

2014 年秋季長老及負責弟兄訓練

主題：

召會作基督身體的異象、
實行與建造

篇題：

第一篇 神對召會的定旨（一）

藉聖別得著完滿的神兒子名分，
作神團體的彰顯

第二篇 神對召會的定旨（二）

藉著召會展示神萬般的智慧，
以征服神的仇敵

第三篇 神對召會的定旨（三）

將萬有在基督裏歸一於一個元首之下

第四篇 實行召會生活極重要的經歷（一）

我們的魂被征服並被基督作那靈所浸透，
以及基督得釋放脫離我們魂的拘禁

第五篇 實行召會生活極重要的經歷（二）

召會生活作為在基督的身體
這一個新人裏之生活的各方面

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

1 God's Purpose for the Church (1)

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

2 God's Purpose for the Church (2)

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

3 God's Purpose for the Church (3)

To Head Up All Things in Christ

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*

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*

第六篇 實行召會生活極重要的經歷 (三)

如何在一個新人的實際裏，
在實行一面實化召會生活

第七篇 建造召會作基督的身體 (一)

神建造的異象以及對我們屬靈的試驗

第八篇 建造召會作基督的身體 (二)

藉著對內住基督的內裏經歷

第九篇 建造召會作基督的身體 (三)

藉著生命的長大與神人的調和而又生機的建造，
以及主需要得勝者顧到聖徒並建造身體

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*

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

8 The Building Up of the Church as the Body of Christ (2)

Through the Inner Experience of the Indwelling Christ

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*

召會作基督身體的異象、
實行與建造
第一篇

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

神對召會的定旨 (一)
藉聖別得着完滿的神聖兒子名分，
作神團體的彰顯

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

讀經：弗一 3 ~ 6 · 來二 10 ~ 11 · 帖前五 23

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

綱 目
週 一

Outline
Day 1

壹 神對召會的定旨有三要項：

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

- 一 召會必須有完滿的兒子名分—弗一 4 ~ 5。
- 二 藉着召會，使仇敵得知神萬般的智慧；召會成了神的詩章，作基督一切所是的智慧展示—三 10，二 10，林前一 30。
- 三 神的定旨是要藉着召會，將萬有在基督裏歸一於一個元首之下—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).*

週 二

Day 2

貳 神按着祂的心願，在祂目的裏的永遠定旨，乃是要得着許多的兒子；神渴望得着許多兒子，團體的作祂的彰顯—3 ~ 6 節，三 11，羅八 28 ~ 29，約一 12 ~ 13，啓二一 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 羅馬八章十九節告訴我們，一切受造之物正在等待神的眾子顯示出來並得着榮耀；希伯來二章十節說，基督正在領許多的兒子進榮耀裏去；基督今天正在作一件事：祂正將我們帶進榮耀裏去——林後三 18，四 16～18。

二 現今受造之物在腐朽與敗壞的律下受奴役；惟一的盼望乃是在神眾子顯示、顯明的時候，要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由——羅八 17～21。

週 三

叁 神揀選祂的子民，叫他們成為聖別，目的是要使他們成為神的兒子，有分於神聖的兒子名分；在已過的永遠裏，父神『揀選了我們，使我們…成為聖別…得兒子的名分』——弗一 4～5：

一 『聖別』的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別；只有神與一切不同，與一切有別；因此，祂是聖別的，聖別是祂的性情：

- 1 神揀選我們，使我們也成為聖別；神使我們成為聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透。
- 2 對我們這些神所揀選的人，成為聖別就是有分於神的性情，（彼後一 4，）並使我們全人被神自己所充滿。

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 我們與神（那聖者，就是聖靈）調和達到完滿的聖別，藉此神聖的兒子名分就得以完成——弗四 30，彼前一 15 ~ 16：

- 1 神正將祂自己作到我們裏面，並將祂自己與我們調和，使我們完全被祂、在祂裏面、並因祂聖化，而成爲聖別；我們屬人性情的每一點都要與神聖的性情調和——參利二 4 ~ 5。
- 2 在舊約的豫表裏，帳幕豎板的每一部分都被金包裹；在這豫表的應驗裏，神將祂自己與召會調和，使我們被帶進完滿的兒子名分裏——出二六 28 ~ 30。
- 3 按照新約的教訓，兒子名分的意義是：
 - a 我們由神而生，得着神作我們的生命和性情——約一 12 ~ 13，三 6，約壹五 11 ~ 12，彼後一 4。
 - b 我們因神而長大，並且在神裏面，在一切事上長到元首基督裏面，以神的增長而長大——弗一 6，10，四 15 ~ 16，西二 19。
 - c 我們完全與神調和；我們這人的每一部分都被神浸潤、浸透、包裹——利二 4 ~ 5，帖前五 23。
 - d 我們有資格承受神所是、所有、並所定意的一切——弗一 14，羅八 17。
 - e 我們至終成爲完全聖別且神聖的——弗一 4，啓二一 2，10。

週 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 神所揀選的人成為祂的兒子，乃是藉着祂聖別的靈；（羅十五 16，加四 6；）這就是為甚麼以弗所一章三節稱此為屬靈的福分，就是藉着那靈而有的福分：

- 1 為着兒子名分的聖別，仍在繼續進行；然而，一天過一天，我們也許沒有活在我們兒子的名分裏，因為我們沒有顧到那聖別的靈，在我們靈裏的說話和工作—羅十五 16，八 4，弗五 26。
- 2 今天我們必須學習憑靈而活，憑靈事奉，照靈而行，並終日完全憑着靈、同着靈、且照着靈行事為人—羅一 1，9，八 4，腓三 3，亞四 6。
- 3 我們需要憑着在那靈裏正確的滋養，而在基督的生命裏長大；我們可以在三方面得着滋養：藉着讀聖經，藉着聽屬靈的說話，藉着來到聚會中—約八 31 ~ 32，弗五 26，啓二 7，詩七三 16 ~ 17，22 ~ 26，七七 13。

週 五

四 神所揀選的人乃是『在愛裏』，在祂面前成為聖別、沒有瑕疵，被豫定得兒子的名分—弗一 4，參三 17，四 2，15 ~ 16，五 2，六 24，啓二 4：

- 1 以弗所一章四節的愛是指神愛祂所揀選之人的愛，以及神所揀選之人愛祂的愛；神所揀選的人乃是在這愛裏，在這樣的愛裏，在祂面前成為聖別、沒有瑕疵。
- 2 神先愛我們，然後這神聖的愛激起我們用愛回報祂；在這樣愛的情形與氣氛中，我們被神浸

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，成爲聖別、沒有瑕疵，像祂一樣——約壹四 19，詩三一 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 基督作救恩的元帥，藉着聖別，生機的拯救神許多的兒子，而領他們進入榮耀，就是神團體的彰顯裏；聖別就是神的『子化』——來二 10 ~ 11，弗一 4 ~ 5，帖前五 23，羅五 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 希伯來二章十節說，主是神救恩的元帥，要領許多的兒子進榮耀裏去；然後十一節說到那聖別人的和那些被聖別的；這給我們看見聖別是爲着兒子的名分。
- 二 這使我們對以弗所一章四至五節有了更完全的領會；四節說『成爲聖別』，而五節說『得兒子的名分』；『成爲聖別…得兒子的名分』再次給我們看見，聖別是爲着兒子的名分。
- 三 爲着神聖兒子名分之神聖的聖別，乃是神聖經綸的中心，也是新約裏啓示的中心思想；聖別是神完成祂永遠經綸的關鍵。

- 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.*

週 六

Day 6

四 神聖的聖別是完成神聖經綸的主持線，爲要神聖的使我們『子化』，使我們成爲神的兒子，在生命和性情上（但不在神格上）與神一樣，以致成爲神的彰顯；我們說聖別是主持線，因爲神在我們身上經綸的工作，每一步都是使我們聖別：

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 尋找的聖別，也就是初步的聖別，是為着叫我們悔改，把我們帶回歸神；我們的悔改和相信乃是因着尋找的靈，使人知罪自責的靈—彼前一2，路十五8～10，17～2，約十六8～11。
- 2 救贖的聖別，也就是地位上的聖別，是藉着基督的血，把我們從亞當裏遷到基督裏—來十三12。
- 3 重生的聖別，也就是在性質上聖別的開始，從我們的靈更新我們，使我們這些罪人成為神的兒子，形成一個生機體，作神團體的彰顯，就是基督生機的身體，也就是召會—林後五17，約一12～13，三5～6，8，彼前一3，多三5。
- 4 更新的聖別，也就是性質上聖別的繼續，從我們的心思到我們魂的各部分，更新我們的魂，使我們的魂成為神新造的一部分—羅十二2下，弗四23，林後四16，加六15。
- 5 變化的聖別，也就是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成為新的構成，作基督生機身體的一部分—林前三12，林後三16～18，羅十二1～2，詩六八19。
- 6 模成的聖別，也就是成形的聖別，將我們形成榮耀之基督的形像，使我們成為基督的彰顯—羅八29，腓三10。
- 7 得榮的聖別，也就是終極完成的聖別，藉着把我們的身體改變形狀，而救贖我們的身體，使我們在榮耀裏完滿的成為基督的彰顯，在我們的靈、魂、體裏得以完全並全然的聖別，成為神許多兒子（他們在那作他們生命之經過過程的三一神裏已經成熟）終極的合併，成為新耶

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

路撒冷彰顯神，直到永遠—21 節，羅八 23，
帖前五 23，啓二—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).

第一週 週一

晨興餽養

弗一 4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

在神的經綸中，關於召會有三方面：首先，召會要有兒子的名分，而藉着這兒子的名分，神就有着彰顯。以弗所一章五節說，神豫定我們得兒子的名分。『兒子的名分』是甚麼意思，它包括了甚麼？簡單的說，它的意思包括出生，加上長大，加上長子的名分。首先，我們必須從神而生。因着這神聖的出生，我們有了神的生命，因此我們就成了神的兒子。這是神與我們相調的開始。但惟有藉着生命長大，我們纔能享受長子的名分。出生是一件事，長子的名分又是另一件事。以掃和雅各有同樣的出生，但只有一個人得着長子的名分。以掃有兒子的生命，卻沒有兒子的名分，因為兒子的名分包括出生和長子的名分。我們也可能只有出生而沒有長子的名分。羅馬八章十四至十七節給我們看見，作兒女和作後嗣有何等的不同。作兒女只要出生就可以了；但是作後嗣不僅有出生，還有長子的名分。首先我們必須成為神的兒女，然後我們藉着長大纔能成為後嗣。我們可能是兒女，卻沒有長子的名分，因此也就沒有得着完滿的兒子名分。（召會的異象與建造，四頁。）

信息選讀

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

神對召會之定旨的第一項，就是藉着許多成熟的兒子來彰顯祂自己。…神對召會之定旨的第二項，是要對付祂的仇敵。以弗所一章是說到神對召會定旨積極的一面，就是兒子的名分；三章是說到消極的一面，對抗神的仇敵，使仇敵被征服，得知神萬般的智慧。有這樣一個邪惡的撒但，神並不覺得難過，因為若沒有這樣一個仇敵，神萬般的智慧就無法彰顯。乃是藉着撒但所發起的一切難處，神纔有機會顯出祂的智慧。假設你有一部車，這部車從來沒有給你帶來麻煩；若是這樣，就沒有人知道你多有智慧。一部沒有毛病的車，無法表現你的智慧。但是你的車若是需要智慧纔能操縱，你的智慧就有機會展露出來，你車上的乘客都會驚歎。這是一部有毛病的車，卻有一位了不起的駕駛！全宇宙都被撒但破壞了，但神卻需要這樣一個撒但，使祂的智慧得以表明。

神豫定召會要得着祂兒子的名分，也定意召會要征服仇敵。召會乃是藉着兒子的名分被建造起來；並且藉着召會的建造，神的仇敵就被征服，神的智慧也要得着展示。不過在這裏有一個實在的原則。我們越有生命，就越有建造可以顯示給撒但看。這對仇敵是真正的挑戰，這要羞辱他，卻要榮耀神。

在神的經綸中，召會的第三個主要方面乃是將萬有在基督裏歸一於一個元首之下。我們已經看過，第一項是兒子的名分，那是關於召會積極的一面。第二項是召會要在消極一面擊敗仇敵，使執政的、掌權的，現今得知神萬般的智慧。現在第三項，是將萬有在基督裏全面的歸一於一個元首之下。召會必須得着兒子的名分，撒但必須被征服，被扔出去；並且所有受造之物必須被帶進正確的秩序與一裏面。（召會的異象與建造，八至一〇、一三頁。）

參讀：召會的異象與建造，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

第一週 週二

晨興餽養

羅八 17～19『既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣，只要我們與祂一同受苦，好叫我們也與祂一同得榮耀。因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。受造之物正在專切期望着，熱切等待神的眾子顯示出來。』

今天神的眾子有許多。單單在洛杉磯一地，神的眾子也許成千上萬，但他們還未顯示出來。神眾子的顯示、顯明，也就是十七節所題到的得榮耀。不僅是神，甚至連一切受造之物一萬物，都在等待神的眾子顯明出來。（召會作基督身體的異象、實行與建造，一七至一八頁。）

信息選讀

羅馬八章二十節說，『因為受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的。』一切受造之物正等待神的眾子顯明出來，因為受造之物服在虛空之下。二十一節接着說，『指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。』在此有虛空、奴役、和敗壞這些辭；這些不是很好的辭。一切受造之物都在敗壞的奴役之下，所以受造之物在虛空之下，等待得着釋放。

受造之物如何能得着釋放，脫離這虛空、奴役和敗壞？譬如，弟兄會的人看見了受造之物服在虛空、奴役、和敗壞之下這個真理；但他們主要是看見客觀的豫言，就是神眾子顯明的時候，整個宇宙就要得着釋放。他們沒有看見得拯救的主觀道路、過程。我們相信，在這末後的日子裏，主不要我們僅僅看

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

見豫言，也要我們看見一切受造之物蒙拯救，得享神兒女榮耀自由的路。

二十一節不是說神兒女的自由，乃是說神兒女的榮耀的自由。這又是一個難懂的說法。同着神兒女的榮耀，有個自由。神兒女的顯明，就是神兒女的榮耀。十九節告訴我們，一切受造之物正在等待神眾子的榮耀；希伯來二章十節說，基督正在領許多的兒子進榮耀裏去。你若問我，神今天正在作甚麼，我會說，祂正在作一件事：祂正將我們帶進榮耀裏去。我們可以將這事與豫備筵席相比。如果我們到一位弟兄家赴筵席，我們可能會問：『他在那裏？』然後有人會說，『他在廚房裏烹煮食物。』今天神是『在廚房裏烹煮食物』，要將祂的眾子帶進榮耀裏去。羅馬八章十八節說到今時的苦楚和將來的榮耀。藉着這些苦楚，神正在『烹煮』我們。以弗所一章十節說到時期滿足時的經綸。我們若問一位姊妹在廚房裏作甚麼，她會回答說，『請耐心坐着等半小時，然後你就知道我在這裏作甚麼。』烹調的姊妹有她的經綸、她的安排；半個小時結束時，就是她經綸的『時期滿足時』。

今天是烹調的時候。時期滿足的時候還沒有到。當時期滿足的時候，一切都要井然有序。然而，現今神正在『烹煮』召會，包括你和我；然後，在時期滿足時，我們都要被帶進榮耀裏。那時，一切受造之物都要得着釋放、拯救，脫離敗壞的奴役和虛空，並且一切受造之物將同着基督的身體，在基督裏歸一於一個元首之下。（召會作基督身體的異象、實行與建造，一八至二一頁。）

參讀：召會作基督身體的異象、實行與建造，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

第一週 週三

晨興餽養

弗一 4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

利十一 44『我是耶和華你們的神；所以你們要使自己分別為聖，成為聖別，因為我是聖別的。…』

這些屬靈福分的頭一項就是父的揀選。我們可能以為神的揀選是一件事，神的豫定又是另一件事；但這想法是錯誤的。我們需要看看以弗所一章四至五節的文法。…這兩節不是說祂揀選了我們，『又』豫定了我們；而是說，祂揀選了我們，豫定了我們。五節的『豫定』，修飾四節的述詞『揀選』，所以這不是兩件事，乃是一件事。神揀選了我們。祂如何揀選我們？神乃是藉着豫定我們，藉着把我們標出來，而揀選我們。豫定就是標出。神揀選我們成為聖別，為要得兒子的名分。揀選神的子民，叫他們成為聖別，目的是要使他們成為神的兒子，有分於神聖的兒子名分。（經過過程的神聖三一之分賜與超越基督之輸供的結果，九至一〇頁。）

信息選讀

神揀選我們，是要使我們成為聖別。『聖別』一辭，已被今天基督教的教訓破壞了。…聖經裏『聖別』一辭，不該按我們天然的觀念來領會。許多人以為聖別就是無罪。根據這個觀念，若有人不犯罪，他就是聖別的。這種想法完全錯誤。聖別既非無罪，也非完全。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神與一切不同，與一切有別。因此，祂是聖別的，聖別是祂的性情。

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.

神使我們成爲聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別性情充滿並浸透。對我們這些神所揀選的人，成爲聖別就是有分於神的性情，（彼後一4，）並使我們全人被神自己所充滿。這與僅僅無罪的完全，或無罪的純潔不同。這使我們全人在神的性情和特性上聖別，像神自己一樣。

我們不該是凡俗的，而該有所不同。宇宙中惟有神是聖別的。祂與其他一切事物不同，且有分別。所以，成爲聖別的意思是與神成爲一。…我們要成爲聖別，就需要與神成爲一，因爲只有神是聖別的。（利十一44，撒二2。）（以弗所書生命讀經，二九至三〇頁。）

神正將祂自己作到我們裏面，並將祂自己與我們調和，使我們聖別，完全被祂、在祂裏面、並因祂聖化。我們屬人性情的每一點都要與神聖的性情調和。在舊約的豫表裏，帳幕豎板的每一部分都被金包裹。在這豫表的應驗裏，神將祂自己與召會調和，使我們被帶進完滿的兒子名分裏。

按照新約的教訓，兒子的名分首先是指我們由神而生，得着神作我們的生命和性情；其次是我們因神並在神裏長大；第三是我們完全與神調和；我們這人的每一部分都被神浸潤、浸透、包裹，並完全與神調和。第四，我們有資格承受神所是、所有、並所定意的一切。第五，我們至終完全被聖別、成聖、並成爲神聖的。這是兒子的名分正確的意義。兒子的名分含示長子的名分，使我們有資格憑着與神調和而享受祂。藉着與祂調和，我們就絕對、徹底的被祂、因祂、並在祂裏面聖別；我們裏外被作成聖別的、神聖的。神的定旨乃是要使召會聖別到這樣的地步。這是神對召會之定旨的第一項。（召會作基督身體的異象、實行與建造，二二至二三頁。）

參讀：以弗所書生命讀經，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

第一週 週四

晨興餽養

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

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

在以弗所一章，分賜是非常重要的。…〔三節指明〕我們所享受的福分乃是屬靈的福分。毫無疑問，這些福分是藉着那靈施行出來的，不然就不會稱為『屬靈的福分』了。這些屬靈的福分乃是在諸天界裏，並在基督裏的。

神是以一種聖別的方式，分賜祂自己。神所揀選的人乃是藉着祂聖別的靈，而成為祂的兒子。神聖別我們，使我們成為祂的兒子。祂揀選我們成為聖別，好得着兒子的名分。（經過過程的神聖三一之分賜與超越基督之輸供的結果，九至一〇頁。）

信息選讀

聖別乃是將神的子民分別出來歸給神，使神在他們身上並在他們裏面作工，使他們成為神的兒子。神有一個目的，並定了一個經綸，要得着許多兒子。然後那靈就來把神所揀選的人分別出來歸給神，使神能生他們。首先，他們被聖別歸給神；然後藉着這聖別，他們就成了神生育的對象。…以弗所一章四節說，神揀選我們成為聖別；然後五節就說祂作這事，乃是藉着豫定我們得兒子的名分。因此，聖別是為着得兒子的名分。首先，那靈來聖別神所揀選的人。然後他們就豫備好為神所生，進入祂的兒子名分。

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.

我們要成爲聖別，並成爲兒子，都需要神的分賜。神若沒有將祂聖別性情分賜到我們裏面，我們怎能成爲聖別？惟有神是聖別的。我們要成爲聖別，就需要一種聖別的元素分賜到我們裏面。當聖靈來到我們裏面時，祂就將神聖別性情帶到我們裏面；那個聖別性情就成爲聖靈用以聖別我們的聖別元素。詩歌三百八十一首第一節說，『你的聖別性情，使我能成聖；你的復活大能，使我能得勝。』祂的聖別性情使我們成聖，祂的復活大能使我們得勝。…靈神正在聖別我們，使神能將祂聖別性情和聖別的生命，更多分授到我們裏面，使我們長大。我們都必須在神聖的生命裏長大。…我們出生以後，就需要憑着在那靈裏正確的餵養，而在基督的生命，神聖的生命，永遠的生命裏長大。

聖別和兒子的名分總是藉着那靈而完成的。這就是爲甚麼以弗所一章三節稱這個爲屬靈的福分，就是藉着那靈而有的福分。今天我們必須學習憑靈而活，照靈而行，並完全憑着靈、同着靈並照着靈行事爲人。（羅八4。）只要我們是憑着靈爲人並照着靈行動，我們就豫備好在神聖的生命裏長大。然後我們就需要一些滋養。我們可以在三方面得着滋養：藉着讀聖經，藉着聽屬靈的說話，藉着來到聚會中。這滋養就使我們長大。

爲着兒子名分的聖別，仍在繼續進行。然而，一天過一天，我們沒有活在我們兒子的名分裏，因爲我們沒有顧到那聖別的靈，在我們靈裏的說話和工作。我們必須轉向我們的靈，看見我們已經爲那靈所聖別並重生了。這個聖別並重生的靈，有許多話要對我們說。祂仍想要多而又多的聖別我們，使我們能多而又多的有分於兒子的名分。這樣我們就會長大，父就會有一個甜美的家室。…以弗所一章的福分，開始於神揀選我們成爲聖別，使我們多而又多的在神兒子的名分裏。這該是每天的事。（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一至一三、一六頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第一章。

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

第一週 週五

晨興餽養

弗一4『就如祂…在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵。』

五27『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

以弗所一章四節也說，神在基督裏揀選了我們，使我們沒有瑕疵。瑕疵就像寶石內的異物。神所揀選的人只該被神自己所浸透，沒有外來的東西，就如墮落的天然屬人成分、肉體、己或世界的事。這就是『沒有瑕疵』，在神的聖別性情之外沒有任何別的成分攙雜。召會被話中的水徹底洗滌之後，就要這樣成為聖別。(五26～27。)(以弗所書生命讀經，三九至四〇頁。)

信息選讀

今天我們還有很多的攙雜。…但我們正在漸漸的變化。所以，我們至終要極其聖別並純淨，以致我們沒有瑕疵，沒有任何外來的東西，只有神聖的成分。

我們要在祂面前成為聖別、沒有瑕疵。〔以弗所一章四節的〕『在祂面前』，意即按着神聖的標準，在祂眼中成為聖別、沒有瑕疵。這使我們有資格留在祂面前，享受祂的同在。我們要成為聖別、沒有瑕疵，但不是照着我們的標準，或在我們眼中，乃是照着祂的標準，在祂的眼中。

我們要在愛裏，在祂面前成為聖別、沒有瑕疵。這裏的愛是指神愛祂所揀選之人的愛，以及神所揀選之人愛祂的愛。神所揀選的人乃是在這愛裏，在這樣的愛裏，在祂面前成為聖別、沒有瑕疵。神先愛我們，然後

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.

