.

有时候一些弟兄们来告诉我一件事，我知道他们在作什么，所以我说，“弟兄们，请不要再说了，到此为止。”我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么。我们要实化召会生活，就必须拒绝这种试诱。我们不该怀疑。我们相信主，并认为所有的弟兄都是好的。因此，不需要知道太多。不论别人如何看待我们，如何谈论我们，我们是在主手中。我们若这样实行，门就向仇敌关闭。

相反的，一个人若起疑心，这会导致一种反应，这反应又会造成连锁反应。这样，我们在召会里就没有爱，只有怀疑和惧怕。我们会有一个充满了“警察”的召会。我们不会是警察国家，却会成为“警察召会”。我们多次因此受了许多苦。一位弟兄可能报告说，“我看见三位弟兄在他们家谈到深夜。”或者他可能问：“为什么没有在擘饼聚会里看见那位弟兄？”这种说话乃是侦探的地下工作。这破坏召会，没有建造，却杀死并拆毁。我们若真想要过召会生活，就必须学习说话谨慎的功课。

以弗所四章三节说，“以和平的联索，竭力保守那灵的一。”我们若仅仅与神有平安，却不与所有弟兄们有平安，我们就失去了召会生活。我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。我们需要这种平安。我们与任何人都该相联过度或相联不足。和平的联索乃是召会中平衡的相联（召会作基督身体的异象、实行与建造，二〇二至二〇四页）。

参读：活力排，第八篇。

Sometimes when certain brothers have come to tell me something, I realize what they are doing, so I say, “Brothers, please say no more. Do not go on.” It is always a temptation to know others’ attitude toward us, how they consider us, and what they have said about us. In order to realize the church life, we must reject this temptation. We must have no suspicion. We believe in the Lord and consider that all the brothers are good. Therefore, there is no need to know too much. Regardless of how others consider us and talk about us, we are in the hand of the Lord. If we practice in this way, the door will be closed to the enemy.

If, on the contrary, someone is suspicious, this will cause a reaction, and this reaction will cause a chain reaction. Then in the church we will have not love but only suspicion and fear. We will have a church full of “policemen.” We will become not a police state but a “police church.” On many occasions we have suffered much because of this. A brother might report, “I saw three brothers talking in their house until midnight,” or he may inquire, “Why didn’t we see that brother in the Lord’s table meeting?” This kind of speaking is the underground work of a spy. This damages the church. It does not build up; instead, it kills and tears down. If we truly intend to have the church life, we must learn the lesson to be careful in our speaking.

Ephesians 4:3 says, “Being diligent to keep the oneness of the Spirit in the uniting bond of peace.” If we have peace only with God and not with all the brothers, we have lost the church life. The church life is tested by the peace we have, not only vertically with God but also horizontally with all the brothers. We need this kind of peace. We should not be over-related or under-related to anyone. The uniting bond of peace is the balanced relatedness in the church. (CWWL, 1965, vol. 1, pp. 183-185)

Further Reading: The Vital Groups, msg. 8

第六周 周五

晨兴喂养

罗十五 6 “使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

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

召会不光是身体，召会还是一个新人〔弗二 15〕。…身体有基督作生命，新人有基督作人位。你要说话的时候不是你作人位，我要说话的时候也不是我作人位，每一个人说话的时候都是基督作人位，…结果就是一个口〔罗十五 6〕。

基督徒怎么能说一样的话？…召会是一个新人，只有一个人位，这一个人位来支配我们的说话，所说的定规是一样的话〔林前一 10〕（一个身体一位灵一个新人，六四至六五页）。

信息选读

每一个弟兄和姊妹要说什么的时候，都不以自己作人位，乃是让基督作人位。让基督作你的人位，你来说话；让基督作我的人位，我来说话；结果大家就说一样的话。

新旧约圣经有六十六卷之多，由四十多个人执笔，在时间上又距离有一千五百到六百年之久。…全本圣经是一个口，说的也是一样的话，却是经过好多人，经过好长的时间，在许多不同的地方写成的。…我们可以有很多人说话，却是一个口，一种话。虽然人多，时间久，地点也多，但是我们大家却是一个口，说一样的话。为什么？因为我们大家都是一个新人，有一个人位。

WEEK 6 — DAY 5

Morning Nourishment

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

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

The church is not merely the Body but also the one new man [Eph. 2:15]....The Body has Christ as life, and the new man has Christ as a person....When anyone speaks, it is Christ who is the person....The result is that there is only one mouth [Rom. 15:6].

How could all Christians speak the same thing?...The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” [1 Cor. 1:10] that we all speak as the new man. (CWWL, 1977, vol. 3, p. 310)

Today's Reading

Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years....The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places....Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person.

在这说话的事上是主作人位呢，还是我作人位？要是我作人位，下面有问题；要是主作人位，就没有问题。若是主作人位，主说了话；等两个月后，你也让主作人位说话，定规和我所说的一样。我们是一个口，说一样的话。

今天在基督教里有一种可怜的光景，每一位传道人都愿意讲自己的东西，以为讲别人的东西就是羞耻。…但是还有一面的光景，那就是一味的盲从，你说什么我也说什么，我说什么你也说什么，好表示我们大家只有一个口，只说一样的话。你们要知道，这种光景也不对。我们不要基督教里的那种光景，我们也不要盲从的光景，我们要新人说话的光景。新人只有一个，新人的人位也只有一个，所以新人说话是一个口，说一样的话。

全个新人只有一个人位，只有这个人位有自由说话，我天然的人绝对没有自由说话。祂是绝对有自由来说话，我是绝对没有自由来说话。我们不准许天然的人说话，绝对不准许。只该是那一个人位说话。

你要把罗马十五章六节，林前一章十节和以弗所二章的新人连起来看。你若不连起来看，你绝对不会懂得前两节圣经，全召会怎么能够只有一个口呢？千千万万个肢体怎么能够都说一样的话呢？…在地方召会中，必须是一个口。…你们从前口太多，是因为人位太多了。…这里没有警察，个个都绝对有自由。但另一面你又绝对没有自由，因为在你里面有另外一个人位。你刚要说，里面一捏，叫你不要说了（一个身体一位灵一个新人，六五至六八页）。

参读：一个身体一位灵一个新人，第五至六篇；召会作基督身体的异象、实行与建造，第十四章。

In the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken.

In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken. There is, however, another condition in which people blindly follow others: I speak whatever you speak, and you speak whatever I speak. In this way we make a show to everyone that we all have only one mouth and that we speak the same thing. You must see that in neither case is the condition right. We do not want the condition in Christianity, nor do we want a condition of blindly following others. We want a condition in which the one new man speaks. There is only one new man, and this one new man has only one person, so the one new man speaks with one mouth and says the same thing.

Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak.

You have to consider one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10 together with one new man in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing....In a local church, there must be only one mouth....In the past you had too many mouths because you had too many persons....There are no policemen here; each of us is absolutely free, but on the other hand, you have absolutely no freedom because within you there is another person. You may be about to speak, but something “pinches” you from within, telling you not to say anything. (CWWL, 1977, vol. 3, pp. 311-313)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” chs. 5-6; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” ch. 14

第六周 周六

晨兴喂养

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的成长而长大。”

提前一 3～4 “...嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

基督既是身体的头，所以我们必须持定元首〔西二 19〕。持定元首，就是承认只有基督是头，就是绝对顺服基督的权柄。我们唯有持定元首，方能与弟兄姊妹联合得起来。身体上的肢体能联络得合式，是因持定元首而活出身体的生命。乃是我们与头的关系，决定我们与别的肢体的关系。只有当我们来到主绝对的权柄之下，我们与弟兄姊妹的一切问题才得解决。除非我们承认基督在身体里的元首权柄，我们绝不能认识我们与别的肢体完全的交通，因为乃是我们与神共同的交通，使我们联络在一起（基督的奥秘，三六页）。

信息选读

如果我们持定元首，这样我们就不能有不同解的经。一有不同，就必定有人不持定元首，因为祂不可能对一个肢体说一样，对另一个肢体说另一样。如果有不同的意思产生，我们不能借着讨论来使不同的意见一致，乃要承认基督是元首。在召会里面，无论是道理的认识，事情的处理，以及其他一切的事，都得持定元首。基督乃是身体唯一的权柄，所有肢体的地位，就是持定元首，凡事以祂为唯一、绝对的权柄。假如我们都让十字架对付我们天然的

WEEK 6 — DAY 6

Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Since Christ is the Head of the Body, we have to hold the Head [Col. 2:19]. Holding the Head is acknowledging that only Christ is the Head; it is coming absolutely under His authority. We can be joined to the brothers and sisters only when we hold the Head. The members of the Body are fitted together and able to live the Body life through holding the Head. Our relationship to the Head determines our relationship to the other members. All the questions regarding our relationship with the brothers and sisters can only be solved when we come under the absolute authority of the Lord. Unless we recognize the headship of Christ in the Body, we will never have a perfect fellowship with the other members, because it is our common relationship to Him that causes us to be related to one another. (CWWN, vol. 44, pp. 811-812)

Today's Reading

If we hold the Head, we cannot have different interpretations of Scripture. Differences arise when someone is not holding the Head, because He cannot possibly say one thing to one member and something else to another. If differences arise, we must not try to straighten them out by discussion; rather, we should just recognize Christ as the Head. In the church we all must hold the Head, whether it involves the understanding of the truth, the handling of business, or any other matter. Christ is the unique authority in the Body. The place of all the members is to hold the Head and to acknowledge Him as the unique and supreme authority in all things. If we let the cross deal with

生命，我们在与其他肢体的关系上就没有难处（基督的奥秘，三七页）。

我们该留意儆醒。…我们要的乃是教导神经纶的教训。现在我们能领会，保罗在哥林多前书为何嘱咐人要说一样的话（一10）。我们该说何种一样的话？我们该说圣经的教训、如何聚会、受浸的方式、造就圣徒的路、帮助人属灵的路，或如何给基督徒许多帮助，使他们在生命上长大么？这些都是要教导的正确事情。…然而，若是你离开了神的经纶，仅仅去作这些事，教导这些事，…你不是在错误的事、异教的事上制造分裂，而是在正确的事、圣经的事上制造分裂。…你所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量。只有一种职事建造人，绝不使人分裂—就是神经纶那唯一的职事。…保罗把提摩太留在以弗所，嘱咐他告诉那几个人不可教导不同的事，并且他们所教导的该联于神的经纶。

唯一能保守我们在主恢复里的路，就是那唯一的职事。倘若我们说我们是在主的恢复里，而我们却这么轻忽地甚至隐密地教导一些与神的经纶不同的东西，我们就种下了要在分裂里长大的种子。因此，我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。这样的教训称为新约的职事。新约的职事单单供应三一神，这位三一神经过了种种的过程，要分赐到祂所拣选的人里面作生命和生命的供应，好产生基督的众肢体，以形成基督的身体来彰显三一神。…教导任何的事，甚至是美好的事，合乎圣经的事，只要稍微离开神新约的经纶，仍然会带进分裂，会被那狡猾者，那恶者，大加利用。因此，我们必须儆醒（长老训练第三册，四四、四七至四八页）。

参读：基督的奥秘，第六篇；长老训练第三册，第四章。

our natural life, we will find no difficulty in our relationship with the fellow members of the Body. (CWWN, vol. 44, "The Mystery of Christ," pp. 812-813)

We should be on the alert and watchful...We want the teaching which teaches God's economy. Now we can understand Paul's charge in 1 Corinthians to speak the same thing (1:10). What same thing should we speak? Should we speak Bible teaching, how to meet, the way to baptize, the way to edify the saints, the way to help people to be spiritual, or the way to render much help to the Christians that they may grow in life? These are right things to teach...However, if you do these things and teach them apart from God's economy, you are divisive...in right things, in scriptural things, not in wrong things, heathen things, or pagan things...Whatever you teach should not be measured by whether it is wrong or right. It must be measured by whether it is divisive or not. Only one kind of ministry builds up and never divides—this is the unique ministry of God's economy...Paul left Timothy in Ephesus with a charge to tell certain ones not to teach differently and that what they teach should be related to God's economy.

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant...[which is] only to minister the Triune God, processed, to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God...To teach anything, even good things and scriptural things, which is even a little bit apart from God's New Testament economy will still issue in division and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (Elders' Training, Book 3: The Way to Carry Out the Vision, pp. 45, 47-48)

Further Reading: CWWN, vol. 44, ch. 101; Elders' Training, Book 3: The Way to Carry Out the Vision, ch. 4

614

教会 — 建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大调

3/4

3	5	4		3	·	2	2		1	1	4		3	-	-	
一	灵	能	交	流,	恩	主,	灵	能	交	流!						
3	3	#4		5	·	5	5		6	7	6		5	-	-	
我	今	切	求,	恩	主,	灵	能	交	流!							
4	3	6		b7	·	6	2		3	2	5		6	·	5	1
甚	愿	一	反	已	往,	推	倒	铁	壁	铜	墙,					
i	7	6		5	·	3	6		4	6	7		1	-	-	
灵	能	交	流	通	畅,	灵	能	交	流!							

- 二 灵能交流, 恩主, 灵能交流!
 我今恳求, 恩主, 灵能交流!
 不再自满自负, 不再作茧自缚,
 灵能交流无阻, 灵能交流!
- 三 灵能交流, 恩主, 灵能交流!
 我今祈求, 恩主, 灵能交流!
 不再不凡自命, 不再自觉聪明,
 灵能交流不停, 灵能交流!
- 四 灵能交流, 恩主, 灵能交流!
 我今寻求, 恩主, 灵能交流!
 不再自藏自隐, 不再独善己身,
 灵能交流日深, 灵能交流!
- 五 灵能交流, 恩主, 灵能交流!
 我今要求, 恩主, 灵能交流!
 打倒自持架格, 走下作人宝座,
 流出活水江河, 灵能交流!
- 六 灵能交流, 恩主, 灵能交流!
 允我所求, 恩主, 灵能交流!
 切愿能被建造, 不但与你相交,
 且能与人相调, 灵能交流!

Hymns, #846

1 Oh, may my spirit flow,
 Oh, may it flow!
 Now I beseech Thee, Lord,
 Oh, may it flow!
 My past I would forsake,
 The iron walls would break,
 My spirit free would make;
 Oh, may it flow!
 2 Oh, may my spirit flow,
 Oh, may it flow!
 Now I implore Thee, Lord,
 Oh, may it flow!
 No more self-satisfied,
 No more in self-bound pride,
 No more my spirit tied;
 Oh, may it flow!
 3 Oh, may my spirit flow,
 Oh, may it flow!
 For this I plead with Thee,
 Oh, may it flow!
 High-minded not to be,
 Pride shall not prison me,
 I'd flow unceasingly,
 In spirit flow.
 4 Oh, may my spirit flow,
 Oh, may it flow!
 For this I seek Thee, Lord,
 Oh, may it flow!
 No more to isolate,
 Nor self to perfect make,
 My spirit nought abate,
 Deeply to flow.
 5 Oh, may my spirit flow,
 Oh, may it flow!
 I ask Thee, gracious Lord,
 Oh, may it flow!
 My trust in self o'erthrow,
 Down from self's throne I'll go,
 That living water flow
 In spirit, Lord.
 6 Oh, may my spirit flow,
 Oh, may it flow!
 Answer my prayer, dear Lord,
 Oh, may it flow!
 Not just commune with Thee,
 I long to builded be,
 Mingle with others free
 In spirit, Lord.

召会作基督身体的异象、
实行与建造
第七篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Seven

建造召会作基督的身体 (一)

The Building Up of the Church as the Body of Christ (1)

神建造的异象以及对我们属灵的试验

The Vision of God's Building and the Test of Our Spirituality

读经：太十六 18 · 创二八 10 ~ 19 · 弗二 21 ~ 22 · 来十三 13 ~ 14 · 提前三 15 ~ 16

Scripture Reading: Matt. 16:18; Gen. 28:10-19; Eph. 2:21-22; Heb. 13:13-14; 1 Tim. 3:15-16

纲 目

Outline

周 一

Day 1

壹 召会的建造是神永远定旨和计划的目标；按照圣经里一切的异象和启示，召会的建造乃是神定旨的中心点，终极目标——太十六 18，启二一 10 ~ 11：

I. The building up of the church is the aim of God's eternal purpose and plan; it is the central point, the ultimate aim, of God's purpose according to all the visions and revelations in the Scriptures (Matt. 16:18; Rev. 21:10-11):

一 圣经里的异象与神的建造有关——创二八 10 ~ 19，启二一 2。

A. *Visions in the Scriptures are related to God's building (Gen. 28:10-19; Rev. 21:2).*

二 圣经里有一个关于“头一次提到”的原则，就是说，一件事头一次提到时，就立下那件事的原则：

B. *There is a principle of first mention in the Bible; that is, the principle of a matter is set forth when it is mentioned for the first time:*

1 圣经里头一个异象乃是神建造的异象——创二八 10 ~ 19。

1. The first vision in the Scriptures is a vision of God's building (Gen. 28:10-19).

- 2 因此，按照头一次提到的原则，圣经里的异象乃是与神的建造有关—结一1，八3，四三1～7。

三 圣经里头一个异象乃是一个梦，梦的中心点是神的家，伯特利，由人与三一神调和所建造—创二八10～19。

四 圣经末了一个异象—一个扩大的异象，完全的异象—乃是新耶路撒冷—启二一2～二二5：

- 1 伯特利的异象是异象的种子，新耶路撒冷的异象是异象的收成。
- 2 在伯特利的异象和新耶路撒冷的异象之间，圣经里还有许多异象；这些异象是异象种子的成长、扩大、恢复、甚至扩大再扩大：
 - a 摩西看见帐幕建造的异象；他看见神的建造属天模型的真实异象—这异象是种子的成长—出二五～三一。
 - b 大卫看见下一个主要的异象，就是圣殿作为帐幕之扩大的异象—撒下七1～16。
 - c 按照以西结四十至四十八章，以西结所看见的殿，是大卫所看见之殿的扩大。
 - d 撒迦利亚的异象与殿的恢复有关，但以理的异象与末时的殿有关—亚四9，但九27。
 - e 书信给我们看见，使徒们，主要是彼得和保罗，在他们那时代所看见召会的异象—彼前二5，弗二21～22，四16。

2. According to the principle of first mention, the visions in the Bible are therefore related to God's building (Ezek. 1:1; 8:3; 43:1-7).

C. *The first vision in the Bible is a dream, the central point of which is the house of God, Bethel, built with human beings mingled with the Triune God (Gen. 28:10-19).*

D. *The final vision in the Scriptures—an enlarged vision, a vision in full—is the New Jerusalem (Rev. 21:2—22:5):*

1. The vision at Bethel is the seed of the vision, and the vision of the New Jerusalem is the harvest of the vision.
2. Between the vision of Bethel and the vision of the New Jerusalem, there are a number of visions in the Bible; these visions are the growth, the enlargement, the recovery, and even the enlargement of the enlargement of the seed of the vision:
 - a. Moses saw a vision of the building of the tabernacle; he saw a genuine vision of the heavenly pattern for God's building—a vision that was the growth of the seed (Exo. 25—31).
 - b. David saw the next major vision, the vision of the temple as the enlargement of the tabernacle (2 Sam. 7:1-16).
 - c. According to Ezekiel 40 through 48, the temple that Ezekiel saw was an enlargement of the temple seen by David.
 - d. Zechariah's vision was related to the recovery of the temple, and Daniel's visions were related to the temple in the end times (Zech. 4:9; Dan. 9:27).
 - e. The Epistles show us the vision of the church that the apostles, mainly Peter and Paul, saw in their own time (1 Pet. 2:5; Eph. 2:21-22; 4:16).

f 末了的异象，终极完成的异象，是使徒约翰看见的—启二—2，10～11。

周二

五 我们需要异象，好看见神的建造；我们若向主敞开并寻求祂，至终异象会向我们开启，我们会在灵里看见异象，神的建造也会成为我们的异象—弗—17～18，二21～22。

贰 要成就建造召会作基督身体的异象，就需要一班余民出到营外就近基督—来十三13～14：

一 希伯来十三章十三节指明，信徒要出到营外，跟从耶稣：

- 1 在希伯来书和预表里，营都是表征属人又属地的宗教组织。
- 2 出到营外，意即出到属人的宗教组织之外。
- 3 营表征属人的组织，城表征属地的范围；每一种宗教都是属人的组织和属地的范围，使神的子民离开新约的经纶—14节，提前—3～4，弗三9。
- 4 任何弃绝主的宗教—犹太教、天主教或更正教—都是主所放弃的营，即属人的组织。

周三

- 5 原则上，基督教是个宗教系统，包含一群宗教人士；他们名义上属于主，用口尊敬主，心却定准在主以外的事上—太十五8～9，提后三5。

f. The final vision, the consummate vision, was seen by the apostle John (Rev. 21:2, 10-11).

Day 2

E. We need a vision to see God's building; if we are open to the Lord and seek Him, eventually the vision will be open to us, and we will see it in our spirit, and the building of God will become a vision to us (Eph. 1:17-18; 2:21-22).

II. In order to carry out the vision of the building up of the church as the Body of Christ, there is the need for a remnant to go outside the camp unto Christ (Heb. 13:13-14):

A. Hebrews 13:13 indicates that the believers are to follow Jesus outside the camp:

1. Both in the book of Hebrews and in typology, the camp signifies the organization of religion, which is human and earthly.
2. To go outside the camp means to go outside the human organization of religion.
3. Whereas the camp signifies the human organization, the city signifies the earthly realm; every religion is both a human organization and an earthly realm that keeps God's people from the New Testament economy (v. 14; 1 Tim. 1:3-4; Eph. 3:9).
4. Any religion—Judaism, Catholicism, or Protestantism—which has rejected the Lord is a camp, a human organization, given up by Him.

Day 3

5. In principle, Christianity as a religious system comprises a group of religious people, belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord (Matt. 15:8-9; 2 Tim. 3:5).

二 今天神需要一班余民，就是一班为数不多的得胜者，站住整体召会所失去的立场，并且看见神原初定旨的异象，出到营外就近基督——徒二六 19，腓三 4 ~ 8，来十三 13，启二 7：

- 1 今天有些人仍然在考量如何与身体所有的肢体联合。
- 2 他们想要这样作是不会成功的，因为这不是现今时代的本质：
 - a 现今的时代乃是要有一些得胜者，倾听被弃绝的主，就是在营外的那一位的声音——7 节，来十三 13。
 - b 我们不需要试着与那些还在营里的人“联合”，乃要出到营外就近主，为着祂的定旨跟从祂——提后一 9，弗三 11，罗八 28。
- 3 我们绝不可附和宗教观念和人的思想，乃该附和那从天上来的异象，就是建造召会作基督的身体，并且出到营外就近基督——箴二九 18，弗四 16。

周 四

叁 神的建造试验我们的属灵——林前十四 4, 12, 26:

一 建造试验各种的属灵——弗二 21 ~ 22，林前十四 26：

- 1 我们的属灵不是以我们自己为标准来试验；我们的属灵必须由神的建造，基督的身体来试验。

B. *Today God needs a remnant, a small group of overcomers, to take the stand that was lost by the whole church and, seeing a vision of God's original purpose, go outside the camp unto Christ (Acts 26:19; Phil. 3:4-8; Heb. 13:13; Rev. 2:7):*

1. Today some are still considering how to identify themselves with all the members of the Body.
2. Those who try to do this will not succeed, for this is not the nature of the present age:
 - a. The age today is a time for some overcomers to listen to the voice of the rejected Lord, the One who is outside the camp (v. 7; Heb. 13:13).
 - b. Instead of trying to “identify” with the ones still in the camp, we should come out of the camp and go unto the Lord to follow Him for His purpose (2 Tim. 1:9; Eph. 3:11; Rom. 8:28).
3. We must not go along with the religious concept and the human thought but go along with the heavenly vision of the building up of the church as the Body of Christ and go outside the camp unto Christ (Prov. 29:18; Eph. 4:16).

Day 4

III. **God's building is the test of our spirituality (1 Cor. 14:4, 12, 26):**

A. *The building is the test of every kind of spirituality (Eph. 2:21-22; 1 Cor. 14:26):*

1. We ourselves are not the standard by which our spirituality is tested; our spirituality must be tested by God's building, the Body of Christ.

- 2 个人主义的属灵不是真正的属灵：
 - a 人若认为自己属灵，却独立、个人主义、并与身体隔离，他的属灵就是虚假的。
 - b 真实并真正的属灵乃是为着建造召会作基督的身体—弗三 16 ~ 17 上，四 12，15 ~ 16。
- 3 就神而论，要紧的不是我们的属灵，乃是建造；神的建造是我们的标准和试验。

周 五、周 六

二 按照以西结书，内住基督的要求乃是照着殿；每个人都必须照着神殿的尺寸被量度并核对—四三 10：

- 1 我们的生活、举止和事奉，不该只照着道德规则和属灵原则受察验，也该照着神的殿（家），照着召会作基督的身体受察验—提前三 15 ~ 16。
- 2 今天我们主要的关切不该在于改良行为，或成为属灵的，乃该在于适合神的殿—林前十四 12。
- 3 我们的所是和所作若配不上神的建造，在神看来就算不得什么—三 10 ~ 15。
- 4 因为主这么在意召会—神的殿和基督的身体，我们也该在意召会，且使自己与其符合—提前三 15 ~ 16。
- 5 我们若看见这事，就不会仅仅在意圣经的教训和内里的生命；我们会完全在意建造召会作基督的身体—弗一 22 ~ 23，二 21 ~ 22，四 12，16。

2. Individualistic spirituality is not the genuine spirituality:
 - a. If someone thinks that he is spiritual, yet he is independent, individualistic, and isolated from the Body, his spirituality is a deception.
 - b. Real and genuine spirituality is for the building up of the church as the Body of Christ (Eph. 3:16-17a; 4:12, 15-16).
3. In God's concern what matters is not our spirituality but the building; the building of God is our standard and test.

Day 5 & Day 6

B. According to the book of Ezekiel, the requirements of the indwelling Christ are according to the house; everyone must be measured and checked according to the measurement of God's house (43:10):

1. Our living, conduct, and service should be examined not merely according to moral regulations and spiritual principles but also according to the house of God, the church as the Body of Christ (1 Tim. 3:15-16).
2. Our main concern should not be with improving our behavior or becoming spiritual but with fitting into the house (1 Cor. 14:12).
3. If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God (3:10-15).
4. Because the Lord cares so much for the church—the house of God and the Body of Christ—we also should care for the church and fashion ourselves according to it (1 Tim. 3:15-16).
5. If we see this, we will not care merely for teachings from the Bible and about the inner life; instead, we will care absolutely for the building up of the church as the Body of Christ (Eph. 1:22-23; 2:21-22; 4:12, 16).

第七周 周一

晨兴喂养

创二八 12 “他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

召会的建造是神永远定旨和计划的目标。按照圣经里一切的异象和启示，召会的建造乃是神定旨的中心点，终极目标。圣经提到的头一个异象是创世记二十八章十至十九节中雅各的梦。在那时以前，荣耀的神向亚伯拉罕显现（徒七 2），但那对于亚伯拉罕不是异象。圣经里头一个异象乃是雅各的梦。那异象的中心项目乃是伯特利，就是神的家，由两种材料——石头和浇在石头上的油——所建造。石头表征人，油表征作为那灵临到我们的神。雅各将油浇在石头上之后，给那地方起名叫伯特利。石头浇上油就成为神的家，这是神与人的调和（召会作基督身体的异象、实行与建造，一五三页）。

信息选读

临到我们的那灵，乃是一神三格的第三者。父离我们很远；子曾经在我们中间，却不在我们里面。神乃是在“油”里，就是在那灵的人位里，并且凭着那灵，得以进到我们里面，与我们成为一，产生伯特利，就是神的家。因此，圣经里第一个异象是一个梦，这梦的中心点乃是神的家，这家是用与一神调和的人所建造。

WEEK 7 — DAY 1

Morning Nourishment

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The building up of the church is the aim of God's eternal purpose and plan. It is the central point, the ultimate aim, of God's purpose according to all the visions and revelations in the Scriptures. The first vision mentioned in the Scriptures is Jacob's dream in Genesis 28:10-19. Before that time the God of glory appeared to Abraham (Acts 7:2), but that was not a vision to Abraham. The first vision in the Scriptures was Jacob's dream. The central item of that vision was Bethel, the house of God, built with two kinds of material, stone and the oil poured upon the stone. The stone signifies man, and the oil signifies the very God who comes to us as the Spirit. After Jacob poured the oil upon the stone, he called the name of that place Bethel. The stone with the oil poured upon it became the house of God. This is the mingling of God with man. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 147)

Today's Reading

The Spirit, who comes to us, is the third person of the Triune God. The Father was far away from us, and the Son was once among us yet not in us. It is the "oil," the person of the Spirit, in whom and by whom the very God comes into us to be one with us, producing Bethel, the house of God. Therefore, the first vision in the Scriptures is a dream, the central point of which is the house of God built with human beings mingled with the Triune God.

今天基督徒常谈论属天或属灵的异象，但他们似乎不清楚圣经里中心的异象。圣经里的异象总是与神的建造有关。圣经里有一个原则，是关于“头一次提到”；这原则就是，一件事头一次提到时，就立下那件事的原则。圣经里头一个异象乃是神建造的异象。所以，圣经里的异象总是与神的建造有关。

圣经末了一个异象，乃是圣经最后两章里的新耶路撒冷（启二一～二二）。这是扩大的异象…。伯特利的异象是异象的种子，新耶路撒冷的异象是异象的收成。在圣经的首末两端之间，还有许多异象。摩西看见建造帐幕的异象（出二五～三一），那是神的建造属天模型的真实异象。伯特利的异象是种子，摩西在西乃山上的异象是这种子的成长。在摩西之后，下一个主要的异象乃是大卫的异象，就是作为帐幕之扩大的圣殿（撒下七1～16）。随后是西结的异象。按照以西结四十至四十八章，以西结所看见的圣殿，是大卫所看见之圣殿的再扩大。撒迦利亚的异象与圣殿的恢复有关，但以理的异象与末时的圣殿有关。下一个大异象是使徒们（主要由彼得和保罗所代表）的异象。书信给我们看见，使徒们在他们那时代所看见召会的异象。末了的异象是约翰看见的。

许多〔基督徒〕不认识，一切的异象都是为着建造。有些弟兄曾在神学院和圣经学院研读圣经，但他们可能从未听过神建造的异象。我们若从圣经中拿掉上述的异象，就什么都没有了。这些异象里有种子、成长、扩大、恢复甚至扩大再扩大。在新约的异象里，我们有真实的事物，就是召会；在启示录里，我们有神建造的终极彰显，就是新耶路撒冷。这一切异象都与神的建造这一项目有关（召会作基督身体的异象、实行与建造，一五三至一五五页）。

参读：教会建造的异象，第一、七篇。

Today Christians often talk about heavenly or spiritual visions, but it seems that they are not clear concerning the central visions in the Bible. Visions in the Scriptures are always related to God's building. There is a principle of first mention in the Scriptures; that is, the principle of a matter is set forth when it is mentioned for the first time. The first vision in the Scriptures is a vision of God's building. Accordingly, the visions in the Scriptures are always related to God's building.

The final vision in the Scriptures is the New Jerusalem in the last two chapters of the Bible (Rev. 21—22). This is an enlarged vision....The vision at Bethel is the seed of the vision, and the vision of the New Jerusalem is the harvest of the vision. Between these two ends, there are a number of visions in the Bible. Moses saw a vision of the building of the tabernacle (Exo. 25—31). That was a genuine vision of the heavenly pattern for God's building. As the vision of Bethel was a seed, Moses' vision on Mount Sinai was the growth of the seed. After Moses, the next major vision was that of David, the vision of the temple as the enlargement of the tabernacle (2 Sam. 7:1-16). Following this were the visions of Ezekiel. According to Ezekiel 40 through 48, the temple that Ezekiel saw was a further enlargement of the temple seen by David. Zechariah's vision was related to the recovery of the temple, and Daniel's visions were related to the temple in the end times. The next great vision was that of the apostles, represented mainly by Peter and Paul. The Epistles show us the vision of the church that the apostles saw in their own time. The final vision was seen by John.

Many [Christians] do not realize that all the visions are for the building. Some brothers have studied the Scriptures in seminaries and Bible institutes, but they may have never heard of the vision of God's building. If we take away the above visions from the Scriptures, there will be none left. With these visions we have the seed, the growth and enlargement, the recovery, and even the enlargement of the enlargement. In the New Testament visions we have the genuine article, the church, and in Revelation there is the ultimate manifestation of God's building, the New Jerusalem. All these visions are related to one item—the building of God. (CWWL, 1965, vol. 1, pp. 147-148)

Further Reading: The Vision of the Building of the Church, chs. 1, 7

第七周 周二

晨兴喂养

弗一 18 “光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富。”

来十三 13 “这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。我们在这里本没有常存的城，乃是寻求那要来的城。”

因为这是神定旨的时代，我们所需要的不是仅仅教训或道理，而是异象。从一九三九年开始，倪柝声弟兄用三年的时间强调一件事——我们需要看见身体，就是神的建造。他强调我们需要身体的异象。听见身体是一回事，看见身体是另一回事。…多年前我还年轻时就听过洛杉矶这地方，但直到一九五八年才来到这里。现在我对洛杉矶有了清楚的看见，特别是搭乘飞机的时候。我们需要异象，好看见神的建造，不是仅仅听说、学习或知道神的建造。我们无法确切地说如何能看见异象，但是我们一直寻求主，一起聚会，并一再地交通这事，至终我们会有所看见。在那时以前，我们可能知道神的建造，但至终异象会向我们开启，我们会在我们的灵里看见神的建造。我们若向主敞开并寻求祂，神的建造迟早会成为我们的异象（召会作基督身体的异象、实行与建造，一五五至一五六页）。

信息选读

神在宇宙中的渴望乃是建造，这是祂的目的和终极的目标，祂必定会达到。我们若寻求神和祂所渴望的，就必须在这件事上同祂往前。直到我们看见祂的子民实际的建造起来，我们才能满足。大卫被称为合乎神心的人，因为他真正关心神的居所。除

WEEK 7 — DAY 2

Morning Nourishment

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.

Heb. 13:13-14 Let us therefore go forth unto Him outside the camp, bearing His reproach. For we do not have here a remaining city, but we seek after the one to come.

Because this is the age of God's purpose, we need to have not a mere teaching or doctrine but a vision. Beginning in 1939, Brother Watchman Nee spent three years to stress one matter—our need to see the Body, which is the building of God. He stressed that we need a vision of the Body. To hear something about the Body is one thing, but to see the Body is another....I heard of Los Angeles many years ago when I was young, but I did not come here until 1958. Now I have a clear view of Los Angeles, especially when I travel by airplane. We need a vision to see God's building, not merely to hear, learn, or know about it. We cannot say exactly how we can see the vision, but as we are seeking the Lord, meeting together, and fellowshipping about this matter again and again, we eventually will see something. Before that time, we may have known about the building of God, but eventually the vision will be open to us, and we will see it in our spirit. If we are open to the Lord and seek Him, sooner or later the building of God will become a vision to us. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 148-149)

Today's Reading

God's desire in the universe is the building. This is His aim and His ultimate goal, and He will obtain it. If we seek Him and His desire, we must go along with Him in this matter. We cannot be satisfied until we see His people built up in a practical way. David was called a man according to God's heart because he had a genuine concern for God's dwelling place. He was

了神居所的建造，没有别的事物充满他；这居所不在天上，乃在地上并在他的时代。今天我们也必须真实的关心神在地上的居所。

许多基督徒非常关心失丧的灵魂。每当我听到这个，都很高兴。我也会尽我所能作的推广福音工作。然而，今天主还要作另一件事—不仅传福音拯救失丧的灵魂，也要将得救的人带来建造在一起。我们真实要关心的，不仅是失丧的人，也是神在得救之人中间的建造。这是我们在这里的目的。我们不轻视任何一种福音工作。我们必须尽我们所能，协助福音工作，但我们也需要看见进一步的事。我们需要看见神建造之定旨的异象。我们在此不是仅仅为着福音或属灵，乃是为着神终极的目标和目的，就是召会的建造（召会作基督身体的异象、实行与建造，一五六至一五七页）。希伯来十三章十三节指明，信徒要出到营外，跟从耶稣。…

在希伯来书和预表里，营都是表征属人又属地的宗教组织。出到营外，意即出到属人的宗教组织之外。营表征属人的组织，城（十三 14）表征属地的范围。在希伯来书，门（十三 12）和营都表征犹太宗教，连同其属地和属人的两面。犹太教既属地，又属人。每一种宗教都是属人的组织和属地的范围，使人离开神新约的经纶。

希伯来书…引我们进入至圣所，然后带我们出到营外。每个出到营外的人，都先经历幔内的事。…本书的目标和终极完成，乃是我们都要进入幔内，然后出到营外（真理课程三级卷三，八一至八二页）。

参读：帐幕的属灵应用，第二章；真理课程三级卷三，第四十六课。

occupied by nothing other than the building of the dwelling place of God, not in heaven but on this earth and in his age. Today we also must have a true concern for God's dwelling place on the earth.

Many Christian brothers and sisters are very concerned for lost souls. Whenever I hear this, I am very happy. I too would do whatever I can to further the work of the gospel. However, today the Lord is doing something more, not only to preach the gospel and save lost souls but also to bring the saved ones to be built together. We must have a true concern not only for the lost ones but also for God's building among the saved ones. This is the purpose for which we are here. We do not despise any kind of gospel work. We must do whatever we can to help the gospel work, but we also need to see something further. We need to see the vision of God's purpose with His building. We are not here merely for the gospel or for spirituality. We are here for God's ultimate goal and aim, which is the building up of the church. (CWWL, 1965, vol. 1, p. 149)

Hebrews 13:13 indicates that the believers are to go outside the camp to follow Jesus....In the book of Hebrews and in typology, the camp signifies the organization of religion, which is human and earthly. To go outside the camp means to go outside the human organization of religion. While the camp signifies human organization, the city signifies the earthly realm (v. 14). In the book of Hebrews, both the gate (v. 12) and the camp signify the Jewish religion with its earthly and human aspects. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm that keeps people away from God's New Testament economy.