這神聖的愛激起我們用愛回報祂。在這樣愛的情形與氣氛中，我們被神浸透，成為聖別、沒有瑕疵，像祂一樣。在這愛裏，就是在一種相互的愛裏，神愛我們，我們用這愛回報祂。就在這種情形中，我們變化了。…當這事達到完滿時，我們就完全成為聖別、被變化、並且模成神兒子耶穌基督的形象。這樣我們就完全得以聖別。（以弗所書生命讀經，四〇至四一頁。）

聖別就是神的『子化』。當你被聖別時，你就被子化。這是根據以弗所一章四至五節。甚至更強有力的根據是在希伯來二章十至十一節，這兩節說，『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。因那聖別人的，和那些被聖別的，都是出於一…。』十節說帶領許多兒子進榮耀裏去，十一節說那聖別人的，和那些被聖別的。這表明兒子的名分極其有賴於聖別。神把祂許多的兒子帶進榮耀裏，乃是藉着基督在性質上聖別我們，開始於我們的重生，經過我們整個基督徒生活的過程。聖別仍然在進行，因為我們還沒有完全進入榮耀。有一天我們要完全在榮耀裏。這樣完滿的進入榮耀，就是神完滿的聖別。（那靈同我們的靈，一二八頁。）

父在祂揀選並豫定信徒之事上分賜的結果，乃是藉着聖別祂所揀選的人，使他們得兒子的名分，使他們在神的生命和性情上像祂那樣的聖別，使他們在神聖的生命和性情上像神，卻沒有神獨一的神格。這是神聖的聖別，為使我們得神聖的兒子名分。這是神聖經綸的中心，也是新約啓示的中心思想。這樣的神聖的聖別，乃是由那使人聖別的靈執行的。（羅十五16。）神聖的兒子名分是由那使人重生的靈，就是神兒子的靈（加四6）完成的。（經過過程的神聖三一之分賜與超越基督之輸供的結果，一七頁。）

參讀：以弗所書生命讀經，第三篇；那靈同我們的靈，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

第一週 週六

晨興餽養

彼前一 2『就是照着父神的先見被揀選，藉着那靈得聖別，以致順從耶穌基督，並蒙祂血所灑的人：願恩典與平安，繁增的歸與你們。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

神聖的聖別是完成神聖經綸的主持線 (holding line)，…聖別是神經綸裏的一大要點。聖別是完成神聖經綸的主持線。我們需要看見『主持線』這辭的意義。當一個人去釣魚時，他需要一條線。那就是他釣魚的主持線。那條線把魚拉住；換句話說，那條線主導着他的釣魚。我們說聖別是主持線，因為神在我們身上經綸的工作，每一步都是使我們聖別。(那靈同我們的靈，一三八頁。)

信息選讀

神聖的聖別主持着我們從悔改到得榮耀一切屬靈的經歷。…這樣的聖別就是神聖的子化我們，使我們成為神的眾子，好叫我們在神的生命和性情上(但不是祂的神格上)與祂一樣，以致我們能成為神的彰顯。

神…造人以後，人墮落了。然後靈神來聖別人。(彼前一 2。)我們失落在亞當裏、在罪裏、並在死裏。…但那靈來把我們尋找出來。…祂激動我們的靈悔改。這是我們初步的聖別，使我們悔改。(路十五 8～10。)這是尋找的聖別，結果使我們悔改，將我們帶回歸神。(17～21。)

救贖的聖別，地位上的聖別，是藉着基督的血，(來十三 12，)將我們從亞當遷移到基督。這改變了我們原來所在的地方。

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.

重生是性質上之聖別的開始，從我們的靈裏更新我們。(林後五 17。)神從我們全人的最中心—我們的靈，更新我們。…祂先摸着我們的靈，以重生、更新它。這使我們這些曾作神仇敵的罪人成為神的兒子。(約一 12~13。)

更新的聖別，是從我們的心思到我們魂的各部分，更新我們的魂，(羅十二 2 下，弗四 23，)藉此繼續在性質上聖別我們。羅馬十二章二節說，我們藉着心思的更新就得着變化，心思乃是我們魂的主要部分。…我們的靈已經成為神新造的一部分，但我們的魂還沒有。藉着更新，我們的魂將被作成神新造的一部分。〔加六 15。〕

變化的聖別乃是日常的聖別，用基督的元素，新陳代謝的重新構成我們，使我們成為新的構成，成為基督生機身體的一部分。(林前三 12。)這是一種重新構成，排除舊的東西，加入基督的元素作新的代替。我們要做基督活的肢體，就需要由基督的元素來構成，使我們成為新的構成，以建造基督的身體。

模成的聖別就是成形的聖別，使我們形成榮耀之基督的形像。(林後三 18。)…這就是為甚麼我們能顯出基督。我們彰顯基督，因為聖別人的靈已使我們成形。

得榮的聖別乃是完成的聖別，終極完成的聖別，藉着將我們的身體改變形狀，而救贖我們的身體。(腓三 21。)我們卑賤並墮落的身體要蒙救贖，脫離疾病、軟弱、死亡、情慾和罪惡，使我們在榮耀裏成為基督完滿的彰顯。(羅八 23。)這時，神的救恩和神的聖別，為着完成神的經綸，就達到最高的層次。這是關於神聖聖別七個步驟的啓示。(那靈同我們的靈，一四一至一四五頁。)

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第二至三章；那靈同我們的靈，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

第一週詩歌

381

經歷基督—作生命

6 5 6 5 雙 (英 841)

G 大調

4/4

G	B7	Em	Am	A7	D	
3 · 3	3	2	1 - 6 -	4 · 3	2 1	
7	7	7	7	7	7	
— 主, 你 是 我 生 命, 活 在 我 裏 面;						
D7	G	D7	A7	D		
5	2 3 4	3 - 1 -	2 · 1	7 6		
5	5	5	5	5		
帶 着 神 的 豐 盛, 來 將 我 充 滿。						
G	C	D7	G	C	Am	B
5	5	6	7	2 - 1 -	1 1	4 4
5	5	6	7	5	5	5
你 的 聖 別 性 情, 使 我 能 成 聖;						
Em	G	C	D7	G		
1	2 3 4	5 - 5 -	6 4	3 2		
1	1	1	1	1		
你 的 復 活 大 能, 使 我 能 得 勝。						

- | | | |
|---|---|--------------------------------------|
| 二 | 你這生命流通,
使我活在光中,
帶來各種供應,
使我得蒙潔淨, | 我就蒙光照,
與你能相交;
也有所要求,
享受你所有。 |
| 三 | 你是那靈運行,
將我心、心、靈,
使我全人變化,
直到成熟長大, | 像膏油塗抹,
全都浸潤過,
成爲你形狀,
滿有你身量。 |
| 四 | 你的生命成分,
時常將我滋潤,
生命吞滅死亡,
釋放消除捆綁, | 成爲我豐富,
使我得復甦。
軟弱變剛強;
下沉變高昂。 |
| 五 | 因此我將自己,
照着你的心意,
不再立志掙扎,
使你受到打盆, | 完全獻給你,
活在交通裏;
不再改自己,
毫不能爲力。 |
| 六 | 乃是完全停下
讓你運行、變化,
與眾聖徒配搭,
讓你定居、安家, | 自己的努力,
使我脫自己;
成爲你身體,
彰顯你自己。 |

WEEK 1 — HYMN

Hymns, #841

- 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.

召會作基督身體的異象、
實行與建造
第二篇

神對召會的定旨 (二)
藉著召會展示神萬般的智慧，
以征服神的仇敵

讀經：弗三 10 · 林前一 30 · 結一 26 ~ 28

綱 目
週 一

壹 我們靠着恩典，藉着信而得救，成為神的傑作，使諸天界裏執政的、掌權的得知神萬般的智慧——弗二 10，三 10：

一 『傑作』這辭在原文的意思是作好的東西，手工，或寫成的詩章。

二 不僅詩詞作品，凡是表達製作者智慧和設計的藝術品，都是詩章；我們——召會——是神工作的傑作，也是一首詩章，彰顯神無窮的智慧和神聖的設計。

三 我們——召會——是神工作的傑作，乃是宇宙中全新的東西，是神的新發明；（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*

我們藉着重生，在基督裏為神所創造，成為祂的新造（林後五 17）：

- 1 神的傑作是全新的，因為這傑作乃是神與人的調和；神的傑作，祂偉大的工作，乃是將祂自己作到人裏面，並將人構造到與祂成為一，而產生召會。
- 2 召會是神的詩章，說出祂的智慧；根據以弗所三章十節，神要藉着召會，使祂萬般的智慧得以顯明。
- 3 詩章表現詩人的智慧；在要來的諸世代中，就是在千年國和永世裏，有一首獨一的詩章，就是召會，要彰顯神的智慧和設計。
- 4 當我們看見新耶路撒冷時，我們要為着顯在這奇妙產品上的美麗、智慧和設計，而頌讚神；新耶路撒冷將是神的詩章，神的傑作。

週 二

貳 『你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖』——林前一 30：

- 一 基督成了從神給我們的智慧，作為在神救恩裏三件重要的事物：公義，為着我們的已往，藉此我們已經得神稱義，使我們能在靈裏重生，得着神的生命；（羅五 18；）聖別，為着我們的現在，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因着神聖的生命漸漸被變化；（六 19，22；）救贖，為着我們的將來，就是我們的身體得贖，（八 23，）藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式。（腓三 21，約壹三 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 公義、聖別、和救贖不只與我們的已往、現在和將來有關；我們每天都需要基督作公義、聖別和救贖：

週 三

- 1 我們一信入了基督，神把我們擺在基督裏，基督就『成了』給我們的智慧；『從神給我們』這個說法，指明有一種傳輸是現今的、實際的，也是經歷的；基督應當繼續不斷的從神流向我們，並在我們的經歷中，成為我們現今且實際的智慧。
- 2 林前一章三十節裏的智慧，等於約翰十四章六節裏的道路；公義、聖別和救贖，是用以建築我們基督徒生活中高速公路的材料：
 - a 當我們運用我們的靈並呼求主名，我們就成為義—羅十 12 ~ 13，提後二 22。
 - b 日復一日，每時每刻，我們不該活在魂裏，活在己裏，乃該活在靈裏，運用靈呼求主耶穌的名；這樣，我們不但成為義，也被聖別，從凡俗的事物分別出來，自己就不再是凡俗的。
 - c 救贖包括三件事：了結、頂替、以及被帶回歸神；神救贖我們，就是了結我們，以基督頂替我們，並把我們帶回歸祂自己；這是變化的真實過程，在其中我們老舊的元素，我們老舊的構成被了結，並且以新的元素，新的構成—在復活裏的基督自己—來頂替。

週 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 圍着神寶座的虹，也表徵基督成了從神給我們的智慧：公義、聖別和救贖——啓四 3，結一 26 ~ 28：

一 虹三種主要的顏色是藍色（藍寶石寶座的顏色，表徵神的公義—26，詩八九 14）、紅色（聖別之火的顏色，表徵神的聖別—結一 4，13，27，來十二 29）、以及黃色（光耀的金銀合金的顏色，表徵神的榮耀—結一 4，27，來一 3）：

1 神的公義、聖別和榮耀，是三種神聖的屬性，使罪人不能靠近神—創三 24：

a 擊殺用的劍指明神的公義，（參哀三 42 ~ 43，羅二 5，）火焰表徵神的聖別，（申四 24，九 3，來十二 29，）嚙嚙表徵神的榮耀。（參結九 3，十 4，來九 5。）

b 神的這些屬性把要求加於罪人身上；既然有罪的人無法達到這些要求，（羅三 10 ~ 18，23）他就不可接觸作生命樹的神；直到基督藉着祂在十字架上包羅萬有的死，滿足了神公義、聖別、和榮耀的要求，開了一條又新又活的路，人纔可以進入至聖所，有分於基督作生命樹。（來十 19 ~ 20，啓二二 14。）

2 基督死在十字架上，滿足了神公義、聖別和榮耀的要求，然後祂復活成爲我們的公義、聖別（成爲聖別）和榮耀（救贖）—創三 24，林前一 30，羅八 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 公義、聖別、和榮耀的虹所表徵的基督自己，乃是神賜給祂子民的約—賽四二 6，來八 10 ~ 12。
- 4 基督是從神給我們的智慧，將祂自己傳輸到我們裏面作為公義、使我們在靈裏得重生）、聖別（使我們在魂裏被變化）、和救贖（使我們的身體改變形狀）—林前一 30，羅八 10，十二 2，八 23，弗五 25 ~ 27。
- 5 在永遠裏，我們作為新耶路撒冷（這城的根基顯出一道虹的樣子—啓二一 19 ~ 20），將是一道虹，見證神是信實的，必要成就祂的新約，將我們作成公義、聖別和榮耀，和祂一模一樣；神要藉着我們向全宇宙展示基督作祂萬般的智慧—10 ~ 11 節。
- 6 這道虹屬靈的實際應當顯於今天的召會；我們需要給神完全的機會，使祂這聖別的火在我們裏面作工，而讓神以祂公義的同在充滿我們，好叫祂藉着我們得着榮耀的榮美—林前一 30。

二 虹是神信實守約的標記，表明不再有死的審判；我們必須活在新約之下，不信任何的失敗、軟弱、黑暗、或消極的事物；我們是有約的人；我們有一節應許的經文可以應付每一處境—哀三 22 ~ 23，羅八 1，林後十二 9，提後一 10，二 1，猶 24，約壹一 9，林前一 9。

週 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 基督成了從神給我們的智慧，就是公義、聖別和救贖，並且在祂完整的救恩中，藉着我們彰顯祂自己作神萬般的智慧，這也見於以弗所五章二十五至二十七節：

- 一 以弗所五章二十五節說，基督愛召會，為召會捨了自己——這是基督作我們的救贖者，完成神法理的救贖，滿足神公義的要求，使我們在祂裏面成為神的義——林後五 21。
- 二 以弗所五章二十六節說，祂好聖化召會，藉着話中之水的洗滌潔淨召會——這是基督作為賜生命的靈，在我們裏面完成神生機的救恩，使我們藉着祂在生機一面的聖化，成為聖別——一 4，啓二 1-2。
- 三 以弗所五章二十七節說，祂好獻給自己，作榮耀的召會——這是基督作我們的新郎，分賜祂的生命榮化我們而使我們的身體得贖，藉此將我們獻給祂自己作榮耀的召會——羅八 23。

週 六

伍 藉着召會，執政的和掌權的就得知神萬般的智慧，仇敵就被征服——弗三 10：

- 一 神創造人，首先是要人有神的形像以彰顯祂，其次是要人得着神的權柄對付祂的仇敵以代表祂；（創一 26；）召會被豫定要得神兒子的名分，並且神已命定要藉着召會顯明神萬般的智慧，以征服仇敵。

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 宇宙中若沒有這樣一個惡者，神的智慧就不需要被顯明；藉着撒但所加諸的一切難處，神纔有機會展示祂的智慧——代下 10，參西 2:2~3。

三 從撒但來的每一破壞，都是神展示祂智慧的好機會；難處越多，越有機會展示主的智慧。

四 主耶穌對反對的猶太宗教徒說，『你們拆毀這殿，我三日內要將它建立起來；』（約 2:19；）他們的拆毀，恰好給主機會建立了一個東西，比他們所拆毀的更大。

五 建造的召會是神的目標，也是仇敵的箭靶——太 16:18，參啓 1:11~12。

六 聖經清楚透徹的啓示，神在已過諸世代所已經作的、現今仍在作的、以及未來將要作的，乃是要在我們身上完滿的成功祂的兒子名分，並征服仇敵，將蛇扔出去；這是要藉着召會並憑着召會作成。

七 論到兒子的名分，我們是在過程中；論到征服仇敵，我們是在爭戰中。

八 在主的眼中，並在我們過召會生活的經歷中，撒但已經被打敗了——約 14:30，約 壹 3:8，來 2:14，羅 16:20。

九 我們不需要悲傷；我們該一直喜樂並讚美主，因為即使失敗也是豫備進一步的得勝；至終聖經（尤其是啓示錄）是一本得勝的書，不是一本失敗的

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

書一五 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).*

第二週 週一

晨興餽養

弗二 10『我們原是神的傑作，在基督耶穌裏，為著神早先豫備好，要我們行在其中的善良事工創造的。』

三 10『為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

我們靠著恩典，藉著信而得救，成為神的傑作。…『傑作』這辭在原文的意思是作好的東西，手工，或寫成的詩章。不僅詩詞作品，凡是表達製作者智慧和設計的藝術品，都是詩章。我們一召會—是神工作的傑作，也是一首詩章，彰顯神無窮的智慧和神聖的設計（以弗所書生命讀經，二二六頁）。

信息選讀

神創造了許多東西，但沒有一樣像召會這樣可親可寶，這樣貴重，這樣可羨慕。召會是神的傑作。作家、作曲家和藝術家常常企望完成一個傑作，一件出類拔萃的作品。神創造諸天和地，但諸天和地不是神的傑作。照樣，神造了人，但甚至人也不是神的傑作。神在宇宙中的工作，只有一項是祂的傑作，這傑作就是召會。召會，神的傑作，乃是基督的身體，是那在萬有中充滿萬有者的豐滿。有甚麼工作比這更偉大？不僅如此，召會作為神的傑作，乃是團體的宇宙新人（弗二 15）。因著我們是從召會生活如同零亂的廚房這一面來看，所以不能領會召會是這樣一個傑作。但是，至終我們要看見，我們是基督的身體，也是新人，就是神的傑作。

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.

我們，召會，是神工作的傑作，乃是宇宙中全新的東西，是神的新發明。我們藉著重生，在基督裏為神所創造，成為祂的新造（林後五 17）。

神的傑作是全新的，因為這傑作乃是神與人的調和。我們也可以說召會是一個調和品，是兩種生命調和在一起。反對者指控我們教導人說召會就是神，但我們沒有這樣說。然而，我們的確說召會是神與人的調和。神的傑作，祂偉大的作品，乃是將祂自己作到人裏面，並將人構造到與祂自己成為一，而產生召會。這傑作是一篇詩章，一件彰顯製作者智慧、設計和美感的藝術品。召會是神的詩章，說出祂的智慧。根據以弗所三章十節，神要藉著召會，使祂萬般的智慧得以顯明。詩章表現詩人的智慧。在要來的諸世代中，就是在千年國和永世裏，有一首獨一的詩章，就是召會，要彰顯神的智慧和設計。當我們看見新耶路撒冷時，我們要為著顯在這奇妙產品上的美麗、智慧和設計，而頌讚神。

新耶路撒冷是神的詩章，神的傑作。當我們在新天新地中觀看這傑作時，我們會說，『這是宇宙中的最佳詩章！』這就是保羅寫以弗所二章的觀念。

神創造我們，要我們行的善理事工〔10〕，不是我們一般觀念中的善事，乃是神所豫先計畫，豫先命定，叫我們行在其中的確定善工。這些善理事工必是指實行祂的旨意，過召會生活，並作耶穌的見證，如以弗所書以下各章所啓示的。因此，我們必須實行神的旨意，過召會生活，並作耶穌的見證。這些是神早先豫備好，要我們，就是祂的傑作，行在其中的。因此，二章四至十節啓示，我們已經靠著恩典得救，成為神的傑作，要我們行在神早先豫備好的善理事工裏（以弗所書生命讀經，二二六至二二九頁）。

參讀：以弗所書生命讀經，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

第二週 週二

晨興餽養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

基督成了從神給我們的智慧，作為在神救恩裏三件重要的事物：(一)公義，為著我們的已往，藉此我們已經得神稱義，使我們能在靈裏重生，得著神的生命（羅 5:18）；(二)聖別，為著我們的現在，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因祂神聖的生命漸漸被變化（六 19、22）；(三)救贖，為著我們的將來，就是我們的身體得贖（八 23），藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式（腓三 21）。我們能有分於這樣完整且完全的救恩，使我們的全人一靈、魂、體—在生機上與基督成為一，並使基督成為我們的一切，這全是出於神，不是出於我們自己，使我們可以在祂裏面，而不在自己裏面，誇口並誇耀（哥林多前書生命讀經，一〇二頁）。

信息選讀

我們相信主耶穌，而且被稱義以後，需要過聖別的生活。對聖別主觀的經歷含示變化，變化是在我們魂裏進行的過程。我們的身體得贖乃是在將來才發生的。因此，我們信主的時候，在靈裏蒙了重生，如今我們正在魂裏被變化、聖別的過程中；將來，我們的身體要得贖、改變形狀。

雖然這樣的領會是正確的，但我們必須指出，這乃是對林前一章三十節的解釋；既是解釋，我們就

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

不該讓保羅這裏的意思受其限制。不錯，罪人要完全得救，一定要經過三個步驟：靈裏重生，魂裏聖別，以及身體得贖、改變形狀。這個過程完成時，我們就要和主耶穌畢像畢肖。根據約壹三章二節說，我們必要像祂，因為我們必要看見祂，正如祂所是的。今天我們的身體還不像主；但是當我們的身體改變形狀，完全得贖時，我們就必全然像祂。

公義、聖別和救贖不只與我們的已往、現在和將來有關。…每一天我們都需要是公義的、被聖別的，也需要蒙救贖；不僅在一件事上，更是在每一件事上都需要如此。比方說，有些父母對待兒女的方式一直是老舊的；因此，這些父母在對待兒女的事上需要是公義的、被聖別的，也需要蒙救贖。

救贖包括三件事：了結、頂替以及被帶回歸神。神救贖我們，就是了結我們，以基督頂替我們，並把我們帶回歸祂自己。

在日常生活的每一件事上，我們都需要被了結，以基督來頂替，並被帶回歸神。我們對待兒女的方式若仍是老舊的，就需要被了結，以基督來頂替，並被帶回歸神。這樣，我們就在對待兒女的事上蒙了救贖。

在召會生活裏，我們也需要蒙救贖，因為在許多事上我們還是非常天然。有些人可能不喜歡某位弟兄或某位姊妹。有些人對年輕的或年長的缺少合式的關愛。還有的人對某位長老有偏愛。這些都與天然生命有關，並且指出救贖的需要。因此，在召會生活裏，我們需要被了結，以基督來頂替，並被帶回歸神。我們在一切事上都需要是公義的、被聖別的，也需要蒙救贖。當基督成了從神給我們的智慧時，至終祂就要在一切事上成為我們的公義、聖別和救贖。保羅在這裏的思想是何等的深、何等的奧！（哥林多前書生命讀經，一〇二至一〇四頁）。

參讀：哥林多前書生命讀經，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

第二週 週三

晨興餽養

林前一 24『但對那蒙召的，…基督總是神的能力，神的智慧。』

30『…基督成了從神給我們的智慧：公義、聖別和救贖。』

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

在林前一章三十節…『從神』和『給我們』…指明有一種傳輸是現今的、實際的，也是經歷的。…『從』和『給』這兩個字指明一種現今的、活的、實際的傳輸，正從神向著我們進行。

保羅…寫三十節，目的是要向哥林多信徒指明，基督應當繼續不斷地成為從神給他們的智慧。基督作為智慧，應該不住地從神那裏流向他們。…保羅並沒有說，『基督是神的智慧』或『基督是你們的智慧』；他乃是說，『基督成了從神給我們的智慧。』這指明基督應當繼續不斷的從神流向我們，並在我們的經歷中，成為我們現今且實際的智慧（哥林多前書生命讀經，一〇一頁）。

信息選讀

在林前一章二十四節和三十節，神的智慧指神聖的道路。我們若有智慧，就知道作事的正確方法。…要有最好的方法，我們必須有智慧。這些經文裏的智慧，等於約翰十四章六節裏的道路。…離了基督這道路，我們無法進到父面前。…我們若要享受祂並有分於祂，就必須有道路，這道路就是神的智慧。…作為從神給我們的智慧，就是神的道路，基督乃是公義、聖別和救贖。事實上，這三項是道路的三個步驟。

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.

公義、聖別和救贖是用來建築我們基督徒生活中高速公路的材料。你曾領悟智慧是我們的道路，我們的高速公路，而公義、聖別和救贖是用來建築這高速公路的材料麼？…每當我們享受基督並經歷祂的時候，我們首先得著神作我們的公義。這就是說，當我們運用我們的靈並呼求主耶穌的名，我們就成為公義的。

我們也被聖別。…我們越運用靈呼求主耶穌的名，我們就越從凡俗的事物分別出來，自己就不再是凡俗的。

日復一日，每時每刻，我們不該活在魂裏，活在自己裏，乃該活在靈裏，運用靈呼求主耶穌的名。這樣，基督會非常實際地成為我們的享受、滋養、扶持和供應。結果我們就成為公義的。我們不定罪別人，責備別人，只知道定罪自己，責備自己。我們看見自己在許多方面虧負別人。因此，我們成為公義、公平的。…我們不再是凡俗的；我們乃是分別、聖別甚至是特別的。這就是聖別。

〔蒙救贖首先是被帶回歸神，其次是被主了結。〕救贖…包括了結。那住在我們裏面、供應我們並成為我們滋養的基督，也了結我們。我們越呼求主的名，就越會逐漸領悟，我們還是何等在舊造裏。我們會恨惡自己，並承認我們需要被了結。

救贖也包括被基督頂替。基督了結我們，就以祂自己頂替我們。這就是變化，也是改變形狀。這不只是聖別；聖別將我們分別出來，並使我們與別人不同。這是變化的真實過程，在其中我們老舊的元素，我們老舊的構成被了結，並且以新的元素，新的構成—在復活裏的基督自己—來頂替。我們被頂替，就被基督變化並重新構成。…我們經歷基督作公義、聖別和救贖，我們就真的得著祂作從神給我們的智慧（哥林多前書生命讀經，一四〇至一四二、一四四至一四七頁）。

參讀：哥林多前書生命讀經，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

第二週 週四

晨興餽養

啓四 3『那位坐著的，顯出來的樣子好像碧玉和紅寶石，又有虹圍著寶座，顯出來的樣子好像綠寶石。』

結一 28 下雨的日子，雲中虹的樣子怎樣，周圍光輝的樣子也是怎樣。這就是耶和華榮耀的樣式顯出來的樣子。...』

要明白〔以西結一章二十八節〕虹的意義，我們需要記得挪亞時候的虹。當時洪水淹滅全地，只有八人逃脫了那個審判。在那之後，當人看見空中風暴的雲，必定驚怕會被毀滅。因此神立了一個約，應許絕不再用洪水毀滅一切的活物，並且把虹放在雲彩中，作這約的記號〔創九 13～16〕。

虹雖然有許多顏色，但只有紅、黃、藍三種主色。有了這三種顏色，就相映成了其他顏色，如橙、綠、紫等。虹的主色是紅、黃、藍，這是很有意義的，因為與我們在以西結書所看見的符合。寶座彷彿藍寶石，金銀合金是金黃色，火是紅色〔一 26～27〕。這三色照耀相映，就成了一道虹（以西結書生命讀經，一六五至一六六頁）。

信息選讀

現在我們來看這三色的屬靈意義。藍表徵寶座。根據詩篇八十九篇十四節，公義是神寶座的根基。這指明藍色的寶座表徵神的公義。火表徵聖別、分開的火和銷毀的火。這意思是說，這裏的紅色是指神的聖別。黃色表徵在閃耀金銀合金裏神的榮耀。因此，這裏有藍、紅、黃三色所表徵神的公義、聖別和榮耀。

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.

神的公義、聖別和榮耀，是三種神聖的屬性，使罪人不能靠近神。…但主耶穌來死在十字架上，滿足了神公義、聖別和榮耀的要求，然後祂復活了，如今祂乃是我們的公義、聖別和救贖（林前1-30）。祂如今也是我們的榮耀。我們在自己裏面，虧缺了神的榮耀（羅三23），落在神公義的審判之下，也被神的聖別隔開。但如今我們這些信徒是在基督裏，就得著祂成爲我們的公義、聖別和榮耀。…因著我們在基督裏，在神眼中我們看起來就是公義、聖別和榮耀。

甚至新耶路撒冷也像一道虹。新耶路撒冷的根基有十二層，每一層是一種顏色（啓二一19～20）。…這十二層根基的石頭，顏色看起來就像一道虹。…這虹表徵城是建造在神的信實上，也得著神的信實爲保證，祂必堅守祂的約。這虹也要永遠宣告，當神照著祂的公義審判罪人時，祂沒有滅盡所有的人，卻從毀滅裏救出許多人，叫這班人作祂信實的見證。在永世裏，我們這些得救的人集其大成，就成了一道虹，永遠見證我們的神是公義的、信實的。

雖然這虹要在永世裏才顯出來，但這道光輝的虹屬靈的實際應當顯在今天的召會中。在召會生活中，我們必須讓神在我們裏面作工，我們也必須接受恩典到一個地步，使每一件事都是純淨、公正並聖別的。這意思是說，神聖別的火必須燒掉一切與神不配的東西，使神的性情在弟兄姊妹的人性裏並藉著他們的人性，顯爲光耀的金子。這樣，召會就充滿了神的公義、聖別和榮耀。這三種特徵要相聯相映，形成一道光輝的彩虹，彰顯神並爲神作見證（以西結書生命讀經，一六六至一六九頁）。

參讀：以西結書生命讀經，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

第二週 週五

晨興餵養

弗五 25 ~ 27『作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，好聖化召會，藉著話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

藉著生命之靈的工作，我們的性情起了改變。那是新陳代謝的改變，也就是使我們聖別並變化的改變。因此，基督不僅是我們的公義，也是我們的聖別。不僅如此，我們也天天在蒙救贖，並且至終要得榮耀。基督是我們的公義、聖別和救贖，不僅是客觀的，更是非常主觀的，是以調和的方式，新陳代謝地變化我們。這些都是神萬般智慧的明證。神多方面的智慧，顯明在祂使基督成為我們的公義、聖別和救贖上。我們在這些事上對基督的經歷，乃是照著神萬般的智慧（以弗所書生命讀經，三二九頁）。

信息選讀

以弗所五章二十五至二十七節，向我們陳明在三個階段裏的基督。二十五節說，基督愛召會，為召會捨了自己。這給我們看見基督在肉體的階段。二十六節說到基督聖化召會，藉著話中之水的洗滌潔淨召會。在這節裏我們看見，基督在賜生命之靈的階段。末了，二十七節啓示基督的第三個階段，那裏說到基督回來時，要把召會獻給祂自己。因此，在這個階段，基督乃是要迎娶新婦的新郎。這三個階段，第一階段是在過去，第二階段是在現在，第三階段是在將來。在第一階段，基督是救贖主；在第二階段，基督是賜生命的靈；在第三階段，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.

基督若沒有穿上人性，我們就無法將祂接受到我們裏面〔參約一12、14〕。我們所接受作我們人位的這位基督，乃是神人。我們無法直接地接受神。只有神成為神人之後，我們才能把祂接受到我們裏面，作我們的生命和人位。

基督為召會捨了自己，『好聖化召會，藉著話中之水的洗滌潔淨召會』〔弗五26〕。主耶穌在肉體裏為我們捨了自己之後，祂復活了，並且在復活裏成了賜生命的靈（林前十五45）。祂作為賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裏的話，…乃是 *rhema*，雷瑪，指即時的話，就是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷地說話。如果你接受祂作人位，你會發現祂何等渴望在你裏面說話。偶像是啞巴，但內住的基督總是在說話。…若沒有說話，沒有『雷瑪』，在我們實際的經歷中，就沒有那靈了，因為主的說話實際上就是那靈。只要我們有主現時的話，我們就有那靈，就是賜生命的靈。…這靈乃是洗滌我們的水。那靈越說話，我們就越被洗滌、被潔淨。…這潔淨乃是新陳代謝的潔淨，除掉老舊的成分，並以新的成分來頂替。…我們乃是藉著內裏新陳代謝的潔淨，才有變化。…因為這內裏的變化發生在我們裏面，所以在召會生活中不需要外面的改正。

藉著作賜生命之靈的主在我們裏面說話，我們漸漸成為榮耀的召會，就是成為聖別、沒有瑕疵的召會。今天我們正等候主的回來，我們知道，當祂來時，祂要把我們獻給祂自己，作榮耀的召會，乃是聖別、沒有瑕疵的。那時，我們要經歷在第三階段裏，作新郎迎娶新婦的基督（以弗所書生命讀經，五五八至五六二、五六五頁）。

參讀：以弗所書生命讀經，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

第二週 週六

晨興餽養

弗三 10『為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

約二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

以弗所一章有召會的積極方面，三章有召會與仇敵有關的消極方面。藉著召會，執政的、掌權的，就得知神萬般的智慧；仇敵也被征服（10）。宇宙中若沒有這樣一個惡者，神的智慧就不需要被顯明。藉著撒但所加諸的一切難處，神才有機會展示祂的智慧。這整個宇宙都被破壞了，但神願意讓這宇宙被破壞，因為祂有祂的定旨。…從撒但來的每一破壞，都是展示神智慧的好機會。

在召會中，我們絕不該懼怕難處或破壞。每當召會有難處，我們必須到神面前說，『神啊，我們讚美你，感謝你。在此你有一個好機會有所展示。』至終，我們要看見榮耀的召會出現。…讚美主，難處越多，越有機會展示主的智慧。

藉著這一切難處、憑著這一切難處、在這一切難處裏並用這一切難處，神的智慧得以顯明。主耶穌對猶太人說，『你們拆毀這殿，我三日內要將它建立起來』（約二 19）。他們的拆毀，恰好給主機會建立了一個東西，比他們所拆毀的更大（召會作基督身體的異象、實行與建造，一三至一四頁）。

信息選讀

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

神創造人，首先是要人有神的形像，其次是要人得著神的權柄以對付祂的仇敵〔創一26〕。召會被豫定要得神兒子的名分，也被命定要征服仇敵。召會征服仇敵，神的智慧就向神一切的仇敵顯明出來（弗三10）。

聖經清楚透徹地啓示，神在已過諸世代所已經作的、現今仍在作的以及未來將要作的，乃是要在我們身上完滿地成功祂的兒子名分，並征服仇敵，將蛇扔出去。這是要藉著召會並憑著召會作成。現今，論到兒子的名分，我們是在過程中；論到征服仇敵，我們是在爭戰中。我們不僅在過程中，也一直在爭戰中打仗。…我們有時得勝，有時失敗。然而，不要失望。有時失敗是為著將來的得勝。

至終，我們不會被擊敗，我們將會得勝。得勝將是我們的，不是仇敵的。…我們不需要悲傷。我們該一直喜樂並讚美主。即使失敗也是豫備進一步的得勝。任由仇敵試圖擊敗我們吧；至終他會被擊敗。

你有的是怎樣的聖經？你需要說，『我有一本得勝的聖經。』這是一本得勝的書，不是一本失敗的書。…在主眼中，撒但已經被擊敗了。這是事實，是完成的事。我們若有這眼光和見識，就會天天唱阿利路亞。對於召會來說，失敗和得勝沒有不同；甚至失敗也是為著得勝。我們必須告訴撒但說，『撒但，即使你的得勝也是豫備為著我們的得勝。我們絕不會被擊敗。至終你將是被擊敗的一位。我不在意你攻擊我有多厲害，你破壞我有多嚴重。主耶穌在約翰二章十九節說，「你們拆毀這殿，我三日內要將它建立起來。」你越拆毀，主越要建造起來。你的拆毀正好豫備為著祂的建造。』我們需要有異象，看見主將如何大大使用召會來擊敗祂的仇敵，征服並恢復全地。有一天這事將要完成（召會作基督身體的異象、實行與建造，四一至四四頁）。

參讀：召會的異象與建造，第一章；召會作基督身體的異象、實行與建造，第一、三章；七靈—為著眾地方召會，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

第二週詩歌

WEEK 2 — HYMN

敬拜父—祂的智慧

20

8 6 8 6 副 (英 23)

C 大調

4/4

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

一 父 神, 你 曾 憑 你 智 慧, 照 你 所 愛 心 願,

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

為 子 制 定 永 遠 計 畫: 萬 有 由 祂 充 滿。

5 | 3̣ · 3̣ 2̣ 1̣ | 1̣ · 7̣ 7̣ 1̣ | 2̣ 7̣ 6 5 | 1̣ — —

(副) 深 哉、富 哉, 你 的 智 慧, 誰 能 測 度、追 尋?

1̣ | 1̣ · 6̣ 6 1̣ | 1̣ · 5̣ 5 5 | 6 1̣ 5 2̣ | 1̣ — — ||

然 而 父 神, 因 這 智 慧, 我 蒙 恩 惠、憐 憫!

- 二 你造萬有, 何其奇妙, 你心誰能洞鑒?
一切由你、靠你、歸你, 在此你智我見。
- 三 你智讓人全圈罪中, 為顯憐憫之大;
使人無不心服、口服, 除你別無可誇。
- 四 你憑智慧、藉十字架, 救贖為我作成;
好叫你的寶貝自己, 得以置於我靈。
- 五 空中執政, 藉你召會, 得知你智豐富;
藉她, 你的萬般智慧, 在天給彼領悟。
- 六 將來在新耶路撒冷, 憐憫是我所誇;
你的智慧全得顯明, 顯得永無復加。

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.

召會作基督身體的異象、
實行與建造
第三篇

神對召會的定旨 (三)

將萬有在基督裏歸一於一個元首之下

讀經：弗一 10 · 四 15 ~ 16 · 西二 19

綱 目

週 一

壹 『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下』—弗一 10：

一 神照着祂的願望，在祂自己裏面計畫並定意的經綸 (economy)，或經綸安排 (dispensation)，是要在時期滿足時，將萬有在基督裏歸一於一個元首之下。

二 這是藉着把作生命元素的三一神豐盈生命的供應，分賜到召會所有的肢體裏面，使他們從死境中起來，並聯於身體而成就的。

三 『時期』一辭是指世代說的；時期滿足時，就是神在所有世代的一切經綸安排完成後，

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

God's Purpose for the Church (3)

To Head Up All Things in Christ

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

Outline

Day 1

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):**

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.*

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.*

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*

新天新地來到時（經綸安排乃是分賜的行動或步驟，是指神將自己分賜到祂所揀選的人裏面說的；我們需要神的元素，帶着祂的生命和性情，作到我們全人裏面；這就是經綸安排的意義）：

週 二

- 1 世代共有四個，即罪（亞當）的世代，律法（摩西）的世代，恩典（基督）的世代，和國度（千年國）的世代。
- 2 神將祂自己分賜到亞伯、以挪士、以諾、挪亞、亞伯拉罕、以撒、雅各同約瑟、摩西裏面；當然，在主耶穌身上更是如此。
- 3 這種分賜在新約書信中繼續進行；神在今時代的經綸安排比在使徒保羅的時代更大；今天神恩典的經綸安排乃是更深、更高、更廣的—參弗三 2，彼前四 10。
- 4 這經綸安排將繼續經過千年國，直到時期滿足的時候；終極完成的經綸安排將是三一神分賜到新耶路撒冷的全城裏—啓二二 1 ~ 2。
- 5 今天我們在召會生活中享受這終極完成之經綸安排的小影；當我們在召會生活中享受那靈作活水，並喫基督作生命樹時，我們乃是在等候着終極的經綸安排；在這安排裏，我們要完全被三一神浸透。

週 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 生命在那裏，光也在那裏；（約一 4，八 12；）新耶路撒冷被光浸透，所以不需要日光；三一神的榮耀將是我們照耀並管制的光。（啓二一 23。）
- 7 在新耶路撒冷裏沒有黑夜，沒有死亡，也沒有黑暗，反而有生命和光，這將使一切站立，而且秩序井然。
- 8 在作為新天新地之中心的新耶路撒冷裏，萬有將在基督裏歸一於一個元首之下；（24；）這就應驗了以弗所一章十節中所說的，萬有在基督裏歸一於一個元首之下。

四 神使基督作萬有的頭；（22；）藉着神在所有世代中一切的經綸安排，萬有要在新天新地裏，在基督裏歸一於一個元首之下，這就是神永遠的行政和經綸。

五 因此，十節的萬有歸一於一個元首之下，乃是三至九節所說一切項目的結果——神揀選我們，豫定我們，救贖我們，赦免我們，並恩賜我們，為要將萬有在基督裏歸一於一個元首之下。

六 二十二節進一步啓示出萬有歸一於一個元首之下乃是向着召會的，使基督的身體既得着拯救，脫離那由天使和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的亂堆，就得以分享基督這位元首的一切；從崩潰中蒙拯救，就是歸一於一個元首之下。

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 信徒有分於這歸一，乃是因着願意在召會生活裏歸一於一個元首之下，在生命裏長大，並活在基督的光中——約一 4，八 12，弗五 8 ~ 9，啓二一 23 ~ 25。

八 以西結三十七章裏死的、枯乾的、分散的骸骨這圖畫給我們看見，要在真正的一裏有基督的身體、召會、以及神的家，惟一的路乃是生命的路：

- 1 當氣息進入死的骸骨，對骸骨就成爲生命，骸骨就活了，並且在一裏站起來，成爲極大的軍隊。
- 2 這些死的骸骨活過來並成爲一，乃是生命的分賜，以及在生命裏長大的結果——1 ~ 14 節。

九 將萬有在基督裏歸一於一個元首之下，乃是藉着將三一神豐盈生命的供應，分賜到我們裏面而發生的；生命的因素越供應到我們裏面，我們就越站立起來並得以聯絡；神使我們歸一於一個元首之下的方式，乃是將祂自己作生命的因素，作到我們裏面，使我們站立起來，並且彼此聯絡。

十 當萬有都在基督裏歸一於一個元首之下，就有完全的平安與和諧，（賽二 4，十一 6，五五 12，詩九六 12 ~ 13，）完全從崩潰得着拯救；這是從萬物復興時開始。（徒三 21。）

週 四

貳 我們需要在一切事上長到元首基督裏面——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 基督身體生機的建造就是基督身體的長大，也就是神在所有肢體裏的增長，神這生命的增加——二 21 ~ 22，四 16，西 2 19，參約 3 30。

二 在生命裏長大，就是在我們裏面有更多的神；我們的問題就是我們缺少神——參伯 1 ~ 5，四 2 1 ~ 6。

三 生長的肢體就是建造的肢體——弗 4 16。

四 要長到元首裏面，我們必須在愛裏持守着真實——15 節：

1 這裏的『真實』，意真實的事物——羅 3 4：

a 我們需要持守神永遠的經綸——提前 1 3 ~ 4：

(一) 這是隱藏在神裏面奧祕的經綸——弗 3 9。

(二) 這經綸是要得着召會作基督生機的身體，終極完成於新耶路撒冷，以顯明基督作神萬般的智慧——10 ~ 11 節，一 22 ~ 23，林前一 30。

b 我們需要持守包羅萬有的基督——約 14 6，弗 1 23：

(一) 祂的量度無法測量——三 18。

(二) 祂的豐富追測不盡——8 節。

(三) 祂的愛超越知識——19 節。

c 我們需要持守作基督身體的召會——提前 3 15：

(一) 基督的身體是團體的基督——徒 9 4，林前 12 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) 基督的身體是基督和神的豐滿，彰顯—弗一 23，三 19。

2 我們在神聖之愛的元素和範圍裏持守着真實—四 15。

週 五

3 我們在一切事上長到元首裏面—在一切事上，意指在日常生活及工作一切大小事上—參亞四 6，10。

4 我們長到元首裏面，是藉着承認基督作頭的主權—參書九 14：

a 基督是各人的頭—林前十一 3。

b 基督是召會的頭—弗五 23。

c 基督是萬有的頭—一 22，10。

5 我們長到元首裏面，是藉着讓基督在我們內在的各部分擴增長大：

a 要在生命裏長大，我們必須認識、運用、並操練我們調和的靈：

(一) 以弗所一章十七節給我們看見，我們需要禱告求智慧和啓示的靈，好充分認識基督和神的經綸。

(二) 二章二十二節說所有信徒正同被建造，成爲神在靈裏的居所。

(三) 三章五節說基督的奧祕已在靈裏啓示祂的聖使徒和申言者。

(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) 十六節給我們看見我們需要禱告，使我們得以加強到裏面的人裏；裏面的人就是我們重生的靈，有神的生命為其生命。

(五) 四章二十三節告訴我們要在我們心思的靈裏得更新。

(六) 五章十八節告訴我們要在靈裏被充滿。

(七) 六章十八節告訴我們要時時在靈裏禱告。

b 要在生命裏長大，我們必須從聖言的奶和糧得着餵養；聖言就是基督的具體化身，基督乃是神的活話—彼前二 2，來五 13 ~ 14。

叁 當我們在生命中長到元首裏面，我們的功用就會從元首而出，為着基督身體的建造—弗四 16:

一 我們在一切事上讓基督作元首，在一切事上長到祂裏面，就能得着祂生命豐富的供應，從祂有所接受，好傳輸給身體上其他的肢體—林前十四 4 下，約七 37 ~ 39：

1 建造基督的身體，就是把基督這賜生命的靈供應到聖徒裏面，使他們長到基督裏—林後三 6，8。

2 我們必須幫助聖徒學習享受主，並因主得滋養，好叫他們能長大—腓一 25，林後一 24。

週 六

二 全身叫基督的身體漸漸長大—弗四 16：

1 這長大是藉着每一豐富供應的節—基督身體上每一有特別恩賜的部分—11 ~ 12 節。

(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 這長大是藉着每一部分—基督身體上每一肢體—依其度量而有的功用—7～8節。

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 基督身體的建造是在愛裏並藉着愛—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 爲着我們的所是和所作，愛乃是極超越的路，爲要建造基督的身體—十二31下～十三13。
- 2 以弗所書的目標是要把我們帶進愛，就是神內在的本質裏，（約壹四8，16，）好叫我們享受是愛的神，並在這甜美的神聖之愛裏享受祂的同在，而像基督一樣的愛別人—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).