[Hebrews] ushers us into the Holy of Holies and then directs us to go outside the camp. Everyone who has gone outside the camp has experienced what is within the veil....The goal and ultimate consummation of this book is that we would all enter within the veil and go outside the camp. (Truth Lessons—Level Three, vol. 3, pp. 70-71)

Further Reading: Spiritual Applications of the Tabernacle, ch. 2; Truth Lessons—Level Three, vol. 3, lsn. 46

第七周 周三

晨兴喂养

腓三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

召会是神的帐幕或神的殿（弗二 21～22）。然而过了一段时间，召会在性质上又从帐棚变为营。这意思是说，召会堕落成了基督教。原则上，基督教是个宗教系统，包含一群宗教人士；他们名义上属于主，用口尊敬主，心却定准在主以外的事上。…按着召会的历史来看，真正寻求主的人必须离开组织的基督教，也就是离开营，出到营外，就了主去（帐幕的属灵应用，一二页）。

信息选读

今天神需要一班余民，就是一班为数不多的得胜者，站住整体召会所失去的立场。为这缘故，我们需要看见异象，而不仅仅按照我们天然并宗教的观念考量现况。我们需要按照神永远的计划有所看见。我们可以用洛杉矶上空的烟雾来比拟今天的光景。有许多日子，我们难以透过烟雾看见群山。…我们需要超越，升到烟雾之上，就会看见异象。

今天有些人仍然在考量如何与身体所有的肢体联合。他们想要这样作是不会成功的。这不是现今时代的本质。现今的时代乃是要有一些得胜者，倾听被弃绝的主，就是在营外的那一位（来十三 13）的

WEEK 7 — DAY 3

Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

The church is the tabernacle, or temple, of God (Eph. 2:21-22). However, after a certain period of time, the church changed in nature from being the tent to being a camp. This means that the church degraded to become Christianity. In principle, Christianity as a religious system comprises a group of religious people, belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord....According to the history of the church, those who really sought the Lord had to leave organized Christianity, that is, leave the camp and go forth unto the Lord outside the camp. (Spiritual Applications of the Tabernacle, p. 17)

Today's Reading

Today God needs a remnant, a small group of overcomers, to take the stand that was lost by the whole church. For this reason we need to see a vision and not simply consider the situation according to our natural and religious concept. We need to see something according to God's eternal plan. We may compare the situation today to the smog in Los Angeles. Many days it is difficult to see the mountains through the smog....We need to be transcendent, to rise above the smoggy air. Then we will see the vision.

Today some are still considering how to identify themselves with all the members of the Body. If they try to do this, they will not succeed. This is not the nature of the present age. The age today is a time for some overcomers to listen to the voice of the rejected Lord, the One who is outside the camp

声音。…我们乃要出到营外就近主、跟从主并完成祂的定旨。我们绝不能比主更为包容。主自己已经出到营外。我们必须跟从的，不是宗教观念和人的思想，乃是那从天上来的异象。我们要出到营外就了祂去。

愿主怜悯我们。我们需要异象。主能作见证，我为着今天在美国福音的职事感谢祂。成千上万的人被带来归主；但是仅仅看到成千上万丧失的灵魂得救，我并不满意。即使他们中间只有少数人听主的声音就了祂去，而被建造成活的见证，也是我所渴望看见的。这些人将是启示录十九章七至八节提到的基督的新妇，就是得胜者，而不仅仅是二十一章二节和九节所提到永世里羔羊的妻。

我们需要看见异象，不要只有笼统的概念。不论人如何定罪和批评我们，我们都不该理会他们所说的。主耶稣在地上时，常被那些宗教人士批评，被那些手握圣经的人批评。那些人按照他们对圣经的领会，将祂钉了十字架。我们不该受一切批评的影响。我们需要神建造的异象。若没有异象，我们在这里所说的一切事尽都徒然。我们一旦有异象，一切就都不同了；整个宇宙也改变了。我能力有限，无法说透这些事；但我按照我的祷告信靠主，我在这里所说的，不是我自己的话，乃是启示的灵揭示神建造的异象。圣灵会向你揭示这些事，使你看见建造的异象。圣经里没有其他的异象；圣经里一切的异象都是为着建造，建造就是神定旨的目标（召会作基督身体的异象、实行与建造，一五九至一六〇页）。

参读：新约总论，第三百八十一篇；由基督与召会的观点看新约概要，第二十八章。

(Heb. 13:13)...Come out of the camp and go unto the Lord to follow Him and accomplish His purpose. We could never be more inclusive than the Lord is. The Lord Himself went outside the camp. We must go along not with the religious concept and the human thought but with the heavenly vision. Go outside the camp unto Him.

May the Lord be merciful to us. We need a vision. The Lord can testify that I am grateful to Him for the evangelistic ministry in America today. Thousands of people have been brought to the Lord, yet I am not satisfied only to see that thousands of lost souls are saved. I desire to see even only a small number of them listen to the Lord's voice, go unto Him, and be built up together as a living testimony. These will be the bride of Christ mentioned in Revelation 19:7-8, the overcomers, not simply the wife of the Lamb in eternity mentioned in 21:2 and 9.

We need to see the vision and not merely have a general concept. Regardless of how people condemn and criticize us, we should disregard their speaking. When the Lord Jesus was on the earth, He was always criticized by the religious people, by those who had the Scriptures in their hands. He was also crucified by those people according to their understanding of the Scriptures. We should not be affected by all the criticisms. We need the vision of God's building. Without a vision, all the things we have spoken here are in vain. Once we have the vision, everything is different; the whole universe is changed. I am limited in my ability to speak these things, but I trust in the Lord according to my prayer that what I have spoken here is not my own word but the revealing Spirit unveiling the vision of God's building. The Holy Spirit will unveil these things to you so that you may see the vision of the building. There is no other vision in the Bible. All the visions in the Bible are for the building, which is the very aim of God's purpose. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 151-152)

Further Reading: The Conclusion of the New Testament, msg. 381; A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, ch. 28

第七周 周四

晨兴喂养

林前十四 12 “你们也是如此，既渴慕灵，就要为着召会的建造，寻求得以超越。”

26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

除了看见神建造的异象，我们也需要看见什么是实际的建造。建造试验各种的属灵。试验我们属灵真实性的标准，不是我们自己；反之，我们必须将我们的属灵放在建造之门的台阶上受试验。你可能非常属灵，但你也可能太个人主义。个人主义的属灵不是真实的属灵。真正、真实的属灵必须是为着建造。人若认为自己属灵，却独立、个人主义并与身体隔离，他的属灵就是虚假的（召会作基督身体的异象、实行与建造，一六〇至一六一页）。

信息选读

一个人可能非常谦卑，但这谦卑是真实、属灵的，还是虚假、天然的，唯独建造能试验出来。有许多谦卑的人，但他们太独立，不联于任何一个人。…我们中间可能有这种温和、良善并谦卑的弟兄，我们都珍赏这样的人。然而，我们若有“来自山顶”的异象，就可以往下看见真实的光景。我们要拆毁这种天然的谦卑。这种谦卑太个人、太孤独，甚至导致破坏。…真实并真正的属灵乃是为着建造。我们若能建造，骄傲或谦卑都无关紧要。我们不要因谦卑受人称赞，却以此破坏了建造。

WEEK 7 — DAY 4

Morning Nourishment

1 Cor. 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

In addition to seeing the vision of God's building, we also need to see what the building is in practicality. The building is the test of every kind of spirituality. We ourselves are not the standard by which our spirituality is tested for its genuineness. Rather, we must put our spirituality on the doorstep of the building to be tested. You may be very spiritual, but you may be too individualistic. The individualistic spirituality is not the genuine one. The genuine, real spirituality must be for the building. If someone considers that he is spiritual, yet he is independent, individualistic, and isolated from the Body, his spirituality is a deception. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 152)

Today's Reading

Someone may be very humble, but whether this humility is genuine and spiritual or false and natural can be tested only by the building. There are many humble persons, but they are too independent. They are not related to anyone....We may have nice, good, and humble brothers of this kind among us, and we may all appreciate such persons. However, if we have a vision "from a mountaintop," we can look down and see the actual situation. Let us tear down this kind of natural humility. It is too individualistic and isolated, and it even damages....True and genuine spirituality is for the building. If we can have the building up, then to be proud or humble does not matter. We do not want to be praised by others for our humility yet damage the building with it.

严格说来，神关心的不是属灵，乃是建造。不论我们认为自己多好、多谦卑、多属灵，让我们受试验：我们有多少在建造里？我们与人建造并联结有多少？神的目的是得着一班循规蹈矩的基督徒，神的目的是将我们建造在一起。神不要博物馆里用来展示的宝石，祂要用宝贵的材料所建造的家。你可能是宝贵的，但你并没有与人建造在一起。你若是这样，只适合展示，不适合建造。

在某个地方，有些圣徒推崇一位姊妹说，“她很属灵，安安静静的，对每一个人都很好。”实际上，这位姊妹对每个人都好，对神的建造却不好。她在那个城市多年，却没有与任何人联结。她被认为很属灵，却不与别人相联。她的好是孤独的、个人主义的属灵，而不是为着身体的建造。我们不必珍赏这种属灵。试验我们属灵的，乃是建造。

这不在于对和错，乃在于我们是否建造在一起。今天不是律法的时代，乃是建造身体的时代。今天神所要的，不是我们遵守律法的要求，乃是我们成全建造的要求。我们必须被建造，这是我们属灵的真实试验。即使我们觉得我们没有看见这异象，我们自己以及与我们有关的特定事物，仍该受建造的试验。我们若这样作，就会看见有所不同。

我们要合式并正确地看待事情，需要有正确的立场、正确的角度。若没有建造作试验，我们可能有某种角度；但我们若将建造这试验应用到许多事上，我们的观点会完全翻转（召会作基督身体的异象、实行与建造，一六一至一六三页）。

参读：召会作基督身体的异象、实行与建造，第十章；教会建造的异象，第八篇。

Strictly speaking, God is concerned not for spirituality but for the building. Regardless of how good, humble, and spiritual we consider ourselves to be, let us be tested. How much are we in the building? How much are we built up and related with others? God's aim is not to have a group of nice Christians. His aim is to build us up together. He does not want precious stones in a museum for an exhibition. He wants to have a house built up with the precious materials. You may be precious but still not built up with others. If this is the case, you are good only for an exhibition; you are not good for the building.

In a certain place some saints recommended a sister, saying, "She is so spiritual. She is quiet and always so nice to everyone." In actuality, this sister was nice to everyone, but she was not nice for God's building. She had been in that city for many years without being related to anyone. She was considered very spiritual, but she was not connected. She was nice in an isolated, individualistically spiritual way that was not for the building up of the Body. We must not appreciate this kind of spirituality. The test of our spirituality is the building.

It is not a matter of right and wrong but of whether or not we are built up together. Today is not the day of the law. Today is the day of the building up of the Body. What God is seeking after today is not that we keep the requirements of the law but that we fulfill the requirements of the building. We must be built up. This is the real test of our spirituality. Even if we feel that we have not seen the vision, we should still put ourselves and specific things about us on the test of the building. If we do this, we will see the difference.

In order to see things properly and rightly, we need to have the right standing, the right angle. Without the test of the building we may have a certain angle, but if we apply the test of the building to many matters, our point of view will be completely turned around. (CWWL, 1965, vol. 1, pp. 152-154)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 10; The Vision of the Building of the Church, ch. 8

第七周 周五

晨兴喂养

结四三 10 ~ 11 “人子啊，你要将这殿指示以色列家，使他们因自己的罪孽惭愧，也要他们量殿的尺寸。…你就将殿的设计、布置、出入之处、全部的设计和一切的定例，就是全部的设计和一切的法则，指示他们，在他们眼前写下来，使他们谨遵殿的全部设计和一切定例去作。”

今天…乃是神建造的时代。神的建造是我们的标准和试验。我们需要试验自己，不是凭对错，乃是凭我们被建造有多少。这是试验，也是我们一切难处的解答和一切问题的答案。我们联于亲爱的弟兄姊妹有多少？我们在爱、生命和实际上，与他们在灵里是一有多少？撒但恨恶这一与和谐，竭尽所能地破坏这一。我们一旦失去这一，就失去我们的冲击力。我们的冲击力是在建造的一里。当我们真实是一、彼此和谐并建造在一起成为一个身体，我们就有真实的冲击力。

我们需要看见神建造的异象，也需要凭身体的建造试验我们的生活、工作、行动、动机、目的、愿望和观点。我们若应用建造作试验，就会完全、彻底改变，而有真实的转变（召会作基督身体的异象、实行与建造，一六四页）。

信息选读

一个特别重要的点是，在建造里没有单独的木块。每块材料都已被建造。每块都与别人联结，没有一块单独。你如何？你是单独的么？你已被建造到神

WEEK 7 — DAY 5

Morning Nourishment

Ezek. 43:10-11 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern....Make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.

This is the age for God's building. The building of God is our standard and test. We need to test ourselves not concerning right or wrong but by how much we have been built up. This is the test, and it is also the solution for all of our problems and the answer to all of our questions. How much have we been related to our dear brothers and sisters? How much are we one with them in the spirit in love, life, and reality? Satan hates this oneness and harmony. He endeavors to do whatever he can to damage the oneness. Once we lose this oneness, we lose our impact. Our impact is in the oneness of the building. When we are truly one, in harmony, and built up together as one Body, we have a real impact.

We need to see the vision of God's building, and we need to test our life, work, move, motive, intention, desire, and point of view by the building up of the Body. If we apply the building as the test, we will be fully and thoroughly revolutionized, and we will have a real turn. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 154-155)

Today's Reading

A particularly important point is that in the building there are no independent pieces. Every piece of material has been built in. Every piece is related to others, and no piece is independent. What about you? Are you

的建造里么？你的规模和样式符合神的建造么？你也许说你喜欢这个，不喜欢那个，但问题不是你喜欢或不喜欢的，乃是你适合不适合建造，有没有建造到召会里。你的行事方式符合召会生活么？

今天我们不该照着某些教训，乃该照着召会而行。召会必须是我们的规律。我们需要受召会的样式，受召会的出入，受召会的定例、律例和法则所规律。这就是说，我们不该照着摩西的律法，乃该照着以西结书里殿的规模，作神的百姓。

今天主所关切的不是律法，乃是殿。…主在意召会，就是祂宝座之处，祂脚掌所踏之处，祂能居住，作为安息和满足的地方。因为主这么在意召会，祂的殿，我们也该在意召会作祂的殿，并且使自己与殿符合。我们若领悟这点，就不会仅仅在意圣经的教训或内里的生命。我们更不会在意说方言或某种祷告的方式。我们该完全在意召会，并使我们自己符合召会，神的殿。

召会生活，或身体生活，是真正属灵最大的试验。我们若不能通过召会生活的试验，我们的属灵就不真实。

我们需要从以西结书看见，内住基督的要求不是照着律法，乃是照着祂的殿。每个人都必须照着神殿的尺寸被量度并核对。我们不在律法时代之下；我们乃在圣殿时代之下。这是召会时代，不是仅仅属灵的时代。现在是召会生活的时候；我们所是和所能作的若不能符合召会生活，在神看来就算不得什么，甚至对祂是可憎之物，是一种邪淫。所以，我们需要使自己符合召会，让召会在每一方面来量度我们，核对我们（以西结书生命读经，三四八至三四九页）。

参读：教会的见证与立场，第一部分第三至五篇。

independent? Have you been built into the building? Do your form and fashion fit into the building? You may say that you like this and not that, but the question is not what you like or do not like but whether or not you fit into the building, into the church. Does your way fit in with the church life?

Today we should behave ourselves not according to certain teachings but according to the church. The church has to be our regulation. We need to be regulated by the fashion of the church, by the comings in and goings out of the church, by the ordinances, statutes, and laws of the church. This means that we should be God's people not according to the law of Moses but according to the form of the temple in Ezekiel.

Today the Lord's concern is not the law—it is the house....The Lord cares for the church, that is, for the place of His throne, for the place of the soles of His feet, for the place where He can dwell for rest and satisfaction. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it. If we realize this, we will not care merely for teachings from the Bible or about the inner life. Likewise, we will not care for speaking in tongues or for a particular way to pray. Instead, we should care absolutely for the church and fashion ourselves according to the church, God's house.

The church life, or the Body life, is the greatest test of real spirituality. If we cannot pass the test of the church life, our spirituality is not genuine.

We need to see from the book of Ezekiel that the requirement of the indwelling Christ is not according to the law but according to His house. Everyone must be measured and checked according to the measurement of God's house. We are not under the dispensation of the law; we are under the dispensation of the house. This is the age of the church, not the age merely of being spiritual. Now is the time for the church life. If what we are and what we do cannot fit into the church life, it amounts to nothing in the sight of God and may even be an abomination to Him, a kind of whoredom. Therefore, we need to fashion ourselves according to the church and allow the church to measure us and check us in every aspect. (Life-study of Ezekiel, pp. 283-284)

Further Reading: The Testimony and the Ground of the Church, chs. 3-5

第七周 周六

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

林前三 10 “我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

照着以西结四十三章十节，神要以西结将殿指示以色列家，使百姓因自己的罪孽惭愧。神的殿是榜样，百姓若在这榜样的光中察验自己，就会知道自己的缺点。神的心意是要借着殿，祂的住处，作规则和榜样，核对以色列人的生活、行为。神百姓的生活必须符合神的殿。…今天大多数信徒觉得，道德的规律和属灵的原则足以作行为和行动的规则。很少人领悟，我们的行为和行动不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验（以西结书生命读经，三四五页）。

信息选读

今天基督教里一般或较低的教训告诉信徒如何行事为人，就是该作什么，不该作什么。…也有的教训鼓励信徒要属灵。这些教训比关于行为的教训较高，是改进了。但主不是告诉以西结将律法或属灵的原则指示以色列家；主乃是嘱咐以西结将祂的殿指示以色列家。因为殿要作他们的规律，所以主就嘱咐以西结将“殿的设计、布置、出入之处、全部的设计和一切的定例，就是全部的设计和一切的法则，指示他们”（结四三 11）。

WEEK 7 — DAY 6

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Cor. 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

According to Ezekiel 43:10 God wanted Ezekiel to show the temple to the house of Israel so that the people would be ashamed of their iniquities. The temple of God is a pattern, and if the people would examine themselves in light of this pattern, they would know their shortcomings. It was God's intention to check the living and conduct of the people of Israel by His house, His habitation, as a rule and pattern. The living of the people of God must match the temple of God...Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct. Few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God. (Life-study of Ezekiel, p. 280)

Today's Reading

The common, or lower, teachings in today's Christianity tell the believers how to behave, that is, what to do and what not to do....There are also higher teachings which encourage the believers to be spiritual. These teachings are an improvement over the teachings regarding behavior. The Lord did not tell Ezekiel to show the law or spiritual principles to the house of Israel. Rather, the Lord charged Ezekiel to show His house to the house of Israel. Because the house was to be their regulation, the Lord charged Ezekiel to show them “the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws” (Ezek. 43:11).

我们的关切应当在于符合神的殿，就是在于我们在神的殿中该如何行。主不是吩咐以西结将律法、十诫指示以色列家，也不是吩咐他将属灵的原则指示以色列家。反之，主嘱咐以西结将祂的殿指示以色列家。

假定某个年轻人得救了。在他得救以前，他对待父母和妹妹相当差。现今他得救了，他就学习如何尊重他们，在与父亲、母亲、妹妹的关系上，行得正当、正确。然后，他又学习属灵，实行算自己是死的等事。借此，他在行为上可能有了改善，在某些事上也有些属灵；然而，他却是个全然单独的人。他十分单独，甚至不愿意同别人祷告。这样极其单独的人，对神的殿一无所知。他一点不在意召会。他所作的一切都是为着他自己，他没有一件事是为着召会，身体，基督团体的彰显。这样的人若被度量，就要领悟他在许多方面都有缺欠。

我们都需要由建造、由殿来核对我们的出入。我们若要进入召会生活，就必须经由一个门进来。然后我们需要往里面、往上面前进，越上越高。一旦我们达到第三层的后面，我们就领悟，我们无法逃避，因为我们没有能出去的门。

在以西结书里，神用殿量度祂的百姓。例如，在殿里多次用六这数字。正如我们所指出的，这里用于墙、门口和殿其他部分的六这数字，表征主耶稣的人性。这指明我们需要用建造来核对我们的人性，并接受主耶稣的人性作我们的人性（以西结书生命读经，三四五至三四七页）。

参读：以西结书生命读经，第二十四篇；神的建造，第六篇。

Our concern should be with fitting into God's house, that is, with how we conduct ourselves in God's house. The Lord did not command Ezekiel to show the law, the Ten Commandments, to the house of Israel; neither did He command him to show the spiritual principles to the house of Israel. On the contrary, the Lord charged Ezekiel to show His house to the house of Israel.

Suppose a certain young man gets saved. Before he was saved, he treated his parents and his sister quite poorly. Now that he has been saved, he learns how to treat them with respect and to behave rightly and properly in relation to his father, mother, and sister. Later, he learns to be spiritual and to do things such as reckon himself dead. He is good in conduct, and in certain matters he is even spiritual; however, he is altogether independent. He is so independent that he is not willing to pray with others. Such a person, who is extremely independent, does not know anything about God's house. He does not care at all for the church. Everything he does is for himself individually; nothing is for the church, the Body, Christ's corporate expression. If this kind of person is measured by the house, he will realize that he is lacking in many ways.

We all need to be checked by the building, the house, in our comings in and goings out. If we would come into the church life, we must come in through one gate. Then we need to progress inward and upward, ascending higher and higher. Once we reach the rear of the third story, we realize that we cannot escape, for there are no gates through which we can go out.

In the book of Ezekiel, God measures His people by the temple. For example, in the temple the number six is used many times. As we have pointed out, the number six here, which is used with the wall, the entry, and other parts of the temple, signifies the humanity of the Lord Jesus. This indicates that we need to check our humanity by the building and take the humanity of the Lord Jesus as our humanity. (Life-study of Ezekiel, pp. 280-282)

Further Reading: Life-study of Ezekiel, msg. 24; The Building Work of God, ch. 6

604

教会 — 建造

7 7 7 7 双重 (英 839)

降 E 大调

6/4

1 2 | 3 - - 3 4 4 | 3 - - - 3 4 | 5 - - 5 4 3 | 2 - - -
 一 主,你 不 仅是陶 人, 更是 荣 耀建造 主;

1 2 | 3 - - 3 4 4 | 3 - - - 5 5 | 5 - - #4 3 4 | 5 - - -
 不 仅 要 把 我 陶 甄, 更 是 要 把 我 建 筑。

5 4 | 3 - - 3 4 3 | 6 - - - 6 6 | 5 - - 5 4 3 | 2 - - -
 我 也 不 仅 是 土 人, 更 是 新 造 的 活 石;

||: 3 4 | 5 - - 5 6 7 | i - - - 7 6 | 5 - - 5 4 2 | 3 - - - :|| 1 - - - ||
 不 仅 为 作 你 器 皿, 更 是 为 作 你 宫 室。 室。

二 你虽用土造我们, 却要我们能变质,
 有你生命的精金, 变成珍珠与宝石。
 再经建造在一起, 作你心爱的配偶,
 与你联合成一体, 给你占有并享受。

三 你心所爱并所要, 非仅珍贵的材料,
 更要材料被建造, 给你安居显荣耀。
 你这万有的基督, 需要建造的教会,
 使你荣耀的丰富, 显出完全的光辉。

四 并非单独的属灵, 就能博得你称羨;
 乃是团体的生命, 才能成全你心愿。
 并非脱节的肢体, 就能彰显你完全;
 乃是配搭的身体, 才能成为你丰满。

五 求不再容我单独, 立即来把我建造;
 一切全照你蓝图, 联络、结合,精而牢。
 属灵不再为自高, 恩赐不再为自傲;
 全都为供你建造, 全都为显你荣耀。

WEEK 7 — HYMN

Hymns, #839

1

Lord, Thou art a potter skilled
 And a glorious builder too,
 Molding for Thy vessel great,
 Building with Thy house in view.
 I am both a man of clay
 And a new-made living stone,
 That Thy vessel I may be
 And the temple Thou wouldst own.

2

Though of clay Thou madest us,
 Thou wouldst have us be transformed;
 With Thy life as purest gold,
 Unto precious stones conformed.
 We shall, through Thy building work,
 Then become Thy loving Bride,
 In one Body joined to Thee,
 That Thy heart be satisfied.

3

What Thy heart desires and loves
 Are not precious stones alone,
 But together these to build
 For Thy glory, for Thy home.
 Thou, the all-inclusive Christ,
 Dost a builded Church require,
 That Thy glorious riches may
 Radiate their light entire.

4

Not the person spiritual
 In an individual way,
 But the corporate life expressed
 Will Thy heart's desire display.
 Members separate and detached
 Ne'er express Thee perfectly,
 But Thy Body tempered, built,
 Ever shall Thy fullness be.

5

Build me, Lord, with other saints,
 Independence ne'er allow,
 But according to Thy plan
 Fitly frame and join me now.
 In experience not my boast,
 Nor in gifts would be my pride;
 For Thy building I give all,
 That Thou may be glorified.

召会作基督身体的异象、
实行与建造
第八篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Eight

建造召会作基督的身体 (二)

The Building Up of the Church as the Body of Christ (2)

借着对内住基督的内里经历

Through the Inner Experience of the Indwelling Christ

读经：弗三 16 ~ 21 · 二 21 ~ 22 · 四 12 · 16

Scripture Reading: Eph. 3:16-21; 2:21-22; 4:12, 16

纲 目

Outline

周 一

Day 1

壹 以弗所一章十节启示，在时期满足时的经纶里，神要借着召会将万有在基督里归一于一个元首之下；神对召会之定旨的这一面与建造有关——二 21 ~ 22，四 16：

I. Ephesians 1:10 reveals that in the economy of the fullness of the times, God will head up all things in Christ through the church; this aspect of God's purpose for the church involves building (2:21-22; 4:16):

一 建造是在神圣的生命里并在基督的元首权柄之下，要将我们众人带进正确的等次；我们在生命里、在基督元首权柄之下被建造起来，借此神就有立场使诸天界里执政的、掌权的，得知祂万般的智慧，使祂能叫祂的仇敌蒙羞——一 10，三 10 ~ 11。

A. *The building is in the divine life and under the headship of Christ to bring us all into proper order; in life we are built up under the headship of Christ, and through this God has the ground to make His multifarious wisdom known to the rulers and authorities in the heavenlies so that He may put His enemy to shame (1:10; 3:10-11).*

二 元首和身体是伟大的团体人，在这人里有三一神——二 15，三 16 ~ 17 上：

B. *The Head and the Body are a great corporate man, and within this man is the Triune God (2:15; 3:16-17a):*

1 基督是元首，借着作我们的生命，浸透、变化我们，并使我们改变形状，而将我们带进祂元首权柄之下的正确等次中。

1. Christ is the Head, and by being life to us He saturates, transforms, and transfigures us to bring us into the proper order under His headship.

- 2 借着这身体，元首基督要使万有归一于一个元首之下；这需要召会作基督的身体，照着以弗所书中的启示建造起来——四 12，16。

周二

貳 我们若要有分于神圣建造的工作，就需要认识神的经纶和神中心的工作，并让神在基督里把祂自己建造到我们里面——三 9，17 上：

一 神新约的经纶，乃是要将经过过程并终极完成的三一神作到我们里面，成为我们的生命，并我们整个人——提前 4，林后十三 14，弗三 16 ~ 17 上，罗八 9 ~ 10，6，11：

- 1 圣经所启示最重要、最奥秘的事，就是神终极的心意，要将祂自己作到祂所拣选的人里面——加四 19，弗四 4 ~ 6。
- 2 神永远的定旨，是要将祂自己作到我们里面，成为我们的生命和一切，使我们接受祂作我们的人位，活祂并彰显祂；这是神心头的愿望，也是圣经的中心点——弗一 9，三 11，腓一 20 ~ 21 上。
- 3 神照着祂心头愿望的经纶和目标，乃是要将祂自己建造到人里面，并将人建造到祂里面——撒下七 12 ~ 14 上，弗三 17 上。

二 神在宇宙中历世历代中心的工作，独一无二的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一——加四 19，弗三 17 上。

2. It is through this Body that the Head, Christ, will head up all things; this requires the building up of the church as the Body of Christ according to the revelation in the book of Ephesians (4:12, 16).

Day 2

II. If we would participate in the work of the divine building, we need to know the economy of God and the central work of God and allow God in Christ to build Himself into us (3:9, 17a):

A. *God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our very being (1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11):*

1. The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people (Gal. 4:19; Eph. 4:4-6).
2. God's eternal purpose is to work Himself into us as our life and our everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible (1:9; 3:11; Phil. 1:20-21a).
3. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him (2 Sam. 7:12-14a; Eph. 3:17a).

B. *God's central work, His unique work in the universe and throughout all the ages and generations, is to work Himself in Christ into His chosen people, making Himself one with them (Gal. 4:19; Eph. 3:17a).*

三 神在祂经纶里的愿望，是要在基督里把祂自己建造到我们里面——撒下七 12 ~ 14 上，弗三 17 上，约十四 20：

- 1 神的心愿就是要在基督里将祂自己作到我们里面；凡基督所是、所成就的，都是为着这一件事——腓二 13，弗三 17 上，西三 10 ~ 11。

周 三

- 2 我们需要神将祂自己在基督里建造到我们的人性里，就是将祂自己在基督里作到我们里面，作我们的生命、性情和人位——弗三 17 上。

叁 建造召会作基督的身体，是借着对内住基督的内里经历——16 ~ 17 节上，四 12, 16, 二 21 ~ 22：

- 一 以弗所书是论到召会——基督身体——的书；这卷书说到基督那追溯不尽的丰富，以及这位基督作为那灵如何安家在我们里面——二 22 ~ 23，三 8，17 上。
- 二 建造召会的关键，乃是要对基督作我们的生命有内里的经历——17 节上，西三 4，约壹五 11 ~ 12。
- 三 基督建造召会，是借着把祂自己建造到我们里面，就是进到我们的灵里，并从我们的灵扩展到我们的的心思、情感和意志里，好占有我们的全人——提后四 22，林前六 17，弗三 17 上。
- 四 在以弗所三章十六至二十一节，保罗为信徒能对内住的基督有内里的经历祷告，为着建造召会作基督的身体：

C. *God's intention in His economy is to build Himself in Christ into our being (2 Sam. 7:12-14a; Eph. 3:17a; John 14:20):*

1. God desires to work Himself in Christ into us; everything that Christ is and everything that Christ has accomplished are for this one thing (Phil. 2:13; Eph. 3:17a; Col. 3:10-11).

Day 3

2. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person (Eph. 3:17a).

III. The building up of the church as the Body of Christ is through the inner experience of the indwelling Christ (vv. 16-17a; 4:12, 16; 2:21-22):

- A. *Ephesians is a book on the church, the Body of Christ, and this book speaks about the unsearchable riches of Christ and how this Christ as the Spirit is making His home in us (1:22-23; 3:8, 17a).*
- B. *The key to the building up of the church is the inner experience of Christ as our life (v. 17a; Col. 3:4; 1 John 5:11-12).*
- C. *Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire being (2 Tim. 4:22; 1 Cor. 6:17; Eph. 3:17a).*
- D. *In Ephesians 3:16-21 Paul prayed concerning the believers' inner experience of the indwelling Christ for the building up of the church as the Body of Christ:*

- 1 保罗祷告，要我们得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、得着、浸润、并浸透我们整个里面的人—16 ~ 17 节上：

周 四

- a 因着我们的心是我们内里各部分的总和，也是我们里面之人的中心，以及有关我们倾向、感情、喜好和愿望的代表；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。
 - b 基督越多在我们里面扩展，就越多定居且安家在我们里面，占有、得着我们里面的每一部分，并以祂自己浸透各部分。
- 2 当基督能够安家在我们心里，占有我们全人内里的各部分，我们就能与所有圣徒建造在一起—二 21 ~ 22，四 12，16：
 - a 为要使基督在马太十六章十八节关于建造召会的话得着应验，召会必须进入一种情形，就是许多圣徒让基督深深地安家在他们心里，得着、占有并浸透他们里面的全人。
 - b 基督越多占有我们里面的人，我们就越能在身体里与别人建造在一起—弗二 21 ~ 22，四 12，16。

周 五

- 3 以弗所三章十七节说到在爱里生根立基：
 - a 生根，指明我们是植物；立基，意即我们是建筑。

1. Paul prayed that we would be strengthened into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself (vv. 16-17a):

Day 4

- a. Since our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.
 - b. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.
2. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to be built up with all the saints (2:21-22; 4:12, 16):
 - a. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints will allow Christ to make His home deep in their heart, possessing, occupying, and saturating their entire inner being.
 - b. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:12, 16).

Day 5

3. Ephesians 3:17 speaks of being rooted and grounded in love:
 - a. That we are rooted indicates that we are plants, and our being grounded means that we are a building.

- b 生根和立基这两面合在一起，指明我们需要长大并被建造。
- 4 根据十八节，我们能领略基督的量度—阔、长，高、深，不是凭我们个人，乃是“和众圣徒”团体共同来领略；这启示出我们必须被建造在一起。
- 5 当基督安家在我们心里，我们就被充满，成为神一切的丰满；这丰满就是召会，基督的身体，作三一神团体的彰显—19节。
- 6 我们要专注于这祷告到一个地步，除了这事之外，我们就不知要为什么祷告。

周 六

五 以弗所三章十六至二十一节，表明了保罗的灵和态度，以及他的祷告和信心：

- 1 保罗照着启示得知基督的奥秘；（3～6；）所以，他的灵和态度，他眼睛所看见的，口里所说的，心上所挂着的，都是关于这异象，就是借着对内住基督的内里经历而建造召会作基督的身体：
 - a 这事充满了保罗的全人；因此，他眼所见、口所说、心上所挂着的，都是关于召会借着基督作到我们里面而被建造。
 - b 保罗在这异象上已经完全着迷，这是他的灵，他的态度；所以他有在十六至二十一节这样的祷告。
- 2 我们在召会中事奉神，应该有这样的灵和态度，以及祷告和信心。

- b. Together the two aspects, rooted and grounded, indicate that we need to grow and be built up.
- 4. According to verse 18, we are able to apprehend the dimensions of Christ—the breadth, the length, the height, and the depth—not by ourselves individually but “with all the saints,” that is, corporately and jointly; this reveals that we need to be built together.
- 5. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God (v. 19).
- 6. We should focus on this prayer to the extent that we do not know what to pray other than this.

Day 6

E. *Ephesians 3:16-21 shows Paul's spirit, attitude, prayer, and faith:*

- 1. By revelation the mystery of Christ was made known to Paul (vv. 3-6); thus, his spirit and attitude—what he saw, what he said, and what he cared about in his heart—were related to the vision of the building up of the church as the Body of Christ through the inner experience of the indwelling Christ:
 - a. This matter filled Paul's entire being; hence, what he saw, what he spoke, and what he cared about were related to the building up of the church through Christ's being wrought into us.
 - b. Paul was obsessed with this vision, and it became his spirit and attitude; therefore, he had such a prayer as recorded in Ephesians 3:16-21.
- 2. We need to have this spirit, attitude, prayer, and faith when we serve God in the church.

3 我们若真看见建造召会作基督身体的异象，以及基督如何借着把祂自己建造到我们里面来建造召会，就会有这样的灵和态度，以及这样的祷告和信心。

3. If we have seen the vision of the building up of the church as the Body of Christ and of how Christ builds the church by building Himself into us, we will have this kind of spirit and attitude, and we will also have this kind of prayer and faith.

第八周 周一

晨兴喂养

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

二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

神对召会之定旨的〔其中〕一面，见于以弗所一章十节：“要将万有，…都在基督里归一于一个元首之下。”神创造诸天和地作为宇宙，在这范围或领域里，祂创造了亿万造物。在神创造的中心里，祂造了人作器皿以盛装祂。…撒但将祂自己注入人的身体里。这带进死，死带进黑暗，随着黑暗是混乱。罪、死、黑暗和混乱，影响整个宇宙。

当基督进到我们里面作生命，我们就有光。光带进规律，在这规律之下，我们有等次；这等次就是在基督元首权柄之下的建造。

借着这生命并在基督元首权柄之下，元首基督要借着召会，将万有归一于一个元首之下。神定旨的这一面，关系到召会的建造。首先有生命，然后有建造。建造是在生命里并在基督元首权柄之下，要将我们众人带进正确的等次（召会作基督身体的异象、实行与建造，五五至五六、六八页）。

信息选读

神定旨的〔另一〕项，是召会要在生命里得建造，使神的仇敌撒但被击败并受羞辱。我们在生命里、在基督元首权柄之下被建造起来，借此，神就有立场使诸天界里执政的、掌权的，得知祂万般的智慧，使祂能挑战祂的仇敌并使其蒙羞。

WEEK 8 — DAY 1

Morning Nourishment

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

2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

[An] aspect of God's purpose concerning the church is seen in Ephesians 1:10: "To head up all things in Christ." God created the heavens and the earth as the universe, and within this sphere, or realm, He created millions of creatures. At the center of His creation God created man as a vessel to contain Him....Satan injected himself into the human body. This brought in death, death brought in darkness, and confusion followed darkness. Sin, death, darkness, and confusion influenced the whole universe.

When Christ comes into us as life, we have the light. Light brings in regulation, and under this regulation we have order, which is the building up under the headship of Christ.

Through this life and under the headship of Christ, all things will be headed up by Christ the Head through the church. This aspect of God's purpose involves the building up of the church. First there is life, and then there is building. The building is something in life and under the headship of Christ to bring us all into the proper order. (CWWL, 1965, vol. 1, pp. 75-76, 85)

Today's Reading

[Another] item of God's purpose is that in life the church will be built up so that Satan, the enemy of God, will be defeated and put to shame. In life we are built up under the headship of Christ, and through this God has the ground to make His multifarious wisdom known to the rulers and authorities in the heavenlies so that He can challenge His enemy and put him to shame.

三一神，就是神在基督里作为那灵，扩展到我们全人，不是从外面起，乃是从里面起。神首先进入我们的灵，充满我们的灵。然后祂不断地从我们的灵扩展出来。借这扩展，神就浸润、浸透我们里面的各部分，就是我们的全心—我们的良心、心思、情感和意志。当神进入我们的灵，我们就得着生命的出生。现今借着祂从我们的灵扩展到我们整个人里，我们就有生命的长大，最后有生命的成熟和丰满。至终，甚至我们的身体也要改变形状，就是身体得赎。这将是我们的完满的儿子名分。如此，我们都要在基督元首权柄之下，在一里归一于一个元首之下。元首和身体是伟大的团体人（弗二15，西三10~11）。在这人里有三一神。基督是元首，借着作我们的生命，浸透、变化我们，并使我们改变形状，而将我们带进祂元首权柄之下的正确等次中。借着这身体，元首基督就要使万有归一于一个元首之下。

以弗所一章有圣灵的印涂（13）。圣灵在我们里面作印记，这是内里的，不是外在的。二章有新人，这新人是由基督、在基督里所创造（15）。这也是在物质事物之外，并非仅仅有合乎圣经的知识或恩赐。由基督并在基督里所创造的新人，完全是属基督的，甚至就是基督自己。创世记三章里夏娃是亚当的一部分，全然出自亚当。同样的，新人是基督的一部分，是取自基督的。然后，在以弗所三章，我们领悟基督那追测不尽的丰富，并且有基督安家在我们心里（8、17）。在四章，我们长大，达到基督丰满之身材的度量。我们不再被一切教训（甚至好的教训）之风带走，反而在凡事上长到基督里面（13~15）。我们接受从基督这元首而来的一些东西，并将其供应给别人。这样，召会就得建造（16）（召会作基督身体的异象、实行与建造，六八至七〇、七四至七五页）。

参读：召会作基督身体的异象、实行与建造，第五章；倪柝声恢复职事过程中信息记录上册，第二十、二十二篇。

The Triune God—God in Christ as the Spirit—spreads through us not from without but from within. God first comes into our spirit and fills our spirit. Then constantly from our spirit He spreads outward. By this spreading God permeates and saturates all our inward parts, our whole heart—our conscience, mind, emotion, and will. When God came into our spirit, we received the birth of life. Now by His spreading from our spirit throughout our whole being, we have the growth of life and eventually the maturity, the fullness, of life. Ultimately, even our body will be transfigured; that is, it will be redeemed. This will be our full sonship. In this way we all will be one in being headed up under the headship of Christ. The Head and the Body are a great corporate man (Eph. 2:15; Col. 3:10-11). Within this man is the Triune God. Christ is the Head, and by being life to us He saturates, transforms, and transfigures us to bring us into the proper order under His headship. It is through this Body that the Head, Christ, will head up all things.