第三週 週一

晨興餽養

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三 2『諒必你們曾聽見那為著你們所賜給我，神恩典的管家職分。』

9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

神在祂自己裏面豫先所定下的經綸〔或經綸安排〕，乃是要在時期滿足時，將萬有都在基督裏歸一於一個元首之下。時期是指世代說的。時期滿足時，就是神在所有世代的一切安排完成後，新天新地來到時。『經綸』這辭與以弗所三章二節中的『管家職分』一辭，在原文裏是同字。…神恩典的管家職分，意思就是神恩典的行政。

為要明白神恩典的經綸安排是甚麼，我們必須看見在已過的永遠裏，神定了一個計畫。照著這個計畫，祂創造了天、地、宇宙和萬物。然後祂創造了人類作宇宙的中心，作為盛裝神的器皿，為著神的彰顯（以弗所書生命讀經，九七至九八頁）。

信息選讀

現在我們必須領會經綸安排是甚麼。根據一種教訓，經綸安排是指世代說的。然而，這種領會並不正確。另一種教訓說，經綸安排是指神在某個特殊時期之內，對待祂子民的方式。譬如，在無罪的時代，神以一種方式對待人；在良心時代，祂以另一種方式對待人。照樣，在人治、應許、律法、恩典和國度的時代中，神以不同的方式對待人。這種對經綸安排的領

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

會並非不正確，但是不彀充分。經綸安排乃是分賜的行動或步驟，是指神將自己分賜到祂所揀選的人裏面說的。我多年研究時代這件事，並且研讀過許多圖表；但我從未聽說過，神的經綸安排就是把祂自己分賜到祂的子民裏面。我們必須忘掉所有的圖表，並記住一個基本的點：神如今正把祂自己分賜到我們裏面。

管家的職分含有分賜的意思。譬如，母親每天在早餐時把食物分給孩子們。…在這樣的分配中，總是施行一種適當的管制。倘若一個孩子不守規矩，母親會說，『如果你不守規矩，就不給你喫早餐。』…她管制他們是藉著甜美的分賜，這種分賜也是一種行政或親密的服事。萬有在基督裏歸一於一個元首之下，不是藉著政府的行政而有的，乃是來自甜美的管家職分，親密的家庭管理，以及令人愉快的分賜。這乃是藉著將三一神豐盛生命的供應，分賜到我們裏面而發生的。使徒保羅稱此為『神恩典的管家職分』（弗三2）。

撒但的注射沒有行政或管家職分，因他狡猾地將自己注入我們裏面。但神藉著甜美、親密的管家職分，將祂自己作到祂所揀選的人裏面。保羅的職事就是這一種管家職分。這職分乃是恩典之管家職分的模型，將神當作恩典分賜到祂所揀選的人裏面。藉著這恩典的經綸安排，就是藉著將神自己分賜進來作我們的享受，生命的因素就供應到蒙揀選的人裏面。當生命的因素進到他們裏面時，他們就能站起來，並在身體裏面聯於基督。這就是將萬有在基督裏歸一於一個元首之下的經綸安排。

神使我們歸一於一個元首之下的方式，乃是將祂自己作生命的因素，作到我們裏面來，使我們站起來，並且彼此聯絡。…藉著這個經綸安排，生命的因素就供應到召會的眾肢體裏，使他們得以站立起來，並在身體裏聯絡在一起。這就是將萬有在基督裏歸一於一個元首之下（以弗所書生命讀經，一〇九、一〇三至一〇四、一〇六頁）。

參讀：以弗所書生命讀經，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

第三週 週二

晨興餽養

羅五 14『然而從亞當到摩西，死就作了王，連那些不照亞當過犯樣式犯罪的，也在它的權下；亞當乃是那以後要來者的豫像。』

約一 17『因為律法是藉著摩西賜的，恩典和實際都是藉著耶穌基督來的。』

在聖經中有四個不同的世代（時代）。…〔在約翰一章十七節〕我們看見，律法與摩西有關，恩典與耶穌基督有關。這裏含示兩個世代：律法的世代和恩典的世代。摩西被興起來，律法的世代就開始了；基督來了，恩典的世代就開始了。羅馬五章題到亞當和摩西（14）。罪與亞當有關，並且正如我們所看見的，律法與摩西有關。因此，這裏有三個人—亞當、摩西和基督，以及三件事—罪、律法和恩典。亞當與罪有關，摩西與律法有關，基督與恩典有關。這指明從亞當到基督的再來，共有三個世代：罪的世代、律法的世代以及恩典的世代（以弗所書生命讀經，一〇七至一〇八頁）。

信息選讀

你們很多人熟悉七個時代的神學教訓，就是無罪時代、良心時代、人治時代、應許時代、律法時代、恩典時代以及國度時代。這種七個時代的說法並非不正確；但照著聖經的記載，我們可以說，在千年國以前只有三個世代，就是亞當的世代、摩西的世代和基督的世代。在恩典的世代之後，國度的世代就來到。這將是屬天管治臨到地上的一千年。因此，共有四個世代：罪的世代、律法的世代、恩典的世代和國度的世代。

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.

這四個世代就是時期。這四個世代中的頭一個開始以前，沒有時間，只是已過的永遠。在這四個世代之後，也不再有的時間，乃是將來的永遠。在已過的永遠和將來的永遠兩端之間，有四個世代，就是四個時期。…當這四個時期完成了，那就是時期滿足的時候，就是諸世代的完結。亞當和摩西的世代已經完結了，恩典的世代即將結束，千年國的世代還未開始。在第四個世代完結以後，將有一個經綸，保羅稱之為時期滿足時的經綸。

神將祂自己分賜到亞伯、以挪士、以諾、挪亞和亞伯拉罕裏面。祂在摩西身上有更大的分賜；當然，在主耶穌身上更是如此。這種分賜在新約書信中繼續進行。神在今時代的經綸比在使徒保羅的時代更大，你聽了這話也許會驚奇。我懷疑保羅在世時，能否有一批會眾有幸聽見你們今天所聽見的事。今天神恩典的經綸安排乃是更深、更高、更廣的。這經綸安排將繼續經過千年國，直到時期滿足的時候。時期滿足時的經綸安排，將是最高、最廣的。如啓示錄二十一和二十二章所啓示的，這經綸安排將在永世裏。

新耶路撒冷實際上是一座大山…。山頂上有神和羔羊的寶座（二二1），從寶座流出生命水的河。…在生命水裏長著生命樹（2）。…當你喝這水，你就接受了生命的供應。在此我們看見終極完成的經綸：三一神分賜到新耶路撒冷的全城裏。這要使城被生命水所充滿、浸透、飽和並泡透。這就是神為著時期滿足時所豫先定下的最高經綸。

今天我們在召會生活中享受這終極完成之經綸安排的小影。…我們有生命的水流，我們飲生命水，並且喫生命樹。…當我在召會中享受活水時，我乃是在等候著終極的經綸安排。我們都要在這終極的經綸安排裏，…完全被三一神浸透（以弗所書生命讀經，一〇八至一〇九、一一二至一一四頁）。

參讀：以弗所書生命讀經，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

第三週 週三

晨興餽養

啓二一 23～24『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。列國要藉著城的光行走…。』

弗一 22『將萬有服在祂的腳下，並使祂向著召會作萬有的頭。』

生命在那裏，光也在那裏〔約一4〕。…這光是生命的光（八12）。在啓示錄二十一章，我們有生命也有光。新耶路撒冷被光浸透，所以不需要日光〔23〕。…在新耶路撒冷，我們有三一神的榮耀作我們的光照。在新天新地新耶路撒冷裏沒有黑夜，沒有死亡，也沒有黑暗，反而有生命和光。這將使一切站立，而且秩序井然。

在二十一章我們看見頭，看見身體環繞著頭，並且看見列國藉著城的光行走（24）。這將使新天新地成為光明的範圍。因此，在以新耶路撒冷為中心的新天新地裏，萬有將在基督裏歸一於一個元首之下。這就應驗了以弗所一章十節中所說的，萬有在基督裏歸一於一個元首之下（以弗所書生命讀經，一一五至一一六頁）。

信息選讀

〔在以弗所一章十節，〕將萬有歸一於一個元首之下，乃是三至九節中所說一切項目的結果。…神揀選我們、豫定我們、救贖我們、赦免我們並恩賜我們，目的是為著將萬有在基督裏歸一於一個元首之下。

為要將萬有在基督裏歸一於一個元首之下，神首先將祂所揀選的人歸一於一個元首之下。因此，召會生活是歸一於一個元首之下的生活。…〔二十二節說，〕

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

神使基督向著召會作萬有的頭。這小小的辭『向著』，含示傳輸的意思。這指明基督元首的權柄傳輸給召會。這意思是說，在某種意義上，我們能有分於基督掌管萬有的元首權柄。我們雖然不是頭，卻…能有分於基督元首的權柄，因為召會是基督的身體。

由於天使和人類的這兩個背叛，整個宇宙就在崩潰的光景裏。…從崩潰中蒙拯救，就是歸一於一個元首之下。…神永遠的目的，是要將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭。神要完成這事所採取的第一步，乃是將祂所揀選的人，在祂裏面歸一於一個元首之下。神將祂的百姓，一個一個從宇宙性崩潰的亂堆中拯救出來，…將他們擺在基督的元首權柄之下。在這裏，在基督元首的權柄之下，我們是在宇宙性崩潰的亂堆之外，我們也是在萬有之上。…當召會領先在基督裏歸一於一個元首之下時，神就有路使萬有歸一於一個元首之下。

〔萬物在基督裏歸一於一個元首之下時，〕在人類的國度、動物的國度和植物的國度中，就有完全的和平與和諧，因為萬物要完全從崩潰的混亂中得著拯救。這種從崩潰中得著拯救，稱為『萬物的復興』（徒三21）。這復興開始於我們在召會生活中歸一於一個元首之下。

在召會中歸一於一個元首之下，乃是在生命裏的事。…我們若要歸一於一個元首之下，卻沒有在生命裏長大，就會落到組織裏。…你越在生命裏長大，就越有生命，也就越歸一於一個元首之下，你也越從崩潰的混亂中得著拯救。

在召會生活中歸一於一個元首之下，也是藉著光而有的（啓二一23～25）。當然，這光不是知識的光，乃是生命的光〔約一4〕。…今天我們在召會生活中，乃是領先在基督裏歸一於一個元首之下。為此我們需要在生命裏長大，並且得著生命的光（以弗所書生命讀經，八六至九六頁）。

參讀：召會的異象與建造，第一章；召會作基督身體的異象、實行與建造，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

第三週 週四

晨興餽養

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

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

初信的人缺少神。他們裏面有神，但他們的談話、表現和態度裏缺少神。…他們裏面沒有那麼多神的元素，所以他們需要長大。在生命裏長大，就是在我們裏面有更多的神。

生命就是在基督裏作為那靈的神。神在基督裏作為那靈，對我們乃是生命。…在生命裏長大，就是我們裏面這位在基督裏作為那靈之神的增加。

長大、增加和建造〔不〕是三件不同的事。對於生機的東西，就如樹木或人，長大、增加和建造乃是同義辭。對於基督生機的身體，長大、增加和建造也是同義辭。…基督身體生機的建造，乃是三一神在信徒裏面增加，這個增加就是信徒在基督裏長大（主今日恢復的進展，五三至五四頁）。

信息選讀

一面，我們是基督生機身體的肢體；另一面，我們是這身體的建造者（弗四 16）。我們這些基督身體的肢體乃是基督身體的建造者。人所有肢體的長大，就是這人的建造。…生長的肢體就是建造的肢體。…全身叫身體長大，以致把自己建造起來。身體長大以建造身體（主今日恢復的進展，五四頁）。

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)

以弗所四章十五節說，『惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面。』…按所羅門的話說，日光之下一切盡都虛空，沒有真實（傳一2）。然而在這宇宙間有一位真實的，就是神自己。神若在萬有中地位，萬有就都是真實的，否則，萬有不過是虛空的虛空。正如羅馬三章四節所說，人都是虛謊的，惟有神是真實的。在這位真實的神裏面包括三件事：神的經綸，神的基督，以及基督的身體，召會。宇宙間惟有這一組事物是真實的，若把這些從宇宙中拿去，這個宇宙的一切就都變成虛妄了。

我們持守著真實，第一件事是持守著神新約的經綸。神的經綸就是對神裏面所隱藏之奧秘的安排。神…安排好要創造天地，要按祂自己的形像和樣式造人，叫人像祂，作祂的器皿，豫備有一天，讓這位創造的神進到人裏面，與人聯結，成為基督的眾肢體，構成基督的身體，來彰顯基督，也就是彰顯那位在基督裏的三一神。

第二，我們要持守那包羅萬有的基督。這位基督乃是在萬有中充滿萬有的，祂不光在萬有中，祂還充滿萬有。宇宙之大無法測量，保羅把宇宙的闊長高深，比作基督的量度（弗三18）。可見基督的量度、基督的豐富是無法測量的。…〔保羅〕使用『那闊、長、高、深』（18），以及『那追測不盡的豐富』（8）這類最高的字眼來描寫基督。

第三，我們要持守著召會。召會是基督的身體，作基督的豐滿，彰顯基督。因此召會不是一個組織，乃是一個生機體。…召會…是由重生、得救，而得著基督作生命的人所構成的。…所有真肢體都是…長在召會中的，不是加進去，組織進去的（成全聖徒與基督身體的建造，三一至三三頁）。

參讀：成全聖徒與基督身體的建造，第三篇；主今日恢復的進展，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

第三週 週五

晨興餽養

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

六 17～18『還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

持守真實，乃是為著叫我們長到元首基督裏面〔弗四 15〕。根據我們的經歷，這裏的長不是我們長，乃是基督在我們裏面長。…結果就是保羅所說的，『不再是我，乃是基督。』（加二 20）並且當基督在我們裏面長的時候，我們也就在祂裏面長。我們的長實在就是祂的長。結果，我們衰減了，祂來逐漸把我們頂替了，我們就長到基督裏了〔約三 30〕（成全聖徒與基督身體的建造，三三至三四頁）。

信息選讀

〔在以弗所四章十五節，〕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，生活上的事或屬靈工作上的事，你都得讓主在你裏面長，你要衰減，祂要長大。祂一長大，你一衰減，你就長到祂裏面了。

長到元首基督裏面，意思是說，我們都得承認基督作頭的主權…，祂在我們身上有主權，我們在大小事上都該讓祂作主。這個功課並不好學。我們在上餐館喫飯，買東西等事上，大都很少讓祂作主。我們在生活中既缺少操練，難怪來到聚會中，要為主申言的時候，就感到為難了。因為申言的關鍵是在於讓耶穌作主。…基督不光是我們個人的頭，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

也是召會的頭，祂還是萬有的頭。我們應當在基督徒生活和召會生活中，並在一切事上承認祂作頭的主權，而長到祂裏面。

我們長到元首基督裏面，就讓祂在我們內在的各部分裏擴增長大。今天我們共同的難處，就是在我們裏面，我們保留了大部分的地位，只給主耶穌一點點地位。所以，祂在我們裏面無法擴增長大。祂不能長，我們也就無法長了。…基督在你我裏面長大，結果，基督的身體就長大了。所以基督的身體長大，就是基督在祂的肢體裏長大（成全聖徒與基督身體的建造，三四至三五頁）。

在以弗所書的六章中，都提及人的靈。我們人的靈已經得了重生，也內住著複合、包羅萬有、終極完成的靈，使這靈成爲一個調和的靈。…在一章十七節使徒保羅禱告，願父給我們這樣一個調和的靈，滿有智慧能以明白，也滿有啓示能以看見…神經綸的奧秘。…二章二十二節說，一切的信徒同被建造，成爲神在靈裏的居所。…三章五節告訴我們，神的經綸是奧秘的，已在使徒和申言者的靈裏向他們揭示出來。…四章二十三節說，我們必須在心裏的靈裏得以更新。我們的靈可以成爲心裏的靈。…五章十八節告訴我們不要醉酒，就是說，不要讓我們肉身的體被酒充滿。反而我們該在靈裏被充滿。…六章十八節告訴我們…每當我們禱告時，我們該在我們的靈裏禱告，不要在我們的心裏禱告。

以弗所書六次題到我們與那靈調和的靈。這指明要認識神的經綸、接受祂的分賜並有分於基督的輸供，我們就必須認識、使用並運用我們的靈。我們不該是在心裏的人，乃該是在靈裏的人（經過過程的神聖三一之分賜與超越基督之輸供的結果，九五至九六頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第六章；以弗所書生命讀經，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

第三週 週六

晨興餽養

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

五 25『作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己。』

以弗所四章十六節開頭說，『本於祂。』本於這辭在原文有出於的意思。當我們在一切大小事上都長到基督裏，成了一個在基督裏享受基督的人，我們自然而然就有一些出於祂，為著祂的身體建造的東西。

基督身體的長大，第一是藉著身體上每一豐富供應的節。這就是十一節所說的那些恩賜：使徒、申言者、傳福音者、牧人和教師。他們是節，節又是連著筋的，為著豐富的供應基督身體上每一肢體。第二是藉著每一部分依其度量而有的功用；每一部分是指身體的每一肢體。基督身體的肢體，不管大小都有一個度量，因著有度量就有功用。藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，基督的身體就得以漸漸長大（成全聖徒與基督身體的建造，三六至三七頁）。

信息選讀

基督的身體把自己建造起來，是在愛裏，以愛建造的〔弗四 16〕。這愛不是我們天然的愛，乃是神聖的愛。我們是在神聖之愛的元素和範圍裏把基督的身體建造起來的。同時，這也是身體上的各個肢體對整個身體的直接建造。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

也不是由有恩賜的人直接建造，乃是由我們這些得成全的肢體，直接來建造基督的身體（成全聖徒與基督身體的建造，三八頁）。

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

愛是有效能的。我們應當愛每一個人，甚至愛我們的仇敵。如果同工和長老不愛那些不好的人，最終長老和同工就會無事可作。

召會是愛的家，為著養育兒女。召會也是醫院，為著醫治並恢復有病的人。最後，召會也是學校，為著教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。

愛遮蓋人並建造人，所以為著建造基督的身體，在我們的所是所作上，愛乃是極超越的路（活力排，九三至九五頁）。

與服從相對的是管轄；但使徒並沒有勸作丈夫的管轄妻子，乃是勸他們愛妻子。在婚姻生活中，妻子的責任是服從，丈夫的責任是愛。妻子的服從，加上丈夫的愛，就構成正確的婚姻生活，也表徵正常的召會生活—召會服從基督，基督愛召會。愛是神的元素，就是神的內在本質（約壹四8、16）。以弗所書的目標，乃是帶我們進入神內在本質，享受是愛的神，在神愛的甜美裏享受神的同在，而像基督那樣愛人（聖經恢復本，弗五25註1）。

參讀：成全聖徒與基督身體的建造，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

第三週詩歌

終極的顯出—基督歸一萬有

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降 B 大調

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$\overset{B^b}{5} \overset{B^b}{5} 3 \cdot \overset{F7}{1} \mid \overset{F7}{7} 2 2 1 \mid 1 \overset{E^b}{7} \overset{E^b}{7} \overset{E^b}{6} \mid 1 \overset{B^b}{6} \overset{B^b}{5} - \mid$
 一 在 基 督 裏 歸 一 萬 有, 乃 是 我 神 的 經 營;
 $\overset{G7}{5} \overset{G7}{5} \overset{Cm}{3} \cdot \overset{G7}{2} \mid \overset{C}{\#1} 3 3 2 \mid 2 \overset{C7}{6} \overset{F7}{7} \cdot \overset{F7}{6} \mid 5 2 1 - \parallel$
 基 督 作 頭 並 作 中 心, 萬 有 和 諧 而 安 寧。

- 二 基督元首要作中心, 神在其中作亮光;
 基督和神同坐寶座, 使其心願全得賞。
 三 基督要作生命、內容, 歸一萬有於光中;
 眾聖要作祂的器皿, 永遠彰顯祂光榮。
 四 撒但已將他的自己 注到人裏, 毀萬有,
 帶進黑暗、敗壞、紊亂, 使神計畫難成就。
 五 基督來將祂的自己 分賜與人作生命,
 拯救人脫黑暗權勢, 黑暗、死亡, 再無能。
 六 藉着召會—祂的身體, 要將萬有歸於一;
 萬有都要聯得合式, 無論大小成一系。
 七 在這元首基督之下, 萬有聯結而存立;
 在祂召會所照光中, 萬有全都歸於一。
 八 有祂作頭並作中心, 萬有全都能和諧;
 藉祂身體所有光照, 萬有相安無間歇。
 九 再無黑暗, 再無死亡, 再無敗壞與虛空;
 萬有都要脫離轄制, 永遠居於自由中。

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.

第三週 • 申言

申言稿： _____

召會作基督身體的異象、
實行與建造
第四篇

實行召會生活極重要的經歷（一）

我們的魂被征服並被基督作那靈所浸透，
以及基督得釋放脫離我們魂的拘禁

讀經：弗三 8 ~ 11，16 ~ 21，西三 11，帖前五 23，林後四 16，來四 12

綱 目
週 一

壹 召會生活乃是眾聖徒以團體的方式實化、經歷並彰顯基督—弗三 16 ~ 21：

- 一 神計畫要有召會，目的是為着彰顯基督；因此，召會乃是基督的彰顯—9 ~ 11，21 節。
- 二 召會生活不是別的，乃是包羅萬有的基督同祂追測不盡的豐富被我們經歷並享受，且藉着我們彰顯出來—8，21 節。
- 三 我們要有這樣的召會生活，就需要被基督構成，直到我們一切的所是和所有單單是基督自己，祂是一切，又在一切之內；這就是召會生活的素質和本質—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 要照着神永遠的定旨有彰顯基督的召會生活，我們的魂就必須被征服，並被基督作那靈所浸透——帖前五 23，弗三 17 上，加四 19，林前十五 45 下，林後三 17：

一 一面來說，神聖生命的長進是聖靈在我們裏面地位的開展；另一面來說，生命的長進意思是魂的各部分被征服——帖前五 23：

週 二

- 1 我們的魂越被征服，生命長進就越多；魂減去的越多，生命加增的也越多，這是定規的。
- 2 一個人魂裏的那一部分特別強、特別突出，他定規是憑那一部分活着，遇到事情也定規是用那一部分去應付——林前二 14。
- 3 我們經過十字架穀多的對付，魂的各部分就被征服了；我們的心思、情感、和意志都被征服了，不像從前那樣突出了——參提後一 7。
- 4 雅歌啓示我們受主的榮美所吸引而愛主之後，必須學習這獨一的功課——意志的降服——一 9 ~ 11：
 - a 我們的意志越降服，我們就越被變化——四 1，4，林後三 18，羅十二 2。
 - b 人的意志可說是人的真我，人的自己；因為意志就是代表人——雅四 13 ~ 15，林前四 19，徒十八 21。

週 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 除了神在基督裏賜給我們永遠的生命之外，我們的意志歸向神就是救恩最大的工作了—腓二 12 ~ 13。
- d 與神最緊要、最完全的聯合，乃在乎我們的意志和神的旨意的結合—太七 21，十二 50，羅十二 2，西一 9，四 12。

二 爲着召會作神的彰顯，我們必須讓基督這賜生命的靈活在我們內裏的各部分，並以祂自己浸透各部分—加二 20，四 19，弗三 16 ~ 17 上：

- 1 我們需要在內裏的各部分，也就是在魂的各部分，爲神聖的實際所構成—詩五一 6：
 - a 神聖的實際乃是三一神—父、子、靈—成爲我們的構成成分—約十四 6，十六 13，約壹五 6。
 - b 實際的靈引導我們進入一切的實際—父的所有、子的所有、以及靈從子和父的所有所領受的—約十六 13。
 - c 實際的靈藉着傳輸神聖的實際到我們裏面，引導我們進入這實際，神聖的實際—經過過程並終極完成的三一神—就成爲我們所是的素質—約壹四 13 ~ 14，五 6。

週 四

- d 神聖的實際應當成爲我們的實際、生命和生活，並且這實際應當在每一件事上，且在每一方面應用於我們全人，而成爲我們日常行事爲人的實際—約叁 3，約四 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 『人的靈是耶和華的燈，鑒察人的深處』—箴二十 27：
- a 我們的靈是神在我們裏面的燈；在我們重生之靈裏面照耀的光，乃是神自己—約三 6，約壹一 5。
 - b 神的靈作為油，浸潤（調和）作為『燈芯』之我們重生的靈，（參羅八 16，）並與我們的靈一同『焚燒』，（十二 11，）神聖的光就照進我們內裏的各部分。
 - c 那靈要照耀我們內裏的每一部分，光照我們的思想、感覺、動機和存心。
 - d 我們若是向主敞開的器皿，向祂敞開我們全人的深處，就會經歷神聖之光在我們裏面的照耀—林後四 6～7。

週 五

叁 要照着神永遠的定旨有彰顯基督的召會生活，需要藉着我們外面之人的破碎，叫靈得以出來，而使基督得釋放脫離我們魂的拘禁—一 9，四 16，來四 12：

- 一 我們有基督在我們的靈裏，（林前六 17，提後四 22，）但我們的心思、情感、和意志也許沒有給祂任何空間或立場：
- 1 我們的情形若是如此，我們的靈就不是基督的住處，乃是祂的監牢；基督被我們的魂拘禁了。
 - 2 基督住在我們的靈裏，但祂也許沒有佔有我們魂內裏的各部分；這是極其重要的事。

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 基督在我們裏面乃是榮耀的盼望，（西一 27，）但我們的魂太強、太天然、太屬地、太屬人了；所以，至終無論有意或無意，我們的魂將基督禁錮了。
- 4 召會生活乃是基督從聖徒裏面出來，使祂得着團體的彰顯；然而，基督若仍被拘禁在我們裏面，我們就無法有召會生活—弗三 16 ~ 17，21。

週 六

二 我們都需要經歷外面之人的破碎，叫靈得以出來，使基督能以團體的方式得着彰顯——來四 12：

- 1 破碎是指把我們天然所是原有的去掉，改變原來的樣子，改換原來的情形。
- 2 我們被破碎有多少，給神的配合就有多少——腓二 12 ~ 13。
- 3 神所破碎的，就進到死亡裏以經過死；一經過死，就進入了復活，一復活就能達到神的目標——林後一 8 ~ 9，腓三 10 ~ 11。
- 4 我們所受的破碎越多，我們靈的出去就越多；我們在那一件事上受了破碎，我們的靈在那一件事上就也能出去——林後四 16，來四 12。

三 我們的魂被征服並破碎，基督就得着彰顯；我們在基督的這彰顯中纔是一，也纔有召會生活作基督團體的彰顯——弗三 21，四 3 ~ 6，約十七 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).*

第四週 週一

晨興餽養

西三 11『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

召會生活乃是眾聖徒以團體的方式實化、彰顯並經歷基督。這位基督從眾人裏面出來，並將我們調和在一起（召會作基督身體的異象、實行與建造，九〇頁）。

神計畫要有召會，目的乃是為著彰顯基督；因此，召會乃是基督的彰顯。然而召會怎能是基督的彰顯？召會以怎樣的方式才能彰顯基督？惟一的路乃是藉著召會作基督的身體。…基督不僅是頭，祂也是身體，因為身體的生命是基督，身體的性情也是基督。身體就是基督，基督就是身體（召會實際的彰顯，九頁）。

信息選讀

在召會裏只有基督。基督是一切，又在一切之內。…如果只有基督，我們怎會有任何意見？如果只有基督，我們怎會有任何高舉自己的因素？分裂是源於不同的人，不是源於基督。…在身體裏，就是在召會的彰顯裏，只有一個人位—基督。我們必須享受祂，並讓祂吞沒所有不同的人。這就是在召會裏沒有希利尼人，沒有猶太人，沒有文明人，也沒有未開化人的原因。他們全都被基督吞沒了，不是藉著受教導，乃是藉著被基督的豐富所滋養。

召會是真正敬虔的奧秘。從外表看，也許有許多種族和國籍的人，但在內裏，召會乃是基督。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

在召會裏作為神的顯現，這就是敬虔的奧秘。這就是召會。

關鍵的點乃是，我們都必須享受基督，使基督能將我們完全得著。如此，我們的一切所是並一切所有就只是基督。這就是召會生活的素質和本質。在召會裏，我們乃是身體的肢體（羅十二4~5）。我們絕不能獨立，或是與召會分開。我們無論去那裏，都必須認識我們乃是身體的一個肢體。沒有身體，沒有召會，我們怎能是基督徒？作為身體的肢體，我們的確需要召會生活，而召會生活不是別的，乃是基督自己被我們享受，並在團體的方式裏彰顯出來（召會實際的彰顯，一六、一八至一九頁）。

在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。實際上，祂就是新人，就是祂的身體（林前十二12）。在新人裏祂是中心，也是普及，是構成新人的成分，是新人裏一切的一切（聖經恢復本，西三11註9）。

一的祕訣首先在於我們的靈，就是我們裏面的人，然後在於我們的魂。我們裏面的人必須得著加強，我們的魂必須被內住的基督征服、更新、取得、佔有並據有。這樣，基督就得著釋放，我們就降服於祂並在祂裏面。藉著這樣一位內住並得著釋放的基督，我們成為一。這樣，我們就能有召會生活（召會作基督身體的異象、實行與建造，九二頁）。

講到甚麼是生命的長進，就要注意魂的被征服。生命的長進，在積極方面是聖靈地位的開展，在消極方面就是魂的各部分被征服。…不讓魂領先，而由靈居首位；不憑魂活著，而憑靈活著。這樣的人，就是在生命裏有了長進。所以生命的長進，乃是魂的各部分被征服（生命的認識，二一八至二一九頁）。

參讀：召會實際的彰顯，第二章；生命的認識，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

第四週 週二

晨興餽養

提後一 7『因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

徒十八 21『〔保羅〕就辭別他們說，神若願意，我還要回到你們這裏來。…』

我們魂的各部分被征服，也就是生命的長進。我們的魂倒下去越多，生命長進就越多；減去的越多，生命加增的也越多…。我們碰到一位聖徒時，不需衡量他甚麼東西加多了，乃要觀察他有甚麼減少了；他這個人倒出去沒有，破碎過沒有。如果有這些光景，神、基督、聖靈在他裏頭定規有地位，並且也必定加多；那才是真實的生命長進（再論生命的認識，二二三至二二四頁）。

信息選讀

一個人魂裏的那一部分特別強、特別突出，他定規是憑那一部分活著，遇到事情也定規是用那一部分去應付。有一位很認識主的弟兄曾說過，這像人走路不小心碰到牆壁，總是鼻子先碰到；身體那一部分特別突出，那一部分就先碰壁；我們魂的情形也是這樣，一個人若是心思特別強，一碰到事情，他定規是心思先來；若是情感特別盛，一碰到事情，他總是情感先動；若是意志特別強，一碰到事情，他也必定是意志為首。

一個人經過十字架毅多的對付，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，不像從前那樣突出了；碰到事情，就怕用心思，怕用情感，怕用意志了；不是心思先來，乃是靈先來；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

感先動，乃是靈先動；也不是意志為首，乃是靈為首（生命的認識，二一九頁）。

我們受主的榮美所吸引而愛主之後，必須學習這獨一的功課—降服。我們要接受基督這活的人位作我們的生命，就必須降服。…僅僅愛耶穌是不彀的。主的意願是要我們接受祂並經歷祂作我們的生命。除了愛祂並降服於祂之外，再沒有別的路。然後我們就與祂是一，有同一的個性。我們對祂會極其柔順且服從。在〔雅歌〕這幅圖畫中，這位愛耶穌的人起初是極其剛硬的，帶著頑梗的性格。然而到末了，她是如此的柔順且服從。我們都必須學習這功課，好真實的經歷基督作我們的生命。

在已過四十年裏，我多次回頭來看雅歌。我在這卷書中有許多經歷，我也逐漸領悟，這卷書不僅說到愛，也說到意志被征服。要有完全、充分、徹底的變化，意志就必須被征服（雅歌中所描繪的生命與建造，三七、七三頁）。

人的意志就是人出主張的機關。我們人的願意不願意，要不要，定規不定規，都是我們意志的作用。人的意志就是人的『舵』。一隻船是如何隨著舵而左右的，一個人也是如何隨著意志而進退的。

人的意志可說是人的真我，人的自己；因為意志就是代表人，意志所有的行動，就是這個『人』的行動。當我們說，『我願意』的時候，其實不過是我們的意志願意。當我們說，『我要，我定規』的時候，不過是我們的意志要，意志定規而已。這個意志的作為，就是發表我們整個人的意思。…因此，當信徒追求屬靈的生活時，就不能不顧到意志這一部分（屬靈人下冊，九一頁）。

參讀：雅歌中所描繪的生命與建造，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

第四週 週三

晨興餽養

太七 21『不是每一個對我說，主啊，主啊的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，才能進去。』

約十六 13『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。』

救恩不是別的，不過是拯救人脫離他自己那一種屬肉體、屬天然、屬受造、屬動物、屬自己的意志而已。…除了神賜給我們新生命之外，意志的歸向神就是救恩最大的工作了。一句話是可以說的，神所以給新生命，就是要叫我們的意志歸向祂。福音就是要帶領我們在意志上與神相合。不然，福音就沒有成功其使命。神不是要救我們的情感，也不是要救我們的心思，乃是要救我們的意志；因為意志一得救，其餘的都包括在裏面了。人可以在思想上與神相合到某種程度；人也可以在許多的事上與神有相同的情感；但是最緊要、最完全的聯合乃是在乎人的意志和神的旨意的結合。這一種意志的聯合，包括人與神所有其他的聯合。如果思想相合，情感相合，而意志並不相合，就這種的聯合必定是有缺欠的（屬靈人下冊，一〇〇至一〇一頁）。

信息選讀

意志是表明人真我的態度、意見、狀況如何的；所以，是最有勢力的，足以代表全人的。如果這個意志沒有與神聯合，就其他的聯合不過是淺薄的、虛空的。如果這管治全人的意志是與神完全聯合的，就全人自然是完全俯伏在神的手下（屬靈人下冊，一〇一頁）。

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)

我們向主敞開自己時，祂就來充滿我們，從我們裏面的靈擴展到魂的各部分。耶利米三十一章三十三節稱這些部分為『裏面〔直譯，內裏的各部分〕』。我們內裏的各部分都要被那靈以基督來浸透。這樣，我們的心思就得著更新，我們的意志和情感也得著更新。我們魂的各部分就因基督得著更新並被基督浸透。換句話說，魂的各部分被基督佔有、據有。然後，基督就在我們魂的各部分定居。魂的各部分加上靈的良心，就組成了心。因此，基督就安家在我們心裏（弗三 17）（召會作基督身體的異象、實行與建造，八七頁）。

約翰壹書的中心因素是神聖的實際，這實際事實上就是三一神。神聖的實際不是僅僅在神學或道理上的三一神；這實際乃是在我們經歷中的三一神，也就是分賜到我們裏面作我們享受的三一神。這就是在約翰壹書中神聖的實際（約翰貳書生命讀經，一六至一七頁）。

在約翰十六章十三至十五節，主說，『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。祂要榮耀我，因為祂要從我有所領受而宣示與你們。凡父所有的，都是我的，所以我說，祂從我有所領受而要宣示與你們。』照上下文看，十三節的『實際』，指父所有、子所有以及那靈從子並父所領受的。父所有的是實際，子所有的是實際，那靈所領受的也是實際。父所有的成了子的，子所有的都由那靈領受，那靈所領受的就向我們宣示。父、子、靈並我們信徒，都包含在這過程裏（新約總論第九冊，二二六頁）。

那真理、實際的靈（十四 16～17，十五 26），見證耶穌是神的兒子，在祂裏面有永遠的生命。藉著這樣的見證，祂便將神的兒子分賜到我們裏面，作我們的生命（西三 4）（聖經恢復本，約壹五 6 註 4）。

參讀：新約總論，第二百八十七篇；約翰貳書生命讀經，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

第四週 週四

晨興餽養

約叁 3『有弟兄來見證你持守真理，就是你在真理中行事為人，我就大大歡樂。』

箴二十 27『人的靈是耶和華的燈，鑒察人的深處。』

關於基督身位的真理，乃是約翰修補職事基本且中心的元素。當他聽見他的兒女們在真理中行事為人（約叁 4），他就大大歡樂。在真理中行事，意思是三一神成爲我們在實際中的享受。因此，我們日常的行事是在真理——我們所享受之三一神的實際——中行事。

約翰在約叁三節說到『你持守真理』（直譯，你的真理）。這是關於基督，特別關於祂神格的真理，這真理的啓示定規受信者的生活方式，並成爲受信者持守的基本信仰。這裏的思想是深的。約翰的思想是：客觀的真理成爲我們的。因此，真理在我們的日常行事爲人中，對我們成了主觀的。這真理是基督神格的實際。這真理的啓示定規並塑造我們的生活。這意思是我們在我們的享受——三一神的神聖實際——中生活、行事並爲人。這享受塑造我們的行事，我們的生活方式。…這真理事實上乃是三一神成了我們的享受（約翰叁書生命讀經，四至五頁）。

信息選讀

照我的經歷來看，沒有別的事情比我們曉得主不要我們作甚麼更討祂喜悅的了。祂只要我們愛祂，把自己向祂敞開，並且讓祂從我們裏面活出來。這話聽起來也許相當熟悉，但如果你仔細探討這個句子，你就會曉得不是這麼尋常，對你來說也不是這麼熟悉。從起初神造人的時候，神就無意要求人來爲祂作甚麼。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

要造一個器皿來盛裝祂、彰顯祂，因此神祇要器皿是敞開的。如果器皿是敞開的，神就能完成祂的旨意，但如果器皿是關閉的，神的旨意就會受到攔阻（成全訓練信息，三一五頁）。

人的靈是神在人裏面的燈。在人重生之靈裏面照耀的光，乃是神自己（約壹一5）。就如燈盛裝光並彰顯光，照樣，人的靈受造是要盛裝神並彰顯神。為要讓神聖的光照進人內裏的各部分，神的靈作為油，必須浸潤（調和）作為燈芯的人的靈（參羅八16），並與人的靈一同『焚燒』（十二11）（聖經恢復本，箴二十27註2）。

我們用我們的靈禱告，靈就盡功用，作照耀的燈，鑒察我們魂所有的部分。靈也許照耀在我們的心思上，但我們拒絕讓主進到那裏。我們也許沒有說，『不，主！不要摸那裏！』但那就是我們的意思。靈也許照耀在我們的情感上，尤其是姊妹們的情感，但我們關閉，有時候甚至哭泣，請求主不要摸那範圍。同樣的事也許發生於我們的意志，尤其是弟兄們的意志；我們若關閉我們的意志，靈就無法盡祂照耀的功用。我們向主的照耀關門，就不再有甚麼話禱告。

我們用我們的靈正確的禱告，就有照耀的燈。我們若覺得這燈照耀在我們的心思上，我們就能說，『主，我向你敞開我的心思。照耀在我裏面，暴露我的思想。』在祂的光中我們承認我們的罪。祂照耀在我們的情感上，我們就能敞開，並承認祂所顯示我們的錯處。然後祂會照耀在我們的意志上，我們也能向祂敞開這房間。我們將所有內室逐一敞開，靈就會照耀，我們就會承認我們的罪。我們能長時間一直禱告。我們越禱告，就越蒙光照。我們內裏的部分會徹底被主鑒察。這樣禱告以後，我們就會覺得光明、透亮、被神充滿。這是燈的一方面，就是我們的靈在裏面的照耀（生命信息下冊，三六四至三六五頁）。

參讀：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

第四週 週五

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

我們有基督在我們的靈裏，這是毫無疑問的；但基督在我們的魂裏是否有地位，卻是很有疑問的。我們的心思、情感和意志也許沒有給基督任何地位，任何空間，任何立場。我們的情形若是如此，我們的靈就不是基督的住處，乃是祂的監牢。基督被我們的魂拘禁了。我們相信的時候，操練我們的心思悔改。我們的心思回轉，這意思是說，我們的心思是敞開的。同時我們也認罪。我們的認罪總是隨著我們的相信。這樣，我們的心思和良心都敞開了，因此我們接受了主耶穌，祂就進到我們裏面。然而在這之後，許多信徒關閉他們的心思和良心。主耶穌進到他們裏面，但他們將祂關閉在他們靈裏。換句話說，他們因著他們的良心、心思、情感、頑梗的意志和己，將祂拘禁了。基督在我們靈裏，但祂也許受到拘禁（召會作基督身體的異象、實行與建造，八七至八八頁）。

信息選讀

這就是為甚麼使徒保羅在以弗所書前半段啓示了身體的異象之後，領悟到我們裏面的人，就是我們的靈，需要得著加強，使基督安家在我們心的各部分—心思、情感、意志和良心裏。這意思是說，基督要佔有我們人裏面的各部分，並且定居在其中。

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)

一位弟兄也許愛主，但他的心思可能從來沒有得著更新，仍是天然的。同樣的，他的情感是屬地的，他的意志太屬人並自私。我們可以從我們談話的方式查驗自己。當弟兄姊妹來在一起交談，就很有力氣，但我們請他們禱告時，他們卻很軟弱。

你有你的意見，我有我的看法，每個人都有可說的。我們的心思很強。然而，我們請人禱告時，他們靈裏的軟弱立刻暴露出來。這就是為甚麼我們要再次強調這事。…同樣的，這就是為甚麼保羅在以弗所書題到經歷這事時，他禱告：『因這緣故，我向父屈膝，…願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督…安家在你們心裏』（三 14、16～17 上）。基督內住於我們靈裏，但祂也許沒有佔有我們內裏魂的各部分。這是極其重要的事。

毫無疑問，基督在我們裏面，但我們的魂太強、太天然、太屬地、太屬人了。所以，至終無論有意或無意，我們的魂將基督禁錮了。我們眾人都是如此。我們都有基督，但我們的基督被拘禁在我們裏面。…基督若被你裏面的魂生命拘禁，被我裏面的魂生命拘禁，我們如何能有召會生活？基督在我們裏面，但祂得不著彰顯，並且也因著我們的魂，祂就不能被實化。一個人的魂很強，另一個人的魂還要更強。一個人運用他的心思，另一個人運用得更厲害。是的，我們是弟兄，我們也是基督身體的肢體，但所有的肢體都被一層屬魂的『蠟』遮蔽並包藏了。這屬魂的『蠟』非常強而有力。我們的心思、情感、意志太強了。這就是為甚麼我們需要得以加強到我們裏面的人裏。然後基督就要充滿我們，並從裏面擴展，而據有我們的心（召會作基督身體的異象、實行與建造，八八至九一頁）。

參讀：召會作基督身體的異象、實行與建造，第六章；召會是基督的身體，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

第四週 週六

晨興餽養

腓三 10 ~ 11 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

每一個在神手中有用，能合乎神心意的人，都是經過神相當拆毀的人。…『拆毀』是指把原有的去掉，把原來的樣子改一改，把原來的情形換一換。我們原有的可能很多、很好、很高貴，但在我們身上要發生一件事，就是神要來破壞、拆毀我們原有那些好的、高貴的。建造是按部就班的往上建造；但拆毀不是按部就班，而是破壞原有的。所以，『拆毀』在人的觀念裏，不是個好辭。然而，所有在神手中有用的人，都是經過神拆毀的人（認識生命與召會，二九七頁）。

信息選讀

神在祂救贖裏的工作，是絕對需要人與祂配合。一切事奉神的事，都是根據於神得著人的配合。人在事奉裏的一切用處，都根據於人與神配合得如何。然而，一個沒有被神拆毀的人，難得使神得著好的配合。比方我們要住到一棟房子裏，那棟房子就需要一些改正、拆毀，才能適合我們居住。這是個很淺顯的比方。當神要在我們身上，得著我們的配合，使用我們時，有一個基本的條件，那就是我們要被拆毀。我們被拆毀有多少，給神的配合就有多少。…人要與神配合，人就得被神拆毀。

屬靈的事必須經過死與復活。凡沒有經過死與復活的，都是生的、野的。…沒有經過死與復活的，都是天然的。神的拆毀就是死亡的手續，也就是死的過程。實在說，在經歷上，我們若只看見十字架的同死，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

並不殼。照道理說，我們看見十字架的同死就殼了；但照經歷說，我們還得經過神多方的拆毀，我們這人才真懂得甚麼是十字架的同死。拆毀乃是十字架死的過程；沒有經過拆毀的人，就是沒有經過十字架，沒有經過死的人。十字架的道我們可能講得很多，講得很清楚，但在我們身上沒有多少十字架的痕跡，因為我們沒有經過拆毀。

神親手所造的，神也親手拆毀；拆毀就進到死亡裏。進到死亡裏，就是經過死；但經過死，就進入了復活，一復活就達到神的目的。凡神創造的，要在神手中達到神的目的，都要經過神親手的拆毀、破碎，好叫那些神所拆毀、破碎的，能經過死而進入復活。若沒有經過拆毀，就難得經過死；沒有經過死，進到死裏，就難得進入復活（認識生命與召會，二九八至三〇〇頁）。

我們自己所受的破碎有多少，我們的靈的出去就有多少；我們在那一件事上受了破碎，我們的靈在那一件事上就也能出去。這是一個屬靈的事實，是無法勉強的，你有就有，沒有就沒有。因此，我們要接受聖靈的管治，要接受聖靈的破碎。只有歷練多的人，他的事奉才能多；只有破碎多的人，他的感覺才能多；只有損失多的人，他才有多多的可以給人。我們如果要在某一件事上拯救自己，我們就在那一件事上沒有屬靈的用處。我們在那一件事上保留自己，原諒自己，我們就在那一件事上沒有屬靈的感覺，也沒有屬靈的供應。這是基本的原則（人的破碎與靈的出來，五三至五四頁）。

參讀：認識生命與召會，第十九至二十篇；人的破碎與靈的出來，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

第四週詩歌

召會—建造

603

8 8 8 8 (英 837)

F 大調

2/2

F 1 - 1 2 | F7 3 - 2 3 | Bb 4 - 3 2 | F 3 --- | Dm 3 - 3 3 | Gm 4 - 3 2 | G7 1 - 7 1 | C 2 --- |

一 神,我讚美你的計畫,要使我們成為你家,

F 1 - 1 2 | F7 3 - 2 3 | Bb 4 - 3 2 | F 3 --- | Dm 3 - 3 3 | Gm 2 - 1 - | C7 2 - 3 2 | F 1 --- ||

給你安居,由你充滿,你在子裏好得彰顯。

二 我們雖是你所創造, 有你形像,作你代表,
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;
你與我們調和為一, 我們與你成為一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非為供賞識,
乃是全為建造、配搭, 成為你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都為我攻破,
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是,所有,
共同生活,互相安居, 滿足你心,得你稱許。

WEEK 4 — HYMN

Hymns, #837

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!