In Ephesians 1 there is the sealing of the Holy Spirit (v. 13). The Holy Spirit as a seal in us is inward, not outward. In chapter 2 there is the new man created by Christ and in Christ (v. 15). This also is something apart from material things, mere scriptural knowledge, and gifts. The new man created in Christ and by Christ is fully of Christ, and it is even Christ Himself. In Genesis 3 Eve was a part of Adam and came entirely out of Adam. In the same way, the new man is a part of Christ and was taken from Christ. Then in Ephesians 3 we realize the unsearchable riches of Christ, and Christ makes His home in our hearts (vv. 8, 17). In chapter 4 we grow and arrive at the measure of the stature of the fullness of Christ. We are no more carried away by every wind of teaching, even good teaching, but we grow up into Christ in all things (vv. 13-15). We receive something from Christ as the Head, and we minister it to others. In this way the church is built up (v. 16). (CWWL, 1965, vol. 1, pp. 85-86, 89)

Further Reading: CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” ch. 5; Messages Given during the Resumption of Watchman Nee’s Ministry, vol. 1, chs. 20, 22

第八周 周二

晨兴喂养

撒下七 12 ~ 13 “...我必兴起你腹中所出的后裔 接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

神的经纶不是要我们凭肉体的力量来遵守律法；祂的经纶乃是要将祂自己作到我们里面。三一神已经成了经过过程的神。借着成为肉体，基督在肉体里来成全律法，然后将其摆在一边；借着复活，基督成了赐生命的灵，预备好要进入我们里面。每当我们因珍赏祂而呼求祂的名，祂就进入我们里面，成了那活的信，在我们里面运行，并将我们带进与祂的生机联结里。神新约的经纶，乃是要将经过过程的三一神作到我们里面，成为我们的生命，并我们整个人（新约总论第十一册，四二至四三页）。

信息选读

圣经所启示最重要、最奥秘的事，就是神终极的心意，要将祂自己作到祂所拣选的人里面。神渴望将祂自己作到我们里面，这是圣经中神圣启示的中心点。因为这件事这么奥秘，所以是隐藏在圣经里的，然而却不完全隐藏。一方面，这的确是个奥秘，另一方面，这奥秘在圣经中已经启示出来（加拉太书生命读经，三五〇页）。

神永远的定旨，是要把祂自己作到我们里面，作我们的生命，使我们能接受祂作我们的人位，活祂并彰显祂。这是神心头的愿望。...神造人的心意，是要人把神接受到里面，以神为他的生命和一切。为这缘故，神把

WEEK 8 — DAY 2

Morning Nourishment

2 Sam. 7:12-13 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's economy is not that we try to keep the law in the strength of our flesh; His economy is to work Himself into us. The Triune God has become the processed God. Through incarnation, Christ came in the flesh to fulfill the law and then to set it aside. Through His resurrection, Christ has become the life-giving Spirit, ready to enter into us. Whenever we call on His name out of our appreciation of Him, He comes into us and becomes the living faith which operates in us and brings us into an organic union with Him. God's New Testament economy is for the processed Triune God to be wrought into us to become our life and our being. (The Conclusion of the New Testament, pp. 3282-3283)

Today's Reading

The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people. God's desire to work Himself into our being is the focal point of the divine revelation in the Scriptures. Because this matter is so mysterious, it is hidden in the Scriptures, although it is not altogether hidden. On the one hand, it is indeed a mystery; on the other hand, it is a mystery that has been revealed in the Bible. (Life-study of Galatians, p. 287)

God's eternal purpose is to work Himself into us as our life so that we may take Him as our person, live Him, and express Him. This is the desire of God's heart....God's intention in creating man was that man would receive God into him and take Him as his life and everything to him. For this

人造好以后，就将他放在生命树跟前。这指明神要人吃生命树的果子，这棵树表征神自己作生命。吃生命树的果子，就是把神接受到我们里面，作我们的生命和生命的供应（出埃及记生命读经，八七五页）。

基督成为那灵进入我们里面，作我们的生命。一面，祂在我们里面作工，将我们变化成为宝石；另一面，祂用祂自己（神性）和我们（人性），来建造一个家，一个居所。至终，这个居所，这个相互的住处，要成为新耶路撒冷。

圣经中神建造的这个观点，指明神按着祂的心意而有的经纶和目标，就是要将祂自己建造到人里面，并将人建造到祂里面。…神在基督里，已进到我们里面，要将祂自己建造到我们的所是里，并将我们建造到祂的所是里。祂将祂的神性建造到我们的人性里，又将我们的人性建造到祂的神性里，使祂的神性与我们的人性调和成为一个实体。

神在宇宙中历世历代独一的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一。这与神性和人性的调和有关。

照着基督徒中间一般的领会和看法，神将基督赐给我们，是作我们的救赎主和拯救主。祂为我们的罪死了，成功了救赎；祂从死人中复活，也成为我们的生命。然而，这里并没有告诉我们，神要作什么。神乃是要在基督里将祂自己作到我们里面。救赎和拯救都是为着这个。基督的成为肉体，基督的人性生活，基督的死和复活，都是为着神的心愿，就是要在基督里将祂自己作到我们里面。凡基督所是、所成就的，都是为着这一件事。神在我们日常生活中所进行的一切大小步骤，都是要完成祂这目的，就是在基督里将祂自己建造到我们里面（撒母耳记生命读经，二二七至二二八、二三八、二三二页）。

参读：倪柝声恢复职事过程中信息记录上册，第二十四篇；撒母耳记生命读经，第二十四至二十五篇。

reason, after God created man, He placed him in front of the tree of life. This indicates that God wanted man to eat of this tree, which is a symbol of God Himself as life. To eat of the tree of life is to take God into us as our life and life supply. (Life-study of Exodus, p. 753)

Christ came into us as the Spirit to be life to us. On the one hand, He is working within us to transform us into precious stones; on the other hand, He is building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. Eventually, this dwelling place, which is a mutual abode, will issue in the New Jerusalem.

This view of God's building in the Bible indicates that God's economy and goal according to His heart's desire are just to build Himself into man and to build man into Him....God in Christ is within us to build Himself into our being and to build us into His being. He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity with our humanity into one entity.

God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity.

According to the common understanding and view among Christians, God gave Christ to be our Redeemer and our Savior. He died for our sins, accomplishing redemption; He rose up from among the dead; and He has become our life. However, this does not tell us what God wants to do. God wants to work Himself in Christ into us. Redemption and salvation are for this. Christ's incarnation, Christ's human living, Christ's death and resurrection—they all are for God's desire to work Himself in Christ into us. Everything that Christ is and everything that Christ has accomplished are for this one thing. All the steps, big and small, that God takes in our daily life are to fulfill His intention of building Himself in Christ into our being. (Life-study of 1 & 2 Samuel, pp. 186-187, 195, 190)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 24; Life-study of 1 & 2 Samuel, msgs. 24-25

第八周 周三

晨兴喂养

弗三 16 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

一个人的照片如何没有那个人的生命和性情，照样，大卫是神心的一张照片，也没有神的生命和性情。虽然他是合乎神心的人，他却没有一样与神有生机的关系。大卫所需要的，就是今天我们所需要的。我们需要神在基督里将祂自己作到我们的人性里。这意思是说，我们需要神在基督里将祂自己作到我们里面，作我们的生命、性情和构成。结果，我们不仅成为合乎神心的人——我们在生命和性情上（但在神格上）是神。今天我们的外面可能不像大卫那样高，但我们可以宣告，我们有神的生命、性情和构成（撒母耳记生命读经，二〇四页）。

信息选读

以弗所书不是讲到物质的事物，也不是只包括知识。这卷书甚至没有太多引用旧约。不仅如此，这卷书没有提到神奇的恩赐。在这卷书里，恩赐乃是人，就如使徒、申言者、传福音者、牧人和教师（四 11），而不是医病的恩赐和其他神奇的事物。以弗所书是论到召会——基督身体——的书（一 22～23）。这卷书说到基督那追测不尽的丰富，以及这位是灵的基督如何在我们里面（三 8、16～19）。这不是外面的基督，乃是内里的基督，因为祂正安家在我们里面。

WEEK 8 — DAY 3

Morning Nourishment

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.

4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Just as the photograph of a person does not have the life and nature of that person, so David, a photograph of God's heart, did not have the life and nature of God. Even though he was a man whose heart was according to God, he did not have anything related to God organically. What David needed is what we need today. We need God to build Himself in Christ into our humanity. This means that we need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead. We today are not outwardly as high as David was, but we can declare that we have God's life, nature, and constitution. (Life-study of 1 & 2 Samuel, p. 168)

Today's Reading

The book of Ephesians does not talk about the material things, and it does not contain mere knowledge. There are not even many Old Testament quotations in this book. Moreover, it does not mention the miraculous gifts. In this book the gifts are persons, such as the apostles, prophets, evangelists, and shepherds and teachers (4:11), not the gifts of healing and other miraculous things. The book of Ephesians is a book on the church, the Body of Christ (1:22-23). This book speaks about the unsearchable riches of Christ and how this Christ as the Spirit is in us (3:8, 16-19). This is not an outward Christ but an inward Christ, because He is making His home in us.

在以弗所书里，对基督的经历是非常显著的。…虽然有些基督徒知道以弗所书是论到召会，但许多人仍然忽略建造召会的关键；这关键乃是对基督内里的经历。若没有对基督内里的经历，我们绝不能有召会的实际（召会作基督身体的异象、实行与建造，七四、七六页）。

三章十七节告诉我们，基督现今在我们里面，正在作一个工作，就是将祂自己建造到我们里面，好产生这相互的住处。我们常说，基督活在我们里面，并且在我们里面作工。现在我们必须问：“基督在我们里面作工，是要成就什么？”答案是：基督在我们里面作工，是要借着将祂自己建造到我们里面，而建造神的居所。

大卫想要为神建造香柏木的殿，但神是要在基督里把祂自己建造到大卫里面。神所要建造到大卫里面的，要成为神的殿，也要成为大卫的家。这一个相互的住处也在约翰十四章二十三节揭示出来：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。凡神在我们里面所建造的，要成为神的居所，也要成为我们的居所。

我们必须看见，神要得着一个居所，但不是凭着我们所行所作的，乃是凭着祂的建造。基督建造召会（太十六18），是借着进到我们的灵里，又从我们的灵里扩展到我们的心思、情感、意志里，占有我们的全魂。这召会要成为祂的居所和我们的居所（撒母耳记生命读经，二〇五至二〇六页）。

保罗…祷告，要我们得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、充满、浸润并浸透我们整个里面的人。这样，我们就被基督充满，而满有力量，能领略基督的量度，并认识基督那超越知识的爱。最终，我们要被基督充满到一个地步，使我们成为神的丰满（以弗所书生命读经，三四四页）。

参读：撒母耳记生命读经，第二十六、二十八至二十九篇。

In the book of Ephesians...the experience of Christ is very prominent.... Although some Christians realize that Ephesians is about the church, many still neglect the key to the building up of the church. The key is the inner experience of Christ. Without the inner experience of Christ we can never have the reality of the church. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 89, 91)

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often say that Christ is living in us and working in us. Now we need to ask this question: What is Christ wanting to accomplish by His working in us? The answer is that Christ is working in us to build up God's habitation by building Himself into us.

David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God's house and David's house. This mutual abode is also unveiled in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. (Life-study of 1 & 2 Samuel, p. 169)

Paul prayed that we might be strengthened into our inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself. In this way we are filled with Christ, and we become strong to apprehend the dimensions of Christ and to know the knowledge-surpassing love of Christ. Eventually, we shall be filled with Christ to such an extent that we become the fullness of God. (Life-study of Ephesians, p. 285)

Further Reading: Life-study of 1 & 2 Samuel, msg. 26, 28-29

第八周 周四

晨兴喂养

弗三 17 “使基督借着信，安家在你心里…”。

四 12 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

我们的心，是我们倾向、爱慕事物的机关，在对事物的倾向、爱慕、喜好、愿望一方面，是代表我们这个人的。我们对事物的倾向、爱慕、喜好与愿望，都是我们的心所有的作用（生命的认识，三五页）。

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里（提后四 22）。接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分（圣经恢复本，弗三 17 注 2）。

信息选读

我们得救时，基督就进到我们的灵里。现今我们必须让祂有机会，将祂自己扩展到我们内里之人的每一部分。当我们得以加强到里面的人里，就给基督开门，在我们里面扩展，从我们的灵扩展到我们的的心思、情感和意志的每一部分里。基督越多在我们里面扩展，就越多定居且安家在我们里面。这意思是说，祂占有我们里面的每一部分，并以祂自己充满、浸透各部分（以弗所书生命读经，三四一页）。

当基督安家在我们心里，我们就与众圣徒联结在一起。我们绝不能凭知识建造在一起。我们知识越多，争论和分裂就越多。但是，当我们得着基督安家在我

WEEK 8 — DAY 4

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith...

4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Our heart is the organ of our inclination and affection toward things; it represents us with regard to our inclination, affection, delight, and desire toward things. All our inclination, affection, delight, and desire are functions of our heart. (The Knowledge of Life, p. 37)

Our heart is composed of all the parts of our soul—mind, emotion, and will—plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22). After this, we should allow Him to spread into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself. (Eph. 3:17, footnote 1)

Today's Reading

When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. (The Conclusion of the New Testament, p. 3389)

When we have Christ making His home in our hearts, we will be joined with all the saints. We can never be built together by knowledge. The more knowledge we have, the more arguments and divisions we will have. But

们心里，我们就会忘掉知识、分裂以及所有别的事物。我们只说，“主啊，怜悯我，我缺少你。我满了知识，但是我缺少你。我也许有很多恩赐，但是我缺少你。”

当基督能安家在我们心里，那就是说，祂能占有我们里面的各部分时，我们就能和众圣徒同被建造。我们不再单独，却要与众圣徒团体地被建造，一同来领略基督是何等的无限无量（召会的异象与建造，六七页）。

我们必须为自己，也为别人祷告，使我们在日常生活中有接受基督作人位的实际。我们作每一件事，都不该凭自己作，乃该凭基督而作。祂的口味和爱好，必须成为我们的口味和爱好。这样，基督就不仅是我们的生命，也是我们的人位；然后，主就要在我们心里扩大，占有我们的心，并完全安家在我们心里。至终，祂要以祂自己浸透我们全人，我们就不再凭自己而活，乃凭基督而活（以弗所书生命读经，八一二至八一三页）。

真正的召会生活，乃是基督亲自安家在我们心里，占有我们里面每一角落的结果。召会的内容，乃是我們以其为人位的基督，就是作到我们里面的基督。要使基督在马太十六章十八节论到召会建造的话得着应验，召会必须进入一种光景，有许多圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。基督越占有我们里面的人，我们就越能在身体里与别人建造在一起（弗二21~22，四16）。身体生活的实际乃是这样对内住基督的内在经历。基督的身体，乃是我们享受基督追测不尽之丰富的完成，也是我们经历无限的基督安家于我们整个里面之人的完成。新耶路撒冷乃是基督安家在我们心里的终极结果（新约总论第十一册，一七四至一七五页）。

参读：撒母耳记生命读经，第三十篇；以弗所书生命读经，第三十二篇；召会的异象与建造，第六章。

when we have Christ making His home in us, we will forget about the knowledge, the divisions, and all other things. We will only say, "O Lord, be merciful to me; I am just short of You. I am filled with knowledge, but I am short of You. I may even have a lot of gifts, but I lack You."

It is when Christ is able to make His home in our hearts, which means He will occupy every inward part of our being, that we will be able to be built up with all the saints. We are no longer individuals, but we are built up corporately with all the saints to realize how immeasurable Christ is. (The Way to Build Up the Church, pp. 17-18)

We need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ.

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:16). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart. (The Conclusion of the New Testament, pp. 3390-3391)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; Life-study of Ephesians, msg. 32; The Way to Build Up the Church

第八周 周五

晨兴喂养

弗三 17 “…叫你们在爱里生根立基。”

19 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

以弗所三章十七节下半至十八节…说，“叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”我们生根，指明我们是植物；我们立基，意思是我们是建筑。这两面合在一起，意思是我们需要长大并被建造。我们领略阔、长、高、深，不能凭我们个人，只能团体共同来领略。这意思是说，我们必须被建造起来（召会作基督身体的异象、实行与建造，七九至八〇页）。

信息选读

当基督安家在我们心里，占有并占据我们这人内里各部分，我们才能与众圣徒一同领略无限的基督。这意思是说，我们能与众圣徒建造在一起，我们不再在个人里，乃在团体里。这样，我们就领悟，基督是不可测度的，是无限无量的。没有人能说出阔、长、高、深的度量。这些是基督的度量。基督是长、阔、高、深。祂是无法测度、无限无量的。我们与众圣徒在一起，就能在灵里领悟基督追测不尽的丰富（召会作基督身体的异象、实行与建造，八〇页）。

当基督安家在我们心里，当我们满有力量，能和众圣徒一同领略基督的度量，并借着经历，认识祂那超越知识的爱，我们就要被充满，成为神一切的丰满，就是召会，作神团体的彰显，以完成祂的意愿。…基督借着祂的内住，将神这丰满分赐到我们里面，使我们被充满，

WEEK 8 — DAY 5

Morning Nourishment

Eph. 3:17 ...That you, being rooted and grounded in love.