第四週・申言

申言稿： _____

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召會作基督身體的異象、
實行與建造
第五篇

實行召會生活極重要的經歷 (二)

召會生活作為在基督的身體
這一個新人裏之生活的各方面

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

綱 目
週 一

壹 我們若要實行召會生活，作為在基督的身體這一個新人裏的生活，就需要經歷神聖三一的神聖分賜——弗四 12, 16, 18, 21, 24, 30:

- 一 神聖三一的神聖分賜，是我們作為信徒、基督身體的肢體、以及新人的各部分之日常生活的基礎——林後十三 14。
- 二 神的生命乃是為了在祂神聖的分賜裏，用祂的豐富供應祂的兒女——弗四 18。
- 三 那在耶穌身上的實際，乃是神生命的實行，就是當耶穌在地上生活時，神的生命在耶穌身上所顯出的實行——21 節：

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

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

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

Outline
Day 1

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):

- 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).*
- B. *The life of God is for the supplying of His children with His riches in His divine dispensing (Eph. 4:18).*
- 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 這是神聖生命實化並實行出來，成為耶穌人性中的實際。
- 2 這在耶穌身上的實際，乃是為了用基督人性中敬虔的生活灌輸信徒。

四 三十節說到『神的聖靈...，你們原是在祂裏面受了印記，直到得贖的日子』：

- 1 這靈乃是蓋印的靈，甚至就是我們眾人所受印記的印墨——13。
- 2 這蓋印之靈的內容、元素、素質，就是神聖的生命加上耶穌實際的人性——四 18，徒十六 7。
- 3 這蓋印的靈以經過過程並終極完成的三一神浸透、滲透、並泡透我們——林後十三 14。

五 父的生命就是那在耶穌身上的實際；這實際作為父生命的實行，又成了蓋印的靈——弗四 1，21，30：

- 1 這蓋印的靈以耶穌日常生活的實行中那神聖的生命浸透、滲透、泡透我們，使我們的生活成為耶穌生活的複製。
- 2 藉着神聖三一的神聖分賜，連同父的生命、那在耶穌身上的實際、以及那靈的蓋印，我們能有一種日常生活，就是在基督的身體這新人裏的生活——12，16，24 節。

週 二、週 三

貳 為着召會生活作為在基督的身體這一個新人裏的生活，我們需要達到信仰上並對神兒子之完全認識上的一——13 節：

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 在三節那靈的一，是在實際上神聖生命的一；十三節的一，是在實行上我們生活中的一：

- 1 實際上的一應當實行出來而成為實行上的一—3，13 節。
- 2 十三節的『達到』一辭，指明我們要達到實行上生活中的一，需要經過一段過程；實際上的一是開始，實行上的一乃是目的地。

二 實行上的一就是信仰上的一—13 節：

- 1 十三節的『信仰』不是指我們信的行動，乃是指我們所信之事，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作—提前一 19，六 10，12，21，猶 3。
- 2 在召會生活裏，我們只有一件事是特殊的，就是信仰；在接納信徒上，除了信仰以外還堅持任何事，都會引起分裂—羅十四 1，十五 7。

三 實行上的一也是對神兒子之完全認識上的一—弗四 13：

- 1 對神兒子完全的認識，乃是對神兒子作我們經歷之啓示的領畧—太十六 16。
- 2 信仰上的一完全在於對神兒子完全的認識；我們惟有以基督為中心，專注在祂身上，我們纔能達到信仰上的一；只有在神的兒子身上，我們的信仰纔能是一—約二十 31，加一 15～16，二 20，四 4，6，林前二 2。

週 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 要保守召會生活，作為在基督的身體這一個新人裏的生活，我們就必須分辨教訓之風為着其目的之內在的因素——弗四 14：

- 一 教訓之風乃是那惡者魔鬼的吹搖，把風暴帶進召會——太十三 19。
- 二 任何使信徒受打岔離開基督與召會的教訓，即使是合乎聖經的，都是將他們從神的中心定旨帶開的風——提前一 3 ~ 4，弗三 9 ~ 11，17，21，五 32。

週 五

- 三 教訓之風的內在因素，是人的欺騙手法，就是人詭詐的欺騙方法；人詭詐的作為，是要將人引入錯謬的系統；這就是人謀畫的詭計，要引誘人進入撒但錯謬的系統；錯謬的系統乃是出於仇敵撒但的——四 14。
- 四 教訓之風的目的是仇敵撒但邪惡的目的，與神永遠的經綸相對；目的是要傾覆一些信徒的信心，（提後二 18，）殘害召會，（徒八 3，）攔阻並拆毀基督生機身體的建造，且要分裂身體的肢體，（林前一 10 ~ 11，）而不是以愛心和恩慈保守基督身體獨一的一。

肆 召會生活就是在基督的身體這一個新人裏的生活，在這生活裏，我們都需要學基督——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 學基督就是被模成基督之死的模型，也就是模成作神長子之基督的形像—羅八 29：

- 1 基督對我們不僅是生命，也是榜樣—約十三 15，彼前二 21。
- 2 在祂的生活中，祂設立了一個榜樣，如福音書中所啓示的；此後，祂釘死並復活成了賜生命的靈，使祂可以進到我們裏面，作我們的生命—林前二 2，十五 45 下，羅八 10，西三 4。
- 3 我們照着基督的榜樣跟祂學，不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命—約十一 25，約壹五 11 ~ 12。

週 六

二 我們學基督的基本元素是實際和恩典—約一 14，弗四 21，24，29：

- 1 實際是真理、原則、模型、標準；我們已經藉着受浸，被神擺進主耶穌的生活所設立的模型、標準、原則裏；這就是以弗所四章裏的實際。
- 2 我們這些基督身體的肢體，照着那在耶穌身上是實際者學了基督—20 ~ 21 節。
- 3 我們要活出這樣的標準，就需要恩典，就是基督作我們的享受和供應—29 節。

三 學基督正面的基本因素乃是神的生命和神的靈；反面的基本因素是魔鬼，他總是尋找機會佔我們便宜，要破壞我們—18，27，30 節。

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 爲了維持召會生活，作爲在基督的身體這一個新人裏的生活，我們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了我們一樣；我們在那靈裏，並憑着神聖的生命，就能像神一樣饒恕人——32 節。

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).

第五週 週一

晨興餽養

弗四 18『他們在悟性上既然昏暗，就因著那在他們裏面的無知，因著他們心裏的剛硬，與神的生命隔絕了。』

20～21『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導。』

以弗所四章十七至三十二節詳細的給我們看見，在信徒生活中神聖三一的神聖分賜。這生活與不要偷竊，不可含怒到日落等事有關（28、26）。雖然我們是一班與神調和的人，但仍需要這種生活上的勸戒。我們不容易過一種生活，能配合、支持、供給那為著建造基督生機身體所需的元素、因素與素質。只有美好的、令人興奮的特會是不動的。我們需要正確的顧到我們的生活（神的經綸與分賜，一一九頁）。

信息選讀

在以弗所四章十七至三十二節，有三處非常重要的經節，給我們看見神聖三一的神聖分賜。我們從這三節看到神聖三一的神聖分賜，是我們日常生活的基礎。頭一處是十八節，說到與神的生命隔絕。與神聖的生命隔絕或分開，乃是嚴肅的事。神的生命乃是為了在祂神聖的分賜裏，用祂的豐富供應祂的兒女。

論到神聖分賜的第二處經節是二十一節，那裏說到那在耶穌身上是實際者。那在耶穌身上是實際者，就是當耶穌在地上生活時，神的生命在耶穌身上所

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

顯出的實行。就如四福音所記載的，在耶穌的日常生活裏有非常真實的東西，那非常真實的東西就是神的神聖生命實化並實行出來，成為耶穌人性中的實際。這在耶穌身上的實際，乃是為了用基督人性中敬虔的生活灌輸信徒。

論到神聖分賜的第三處經節是三十節，那裏警戒我們不要叫聖靈憂愁，我們原是在祂裏面受了印記。這靈乃是蓋印的靈；祂甚至就是印墨，我們都是以此受印的。這印墨的內容、元素、素質，就是神聖的生命加上耶穌實際的人性。這印絕不會乾枯；這印永遠是濕的。既是濕的，就能以三一神浸透、滲透並泡透我們。

神的生命、那在耶穌身上是實際者以及聖靈的蓋印，乃是神聖分賜的三個源頭。表面上，保羅所寫的相當普通；但在那些普通的字句裏，他加上了神聖三一美妙的元素和因素—父的生命、子在祂人性裏的生活以及靈的蓋印。生命是屬於父的；這生命必須在我們的日常生活中成為實際；這實際就是那在耶穌身上的實際。這實際作為父生命的實行，又成了印墨，就是聖靈。這印墨印我們的時候，乃是以耶穌日常生活的實行中那神聖的生命浸透、滲透、泡透我們，使我們成為耶穌之生活（就是父生命之實行）的複製。

我們有父的生命在我們裏面。我們也有模型和榜樣，就是耶穌在祂人性裏的生活。祂這人性裏的生活，就是我們在四福音裏所看見，神聖生命的實行。不僅如此，我們也有那以神聖的生命和耶穌的為人生活所構成的印墨。這印墨一直都是濕的，印塗、浸透並滲透我們，使我們能有適合建造基督身體的日常生活（神的經綸與分賜，一一九至一二一頁）。

參讀：神的經綸與分賜，第十篇；召會作基督身體的異象、實行與建造，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

第五週 週二

晨興餽養

弗四 3『以和平的聯索，竭力保守那靈的一。』

13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

以弗所四章十三節說，我們需要達到信仰上並對神兒子之完全認識上的一，達到長成的人，達到基督豐滿之身材的度量。我們很難充分的解釋這幾項，因為這幾項都與生命有關，而生命是非常奧祕的。真正實行上的一是生命的事。照樣，長成的人與基督豐滿之身材的度量也是生命的事。惟有我們的生命經歷達到某種程度之後，我們才能明白四章十三節這樣的經節（以弗所書生命讀經，四五〇頁）。

信息選讀

十三節的『達到』一辭，原文也可以繙作『達成』。這指明我們要達到或達成實行上的一，需要經過一段過程。在三節那靈的一，是在實際上神聖生命的一；十三節的一，是在實行上我們生活中的一。我們在實際上已經有了神聖生命的一，我們只需要持守這一。但我們需要往前，直到我們在實行上達到生活中的一。這方面的一，包括兩件事：信仰，以及對神兒子的完全認識。信仰不是指我們信的行動，乃是指我們所信之事，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作。在猶大書三節，提後四章七節，提前六章二十一節，信仰都是用於這種意義。

對神兒子的完全認識，乃是對關於神兒子之啓示的領畧，是為著我們的經歷。神的兒子指主的人位，

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

作我們的生命；基督指主的使命，將生命供應到我們裏面，使我們這些基督身體的肢體，能有恩賜盡功用。我們越在生命中長大，就越固守信仰，持定對基督的領畧，也越拋棄一切引起分裂，次要且較低的道理觀念。然後我們就要達到或達成這實行上的一；也就是說，我們要達到長成的人，達到基督豐滿之身材的度量。

許多基督徒不知道，那靈的一與信仰上並對神兒子之完全認識上的一，兩者之間有甚麼不同。頭一個是實際上的一，第二個是實行上的一。因為那靈是我們一的實際，所以那靈的一就是實際的一。這個一，絲毫不差的就是那靈自己。若沒有那靈，就沒有了一。雖然我們有了實際上的一，我們仍然需要實行上的一。這意思是說，實際的一應當實行出來；也就是說，實際的一應當成為實行的一。因此，保羅在以弗所四章十三節是說到實行的一。

在實際的一與實行的一之間有段距離；為這緣故，就有需要『達到』實行的一。那靈的一是開始，而信仰上並對神兒子之完全認識上的一乃是目的地。這指明我們必須從那靈的一進到信仰上並對神兒子之完全認識上的一。換句話說，我們必須從實際的一往前，直到我們達到實行的一。

我們這些信徒已經有了實際的一，但我們仍需要保守這一。保守實際的一，最佳的路就是繼續前進、往前，朝著實行的一而去（以弗所書生命讀經，四四二至四四四頁）。

參讀：以弗所書生命讀經，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

第五週 週三

晨興餽養

弗四 13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

林前二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

我們已經指出，以弗所四章十三節的信仰不是指我們的行動，乃是指我們信的對象。每一個在基督裏的信徒都接受了這信仰。當我們初信主耶穌時，我們非常簡單。我們所有的就是信仰。但後來因著接受各種不同的道理、教訓和觀念等幾乎全是分裂的東西，我們就變得非常複雜了（以弗所書生命讀經，四四四頁）。

信息選讀

幾個青年人可能在同時，藉著同一人傳福音而得救。在他們得救那天，他們都接受了信仰。然而，他們後來接受了道理上不同的觀念；這些觀念就使他們彼此分裂。為著使這些信徒達到信仰上的一，他們需要藉著使徒、申言者、傳福音者、牧人和教師的工作，得著成全。這種成全的工作會使他們關心那靈的一，並且拋棄分裂的道理。當他們達到信仰上的一，他們就不再注重各種不同分裂的道理，只注重有關基督與祂救贖工作的惟一信仰。藉著成全的工作，他們也在經歷上達到對神兒子的完全認識。他們不注意分裂的道理或實行，只注重神的兒子基督。他們所關心的，是要對神兒子作生命這件事，在經歷上有完全的認識。他們越過越渴慕在日常生活中經歷基督。藉著達到信仰上並對神兒子之完全認識上的一，這些信徒不僅有實際的一，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

實行的一。現在他們能來在一起而沒有分裂，並且能在實行上享受一。

在主恢復中的一，乃是這樣一種實行的一。我們的一，是我們在獨一信仰上，並在我們日常經歷中對作我們生命之神兒子完全認識上的一。我信大多數在主恢復裏的人，已經達到了實行上的一。因此，我們在實際上和實行上都是一。

今天許多愛主的基督徒，包括許多牧師和傳道人在內，還沒有看見實行的一。然而，他們的確有實際的一，就是那靈的一。這些基督徒大多會說，只要我們是在基督裏的真信徒，有那靈的內住，我們就都能成爲一。在一面的意義上，這是真的。但這個一還不是實行的一。這一雖是真實的，卻不實用。因此，這樣的基督徒需要從實際的一進前到實行的一。我讚美主，我們中間這麼多人已經從起初那靈的一進前到了目的地，就是在信仰上並對神兒子之完全認識上的一。我們已經從實際的一進到實行的一（以弗所書生命讀經，四四四至四四六頁）。

所有信仰上的一都在乎對神兒子的完全認識。…因著我們認識神的兒子，自然就能把人帶來認識神的兒子，使他和我們一樣。

你我必須看見甚麼叫作中心，並且到中心去。當我們在中心時，無須與人談論一，我們與人就是一。…我們只有一個中心，就是神的兒子—基督。達到信仰上的一，就是對神兒子之完全認識的一。這樣，在經歷中我們能殼長大成人，滿有基督長成的身量（如何治理召會，四七至四八頁）。

參讀：以弗所書生命讀經，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

第五週 週四

晨興餽養

弗四 14『使我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為。』

提前一 3～4『…囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

我們需要來看教訓之風內在的因素，為著教訓之風的目的。內在的因素是隱藏的因素，不是明顯的因素。我們要看見這內在的因素，就需要正確而敏銳的領會，能透視整個的局面。每一種教訓之風表面看都非常好。如果表面上不好，沒有人會接受。然而，就內在說，這些教訓之風裏面有些與其外表不同的東西，是不好的（生機建造的召會，七八頁）。

信息選讀

以弗所四章十四節〔的〕『在於人的欺騙手法』與『在於…詭詐作為』是同位語，目的是要『將人引入錯謬〔的〕系統』。在這節經文中，欺騙的手法是出於人的，錯謬的系統是出於撒但的。人有欺騙的手法、詭詐的作為，但人在宇宙中無法有一系統。撒但才是能有錯謬系統的那一位。人的欺騙手法、人的詭詐作為，乃是聯於撒但錯謬系統的。

十四節可看作是基督教歷史的總結。基督教滿了人欺騙的手法和詭詐的作為。『欺騙手法』一辭，原文的意思是擲骰子之人的欺騙手法。詭詐的賭客知道如何擲骰子欺騙對方。…人的欺騙手法包含人

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

的欺詐和詭計。基督教歷史給我們看見，在所謂的基督徒教訓中，也可能有欺詐和詭計。

我們需要看見甚麼是教訓之風。這些風乃是那惡者魔鬼的吹搖。…那惡者魔鬼的吹搖，把風暴帶進召會。我已經在召會生活中六十多年，我看過許多這樣的風暴。…風暴是由風和波浪造成的。十四節說到被波浪漂來漂去，並為一切教訓之風所搖蕩。當風來時，浪就隨著。風加上浪就等於風暴。從我多年的經歷中，我知道我們不必為風暴感到懼怕。沒有風暴來了而停留不走。風暴都是來了又走了。

成為風的教訓都是『吹搖的教訓』。這些教訓不同於新約的教訓，就是關乎神為著建造基督獨一生機身體之經綸的教訓（提前一3～4，六3）（生機建造的召會，七九至八〇頁）。

保羅在以弗所四章十四節不是說到異端之風，乃是說到教訓之風。任何使信徒受打岔離開基督與召會的教訓，即使是合乎聖經的，都是將他們從神的中心定旨帶開的風。提前一章三至四節啓示，在保羅的時代，有些人傳不同的教訓。這不是說他們講異端，乃是說他們教導與神新約經綸不同的事。他們的教訓不是新約職事的教訓。在新約裏只有一個職事，這職事就是將三一神分賜到信徒裏面，為著建造召會。我們必須防備任何一種教訓或自居的職事，教導與神的經綸不同的事，就是教導那些在神的分賜為著建造眾召會之外的事（以弗所書生命讀經，四五六至四五七頁）。

參讀：生機建造的召會，第五章；享受基督的豐富以建造召會作基督的身體，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

第五週 週五

晨興餽養

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

弗四 20『但你們並不是這樣學了基督。』

教訓之風也講關於聖經和屬靈的事，但這樣教訓的內在因素是甚麼？在一九三三年，我們中間有一位弟兄收到倪弟兄一張便條，說，『用對的靈，以對的方法，作對的事。』這話對我成了美好的格言。我需要隨時記住，要用對的靈，以對的方法，作對的事。今天有關這些教訓之風所作的事不是對的事，不是以對的方法作的，也不是在對的靈裏作的。他們所作的是錯的，方法是錯的，作那些事的靈更是錯的。

教訓之風所講說的，有些全是謊言，有些是半真的謊言。半真的話和影射比直接說謊更邪惡。這種吹搖之風的內在因素，是人的欺騙手法，就是人詭詐的欺騙方法。人的欺騙手法，就是人詭詐的作為，要將人引入錯謬的系統；這就是人謀劃的詭計，要引誘人進入撒但錯謬的系統（弗四 14）。錯謬的系統乃是出於仇敵撒但的（生機建造的召會，八八至八九頁）。

信息選讀

教訓之風的目的是仇敵撒但邪惡的目的，與神永遠的經綸相對。這些教訓之風的目的是要傾覆一些信徒的信心。有些信徒的信心已經被教訓之風所傾覆。他們或許不反對主的恢復，但他們對主的恢復失去了信心。他們是中立的。他們不經常

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.

聚會，也不再像已往一樣關心主的權益。他們已經受了破壞。

教訓之風的目的是要殘害召會生活（徒八3）。這是大數的掃羅在成為使徒保羅之前所作的。教訓之風的目的也是要攔阻基督生機身體的建造，要拆毀基督生機身體的建造，並要分裂基督生機身體的肢體—造成因憎恨和妒忌而有的無窮分裂（宗派），卻不以愛心和恩慈保守基督身體獨一的一（林前一10～11）。按照我們已往的歷史，在主恢復中所有鼓動風波的人都是分裂者。甚至在他們中間也是分裂的。他們的分裂是無止境的。他們沒有愛也沒有恩慈。他們所作的，充滿了憎恨和妒忌。

現在我們已經看過教訓之風的目的，以及教訓之風內在的因素，就是人詭詐的作為，要將人帶進、引進撒但錯謬的系統。那些被帶進撒但錯謬系統的人，無分於在神新約經綸的中心線上基督身體的建造。

我非常感謝主，眾召會中大多數聖徒都有正確的分辨力。他們不會被搖動，漂來漂去，或是被岔開。感謝主，我們仍然在這裏，在祂今日恢復的前進中！（生機建造的召會，八九至九〇頁）

基督對我們不僅是生命，也是榜樣（約十三15，彼前二21）。在祂地上的生活中，祂設立了一個榜樣，如福音書中所啓示的。此後，祂釘死並復活成了賜生命的靈，使祂可以進到我們裏面，作我們的生命。我們照著祂的榜樣跟祂學（太十一29），不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。我們學了基督，就是在基督這榜樣的模子裏，模成基督的形像（羅八29）（聖經恢復本，弗四20註1）。

參讀：如何治理召會，第四篇；以弗所書生命讀經，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

第五週 週六

晨興餽養

弗四 29 『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

32 『你們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了你們一樣。』

學基督的基本元素是實際和恩典。與約翰福音相反，以弗所四章乃是先題到實際，然後題到恩典。實際不是供應，乃是光的照耀。因此，實際是原則、模型、標準。我們這些在元首之下基督身體的肢體，照著那在耶穌身上是實際者學了基督。

保羅在這裏題到恩典之前，先陳明原則、模型、標準；也就是說，他陳明了實際。我們都已受浸，但不是浸到恩典裏，乃是浸到模子裏，浸到模型裏，就是浸到耶穌身上那是實際者的生活裏。我們已經藉著受浸，被神擺進主耶穌在地上生活所設立的這個模型、標準、原則裏。這就是以弗所四章裏的實際（以弗所書生命讀經，五〇五至五〇六頁）。

信息選讀

我們要活出這樣的標準，就必須有恩典。保羅在二十九節，將恩典聯於我們的說話。這指明我們不僅是在我們認為重要的事上需要恩典，更是在日常生活的細節上需要恩典。我們也許在大事上有恩典，在小事上卻沒有恩典。譬如，一位弟兄也許有恩典去供應話語，但是對他的妻子說話時卻缺少恩典。不僅如此，在禱告聚會中，我們也許都有恩典，但在我們日常生活的言談裏，卻缺少恩典。在我們的日常生活中，沒有甚麼比我們的言談更需要恩典。我們若在我们生活的這一方面有恩典，在其餘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.