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Ephesians 3:17b and 18 say, “That you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are.” That we are rooted indicates that we are plants, and our being grounded means that we are a building. Together these two aspects mean that we need to grow and be built up. We are able to apprehend the breadth, length, height, and depth not by ourselves individually but corporately and jointly. This means that we must be built together. (CWWL, 1965, vol. 1, p. 93)

Today's Reading

It is when Christ makes His home in our hearts, occupying and taking over every inward part of our being, that we are able to apprehend the unlimited Christ with all the saints. This means that we are able to be built together with all the saints, that we are no more individual but rather corporate. In this way we realize that Christ is immeasurable and without limit. No one can tell what the measure of the breadth, the length, the height, and the depth are. These are the dimensions of Christ. Christ is the length, the breadth, the height, the depth. He is immeasurable and unlimited. Together with all the saints we will realize the unsearchable riches of Christ in the spirit. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” p. 93)

When Christ makes His home in our hearts, and when we are full of strength to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we will be filled unto all the fullness of God, which is the church, the corporate expression of God for the fulfillment of His intention....Through His indwelling, Christ imparts the

甚至成为神一切的丰满，作召会实际的出现，使神在其中得着祂彰显的荣耀（弗三21）（圣经恢复本，弗三19注2）。

以弗所三章十九节…说，“并认识基督那超越知识的爱，”结果就“使你们被充满，成为神一切的丰满”。保罗在这事上已经完全着迷，这是他的灵，他的态度。保罗的意思是，唯有当基督安家在你里面，你才能领略祂是无限量的；这结果会叫你被充满，成为神一切的丰满。我们在召会中事奉的人，都该有这态度；我们所求所想的，必须是这一个。

所有负责弟兄在治理召会时，必须以这一个作他们的灵，他们的态度，和他们的盼望。他们不能仅仅盼望圣徒都来聚会，都发热心，都传福音，都带人得救。负责弟兄们必须清楚，他们是以什么作目标，是人数的增加，还是基督的加多？弟兄们必须在这件事上，像保罗一样，完全着迷。我们需要蒙怜悯，不是盼望弟兄姊妹热心就好，不是盼望弟兄姊妹都聚会就好；若是全台湾的人都来聚会，都发热心，里头却一点都不认识基督，仍然不好。

我们应当盼望，基督在信徒里面，能够借着信，安家在他们心里，叫他们在主的爱里生根立基；从自己窄小有限的人里面出来，看见主的无限量，认识主就是阔、长、高、深，好叫神一切的丰满，充满在他们里面。到这时，就达到了神那荣耀丰富的目标，使神在召会中得着荣耀和彰显。这是使徒的祷告；这一个祷告代表使徒的灵和使徒的态度。…我们要看重这事到一个地步，除了为这事祷告之外，就不会祷告（如何治理召会，一四九至一五〇页）。

参读：以弗所书生命读经，第三十三至三十四篇。

fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (Eph. 3:21). (Eph. 3:19, footnote 2)

[Ephesians 3:19 says], “And to know the knowledge-surpassing love of Christ,” the result of which is “that you may be filled unto all the fullness of God.” Paul was entirely captivated by this matter, and it became his spirit and attitude. When Christ has made His home in our hearts, we can apprehend His immeasurableness, and the result is that we are filled unto all the fullness of God. We who serve in the church should have this attitude, and our thoughts and prayers should be for this.

In administrating the church, all the responsible brothers must take this as their spirit, their attitude, and their hope. They should not hope merely that all the saints will come to the meetings, be zealous, preach the gospel, and bring people to salvation. The responsible brothers should be clear as to what they take as their goal: is it an increase in numbers or an increase in Christ? They should be like Paul, who was totally “obsessed” with this matter. We need to receive mercy not to think that it is sufficient for the brothers and sisters only to be zealous and come to the meetings. Even if all the people in Taiwan came to the meetings and were zealous, it would mean nothing if they did not know Christ inwardly.

We should hope that Christ will make His home in the believers through faith, that they will be rooted and grounded in the Lord’s love, and that they will come out of their small and finite beings and see the immeasurableness of the Lord. Our hope also is that the believers will know the Lord as the breadth, the length, the height, and the depth so that they may be filled unto all the fullness of God. Then they will reach the glorious and rich goal of God to be glorified and expressed in the church. This is the apostle’s prayer, which represents his spirit and attitude....We should focus on this matter to the extent that we do not know what to pray other than this. (How to Administrate the Church, pp. 125-126)

Further Reading: Life-study of Ephesians, msgs. 33-34

第八周 周六

晨兴喂养

弗三 3~4 “就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟。”

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

[以弗所三章十六至二十一节] 帮助我们，更加认识在召会中，当如何事奉神；并且给我们看见，保罗这个人的灵和态度，以及他的祷告和信心。这也是一个在召会中事奉神的人，应该有的灵和态度，以及祷告和信心。我们若真看见召会是什么，是用什么建造的，我们在召会中事奉，就会有这样的灵和态度，以及这样的祷告和信心（如何治理召会，一三九页）。

信息选读

以弗所[三章]，说出保罗看见了基督的奥秘(3~4)；所以，他的灵和态度，他眼睛所看见的，里头所充满的，口里所说的，心上所挂着的，都是这一个异象：神在肉身显现，调和在人里面，要用基督建造召会，要叫基督充满召会。…这段圣经最宝贵的点，还不在于给我们看见一个祷告、一个信心，乃是给我们看见一种灵和态度。好比，我们参加了几次聚会之后，对于召会是什么，建造召会的材料是什么，看得相当清楚，就好像着了迷一样，盼望回去能把基督作到人里面，把基督当作材料建造到人里面，好成为属灵的殿，彰显那位在万有中充满万有者的丰满。这就成了我们的灵和态度。

三章这一种祷告，给我们看见，保罗是个“基督迷”，他对基督着了迷。这件事、这异象、这启示、这看见，

WEEK 8 — DAY 6

Morning Nourishment

Eph. 3:3-4 That by revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ.

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

[Ephesians 3:16-21] helps us know how to serve God in the church and shows Paul's spirit, attitude, prayer, and faith. We should have this spirit, attitude, prayer, and faith when we serve God in the church. If we have truly seen the church and the materials that build the church, we will have this kind of spirit and attitude, and we will also have this kind of prayer and faith. (How to Administrate the Church, pp. 117-118)

Today's Reading

Ephesians 3 shows that Paul saw the mystery of Christ (vv. 3-4). Thus, his spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ...The most precious point in this portion of the Scriptures is not Paul's prayer and faith but his spirit and attitude. After attending several meetings and seeing the church and the building material of the church, we should become so captivated and enthralled that we are eager to return to our locality. We should return so that we can work Christ into others and build Christ as the material into others so that they may become a spiritual temple for the expression of the fullness of the One who fills all in all. This should be our spirit and attitude.

The prayer in Ephesians 3 shows that Paul was fully captured by Christ. This matter, this vision, this revelation, this seeing, became his spirit and

变作了保罗的灵和态度。因此，他写以弗所书写到第三章，就出来了这么一个祷告。…保罗在这封书信开第一章的祷告，是因为以弗所圣徒可能不明白他所说的，所以他求神把智慧和启示的灵赐给他们，这是可理解的。然而，写到第三章又有一个祷告。…保罗跪下来了（14）。这一个祷告给我们看见，…他里头有一个很重的东西，逼得他向父屈膝。他的异象、他的启示、他的看见，变作他的灵、他的态度，变作他里面的空气（如何治理召会，一四〇至一四一页）。

我们都需要多一点时间独自在房间里屈膝，就着这些经节有祷告，直到属天的异象启示在我们灵里。这会彻底地改变我们，我们整个观念会改变。…我们绝对的需要，乃是对内住基督的内里经历。三章说到，我们得加强到里面的人里，基督安家在我们心里，以及我们被充满（不是覆盖或披戴），成为神一切的丰满，就是神的所是、素质和元素。基督的丰富和祂无法测度的度量包括这么多，甚至我们一点点的经历，也需要好多天来解释。借着对内住基督这内里的经历，我们与众圣徒一同领略基督无限的量度，我们也借此被建造起来（召会作基督身体的异象、实行与建造，八一页）。

我们若看见这异象，就能为这异象所迷，而向父屈膝。因此，无论是作长老的、作执事的或是同工们，凡是事奉主的人，按规矩都得看见异象，看见启示，并且到一个地步，完全着了迷，以致有这个灵，这个态度，和这个空气。因着保罗有这样的灵，这样的态度，和这样的空气，所以自然能有这样的祷告；甚至祷告到末了，他信神能极其充盈地成就一切。在召会里事奉神的人，都该有这样的一个灵和态度，都该有这样的祷告；我们所有的祷告，都该以这样的祷告作中心，并且有这样祷告的信心（如何治理召会，一四一页）。

参读：以弗所书生命读经，第三十五篇；如何治理召会，第九篇。

attitude. Consequently, in Ephesians 3 he had such a prayer....Paul prayed in chapter 1 because he was concerned that the saints in Ephesus might not understand his words; therefore, he asked God to grant them a spirit of wisdom and revelation. This is understandable. However, when he came to chapter 3, he offered another prayer....Paul knelt down to pray because he was so burdened [v. 14]; something heavy within forced him to bow his knees unto the Father. His vision, his revelation, and his seeing became his spirit, his attitude, and his inner mood. (How to Administrate the Church, pp. 118-119)

We all need a further time to kneel by ourselves in our room to pray over these verses until the heavenly vision is revealed into our spirit. This will revolutionize us, and our whole concept will be changed....What we absolutely need is the inner experience of the indwelling Christ. Ephesians 3 says that we are strengthened into the inner man, that Christ makes His home in our heart, and that we are filled (not covered or clothed) unto all the fullness of God, that is, the very being, essence, and element of God. The riches of Christ and His immeasurable dimensions include so much that we would need many days to explain even a little of our experience. It is through this inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ, and it is by this that we are built up. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 94)

If we have seen this vision, we will be obsessed with it, and we will bow our knees unto the Father. Hence, every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and has the same spirit, attitude, and mood of Paul. Because Paul had such a spirit, attitude, and mood, he spontaneously had this kind of prayer; he also believed that God is able to do superabundantly. All those who serve God in the church must have this kind of spirit and attitude and this kind of prayer. All of our prayers must take this kind of prayer as the center, and we should have the faith for such prayer. (How to Administrate the Church, p. 119)

Further Reading: Life-study of Ephesians, msg. 35; How to Administrate the Church, ch. 9

614

教会 — 建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大调

3/4

3	5	4		3	·	2	2		1	1	4		3	-	-		
一	灵	能	交	流,	恩	主,	灵	能	交	流!							
3	3	#4		5	·	5	5		6	7	6		5	-	-		
	我	今	切	求,	恩	主,	灵	能	交	流!							
4	3	6		b7	·	6	2		3	2	5		6	·	5	1	
	甚	愿	一	反	已	往,	推	倒	铁	壁	铜	墙,					
1	7	6		5	·	3	6		4	6	7		1	-	-		
	灵	能	交	流	通	畅,	灵	能	交	流!							
	二	灵	能	交	流,	恩	主,	灵	能	交	流!						
		我	今	恳	求,	恩	主,	灵	能	交	流!						
		不	再	自	满	自	负,	不	再	作	茧	自	缚,				
		灵	能	交	流	无	阻,	灵	能	交	流!						
	三	灵	能	交	流,	恩	主,	灵	能	交	流!						
		我	今	祈	求,	恩	主,	灵	能	交	流!						
		不	再	不	凡	自	命,	不	再	自	觉	聪	明,				
		灵	能	交	流	不	停,	灵	能	交	流!						
	四	灵	能	交	流,	恩	主,	灵	能	交	流!						
		我	今	寻	求,	恩	主,	灵	能	交	流!						
		不	再	自	藏	自	隐,	不	再	独	善	己	身,				
		灵	能	交	流	日	深,	灵	能	交	流!						
	五	灵	能	交	流,	恩	主,	灵	能	交	流!						
		我	今	要	求,	恩	主,	灵	能	交	流!						
		打	倒	自	持	架	格,	走	下	作	人	宝	座,				
		流	出	活	水	江	河,	灵	能	交	流!						
	六	灵	能	交	流,	恩	主,	灵	能	交	流!						
		允	我	所	求,	恩	主,	灵	能	交	流!						
		切	愿	能	被	建	造,	不	但	与	你	相	交,				
		且	能	与	人	相	调,	灵	能	交	流!						

WEEK 8 — HYMN

Hymns, #1248

1
 Recall how David swore,
 "I'll not come into my house,
 Nor go up to my bed,
 Give slumber to mine eyelids,
 Until I find a place for Thee,
 A place, O Lord, for Thee."
 Our mighty God desires a home
 Where all His own may come.

2
 How blinded we have been,
 Shut in with what concerns us;
 While God's house lieth waste—
 Lord, break through, overturn us;
 We'll go up to the mountain,
 Bring wood and build the house;
 We'll never say, "Another day!"
 It's time! We'll come and build!

3
 O Lord, against these days,
 Inspire some for Your building,
 Just as in David's day—
 A remnant who are willing
 To come and work in Your house,
 Oh, what a blessed charge!
 Your heart's desire, is our desire—
 We come, O Lord, to build.

4
 Within those whom You'd call
 Put such a restless caring
 For building to give all—
 These times are for preparing;
 The gates of hell cannot prevail
 Against the builded Church!
 The hours are few, the builders too—
 Lord, build, O build in us!
 The gates of hell cannot prevail
 Against the builded Church!
 The hours are few, the builders too—
 Lord, build, O build in us!

召会作基督身体的异象、
实行与建造
第九篇

The Vision, Practice, and Building Up
of the Church as the Body of Christ
Message Nine

建造召会作基督的身体 (三)

The Building Up of the Church as the Body of Christ (3)

借着生命的长大
与神人的调和

The Organic Building by the Growth of Life
and the Mingling of God and Man
and the Lord's Need of Overcomers
to Care for the Body and Build Up the Body

而又生机的建造，以及主需要得胜者
顾到圣徒并建造身体

读经：西二 19 · 弗三 17 上 · 四 4 ~ 6 · 12 ~ 16 ·
启十二 11

Scripture Reading: Col. 2:19; Eph. 3:17a; 4:4-6, 12-16; Rev. 12:11

纲 目

Outline

周 一

Day 1

壹 生机建造召会作基督的身体乃是借着生机的长大，就是众肢体在一切事上长到元首基督里面，而得着三一神在众肢体里面的扩增——西二 19，弗四 12 ~ 16：

I. The organic building up of the church as the Body of Christ is by the growth of life, the increase of the Triune God within all the members, who grow up into the Head, Christ, in everything (Col. 2:19; Eph. 4:12-16):

一 基督的身体，就是神的召会，乃是生机体，不是人的组织——约十五 1 ~ 5：

A. *The Body of Christ, as the church of God, is an organism, not an organization of human beings (John 15:1-5):*

1 主渴望生机地建造召会，因为召会是基督生机的身体——林前一 2，十二 12 ~ 13，弗一 22 ~ 23。

1. The Lord desires to build up the church organically, because the church is the organic Body of Christ (1 Cor. 1:2; 12:12-13; Eph. 1:22-23).

- 2 作基督身体的召会乃是生机体；而身体这生机体的建造，就是身体生机的长大。
- 3 召会作基督的身体生机的建造，实际上就是长大；召会的建造乃是借着信徒在生命里长大—四 15 ~ 16，林前三 6 ~ 7，9。
- 4 我们经历了多少生机的建造，在于我们有多少在生命里的长大—弗四 16。

二 身体的长大在于有东西从基督这位元首出来—15 ~ 16 节：

- 1 身体借着持定元首而得供应，就以神的增长而长大—西二 19。
- 2 身体本于元首而长大，因为一切的供应都来自元首—弗四 15。

周 二

三 基督身体的长大在于我们里面神的增长，神的加添，神的增多—西二 19：

- 1 神是主观地把祂自己给了我们，而叫我们生长。
- 2 神越加到我们里面，就越使我们生长；这就是神叫人生长的路—林前三 6 ~ 7。
- 3 唯有神能叫人生长；唯有神才能把祂自己给我们；没有祂，我们就无法长大—6 ~ 7 节：
 - a 神加到我们里面，就是祂使我们生长。
 - b 神使我们生长，事实上乃是把祂自己赐给我们—罗八 11。

四 以弗所四章十六节启示全身叫身体渐渐长大：

2. The church as the Body of Christ is an organism, and the building up of the Body as an organism is its organic growth.
3. The organic building up of the church as the Body of Christ is actually the growing up; the building up of the church is by the believers' growth in life (4:15-16; 1 Cor. 3:6-7, 9).
4. How much organic building up we have experienced depends upon how much growth in life we have had (Eph. 4:16).

B. *The growth of the Body depends on what comes out of Christ as the Head (vv. 15-16):*

1. When the Body is supplied by holding the Head, the Body grows with the growth of God (Col. 2:19).
2. The Body grows out from the Head, for all the supply comes from the Head (Eph. 4:15).

Day 2

C. *The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us (Col. 2:19):*

1. God gives the growth by giving Himself to us in a subjective way.
2. The more God is added into us, the more growth He gives to us; this is the way God gives the growth (1 Cor. 3:6-7).
3. Only God can give growth; only God can give us Himself, and without Him, we cannot have growth (vv. 6-7):
 - a. The addition of God into us is the growth He gives.
 - b. For God to give us growth actually means that He gives us Himself (Rom. 8:11).

D. *Ephesians 4:16 reveals that all the Body causes the growth of the Body:*

- 1 这意味着说，身体自己渐渐长大；身体使身体渐渐长大。
- 2 基督的身体借着供应的节，和尽功用的各部分，叫自己渐渐长大。
- 3 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来。

周 三

- 4 身体长大乃是“以致在爱里把自己建造起来”——16节：
 - a 这不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上的肢体——约壹四7~8，10~12，16，19。
 - b 爱是神内在的本质；以弗所书的目标，乃是要带我们进入神内在的本质里，使我们在甜美的神圣之爱里享受神和祂的同在，而像基督一样的爱别人——一4，二4，三17下，19上，四15~16，五1，25，六24。

贰 建造召会作基督的身体是借着神人的调和——三17上，四4~6，12，16：

- 一 建造的真正意义乃是神将祂自己建造到人里面，并将人建造到祂自己里面；这就是神人调和——二21~22。
- 二 神建造的原则乃是神将祂自己建造到我们里面，并将我们建造到祂自己里面——三17上，四15~16。

1. This means that the Body grows by itself; the Body makes the growth of the Body.
2. The Body of Christ causes the growth of itself by the supplying joints and the operating parts.
3. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself.

Day 3

4. The growth of the Body is “unto the building up of itself in love” (v. 16):
 - a. This is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body (1 John 4:7-8, 10-12, 16, 19).
 - b. Love is the inner substance of God; the goal of the book of Ephesians is to bring us into God’s inner substance that we may enjoy God and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did (1:4; 2:4; 3:17b, 19a; 4:15-16; 5:1, 25; 6:24).

II. The building up of the church as the Body of Christ is by the mingling of God and man (3:17a; 4:4-6, 12, 16):

- A. *The true meaning of building is that God is building Himself into man and building man into Himself; this is the mingling of God and man (2:21-22).*
- B. *The principle of God’s building is that God builds Himself into us and builds us into Himself (3:17a; 4:15-16).*

三 神人调和乃是神性与人性的元素内在的联结，形成一个生机实体，但这联结里的两种元素仍保持分别——路一 35 注 3。

周 四

四 神的目的是要将祂自己与我们调和，使祂成为我们的生命、性情和内容，并使成为祂团体的彰显——约十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6，16：

- 1 神的旨意乃是神人调和，神永远定旨的成就在于神性与人性的调和——一 5，9，三 11。
- 2 主耶稣基督是神与人的调和——路一 31 ~ 35。
- 3 基督徒生活是神性与人性的调和；作基督徒意思是与神调和，成为神人——提后三 17。

周 五

五 基督的身体乃是基督的扩大，是那神与人调和者的扩大——弗一 22 ~ 23，四 4 ~ 6，16：

- 1 召会就是基督这位神人的扩大，祂是神与人的调和——路一 35，约一 14，十二 24。
- 2 召会是神调在人里，人调在神里这原则的扩大；这扩大的结果产生基督的身体——弗三 17 上，四 4 ~ 6。
- 3 在福音书里，神与人的调和产生元首；在使徒行传里，神与人调和的扩大产生基督的身体——弗一 22 ~ 23，四 15 ~ 16。

C. *The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union (Luke 1:35, footnote 2).*

Day 4

D. *God's purpose is to mingle Himself with us so that He becomes our life, our nature, and our content and so that we become His corporate expression (John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6, 16):*

1. The will of God is the mingling of God with man, and the fulfillment of God's eternal purpose depends on the mingling of divinity and humanity (1:5, 9; 3:11).
2. The Lord Jesus Christ is the mingling of God and man (Luke 1:31-35).
3. The Christian life is the mingling of divinity and humanity; to be a Christian means to be mingled with God, to be a God-man (2 Tim. 3:17).