在凡事上我們都需要恩典，好照著那在耶穌身上是實際者過生活，並且被模成基督的形像。恩典是我們豐富的供應和享受。我們若有這供應和享受，我們就能照著實際之原則的標準過生活。因這緣故，保羅在四章的勸勉裏，是以實際和恩典作基本的元素。

隨著這些基本的元素，還有一些基本的因素。正面的因素乃是神的生命（18）和神的靈（30）。

我們與外邦人不同，我們在神的生命上不是外人。我們不僅不與神的生命隔絕，反而聯於生命的源頭。神的生命在我們裏面成了泉源。阿利路亞！我們裏面有生命的供應。

我們也有神的靈。神的靈乃是神的身位。神自己在靈的身位裏住在我們裏面。所以，我們要謹慎，不要讓祂憂愁，反該順從祂、尊榮祂、尊重祂，並且一直與祂是一。

反面的基本因素是魔鬼。保羅在二十七節勸勉我們，不可給魔鬼留地步。雖然我們有神的生命和神的靈在我們裏面，但仇敵仍然潛伏在我們周圍，他總是尋找機會佔我們便宜，或是破壞我們。因著這個潛伏的仇敵，我們需要做醒。

最後，三十二節說，『你們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了你們一樣。』只有享受基督作我們生命的供應和我們的喜樂，才能叫我們心存慈憐。我們若是心存慈憐，就會彼此饒恕。在我們日常的行事為人裏，我們需要饒恕別人，也需要求別人饒恕我們。這是必須的，因為我們很容易被人得罪，也很容易得罪別人。我們若得罪某人，我們需要求他饒恕。但是我們若被人得罪，我們就需要饒恕別人，正如神在基督裏饒恕了我們一樣。…要過這樣的生活，我們需要照著實際，並憑著神在基督裏作我們的恩典而活（以弗所書生命讀經，五〇六至五〇八、四九七至四九八頁）。

參讀：以弗所書生命讀經，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

Hymns, #1136

羨慕看見並經歷

441

(英 1136)

F 大調

2/4

F C C# Dm Gm F C7 F
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |
 一 求 主 賜 下 神 聖 啓 示, 使 我 有 光 得 看 見,
 F C C# Dm Gm F C7 F
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 你 作 生 命 何 其 真 實, 在 我 靈 中 時 增 添;
 F7 Bb F7 Bb G7 F Bb C7
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 還 要 不 斷 充 滿 浸 透, 從 我 靈 向 外 開 廣,
 F C7 C# Dm Bb Gm C7 F
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - ||
 每 一 部 分 讓 你 佔 有, 你 就 安 家 我 心 房。

- 二 非照己意追求完美, 品行端正人稱羨,
 也非改良外在行爲, 舉止穩重似完全;
 乃是基督活的人位, 與我靈中相調和,
 且在我心獨居首位, 使我憑祂而活着。
- 三 求主使我更深經歷, 生活、工作全憑你,
 言語、行動、態度、定意, 只求單單出於你。
 拒絕虛空教訓、道理, 放下規條和力勁,
 使我活着惟一憑倚, 是你湧流的生命。
- 四 生命感覺我肯響應, 你的生命就流通;
 膏油塗抹豐厚運行, 使我活出你性情。
 前我憑靠己意、己力, 縱有成就亦速逝;
 今我只願照你心意, 活你一永遠的“我是”。
- 五 如此我願被主充滿, 使我全人成聖別;
 放下老舊宗教觀念, 道理、規條全棄絕。
 榮耀基督我心安家, 將祂自己時添加;
 生命供應無以復加, 全備、充足我所誇。

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.

召會作基督身體的異象、
實行與建造
第六篇

實行召會生活極重要的經歷 (三)

如何在一個新人的實際裏，
在實行一面實化召會生活

讀經：弗四 1 ~ 3 · 提前一 3 ~ 4 · 弗二 15 · 羅十五
6 · 林前一 10

綱 目
週 一

壹 與神呼召相配的行事為人，第一項乃是我們必須竭力保守那靈的一；（弗四 3；）這個一已經在我們裏面，所以不需要達到、得着或接受這個一；今天我們所需要的乃是保守、保存、並維持我們所已經得着的：

- 一 正如電流就是電的本身，照樣，那靈的一就是那靈自己；我們相信主耶穌時，這奇妙、取用不盡的靈，就進到我們裏面作為一。
- 二 約壹三章十四至十五節指明愛弟兄乃是我們裏面有永遠生命的證明；因此，真實的一乃是我們裏面的那靈。

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

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

Scripture Reading: Eph. 4:1-3; 1 Tim. 1:3-4; Eph. 2:15; Rom. 15:6; 1 Cor. 1:10

Outline
Day 1

- 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:**
 - 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.*
 - 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 每一個真基督徒都有這個一，而這個一絲毫不差的就是活的主自己，也就是在我們裏面那奇妙、包羅萬有、賜生命的靈；（林後三 17，林前十五 45 下；）如今我們所需要的，不是接受或得着這個一，乃是竭力、奮鬥、並掙扎努力的保守、維持並保存這個一。

貳 以弗所四章一至三節的五個辭句，提供我們保守這個一的實行之路：卑微、溫柔、恆忍、在愛裏彼此擔就、以及和平的聯索；這五個項目是我們實行召會生活的試驗，憑這試驗，我們可以知道我們是否實際的在召會生活裏：

一 我們不該為別人設定高的標準，乃該在卑微裏愛軟弱的人：

- 1 只要我們以基督自己以外的事物為我們的標準，我們就沒有卑微；我們若定出高的標準，我們在心態和態度上就不是卑微的。
- 2 一件事不論多麼好、多麼屬天、或多麼屬靈，只要不是基督自己，就會造成分裂。
- 3 軟弱的、年幼的、冷淡退後的，更需要主裏的愛；愛這些人會解決他們大部分的難處；否則，我們會由於驕傲和不卑微，而設定高標準。

週 二

二 我們必須犧牲自己而態度溫柔——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 『溫柔』在原文裏含示溫和、和善與不自私。
- 2 溫柔乃是不自私的態度、溫和並和藹，絕不爲自己爭辯，絕不爲自己找藉口—參代下10，西二2～3，腓四5，民十二3。
- 3 我們要溫柔，就必須犧牲自己，不論我們受到怎樣的對待；在召會生活裏，我們絕不能有嚴厲、刻薄、或冷酷的態度。
- 4 我們要有正確的態度，就不可自私；不自私產生溫柔、溫和與和藹。
- 5 在許多地方召會裏，難處大部分來自錯誤、疏忽、冷淡、苛刻的態度；撒但常利用輕忽的態度來攻擊召會—弗六16。
- 6 我們要過召會生活，就需要學知召會生活是非常柔細而不粗糙的；按照豫表，召會是團體的素祭，是細麵作的餅—利二1～5，林前十17。

週 三

三 恆忍是忍受錯待；恆忍主要與我們說的話有關：

- 1 一位弟兄可能虧負我們，但爲着主的榮耀並爲着召會生活的緣故，我們該一言不發；述說、發表、並談論我們所遭遇的每一件事，並不需要恆忍或忍耐。
- 2 我們若看見帶領的弟兄們起爭執，可能立刻去向另一位弟兄述說這事；然而，我們若學了功課，爲着主的榮耀並爲着祂召會的緣故，我們就甚麼都不會說。

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 我們若學習這樣正確的守住我們的話語，就會領悟召會生活裏『受苦』這辭的真實意義。
- 4 一篇信息釋放過後，我們可能立刻開始批評講者，但我們若學了功課，不論我們感覺如何，為着實行召會生活的緣故，我們不會說任何有關職事消極的話；我們的口會在聖靈的管制之下。
- 5 我們的言語和交談比其他一切事更破壞召會；一個故事傳到第二個人就開始走樣，至終成了誇大其辭；謠言總是如此。
- 6 我們要學習恆忍的功課，就需要經歷約束口並禁止舌頭之苦；我們可能看到並聽到許多事，若沒有聖靈的膏抹和帶領，我們甚麼都不該說，好使召會生活免遭破壞。

週 四

四 我們在召會生活裏，要在愛裏彼此擔就，就需要對抗懷疑和恐懼：

- 1 我們不該有懷疑和恐懼，只該有愛；愛應當在召會生活中滿有效能；在召會生活中，為着我們的所是和所作，愛乃是極超越的路—十二 31 下。
- 2 對一位弟兄有所懷疑，意思就是我們的愛失去了；懷疑之後，恐懼隨之而來；約壹四章十八節說，『愛裏沒有懼怕，完全的愛把懼怕驅除。』
- 3 我們常受試誘，想要知道別人對我們的態度，他們如何看待我們，以及他們說了我們甚麼；我們要實化召會生活，就必須拒絕這種試誘—

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 我們需要以和平的聯索，竭力保守那靈的一：

- 1 我們若僅僅與神有平安，卻不與所有弟兄們有平安，就失去了召會生活。
- 2 我們擁有的平安，試驗我們的召會生活，這平安不僅是與神之間垂直的平安，也是與所有弟兄之間水平的平安。
- 3 我們與任何人都不該相聯過度或相聯不足；和平的聯索乃是召會中平衡的相聯。

週 五

叁 我們需要把以弗所二章十五節的『一個新人』，與羅馬十五章六節的『同一的口』，以及林前一章十節『說一樣的話』連起來看：

- 一 爲着召會作一個新人，我們都需要在說話的事上接受基督作我們的人位——太十二 34 ~ 37，弗三 17 上，約七 16 ~ 18，八 28，38 上，十二 49 ~ 50，十四 10。
- 二 全本聖經是一個口，說的也是一樣的話——來一 1 ~ 2 上。
- 三 今天基督教裏有許多的口，一個一個都說不同的話；這是一種可憐的光景，每一位傳道人都願意講自己的東西，以爲講別人的東西就是羞恥——創十一 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 從前口太多，是因爲人位太多了。

五 在一個新人裏，有同一的口，說一樣的話——羅十五 6，林前一 10。

六 新人只有一個，新人的人位也只有一個，所以這一個新人說話，是用同一的口，說一樣的話。

七 『同心合意』及『同一的口』（羅十五 6）指我們人數雖多，個個都說話，卻都『說一樣的話』（林前一 10）：

- 1 召會是一個新人，只有一個人位——基督，這一個人位支配我們的說話；因此，祂所說的定規是『一樣的話』。
- 2 當我們要說甚麼的時候，基本要解決的問題就是：在這說話的事上，是我作人位，還是基督作人位呢？
- 3 若是在我們的說話中，我們都不以自己作人位，而讓基督作人位，就會有同一的口，每個人都會說一樣的話。

八 在一個新人裏只有一個人位，只有這個人位有自由說話——太十七 5：

- 1 在一個新人裏，我們沒有說自己話的自由。
- 2 主耶穌絕對有自由說話，我們天然的人絕對沒有自由說話。

九 我們人數雖多，並且來自許多地方，卻都有同一的口，也都說一樣的話；這是因爲我們眾

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

人乃是一個新人，只有一個人位——弗二 15，四 22 ~ 24，三 17 上，羅十五 6，林前一 10。

週 六

十 如果我們持定基督作元首（承認只有基督是頭，並絕對順服基督的權柄），就不能有不同的解經——提前一 3 ~ 4，西二 19：

- 1 一有不同，就必定有人不持定元首，因為基督不可能對一個肢體說一樣，對另一個肢體說另一樣。
- 2 基督乃是身體惟一的權柄；所有肢體的地位，就是持定元首，凡事以祂為惟一、絕對的權柄。

十一 只有一種職事建造人，絕不使人分裂——就是神經綸那惟一的職事——提前一 3 ~ 4：

- 1 『人的驕傲總是喜歡把己弄得與眾不同。你可能說一件事，但我因着驕傲，就絕不說你所說過的。我要說與你不同的事，說新的事、更好的事。這就是己，這就是屬肉體的驕傲。』（神聖的經綸，一四一頁。）
- 2 我們為着一個新人能蒙保守在永遠的一裏，惟一的路乃是教導一樣的事，就是神的經綸——羅十五 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).

第六週 週一

晨興餽養

弗四 2～3『凡事卑微…，以和平的聯索，竭力保守那靈的一。』

約壹三 14～15『我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永遠的生命住在他裏面。』

與神呼召相配的基督徒行事為人，第一項乃是我們必須竭力保守那靈的一。按照希臘原文，『竭力』包括奮鬥和掙扎努力的意思。保守一不是簡單的事。這一已經在我們裏面，所以不需要達到、得著或接受這一。今天我們所需要的乃是保守、保存並維持我們所已經得著的。為這目的，我們需要竭力、奮鬥、掙扎努力甚至爭戰，以保守、維持並保持這一（召會作基督身體的異象、實行與建造，一九一頁）。

信息選讀

正如電流就是電的本身，照樣，那靈的一就是那靈自己。我們相信主耶穌時，這奇妙、取用不盡的靈，進到我們裏面作為一。我們實際的知道這事，因為自從我們相信主耶穌，祂進到我們裏面的那一天，我們就愛弟兄並想要接觸他們。…我得救那一天，整個宇宙向我改變了。基督徒對我變得非常的親愛，我愛每一個說自己是基督徒的人，並且我想和信徒在一起。有時候人問我，如何知道自己是否得救，我就回答說，『你現在愛信徒麼？』人若說他仍然恨惡基督徒，我不相信他已經得救。我最初以為這是我自己的觀念，但後來我讀到約壹三章十四至十五節，指明愛弟兄乃是我們裏面有永遠生命的證明。

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.

真實的一乃是我們裏面的那靈。每一個真基督徒都有這一，而這個一絲毫不差的就是活的主自己，也就是在我們裏面那奇妙、包羅萬有、賜生命的靈（林後三17，林前十五45下）。如今我們所需要的，不是接受或得著這一，乃是竭力、奮鬥並掙扎努力的保守、維持並保存這一。

以弗所四章一至三節的五個辭句，提供我們保守這一的實行之路：卑微、溫柔、恆忍、在愛裏彼此擔就以及和平的聯索。我們不該馬上以為我們知道這一切辭句的意思。我們也許能從字典中得知這些辭句的意思，但我們可能不知道其實際。…按照我已過的經歷和學習，這五個項目是我們實行召會生活的試驗。憑這試驗，我們可以知道我們是否實際的在召會生活裏。

首先，我們絕不該為別人設定高的標準。不設定標準乃是真實的實行卑微。…只要我們以基督之外的事物為我們的標準，我們就沒有卑微。我們若定出高的標準，我們在心態和態度上就不是卑微的。

十字架主觀的經歷、基督復活的生命、說方言的恩賜、醫病或傳道工作，都不是我們的標準。傳道工作並沒有錯；照樣，說方言、醫病、傳講十字架、有復活的生命、實行聖別都沒有錯。錯的是將這些定為標準。一件事不論多麼好、多麼屬天或多麼屬靈，只要不是基督自己，就會造成分裂。…我們甚至不該以一種分裂的方式，宣稱基督是我們的標準。

我們若不設定標準，就有真實的卑微。…我們會愛較軟弱的、較年幼的和冷淡退後的，因為主愛他們。按照四福音書，主在這地上時，愛罪人和稅吏過於愛好人。這是真實的卑微和謙卑（召會作基督身體的異象、實行與建造，一九一至一九五頁）。

參讀：召會作基督身體的異象、實行與建造，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

第六週 週二

晨興餽養

民十二3『摩西這人極其謙和，勝過地上的眾人。』

太十一29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

我們的動機必須是不管標準的在卑微裏愛每一個人。然而，溫柔乃是一件態度的事。我們的態度必須是溫柔的。『溫柔』在原文裏含示溫和、和善與不自私。我們在召會中的態度必須溫和並溫柔。所以，我們沒有藉口，我們都必須被破碎。我們若自私，絕不可能真實的溫柔。反之，我們的溫柔會是虛假的。惟獨不自私的人才真實的溫柔。我們要溫柔，就必須犧牲自己。我們越犧牲自己就越溫柔。譬如，若有人拿了我們的聖經而不歸還，我們對他的態度就很難溫柔。然而，我們若有犧牲的靈，就願意犧牲聖經給我們的弟兄。我們會說，『沒關係，讚美主！請用那本聖經。』這就是態度溫柔（召會作基督身體的異象、實行與建造，一九六頁）。

信息選讀

我們的態度來自我們的所是。我們若自私，就會有嚴厲並苛刻的態度。我們若不自私，就會時時顯出真實而不虛偽的溫和、溫柔並和藹。在召會生活裏，我們需要這種態度，而不是嚴厲、刻薄、或冷酷的態度。有一次在一家餐館裏，一位侍者將一碗湯灑在我背上。我若愛惜我的西裝上衣，就會嚴厲的說，『你怎麼搞的？』然而，靠著主的憐憫，我能溫柔。我告訴和我在一起的人：『沒事，不用擔心。』不自私產生溫柔、溫和與和藹。

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.

在許多地方召會裏，難處大部分來自錯誤、疏忽、冷淡、苛刻的態度。有正確的態度不是一件小事。撒但那狡猾者甚至會利用一位弟兄向人打招呼時的一點小輕忽。撒但會發射火燒的箭到那位弟兄的心思裏（弗六16），他那晚就寢時，另一位弟兄的態度會攪擾他的心思。這會造成一些難處。第二天，那位弟兄會對另一位弟兄不客氣，導致另一位弟兄進一步有所反應。至終，那一個輕忽的問候造成連鎖反應；兩位弟兄之間有了嫌隙，產生許多誤會。我不是空談理論；已往我看過，只是由於小小的輕忽，就造成這種反應而導致難處。

我們要過召會生活，需要學知召會生活是非常柔細而不粗糙的。按照豫表，召會是細麵作的餅（利二1~5，林前十17）。任何粗糙或粗劣的事物，都不適合召會生活。我的意思不是說，我們需要有屬世或宗教式的好；我們乃要對弟兄姊妹有好臉色，柔細的行事為人。我們的態度是最重要的項目。我們若為著要有正確的態度而信靠主，就會蒙拯救、得釋放而脫離許多誤解。一切的誤解幾乎都來自輕忽的態度。撒但常利用輕忽的態度攻擊召會，這就是我們必須謹慎待人的原因，不僅是為著他們的緣故，更是因著那狡猾者。那狡猾者就在我們中間，所以我們需要謹慎。我們的態度不可輕忽，以免給仇敵佔了便宜，被利用來攻擊我們。

溫柔乃是不自私的態度、溫和並和藹，絕不為自己爭辯，絕不為自己找藉口。…因此，我們的態度必須謹慎，常常溫柔、溫和、和藹、和氣並無所推托。否則，我們的態度會不正確，被仇敵利用以攻擊我們。這不是一件小事，這是非常嚴肅的（召會作基督身體的異象、實行與建造，一九七至一九九頁）。

參讀：召會生活之恢復極重要的因素，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

第六週 週三

晨興餽養

弗四 1～2『…行事爲人要與你們所蒙的呼召相配，凡事卑微、溫柔、恆忍，在愛裏彼此擔就。』

加五 22『但那靈的果子，就是愛、喜樂、和平、恆忍、恩慈、良善、信實。』

按照我的經歷，恆忍與我們說的話有關。在召會裏，我們必須謹慎我們的言辭和對話。要壓抑不說我們特別渴望要說的事，這真是受苦。我們若能忍受這種苦難，就能忍受任何苦難。一位弟兄可能虧負我們，但爲著主的榮耀並爲著召會生活的緣故，我們該一言不發。這是操練以弗所四章二節題到的恆忍。我們若未學會這個功課，每當我們遭遇甚麼事，必定會談論。一位弟兄若虧負我們，我們會立刻告訴我們的配偶，又用電話告訴別人這個故事。因著我們無法忍受我們的苦難，將這事告訴人，會叫我們好過些。述說、發表並談論我們所遭遇的每一件事，並不需要恆忍或忍耐（召會作基督身體的異象、實行與建造，一九九頁）。

信息選讀

我們若看見帶領的弟兄們起爭執，可能立刻去向另一位弟兄述說這事。這樣作可能叫我們覺得非常輕鬆而舒適，我們越這樣說，越自得其樂。然而，我們若學了功課，爲著主的榮耀並爲著祂召會的緣故，我們就甚麼都不會說。反之，我們會到主面前流淚。我們親愛的妻子若進來問我們流淚的原因，我們只會說，『這事與你無關。讚美主，阿利路亞！』這樣說並非撒謊，因爲事實上這事與她無關。沒有需要再對別人說甚麼。反之，我們該有恆忍。我們若學習這樣正確的守住我們的話語，就會領悟召會生活裏『受苦』這辭的真實意義。

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.

但是我們正好相反。因著我們喜歡講，我們常常不用受苦。我們喜歡談論我們所看見和所發生的一切事。在這樣不正確的實行裏，不需要背負擔子或負軛。一篇信息釋放過後，我們可能立刻開始批評講者。…我們若學了功課，不論我們感覺如何，為著實行召會生活的緣故，我們不會說任何有關職事消極的話。我們的口會在聖靈的管制之下。我們回家時，兒女若問到講的人說甚麼，我們的言語會非常謹慎。我們若這樣實行，就會正確的受苦。

我們的言語和交談比其他一切事更破壞召會。…話語藉著電話、信件和個人的接觸一傳再傳。這毫無建造，只破壞召會。

我們若回顧已往，就能領悟我們牽涉多少這種道聽途說、不知不覺製造謠言的行為。一個故事傳到第二個人就開始走樣，至終成了誇大其辭。謠言總是如此。我們要學習恆忍的功課，就需要經歷一種苦，就是約束我們的口並禁止我們的舌頭。我們可能看到並聽到許多事，若沒有聖靈的膏抹和帶領，我們甚麼都不該說。我們不可讓仇敵為著他的目的而利用我們的舌頭。不論我們有甚麼遭遇，甚至是一位弟兄虧負我們，我們都不該說任何話。我們若學習恆忍的功課，就不會以我們不恰當的說話為樂。反之，我們會因著甚麼都不說而受苦。不論如何我們都要受苦；我們若不受恆忍之苦，就要因著我

們的說話而在消極一面受苦。選擇受恆忍之苦比較好。這樣，我們會蒙拯救脫離那種錯誤的受苦，召會生活也就免遭破壞。沒有人以聖經教訓的方式教導我們這個功課，但我們靠主的憐憫，從經歷學到這功課（召會作基督身體的異象、實行與建造，一九九至二〇二頁）。

參讀：召會作基督身體的異象、實行與建造，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

第六週 週四

晨興餽養

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

約壹四 18『愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，懼怕的人在愛裏未得成全。』

以弗所四章二節末了說，『在愛裏彼此擔就。』我們在召會生活裏，要在愛裏彼此擔就，就需要對抗懷疑和恐懼。我們不該有懷疑和恐懼，只該有愛。對一位弟兄有所懷疑，意思就是我們的愛失去了。懷疑之後，恐懼隨之而來。兩位弟兄若彼此懷疑，就會像偵探一樣彼此對待，這造成他們彼此之間的恐懼。我們眾人要將實際的召會生活加以實化，就必須起來對抗懷疑。若沒有懷疑，就不會彼此懼怕（召會作基督身體的異象、實行與建造，二〇二頁）。

信息選讀

我們不可給懷疑和恐懼任何地位。我們愛我們的弟兄，不懼怕他們。約壹四章十八節說，『愛裏沒有懼怕，完全的愛把懼怕驅除。』我們不在政治圈裏；在政治圈裏甚至領導者也彼此懷疑。我們絕不該彼此懷疑，也不該彼此偵察。若有些弟兄說了我們甚麼，讓他們去說，我們不該想要知道他們說了甚麼。我們不該去找弟兄說，『請告訴我，他們說了甚麼。』我們若這樣作，就像政客，而不像弟兄。我們該將這事交在主主宰的手中。我們可以告訴主：『若你的旨意要我知道，若這是為著你的榮耀和召會生活的好處，你會透過一些管道讓我知道。』我們不需要詢問某人說了甚麼。因為我們對弟兄們無所懷疑，所以也不懼怕他們。因此，沒有需要偵察窺探。

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.