Day 5

E. *The Body of Christ is the enlargement of Christ, the enlargement of the One who is the mingling of God and man (Eph. 1:22-23; 4:4-6, 16):*

1. The church is the enlargement of Christ, the God-man, the One who is God mingled with man (Luke 1:35; John 1:14; 12:24).
2. The church is the enlargement of the principle of God being mingled with man and man being mingled with God; this enlargement results in the Body of Christ (Eph. 3:17a; 4:4-6).
3. In the Gospels the mingling of God and man produced the Head; in Acts the enlargement of the mingling of God and man produced the Body of Christ (Eph. 1:22-23; 4:15-16).

六 基督的身体是生机体，由灵里有三一神作那灵内住的人所组成；神作那灵内住于我们重生的灵，就是神与我们的调和——提后四 22，罗八 16，林前六 17。

七 召会作基督的身体，乃是一班人让神调进他们里面，也把自己调在神里面——弗三 16 ~ 21。

周 六

叁 主需要得胜者，好顾到基督的身体，并完成神的经纶，建造召会作基督的身体——一 10，三 9，四 12，16，提前一 4，启十二 11：

一 得胜者是为着建造基督的身体，以终极完成新耶路撒冷——弗四 16，启二 7 下，三 12。

二 没有得胜者，基督的身体就无法建造起来；基督的身体若没有建造起来，基督就无法回来迎娶新妇——十九 7 ~ 9。

三 基督的身体是由基督七倍加强天上职事所产生的得胜者建造起来的——来八 1，启五 6。

四 得胜者胜过所有敌挡基督或顶替基督的事物——约壹二 18，22，腓三 7 ~ 11。

五 得胜者立志作有活力的人——士五 15，启三 19 下。

六 得胜者看见身体，认识身体，并顾到身体——罗十二 4 ~ 5，林前十二 12，18，24 下 ~ 27，弗二 16，四 4，16，西二 19。

F. *The Body of Christ is an organism composed of people who have the Triune God as the Spirit dwelling in their spirit; this indwelling of God as the Spirit in our regenerated spirit is the mingling of God with us (2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17).*

G. *The church as the Body of Christ is a group of people who allow God to be mingled with them and who are mingled with God (Eph. 3:16-21).*

Day 6

III. The Lord needs the overcomers to care for the Body and to carry out the economy of God to build up the church as the Body of Christ (1:10; 3:9; 4:12, 16; 1 Tim. 1:4; Rev. 12:11):

A. *The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem (Eph. 4:16; Rev. 2:7b; 3:12).*

B. *Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up Christ cannot come back for His bride (19:7-9).*

C. *The building up of the Body of Christ is by the overcomers produced by Christ in His sevenfold intensified heavenly ministry (Heb. 8:1; Rev. 5:6).*

D. *The overcomers overcome anything that is against Christ or that replaces Christ (1 John 2:18, 22; Phil. 3:7-11).*

E. *The overcomers make a resolution to be vitalized ones (Judg. 5:15; Rev. 3:19b).*

F. *The overcomers see the Body, know the Body, and care for the Body (Rom. 12:4-5; 1 Cor. 12:12, 18, 24b-27; Eph. 2:16; 4:4, 16; Col. 2:19).*

七 得胜者就是那些顾到神的权益超过一切，包括他们的需要的人——太六 33。

八 得胜者立定志向，要否认自己，并为着主、为着主的恢复、为着基督的身体付上主所要求的代价作得胜者——十六 24，启三 18，十二 11，十四 1，4。

G. The overcomers are those who care for God's interests above everything, including their necessities (Matt. 6:33).

H. The overcomers resolve to deny themselves and to pay the price required by the Lord to be the overcomers for the Lord, for the recovery, and for the Body (16:24; Rev. 3:18; 12:11; 14:1, 4).

第九周 周一

晨兴喂养

林前三6~7“我栽种了，亚波罗浇灌了，唯有神叫他生长。可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。”

西二19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

现在基督的身体已经形成了，这身体就需要长大。基督的身体是借着三一神在众肢体里的扩增（增长）而长大，这些肢体乃是在一切事上长到元首基督里面（西二19，弗四15）。…林前十二章十三节说，我们都已经在位灵里受浸，成了一个身体。接着又说，且都得以喝一位灵。如今我们已经在位灵里受浸，成了一个身体，我们还需要喝这一位灵，使身体得以长大。这一位灵乃是我们在这身体里长大所需要的供应（关于主的恢复和我们当前的需要，七四页）。

信息选读

基督的身体和树一样是生机的，是一个生机体。任何生机的东西都是借着生长得着建造。正如树在生命里长大，我们也需要在神圣的生命里长大，好得着建造。生机的建造实际上就是长大。召会的建造乃是借着信徒在生命里长大。

主不要组织；主所要的乃是生机、满了生命的东西。…正如我们物质的身体需要血液循环，基督的身体也需要神圣生命的循环。我们的身体是生机的，所以它的建造乃是生机的，是照着生命的循环，借着生命里的长大而有的。…很少〔基督徒〕想到这种生机的建造。他们想

WEEK 9 — DAY 1

Morning Nourishment

1 Cor. 3:6-7 I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Now that the Body of Christ has been formed, this Body needs to grow. Its growth is by the increase (growth) of the Triune God within all its members, who grow into the Head, Christ, in everything (Col. 2:19; Eph. 4:15)...First Corinthians 12:13 says that we were all baptized in one Spirit into one Body. Then it says that we were all given to drink one Spirit. Now that we have been baptized in one Spirit into one Body, we need to drink the one Spirit so that the Body may grow. The one Spirit is the supply that we need to grow in this Body. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 69)

Today's Reading

The Body of Christ, like the tree, is organic. It is an organism. Anything that is organic is built up by growing. Just as a tree grows in life, we also need to grow in the divine life to be built up. The organic building up is actually the growing up. The building up of the church is by the believers' growing in life.

The Lord does not want an organization. What the Lord wants is something organic, full of life....Just as our physical body needs the circulation of the blood, the Body of Christ also needs the circulation of the divine life. Our body is organic, so its building up is organic according to the circulation of life by the growth in life....[Most Christians] do not think about the building up of the

到召会的建造，不是生机的，乃是组织的。主渴望生机地建造召会，因为召会是基督生机的身体。基督的身体，就是神的召会，是三一神的生机体，不是人的组织（约十五1~5）。这由约翰十五章的葡萄树得着有力的证明。主耶稣说祂是葡萄树，祂的父是栽培的人（1）。…葡萄树不是组织的東西，乃是生命的東西，生长如生机体。非生机的東西无法加到树这样的生机体上。…作基督身体的召会乃是生机体；而召会这生机体的建造，乃是召会生机的长大（主今日恢复的进展，四八至四九页）。

歌罗西二章十九节说到供应，以及身体结合在一起。身体借着持定元首而得着供应并结合一起，就以神的增长而长大。本节中“本于祂”这辞…指明基督的身体是本于元首而长大的，因为一切的供应都来自元首。一面，基督是元首；另一面，祂乃是土壤。当我们吸收土壤的丰富，我们就持定了元首。照样，从元首接受供应，就是从土壤吸取丰富。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。

保罗在十九节说，身体“以神的增长而长大”。神自己不需要长大，因祂永远是完整、完全的。然而，基督的身体仍然需要以神在我们里面的增长、加多而长大。神越加到我们里面来，我们就越长大。这就是以神的增长而长大的意义（歌罗西书生命读经，四七五、五六三页）。

参读：歌罗西书生命读经，第四十四篇；主今日恢复的进展，第三章。

church in the organic sense, but in the organizational sense. The Lord desires to build up the church organically because the church is the organic Body of Christ. The Body of Christ, as the church of God, is an organism of the Triune God, not an organization of human beings (John 15:1-5). This is strongly proven by the vine tree in John 15. The Lord Jesus said that He is the vine tree and that His Father is the husbandman (v. 1)...The vine tree is not something organized but something of life that grows up as an organism. Nothing inorganic can be added to an organism like a tree....The church as the Body of Christ is an organism, and the building up of the church as an organism is its organic growth. (The Advance of the Lord's Recovery Today, pp. 46-47)

Colossians 2:19 speaks of the supply and of the Body being knit together. When the Body is supplied and knit together by holding the Head, the Body grows with the growth of God. The phrase “out from whom” in this verse...indicates that the Body grows out from the Head, for all the supply comes from the Head. In one sense, Christ is the Head; in another sense, He is the soil. As we absorb the riches of the soil, we hold the Head. Likewise, to receive the supply from the Head is to absorb the riches from the soil.

The words “out from whom” in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

In 2:19 Paul says that the Body “grows with the growth of God.” With God Himself there can be no growth, for He is complete and perfect eternally. Nevertheless, the Body still needs to grow with the growth, the increase, of God in us. The more God is added into us, the more we grow. This is what it means to grow with the growth of God. (Life-study of Colossians, pp. 383, 453)

Further Reading: Life-study of Colossians, msg. 44; The Advance of the Lord's Recovery Today, ch. 3

第九周 周二

晨兴喂养

罗八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。”

弗四 16 “本于祂，全身…叫身體漸漸長大，以致在愛里把自己建造起來。”

許多人借着保羅所傳的福音和話語的職事，被栽種到基督里。因此，保羅能說，他栽種了。以後，亞波羅來澆灌保羅所栽種的。雖然保羅栽種了，亞波羅澆灌了，但叫人生長的乃是神。現在我們必須繼續來看，神怎樣叫人生長。神乃是借着進到我們里面，叫我們生長的。神越加到我們里面，就越使我們生長。…在我們里面若沒有神的加多，就不會有長大。基督身體的長大在於我們里面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長（歌羅西書生命讀經，五六七頁）。

信息选读

唯有神能叫人生長。在我的職事里，我所能作的，頂多只是栽種或澆灌。我無法叫人生長，因為我不能把神給人。唯有神才能把祂自己給你。沒有祂，我們就無法長大。神自己是我們的糧食，我們必須在祂的餐桌上尋求祂，我們必須花時間在那裡慢慢地吃祂。然後祂就更多加到我們里面來。神這樣加到我們里面，就是祂使我們生長。神使我們生長，事實上乃是把祂自己賜給我們（歌羅西書生命讀經，五六八頁）。

基督身體生機的建造，乃是在基督里作為那靈的神，在我們里面的增加。這個增加就是我們在一切事上漸漸進到基督里面。

WEEK 9 — DAY 2

Morning Nourishment

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Eph. 4:16 Out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

Through Paul's preaching of the gospel and ministry of the Word, many were planted into Christ. Thus, Paul could say that he planted. Later, Apollos came to water what Paul had planted. Although Paul planted and Apollos watered, it was God who gave the growth...Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He gives...Without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way. (Life-study of Colossians, p. 456)

Today's Reading

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, p. 457)

The organic building up of the Body of Christ is the increase of God in Christ as the Spirit within us. This increase is our getting into Christ gradually in all things.

本于元首基督，全身叫身体长大，以致把自己建造起来（弗四 16）。身体的长大在于每一肢体的长大。换句话说，身体的长大在于所有肢体都有神的增加，在一切事上多而又多地进到基督里面。身体的长大乃是每一肢体长大的总和。身体这个长大就叫身体把自己建造起来。生机的建造就是三一神在我们各人里面增加。

以弗所四章十六节告诉我们，本于元首基督，全身叫身体渐渐长大，以致身体把自己建造起来。主词是“全身”，述词是“叫”。主词和述词中间插进了很长的话。这句插进的话告诉我们，身体借着每一丰富供应的节，得以紧密联络在一起，并借着每一部分依其度量而有的功用，得以结合在一起。因此，身体便叫自己渐渐长大。身体的肢体借着节，得以紧密联络在一起，并借着每一部分，得以结合在一起（主今日恢复的进展，五六至五八页）。

我们若仔细地读十六节，就会看见这里乃是说，全身叫身体渐渐长大。这意思是说，身体使身体自己渐渐长大。

我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。…十六节指明，长大不是为着个人，乃是为着身体。凡不是为着身体的长大，都不是真的。“每一部分”这话，是指身体的每一肢体。基督身体的每一肢体，都有其借生命的长大与恩赐的发展而有的度量，可以为着身体的长大而尽功用。基督的身体借着供应的节，和尽功用的各部分，便叫自己渐渐长大。供应的节和每一有其度量的部分，都是使召会自己建造起来所需要的。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来（以弗所书生命读经，四六八、四六六至四六七页）。

参读：以弗所书生命读经，第四十五篇；召会作基督身体的异象、实行与建造，第七章。

Out from Christ, the Head, all the Body causes the growth of the Body unto the building up of the Body itself (Eph. 4:16). The growth of the Body depends upon every member growing. In other words, the growth of the Body depends upon all the members having the increase of God to get themselves more and more into Christ in all things. The growth of the Body is the totality of the growth of every member. This growth of the Body is unto the building up of the Body itself. The organic building is the increase of the Triune God in each one of us.

Ephesians 4:16 tells us that out from Christ, the Head, all the Body causes the growth of the Body unto the building up of the Body itself. The subject is “all the Body” and the predicate is “causes.” In between the subject and the predicate is a long insertion. This insertion tells us that the Body is joined closely together through every joint of the rich supply and knit together through the operation in measure of each one part. Because of this, the Body causes itself to grow. The members of the Body are joined closely together by the joints and knit together by each one part. (The Advance of the Lord’s Recovery Today, pp. 53-55)

If we read Ephesians 4:16 carefully, we shall see that it says that all the Body causes the growth of the Body. This means that the Body grows by the Body itself. The Body makes the growth of the Body.

Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. Firstly, we grow up into the Head. Then we have something which is out from the Head. Verse 16 indicates that growth is not for individuals, but for the Body. Any growth that is not for the Body is not genuine. The words “each one part” refer to every member of the Body. Every member of the Body of Christ has its own measure, and this measure works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. Both the joints of the supply and every single part with its measure are needed for the church to build itself up. The growth of the Body is the increase of Christ in the church. This results in the Body building itself up. (Life-study of Ephesians, pp. 386-387, 386)

Further Reading: Life-study of Ephesians, msg. 45; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” ch. 7

第九周 周三

晨兴喂养

弗五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

约壹四 7 “亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。”

基督的身体是在爱里把自己建造起来。这不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱。借着这爱，我们爱基督并爱祂身体上同作肢体的人。我们必须以神圣的爱彼此相爱，以建造基督的身体（基督身体的构成与建造，八七页）。

信息选读

召会服从基督，基督爱召会。爱是神的元素，就是神的内在本质（约壹四 8、16）。以弗所书的目标，乃是带我们进入神内在本质的本质，享受是爱的神，在神爱的甜美里享受神的同在，而像基督那样爱人（圣经恢复本，弗五 25 注 1）。

召会不是组织，也不是宗教，乃是由神的灵与人的灵调和，所产生之基督的身体。在聚会中，我们不该有规则与条例，我们只该注意在那灵里（以弗所书生命读经，六九九页）。

圣经中所一直着重说的，就是神这个建造的工作。神创造的工作只用了六天的工夫，而神这建造的工作到了六千年后的今天，还没有完成。所以在宇宙中，神这一个建造的工作乃是一件重大奥秘的事。…神这个建造的工作，就是我们在多年所说的神人调和。神调在人里面，就是神把祂自己建造到人里面；人调到神里面，就是人被建造到神里面。在原先的创造里，天是天，地是地；神是神，人是人；这两面从来没有

WEEK 9 — DAY 3

Morning Nourishment

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

The Body builds up itself in love. This is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. We must love one another with the divine love for the building up of the Body of Christ. (The Constitution and the Building Up of the Body of Christ, pp. 72-73)

Today's Reading

The church is subject to Christ and Christ loves the church. Love is the very element, the inner substance, of God (1 John 4:8, 16). The goal of Ephesians is to bring us into God's inner substance that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did. (Eph. 5:25, footnote 1)

The church is neither an organization nor a religion, but the Body of Christ produced by the mingling of the divine Spirit with the human spirit. In the meetings we should not have rules and regulations; we should simply care to be in the Spirit. (Life-study of Ephesians, p. 582)

The building work of God is emphasized repeatedly in the Scriptures. While the work of God's creation took only six days, after six thousand years the building work of God is still not finished. Therefore, in the universe God's work of building is a great and mysterious matter....The building work of God is the mingling of God and man. God mingling with man is God building Himself into man; man mingling with God is man being built into God. In God's creation heaven was heaven, earth was earth, God was God, and man was man. The two sides were never mingled together. In God's work of

碰过头，从来没有调和在一起。但在神建造的工作里，神就要把祂自己建造到人里面，也要把人建造到祂里面。这二者调和建造在一起，就成为宇宙中的一所建筑，可以称作宇宙之家。…是神的家，也是人的家；是神以人为居所，也是人以神为住处；换句话说，就是神人互为居所。

若是在宇宙中神没有与人调和为一，神一直在人之外，神就是一位没有居所的神，就是一位无家可归的神。同样的，若是在宇宙中，人没有与神调和为一，人一直活在神之外，人也就是一个流离失所，无家可归的人。无论是神或是人，在宇宙中真实的居所，…乃是神调在人里面，人调在神里面，神人二者互调而成的一个一（神的建造，二四至二五页）。

神要进到人里面，必须成为肉体；人要进到神里面，必须经过死而复活。这就是神建造的原则（召会是基督的身体，一一二页）。

在马利亚生下婴孩耶稣以前，出自圣灵的神圣素质已经生在她的腹中了。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产生出一位神人，是完整的神，又是完全的人，独特地兼有神性与人性，并没有产生第三性。这就是耶稣，耶和華救主，最奇妙、最超绝的身位。…救主的成孕乃是神成为肉体（约一14），不仅是由神圣的能力所作成，更是由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人（圣经恢复本，路一35注3）。

参读：基督身体的建造，第四章；召会作基督身体的异象、实行与建造，第四章。

building, however, God wants to build Himself into man and to build man into Himself. When these two are mingled and built together, they become a building in the universe, which may be called the universal house....It is the house of God, and it is also the house of man. It is God taking man as His dwelling place, and it is also man taking God as his habitation. In other words, it is the mutual abode of God and man.

If God does not mingle Himself with man to become one with man but remains outside of man, then God does not have a dwelling place; He is a God without a home. Similarly, if man is not mingled with God to become one with God, and if man continues to live outside of God, then man is a wandering, homeless man. For both God and man, the real dwelling place in the universe is...the oneness of the mutual mingling of God and man, the oneness of God being mingled with man and man being mingled with God. (The Building Work of God, pp. 19-20)

In order for God to enter into man, incarnation is required. In order for man to enter into God, the process of death and resurrection is required. This is the principle of God's building. (The Church as the Body of Christ, p. 94)

The divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is the most wonderful and most excellent person of Jesus, who is Jehovah the Savior....The conception of the Savior was God's incarnation (John 1:14), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity. (Luke 1:35, footnote 2)

Further Reading: The Building Up of the Body of Christ, ch. 4; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 4

第九周 周四

晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

神所以创造万有和人类，所以借着各种环境带领我们，一直在我们身上花工夫，用各样的方法，在我们身上作工，唯一的目的是，祂要调到我们里面，成为我们的内容，作我们的生命和性情。然而，这样的话在圣徒里面，很难有深刻的感觉。为什么？因为这是我们里面根本没有的东西，不仅我们的思想里没有，就是我们的盼望里也没有。故此，所有蒙恩的人都该祷告，求主开我们的眼睛，不仅看见败坏、罪恶、虚空，乃是看见更高、更深、更属灵的，就是看见神的目的，是要将祂自己调在我们这人里面（基督并祂钉十字架，一九页）。

信息选读

神最中心的目的，最中心的旨意，神永远的计划，不是仅仅盼望人得救赎，有爱心，能过圣洁的生活；神所要的不只这么多。神永远的旨意，神奥秘的计划，神心头所盼望的，乃是祂自己要进到人里面，就是要进到你我里面，要调到你我里面。祂的生命要调到我们的生命里，祂的性情要调到我们的性情里，祂的个格要调到我们的个格里，祂的成分要调到我们的成分里（基督并祂钉十字架，二〇页）。

神的旨意既是神的心意，那么神的心意又是什么？这个答案就是神人调和。神要与人调和，这就是神的心意，也就是神的旨意。…我们若把全部圣经仔细读过，就会发现一个奇妙的事实，就是神在永远里，照着祂心

WEEK 9 — DAY 4

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

The unique purpose of God in creating all things and mankind, in leading us through all kinds of environments, and in continually working in us in various ways is to mingle Himself with us that He may become our content, our life, and our nature. However, it is very difficult for the saints to be deeply impressed with this kind of word. Why is this? It is because God's purpose is basically nonexistent in us. It is absent not only from our thought but also from our hope. Hence, all of us who are saved should pray that the Lord will open our eyes not only to see corruption, sinfulness, and vanity but also to see something higher, deeper, and more spiritual—to see that God's purpose is to mingle Himself with man. (The Crucified Christ, pp. 22-23)

Today's Reading

God's central purpose, His central will, His eternal plan, is not merely that man would be redeemed, have a loving heart, and live a life of holiness. What God desires is much more than this. God's eternal will, His mysterious plan, His heart's desire, is that He would enter into man, into you and me, to be mingled with you and me. He wants His life to be mingled with our life, His nature to be mingled with our nature, His personality to be mingled with our personality, and His element to be mingled with our element. (The Crucified Christ, p. 23)

Since God's will is His heart desire, we must learn what that desire is. It is the mingling of God with man. To mingle with man is both God's desire and His will. A thorough study of the Bible will help us discover the amazing fact that God in eternity planned according to His heart desire to attain the

意而有的计划，只有一个目的，就是要人与祂调和。所以神在宇宙中，也只有这一个旨意，就是要把祂自己作到人里面，来与人调和。祂创造是为着这件事，祂救赎是为着这件事，祂管教也是为着这件事。祂在宇宙中所作的一切，都是为着这件事。这是神在宇宙中唯一的心意，也是新约里面神一切工作的唯一目的和基本原则。所以我们要看一件事是否神的旨意，就要看在这件事上有没有神人调和。若没有神人调和，就无论那件事在人看来是多么良善、多可称许，还不是神的旨意。这实在是一个厉害的量度！（生命的经历上册，一九〇页）

我们都知道神有一个永远的计划。神为要照着祂永远的计划，成功在人身上，就成为肉体，来到人里面。祂成功作一个人，从外面看是人，但里面确实是神。这一位神而人者，以祂的职分说，祂是基督。基督是什么呢？基督就是神与人调和，基督就是神与人联结。神与人联结的结晶就是基督。…基督就是神调在人里面。神与人联合，调在一起不再分了，祂的名字叫基督。所以，基督的原则就是神与人调和，两个变作一个。就如水与蜜调在一起成为一个，神和人调在一起也成为一个，这叫作基督的原则（基督并祂钉十字架，一〇五页）。

基督徒的生活是神性与人性调和的生活。我们爱，必须是以神的爱作我们爱的内容与实际。表面上看，只是人的爱；事实上，这是神的爱。不仅是有神的爱为内容，人的爱为外表，也是神的爱与人的爱相调，乃是这两个爱成为一个爱。因此，很难说这是人的爱，还是神的爱。…这样，当我们运用我们的爱，我们就彰显神的爱。我们的爱乃是我们的美德调和着神的爱，神的属性。我们就成了调和的实体—神人，有神性调和着我们的人性（生命的经历与长大，一二六至一二七页）。

参读：召会作基督身体的异象、实行与建造，第十一章；基督并祂钉十字架，第二篇。

goal of mingling Himself with man. God in the universe has this one will: to work Himself into man and to mingle Himself with man. His creation, redemption, sanctification, and all other aspects of His work are for this one purpose. This is the one desire of His heart in the universe: it is the only goal, and it is the basic principle of all His work in the New Testament. Therefore, if we desire to know God's will in any situation, we must first ascertain whether the situation is conducive to the mingling of Himself with us. Without this mingling, no matter how good or praiseworthy the situation may be, it is not God's will. This is a strict measurement. (The Experience of Life, p. 158)

We all know that God has an eternal plan. In order to carry out His eternal plan in man, God became flesh and came into a man. He became a real man; outwardly He was a man, but inwardly He was God. According to His office, this God-man was called Christ. What is Christ? Christ is God mingled with man, God joined with man. He is the crystallization of the union of God and man....Christ is God mingled with man. God has been united and mingled with man, He cannot be separated from man, and His name is Christ. Hence, the principle of Christ is the mingling of God with man, the two becoming one. Just as water is blended with honey to become one, so God and man were mingled together to become one. This is the principle of Christ. (The Crucified Christ, pp. 92-93)

The Christian life is the mingling of divinity with humanity. When we love, we must love by our love with God's love as its content and reality. Apparently, it is only human love; actually, it is the divine love. It is not only the divine love as the content with the human love as its appearance but also the divine love mingled with the human love so that these two loves become one love. Thus, it is hard to say whether it is the human love or the divine love. Then as we exercise our love, we express God's love. Our love is our virtue mingled with God's love, God's attribute. We then become a mingled entity, a God-man, having divinity mingled with our humanity. (The Experience and Growth in Life, pp. 100-101)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 11; The Crucified Christ, ch. 2

第九周 周五

晨兴喂养

约十二 24 “我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

召会就是基督的扩大，是基督这一个神人，这一个人与神调和的扩大。…在五旬节时，那些召会中的人，他们本是无知的小民，算不得什么的人，但我们却看见全能的神在那里，全能的神和他们调在一起。当彼得和十一个使徒站起来说话时，的确是彼得的口吻，但却是神在那里说话。神不只在他们中间，更是调在他们里面，他们和神无法再分。这个就是召会，就是基督的扩大，也就是人与神，神与人调和的扩大。

从前这个调和是在一个人身上，现今却是在千万的人身上。从前不过是一个头，现今扩大了是一个身体。在时间里，这个扩大是延长的；在空间里，这个扩大是普及的。两千年来，这个扩大在地上没有间断过，一直延长、普及到全地，这是一件荣耀的事。这一个扩大就是召会（召会是基督的身体，四三至四四页）。

信息选读

神头一次到地上来与人调和，就是那人耶稣基督自己；祂是神与人调和的开始。结果产生基督的身体，就是召会。基督是身体的元首，就是召会的头。召会是神调在人里这原则的扩大，而这扩大的结果，产生基督的身体。

WEEK 9 — DAY 5

Morning Nourishment

John 12:24 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.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

The church is the enlargement of Christ, the God-man, the One who is God mingled with man...On the day of Pentecost, those in the church were uneducated, insignificant men, but we can see that they were mingled with the almighty God. When Peter and the eleven apostles stood up to speak, although it was Peter's voice, God was speaking. God was not merely among them; even more, He was mingled with them. They were inseparable from God. This is the church, the enlargement of Christ, the enlargement of the mingling of God with man and man with God.

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading. For two thousand years this enlargement has been ongoing throughout the earth; it keeps extending and spreading over the whole earth. This is glorious. This enlargement is the church. (The Church as the Body of Christ, p. 39)

Today's Reading

God came to the earth to be mingled with man, in the man Jesus Christ. Hence, Jesus Christ is the beginning of the mingling of God and man. This mingling made the production of the Body of Christ, which is the church, possible. Christ is the Head of the Body, the church. The church is the enlargement of the principle of God being mingled with man. This enlargement results in the Body of Christ.

在福音书里，我们看见神与人的调和，结果产生一个元首基督。到了使徒行传，我们看见神与人调和的扩大，结果产生基督的身体。神调在一个加利利人耶稣里面，祂是身体的头；神调在许多加利利人里面，他们是这个头的身体。我们读经时，需要神光照我们，使我们看见新约头五卷书，乃是给我们一幅大人物的清楚图画。四卷福音书给我们看见这位大人物的头，使徒行传给我们看见这位大人物的身体。

使徒行传不仅记载使徒们的行踪，更是记载基督的身体在地上的行踪。我们必须将使徒行传联于福音书，才能看见一个完整的人，包括头和身体。这个人乃是一个奥秘的人，是一个宇宙人，是一个神而人、人而神者，也是神人二性调和在一起的二性品（召会是基督的身体，六七至六八页）。

基督的身体是生机体，由灵里有神作那灵内住（提后四 22，罗八 16）的人所组成。…整个宇宙中生命的源头就是神，现今就在我们灵里。因此，我们是三一神的生机体（主今日恢复的进展，四九页）。

请记住，召会不是一个名义、地位或立场的问题，更不是信仰、组织的问题。召会乃是有一班人，他们让神调进他们里面，也把自己调在神里面。就如当初的使徒们，他们真是加利利人，也真是天上的神；有加利利人的形状，也有天上的神显出来。无知小民的那个无知仍在那里，天上之神的那个荣耀也显在那里；这个是召会。那些无知不见了，那些小民破碎了，现今一位荣耀的神，伟大的神调在他们里头，从他们里面透出来、显出来了；这就是召会（召会是基督的身体，五三至五四页）。

参读：召会是基督的身体，第三、五篇。

In the Gospels, the mingling of God and man produced the Head, Christ. In Acts, the enlargement of the mingling of God and man produced the Body of Christ. God mingled with the man Jesus, a Galilean, and this Jesus became the Head of the Body; God also mingled with many Galileans, and they became the Body of the Head. May God enlighten us in our reading of the Bible to enable us to see that the first five books of the New Testament show a clear picture of a great person. The four Gospels show this great person, and the book of Acts shows the enlargement of this great person.

The book of Acts is a record not merely of the activities of the apostles, but it is a record of the activities of the Body of Christ on earth. We need to connect Acts with the Gospels to see a complete man, the Head and the Body. This man is a mysterious, universal man, who is God yet man and man yet God. He is also the mingling of divinity and humanity. (The Church as the Body of Christ, p. 59)

The Body of Christ is an organism composed of people who have the very God as the Spirit indwelling their spirit (2 Tim. 4:22; Rom. 8:16)...The very source of life in the entire universe, which is God, is right now in our spirit. Due to this, we are the organism of the Triune God. (The Advance of the Lord's Recovery Today, pp. 47-48)

Please remember that the church is not a matter of name, position, or stand; neither is the church a matter of belief or organization. The church is a group of people who allow God to be mingled with them and who are mingled with God. This was the situation with the early apostles. They were truly Galileans, but they were also truly one with the God of heaven; they had the appearance of Galileans, but they also had the expression of the God of heaven. The glory of the God of heaven was expressed in uneducated, common people. Uneducated, common people were still present, yet the glory of the God of heaven was also expressed. This is the church. The ignorance disappeared, and common people were broken. A glorious and great God was now mingled with common people, shining forth and being expressed through them. (The Church as the Body of Christ, p. 46)

Further Reading: The Church as the Body of Christ, chs. 3, 5

第九周 周六

晨兴喂养

启三12“得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。”

十二11“弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

我们必须立定志向，要否认自己，并为着主、为着主的恢复、为着身体作得胜者。我们该祷告：“主，我知道你需要得胜者。没有得胜者，你就没有路往前。主，我要成为这些得胜者中的一个。”得胜者看见身体，认识身体，并顾到身体（召会生活中引起风波的难处，三六页）。

信息选读

在士师记五章，底波拉极力称赞以色列人当中流便支派的一些人。她说他们定大志要为着主的子民争战（15）。士师记也告诉我们，神拣选三百人作基甸的军队，乃是根据他们如何饮水。那用手捧着舔水的三百人，不顾到自己的需要；而那些跪下喝水的，却顾到自己的需要（七4~7）。得胜者就是那些顾到神的权益超过一切，包括他们的需要的人。

一面，我们必须清楚表明我们的立场：我们不同意那些制造分裂的人所造成的分裂。…另一面，我们必须定大志，祷告说，“主，我要认真地活你，为着你的恢复，为着你身体的建造。主，这是我的工作，这是我的目标。”我们必须是有活力的人（召会生活中引起风波的难处，三六至三七页）。

WEEK 9 — DAY 6

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

We must resolve to deny ourselves and be the overcomers for the Lord, for the recovery, and for the Body. We need such a resolution. We should pray, “Lord, I know You need the overcomers. Without the overcomers, You have no way to go on. Lord, I want to be one of these overcomers.” The overcomers see the Body, know the Body, and care for the Body. (The Problems Causing the Turmoils in the Church Life, p. 36)

Today's Reading

In Judges 5 Deborah highly appraised some of those in the tribe of Reuben among the people of Israel. She said that they made a definite resolution to fight for the Lord's people (v. 15). Judges also tells us that God selected three hundred to be Gideon's army based upon how they drank water. The three hundred who lapped the water into their mouth with their hand did not care for their necessities, while the others who bowed down on their knees to drink the water did (7:4-7). The overcomers are those who care for God's interests above everything, including their necessities.

On the one hand, we have to make our standing clear that we do not agree with the divisions made by certain division-makers....On the other hand, we have to pick up a strong resolution by praying, “Lord, I'm going to mean business to live You for Your recovery, for the building up of Your Body. Lord, this is my job. This is my goal.” We must be vital persons. (The Problems Causing the Turmoils in the Church Life, p. 36)

我们要来看神生机救恩中加强之工作的目标。…这救恩是为着产生得胜者，建造基督的身体，为着在国度时代里新耶路撒冷初步的完成（启二7），以及在新天新地里新耶路撒冷完满的完成（二一2）。我们看今天基督徒的光景，可能不知道谁会建造基督的身体。没有得胜者，基督的身体就无法建造起来；而基督的身体若没有建造起来，基督就无法回来迎娶新妇。基督不仅是作为救主回来，也是作为新郎回来迎娶新妇，新妇乃是得胜者的总和。基督身体的建造，乃是借着神在祂生机救恩加强的工作里所产生的得胜者。基督身体的建造乃是借着在这世代里的得胜者，为着在国度时代新耶路撒冷初步的完成，至终为着在新天新地里新耶路撒冷完满的完成。

神生机救恩加强的工作，也是为着把新郎基督的新妇完全预备好，照着祂的喜悦在千年国里有祂凯旋的婚娶，作祂的满足（十九7~9）。约翰三章指明，基督是来娶新妇的新郎，新妇乃是由所有重生的人组成的。但是将近二千年过去了，新妇仍然没有预备好。基督加强之工作所产生的得胜者，要建造基督的身体，这身体将成为基督的新妇。因此，基督加强的工作，结果要带进基督的婚娶（神生机救恩的秘诀—“那灵自己同我们的灵”，一〇〇至一〇一页）。

要紧的乃是愿意付代价。我们所放不下的，就是代价。我们的名誉、地位、学问、财富、爱好、思想，凡代替基督、顶替基督，甚至是顶撞基督的，都是我们的代价（新约总论第十四册，一二一至一二二页）。

参读：召会生活中引起风波的难处，第三至四章。

We need to see the goal of the intensified work of God's organic salvation....This salvation is for producing the overcomers to build up the Body of Christ for the initial consummation of the New Jerusalem in the kingdom age (Rev. 2:7) and the full consummation of the New Jerusalem in the new heaven and new earth (21:2). As we look at the situation of today's Christians, we may wonder who will build up the Body of Christ. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride. Christ will come back not only as the Savior but also as the Bridegroom to marry His bride, who will be the totality of the overcomers. The building up of the Body of Christ is by the overcomers produced by God in the intensified work of His organic salvation. The building up of the Body of Christ by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new earth.

The intensified work of God's organic salvation is also for the complete preparation of the bride of Christ so that the Bridegroom may have His triumphant wedding in the millennium for His satisfaction according to His good pleasure (19:7-9). John 3 indicates that Christ is the Bridegroom coming for the bride, who is composed of all the regenerated people. But nearly two thousand years have passed, and the bride still has not been prepared. The overcomers produced by Christ's intensified work will build up the Body of Christ, which will become the bride of Christ. Thus, Christ's wedding will take place as a result of His intensified work. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," pp. 87-88)

The crucial matter is the willingness to pay the price. What we cannot put aside is the price. Whatever replaces Christ, is a substitute for Christ, or is even against Christ—whether it be our reputation, position, knowledge, wealth, desires, or thoughts—is the price. (The Conclusion of the New Testament, p. 4213)

Further Reading: The Problems Causing the Turmoils in the Church Life, chs. 3-4

补 448

调和是神心意

(英1199)

降B大调

4/4

5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣
 一 神的旨意在这宇宙,全在祂与人关系;
 1̣ · 7̣ | 6̣ · 6̣ 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ · 6̣ 5̣ · 3̣ 5̣
 为此主成那灵,进入人灵,与人调为一。
 5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣
 我们为此欢喜,因能有分神永远旨意—
 1 | 2 2 1 7 | 1 — 0 | 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ |
 调和是神心意。 (副) 神人调和,阿利
 3 — 1 0 | 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ — 3̣ — | 5̣ · 4̣
 路亚! 神人调和,阿利路亚! 神人
 3̣ · 5̣ 1̣ · 2̣ | 3 — 1 1 | 2 2 1 7 | 1 — — ||
 调和,阿利路亚! 调和是神心意。

二 人里有一比心思、情感、意志更深之地,
 是神所造的灵,好使人能盛装祂自己。
 祂且要从人灵里涌出,像江河无止境—
 调和是神心意。

三 在主恢复中,我们已看见神永远心意,
 就是凭祂而活,天天经历祂神圣三一;
 转回我们的灵,一直留在调和的灵里—
 调和是神心意。

四 我们看见人子,在灯台中间保养顾惜,
 眼目如火、双脚像铜,为神的恢复效力;
 祂要完成神的旨意,以得着团体实体—
 调和是神心意。

五 我们何等需要更深经历与神调为一,
 行事为人、言语思想,更多得着祂自己。
 为着调和,我们愿意奉献,全照祂心意—
 调和是神心意。

六 新耶路撒冷来自我们每日对神经历,
 她是神、人二性调和,完全显出的终极;
 一同有分享受那城,我们喜乐真无比—
 调和是神心意。

WEEK 9 — HYMN

Hymns, #1199

1
 God's intention in this universe is with humanity,
 So the Lord became the Spirit just with man to mingled be.
 We rejoice that we can all partake of His economy.
 Yes, mingling is the way.
 Mingle, mingle, hallelujah,
 Mingle, mingle, hallelujah,
 Mingle, mingle, hallelujah,
 Yes, mingling is the way!

2
 In the center of our being, past our mind, emotion, will,
 Is a certain spot created to contain the Lord until
 By His flowing and His flooding He will all our being fill;
 Yes, mingling is the way.

3
 Now within the Lord's recov'ry, we're so glad to find the way
 To experience the Triune God and live by Him today—
 Get into the mingled spirit, and within the spirit stay;
 Yes, mingling is the way.

4
 In the midst of seven lampstands, now the Son of Man we see;
 Eyes ablaze and feet a'burning, He's for God's recovery.
 God's intention He's accomplishing—a corporate entity;
 Yes, mingling is the way.

5
 In our daily life and all we are and do and think and say,
 How we need a deeper mingling just to gain the Lord each day;
 Lord, we give ourselves completely just to take the mingled way.
 Yes, mingling is the way.

6
 From the fruit of daily living, New Jerusalem we'll see,
 It's the ultimate in mingling—it's divine humanity.
 And what joy that we can share it all, and share it corporately.
 Yes, mingling is the way.