有時候一些弟兄們來告訴我一件事，我知道他們在作甚麼，所以我說，『弟兄們，請不要再說，到此為止。』我們常受試誘，想要知道別人對我們的態度，他們如何看待我們，以及他們說了我們甚麼。我們要實化召會生活，就必須拒絕這種試誘。我們不該懷疑。我們相信主，並認為所有的弟兄都是好的。因此，不需要知道太多。不論別人如何看待我們，如何談論我們，我們是在主手中。我們若這樣實行，門就向仇敵關閉。

相反的，一個人若起疑心，這會導致一種反應，這反應又會造成連鎖反應。這樣，我們在召會裏就沒有愛，只有懷疑和懼怕。我們會有一個充滿了『警察』的召會。我們不會是警察國家，卻會成為『警察召會』。我們多次因此受了許多苦。一位弟兄可能報告說，『我看見三位弟兄在他們家談到深夜。』或者他可能問：『為甚麼沒有在擘餅聚會裏看見那位弟兄？』這種說話乃是偵探的地下工作。這破壞召會，沒有建造，卻殺死並拆毀。我們若真想要過召會生活，就必須學習說話謹慎的功課。

以弗所四章三節說，『以和平的聯索，竭力保守那靈的一。』我們若僅僅與神有平安，卻不與所有弟兄們有平安，我們就失去了召會生活。我們擁有的平安，試驗我們的召會生活，這平安不僅是與神之間垂直的平安，也是與所有弟兄之間水平的平安。我們需要這種平安。我們與任何人都不能相聯過度或相聯不足。和平的聯索乃是召會中平衡的相聯（召會作基督身體的異象、實行與建造，二〇二至二〇四頁）。

參讀：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

第六週 週五

晨興餽養

羅十五 6『使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

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

召會不光是身體，召會還是一個新人〔弗二 15〕。…身體有基督作生命，新人有基督作人位。你要說話的時候不是你作人位，我要說話的時候也不是我作人位，每一個人說話的時候都是基督作人位，…結果就是一個口〔羅十五 6〕。

基督徒怎麼能說一樣的話？…召會是一個新人，只有一個人位，這一個人位來支配我們的說話，所說的定規是一樣的話〔林前一 10〕（一個身體一位靈一個新人，六四至六五頁）。

信息選讀

每一個弟兄和姊妹要說甚麼的時候，都不以自己作人位，乃是讓基督作人位。讓基督作你的人位，你來說話；讓基督作我的人位，我來說話；結果大家就說一樣的話。

新舊約聖經有六十六卷之多，由四十多個人執筆，在時間上又距離有一千五百到六百年之久。…全本聖經是一個口，說的也是一樣的話，卻是經過好多人，經過好長的時間，在許多不同的地方寫成的。…我們可以有許多人說話，卻是一個口，一種話。雖然人多，時間久，地點也多，但是我們大家卻是一個口，說一樣的話。為甚麼？因為我們大家都是一個新人，有一個人位。

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.

在這說話的事上是主作人位呢，還是我作人位？要是我作人位，下面有問題；要是主作人位，就沒有問題。若是主作人位，主說了話；等兩個月後，你也讓主作人位說話，定規和我所說的一樣。我們是一個口，說一樣的話。

今天在基督教裏有一種可憐的光景，每一位傳道人都願意講自己的東西，以為講別人的東西就是羞恥。…但是還有一面的光景，那就是一味的盲從，你說甚麼我也說甚麼，我說甚麼你也說甚麼，好表示我們大家只有一個口，只說一樣的話。你們要知道，這種光景也不對。我們不要基督教裏的那種光景，我們也不要盲從的光景，我們要新人說話的光景。新人只有一個，新人的人位也只有一個，所以新人說話是一個口，說一樣的話。

全個新人只有一個人位，只有這個人位有自由說話，我天然的人絕對沒有自由說話。祂是絕對有自由來說話，我是絕對沒有自由來說話。我們不准許天然的人說話，絕對不准許。只該是那一個人位說話。

你要把羅馬十五章六節，林前一章十節和以弗所二章的新人連起來看。你若不連起來看，你絕對不會懂得前兩節聖經，全召會怎麼能殼只有一個口呢？千千萬萬個肢體怎麼能殼都說一樣的話呢？…在地方召會中，必須是一個口。…你們從前口太多，是因為人位太多了。…這裏沒有警察，個個都絕對有自由。但另一面你又絕對沒有自由，因為在你裏面有另外一個人位。你剛要說，裏面一捏，叫你不要說了（一個身體一位靈一個新人，六五至六八頁）。

參讀：一個身體一位靈一個新人，第五至六篇；召會作基督身體的異象、實行與建造，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

第六週 週六

晨興餽養

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

提前一 3～4『…囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

基督既是身體的頭，所以我們必須持定元首〔西二 19〕。持定元首，就是承認只有基督是頭，就是絕對順服基督的權柄。我們惟有持定元首，方能與弟兄姊妹聯合得起來。身體上的肢體能聯絡得合式，是因持定元首而活出身體的生命。乃是我們與頭的關係，決定我們與別的肢體的關係。只有當我們來到主絕對的權柄之下，我們與弟兄姊妹的一切問題才得解決。除非我們承認基督在身體裏的元首權柄，我們絕不能認識我們與別的肢體完全的交通，因為乃是我們與神共同的交通，使我們聯絡在一起（基督的奧秘，三六頁）。

信息選讀

如果我們持定元首，這樣我們就不能有不同的解經。一有不同，就必定有人不持定元首，因為祂不可能對一個肢體說一樣，對另一個肢體說另一樣。如果有不同的意思產生，我們不能藉著討論來使不同的意見一致，乃要承認基督是元首。在召會裏面，無論是道理的認識，事情的處理，以及其他一切的事，都得持定元首。基督乃是身體惟一的權柄，所有肢體的地位，就是持定元首，凡事以祂為惟一、絕對的權柄。假如我們都讓十字架對付我們天然的

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，我們在與其他肢體的關係上就沒有難處（基督的奧秘，三七頁）。

我們該留意儆醒。…我們要的乃是教導神經綸的教訓。現在我們能領會，保羅在哥林多前書為何囑咐人要說一樣的話（一10）。我們該說何種一樣的話？我們該說聖經的教訓、如何聚會、受浸的方式、造就聖徒的路、幫助人屬靈的路，或如何給基督徒許多幫助，使他們在生命上長大麼？這些都是要教導的正確事情。…然而，若是你離開了神的經綸，僅僅去作這些事，教導這些事，…你不是在錯誤的事、異教的事上製造分裂，而是在正確的事、聖經的事上製造分裂。…你所教導的，不該由對錯來衡量，而必須由是否製造分裂來衡量。只有一種職事建造人，絕不使人分裂—就是神經綸那惟一的職事。…保羅把提摩太留在以弗所，囑咐他告訴那幾個人不可教導不同的事，並且他們所教導的該聯於神的經綸。

惟一能保守我們在主恢復裏的路，就是那惟一的職事。倘若我們說我們是在主的恢復裏，而我們卻這麼輕忽的甚至隱密的教導一些與神的經綸不同的東西，我們就種下了要在分裂裏長大的種子。因此，我們蒙保守在永遠的一裏，惟一的路就是教導神的經綸裏一樣的事。這樣的教訓稱為新約的職事。新約的職事單單供應三一神，這位三一神經過了種種的過程，要分賜到祂所揀選的人裏面作生命和生命的供應，好產生基督的眾肢體，以形成基督的身體來彰顯三一神。…教導任何的事，甚至是美好的事，合乎聖經的事，只要稍微離開神新約的經綸，仍然會帶進分裂，會被那狡猾者，那惡者，大加利用。因此，我們必須儆醒（長老訓練第三冊，四四、四七至四八頁）。

參讀：基督的奧秘，第六篇；長老訓練第三冊，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

第六週詩歌

WEEK 6 — HYMN

召會—建造

614

Hymns, #846

6 4 6 4 6 6 6 4 (英 846)

降 E 大調

3/4

E^b	3	5	4		B^b_7	3	·	<u>2</u>	2		Cm	1	A^b	4		E^b	3	-	-			
一	靈	能	交	流,	恩	主,	靈	能	交	流!												
E^b	3	3	$\sharp 4$		Gm	5	·	<u>5</u>	5		Cm	6	F_7	6		B^b	5	-	-			
	我	今	切	求,	恩	主,	靈	能	交	流!												
C_7	4	3	6		F_7	b_7	·	<u>6</u>	2		B^b_7	3	2	5		E^b_7	6	·	<u>5</u>	1		
	甚	願	一	反	已	往,	推	倒	鐵	壁	銅	牆,										
A^b	1	7	6		E^b	5	·	<u>3</u>	6		Cm	4	6	7		B^b_7	1	-	-			
	靈	能	交	流	通	暢,	靈	能	交	流!												

- | | | |
|---|--|------------------------------------|
| 二 | 靈能交流, 恩主,
我今懇求, 恩主,
不再自滿自負,
靈能交流無阻, | 靈能交流!
靈能交流!
不再作繭自縛,
靈能交流! |
| 三 | 靈能交流, 恩主,
我今祈求, 恩主,
不再不凡自命,
靈能交流不停, | 靈能交流!
靈能交流!
不再自覺聰明,
靈能交流! |
| 四 | 靈能交流, 恩主,
我今尋求, 恩主,
不再自藏自隱,
靈能交流日深, | 靈能交流!
靈能交流!
不再獨善己身,
靈能交流! |
| 五 | 靈能交流, 恩主,
我今要求, 恩主,
打倒自持架格,
流出活水江河, | 靈能交流!
靈能交流!
走下作人寶座,
靈能交流! |
| 六 | 靈能交流, 恩主,
允我所求, 恩主,
切願能被建造,
且能與人相調, | 靈能交流!
靈能交流!
不但與你相交,
靈能交流! |

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.

召會作基督身體的異象、
實行與建造
第七篇

建造召會作基督的身體 (一)

神建造的異象以及對我們屬靈的試驗

讀經：太十六 18 · 創二八 10 ~ 19 · 弗二 21 ~ 22 · 來十三 13 ~ 14 · 提前三 15 ~ 16

綱 目
週 一

壹 召會的建造是神永遠定旨和計畫的目標；按照聖經裏一切的異象和啓示，召會的建造乃是神定旨的中心點，終極目標——太十六 18，啓二一 10 ~ 11：

一 聖經裏的異象與神的建造有關——創二八 10 ~ 19，啓二一 2。

二 聖經裏有一個關於『頭一次題到』的原則，就是說，一件事頭一次題到時，就立下那件事的原則：

1 聖經裏頭一個異象乃是神建造的異象——創二八 10 ~ 19。

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

The Building Up of the Church as the Body of Christ (1)

The Vision of God's Building and the Test of Our Spirituality

Scripture Reading: Matt. 16:18; Gen. 28:10-19; Eph. 2:21-22; Heb. 13:13-14; 1 Tim. 3:15-16

Outline
Day 1

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):

A. *Visions in the Scriptures are related to God's building (Gen. 28:10-19; Rev. 21:2).*

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. The first vision in the Scriptures is a vision of God's building (Gen. 28:10-19).

- 2 因此，按照頭一次題到的原則，聖經裏的異象乃是與神的建造有關—結一 1，八 3，四三 1 ~ 7。

三 聖經裏頭一個異象乃是一個夢，夢的中心點是神的家，伯特利，由人與三一神調和所建造—創二八 10 ~ 19。

四 聖經末了一個異象—一個擴大的異象，完滿的異象—乃是新耶路撒冷—啓二一 2 ~ 二二 5:

- 1 伯特利的異象是異象的種子，新耶路撒冷的異象是異象的收成。
- 2 在伯特利的異象和新耶路撒冷的異象之間，聖經裏還有許多異象；這些異象是異象種子的成長、擴大、恢復、甚至擴大再擴大：
 - a 摩西看見帳幕建造的異象；他看見神的建造屬天模型的真實異象—這異象是種子的成長—出二五 ~ 三一。
 - b 大衛看見下一個主要的異象，就是聖殿作為帳幕之擴大的異象—撒下七 1 ~ 16。
 - c 按照以西結四十至四十八章，以西結所看見的殿，是大衛所看見之殿的擴大。
 - d 撒迦利亞的異象與殿的恢復有關，但以理的異象與末時的殿有關—亞四 9，但九 27。
 - e 書信給我們看見，使徒們，主要是彼得和保羅，在他們那時代所看見召會的異象—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 末了的異象，終極完成的異象，是使徒約翰看見的—啓二—2，10～11。

週 二

五 我們需要異象，好看見神的建造；我們若向主敞開並尋求祂，至終異象會向我們開啓，我們會在靈裏看見異象，神的建造也會成爲我們的異象—弗—17～18，二21～22。

貳 要成就建造召會作基督身體的異象，就需要一班餘民出到營外就近基督—來十三13～14：

一 希伯來十三章十三節指明，信徒要出到營外，跟從耶穌：

- 1 在希伯來書和豫表裏，營都是表徵屬人又屬地的宗教組織。
- 2 出到營外，意即出到屬人的宗教組織之外。
- 3 營表徵屬人的組織，城表徵屬地的範圍；每一種宗教都是屬人的組織和屬地的範圍，使神的子民離開新約的經綸—14節，提前—3～4，弗三9。
- 4 任何棄絕主的宗教—猶太教、天主教或更正教—都是主所放棄的營，即屬人的組織。

週 三

- 5 原則上，基督教是個宗教系統，包含一羣宗教人士；他們名義上屬於主，用口尊敬主，心卻定準在主以外的事上—太十五8～9，提後三5。

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 今天神需要一班餘民，就是一班為數不多的得勝者，站住整體召會所失去的立場，並且看見神原初定旨的異象，出到營外就近基督——徒二六 19，腓三 4 ~ 8，來十三 13，啓二 7：

- 1 今天有些人仍然在考量如何與身體所有的肢體聯合。
- 2 他們想要這樣作是不會成功的，因為這不是現今時代的本質：
 - a 現今的時代乃是要有一些得勝者，傾聽被棄絕的主，就是在營外的那一位的聲音——7 節，來十三 13。
 - b 我們不需要試着與那些還在營裏的人『聯合』，乃要出到營外就近主，為着祂的定旨跟從祂——提後一 9，弗三 11，羅八 28。
- 3 我們絕不可附和宗教觀念和人的思想，乃該附和那從天上來的異象，就是建造召會作基督的身體，並且出到營外就近基督——箴二九 18，弗四 16。

週 四

叁 神的建造試驗我們的屬靈——林前十四 4, 12, 26:

一 建造試驗各種的屬靈——弗二 21 ~ 22，林前十四 26：

- 1 我們的屬靈不是以我們自己為標準來試驗；我們的屬靈必須由神的建造，基督的身體來試驗。

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 個人主義的屬靈不是真正的屬靈：
 - a 人若認為自己屬靈，卻獨立、個人主義、並與身體隔離，他的屬靈就是虛假的。
 - b 真實並真正的屬靈乃是為着建造召會作基督的身體—弗三 16 ~ 17 上，四 12，15 ~ 16。
- 3 就神而論，要緊的不是我們的屬靈，乃是建造；神的建造是我們的標準和試驗。

週 五、週 六

二 按照以西結書，內住基督的要求乃是照着殿；每個人都必須照着神殿的尺寸被量度並核對—四三 10：

- 1 我們的生活、舉止和事奉，不該只照着道德規則和屬靈原則受察驗，也該照着神的殿（家），照着召會作基督的身體受察驗—提前三 15 ~ 16。
- 2 今天我們主要的關切不該在於改良行為，或成為屬靈的，乃該在於適合神的殿—林前十四 12。
- 3 我們的所是和所作若配不上神的建造，在神看來就算不得甚麼—三 10 ~ 15。
- 4 因為主這麼在意召會—神的殿和基督的身體，我們也該在意召會，且使自己與其符合—提前三 15 ~ 16。
- 5 我們若看見這事，就不會僅僅在意聖經的教訓和內裏的生命；我們會完全在意建造召會作基督的身體—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).

第七週 週一

晨興餽養

創二八 12『他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。』

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

召會的建造是神永遠定旨和計畫的目標。按照聖經裏一切的異象和啓示，召會的建造乃是神定旨的中心點，終極目標。聖經題到的頭一個異象是創世記二十八章十至十九節中雅各的夢。在那時以前，榮耀的神向亞伯拉罕顯現（徒七 2），但那對於亞伯拉罕不是異象。聖經裏頭一個異象乃是雅各的夢。那異象的中心項目乃是伯特利，就是神的家，由兩種材料—石頭和澆在石頭上的油—所建造。石頭表徵人，油表徵作為那靈臨到我們的神。雅各將油澆在石頭上之後，給那地方起名叫伯特利。石頭澆上油就成為神的家，這是神與人的調和（召會作基督身體的異象、實行與建造，一五三頁）。

信息選讀

臨到我們的那靈，乃是三一神的第三者。父離我們很遠；子曾經在我們中間，卻不在我們裏面。神乃是在『油』裏，就是在那靈的人位裏，並且憑著那靈，得以進到我們裏面，與我們成為一，產生伯特利，就是神的家。因此，聖經裏第一個異象是一個夢，這夢的中心點乃是神的家，這家是用與三一神調和的人所建造。

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.

今天基督徒常談論屬天或屬靈的異象，但他們似乎不清楚聖經裏中心的異象。聖經裏的異象總是與神的建造有關。聖經裏有一個原則，是關於『頭一次題到』；這原則就是，一件事頭一次題到時，就立下那件事的原則。聖經裏頭一個異象乃是神建造的異象。所以，聖經裏的異象總是與神的建造有關。

聖經末了一個異象，乃是聖經最後兩章裏的新耶路撒冷（啓二一～二二）。這是擴大的異象…。伯特利的異象是異象的種子，新耶路撒冷的異象是異象的收成。在聖經的首末兩端之間，還有許多異象。摩西看見建造帳幕的異象（出二五～三一），那是神的建造屬天模型的真實異象。伯特利的異象是種子，摩西在西乃山上的異象是這種子的成長。在摩西之後，下一個主要的異象乃是大衛的異象，就是作為帳幕之擴大的聖殿（撒下七1～16）。隨後是西結的異象。按照以西結四十至四十八章，以西結所看見的聖殿，是大衛所看見之聖殿的再擴大。撒迦利亞的異象與聖殿的恢復有關，但以理的異象與末時的聖殿有關。下一個大異象是使徒們（主要由彼得和保羅所代表）的異象。書信給我們看見，使徒們在他們那時代所看見召會的異象。末了的異象是約翰看見的。

許多〔基督徒〕不認識，一切的異象都是為著建造。有些弟兄曾在神學院和聖經學院研讀聖經，但他們可能從未聽過神建造的異象。我們若從聖經中拿掉上述的異象，就甚麼都沒有了。這些異象裏有種子、成長、擴大、恢復甚至擴大再擴大。在新約的異象裏，我們有真實的事物，就是召會；在啓示錄裏，我們有神建造的終極彰顯，就是新耶路撒冷。這一切異象都與神的建造這一項目有關（召會作基督身體的異象、實行與建造，一五三至一五五頁）。

參讀：教會建造的異象，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

第七週 週二

晨興餽養

弗一 18『光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富。』

來十三 13『這樣，我們也當出到營外就了祂去，忍受祂所受的凌辱。我們在這裏本沒有常存的城，乃是尋求那要來的城。』

因為這是神定旨的時代，我們所需要的不是僅僅教訓或道理，而是異象。從一九三九年開始，倪柝聲弟兄用三年的時間強調一件事——我們需要看見身體，就是神的建造。他強調我們需要身體的異象。聽見身體是一回事，看見身體是另一回事。…多年前我還年輕時就聽過洛杉磯這地方，但直到一九五八年才來到這裏。現在我對洛杉磯有了清楚的看見，特別是搭乘飛機的時候。我們需要異象，好看見神的建造，不是僅僅聽說、學習或知道神的建造。我們無法確切的說如何能看見異象，但是我們一直尋求主，一起聚會，並一再的交通這事，至終我們會有所看見。在那時以前，我們可能知道神的建造，但至終異象會向我們開啓，我們會在我們的靈裏看見神的建造。我們若向主敞開並尋求祂，神的建造遲早會成為我們的異象（召會作基督身體的異象、實行與建造，一五五至一五六頁）。

信息選讀

神在宇宙中的渴望乃是建造，這是祂的目的和終極的目標，祂必定會達到。我們若尋求神和祂所渴望的，就必須在這件事上同祂往前。直到我們看見祂的子民實際的建造起來，我們才能滿足。大衛被稱為合乎神心的人，因為他真正關心神的居所。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 fellowshiping 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，沒有別的事物充滿他；這居所不在天上，乃在地上並在他的時代。今天我們也必須真實的關心神在地上的居所。

許多基督徒非常關心失喪的靈魂。每當我聽到這個，都很高興。我也會盡我所能作的推廣福音工作。然而，今天主還要作另一件事—不僅傳福音拯救失喪的靈魂，也要將得救的人帶來建造在一起。我們真實要關心的，不僅是失喪的人，也是神在得救之人中間的建造。這是我們在這裏的目的。我們不輕視任何一種福音工作。我們必須盡我們所能，協助福音工作，但我們也需要看見進一步的事。我們需要看見神建造之定旨的異象。我們在此不是僅僅為著福音或屬靈，乃是為著神終極的目標和目的，就是召會的建造（召會作基督身體的異象、實行與建造，一五六至一五七頁）。希伯來十三章十三節指明，信徒要出到營外，跟從耶穌。…

在希伯來書和豫表裏，營都是表徵屬人又屬地的宗教組織。出到營外，意即出到屬人的宗教組織之外。營表徵屬人的組織，城（十三 14）表徵屬地的範圍。在希伯來書，門（十三 12）和營都表徵猶太宗教，連同其屬地和屬人的兩面。猶太教既屬地，又屬人。每一種宗教都是屬人的組織和屬地的範圍，使人離開神新約的經綸。

希伯來書…引我們進入至聖所，然後帶我們出到營外。每個出到營外的人，都先經歷幔內的事。…本書的目標和終極完成，乃是我們都要進入幔內，然後出到營外（真理課程三級卷三，八一至八二頁）。

參讀：帳幕的屬靈應用，第二章；真理課程三級卷三，第四十六課。

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

第七週 週三

晨興餽養

腓三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

羅八 28『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。』

召會是神的帳幕或神的殿（弗二 21～22）。然而過了一段時間，召會在性質上又從帳棚變為營。這意思是說，召會墮落成了基督教。原則上，基督教是個宗教系統，包含一羣宗教人士；他們名義上屬於主，用口尊敬主，心卻定準在主以外的事上。…按著召會的歷史來看，真正尋求主的人必須離開組織的基督教，也就是離開營，出到營外，就了主去（帳幕的屬靈應用，一二頁）。

信息選讀

今天神需要一班餘民，就是一班為數不多的得勝者，站住整體召會所失去的立場。為這緣故，我們需要看見異象，而不僅僅按照我們天然並宗教的觀念考量現況。我們需要按照神永遠的計畫有所看見。我們可以用洛杉磯上空的煙霧來比擬今天的光景。有許多日子，我們難以透過煙霧看見羣山。…我們需要超越，升到煙霧之上，就會看見異象。

今天有些人仍然在考量如何與身體所有的肢體聯合。他們想要這樣作是不會成功的。這不是現今時代的本質。現今的時代乃是要有一些得勝者，傾聽被棄絕的主，就是在營外的那一位（來十三 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

聲音。…我們乃要出到營外就近主、跟從主並完成祂的定旨。我們絕不能比主更為包容。主自己已經出到營外。我們必須跟從的，不是宗教觀念和人的思想，乃是那從天上來的異象。我們要出到營外就了祂去。

願主憐憫我們。我們需要異象。主能作見證，我為著今天在美國福音的職事感謝祂。成千上萬的人被帶來歸主；但是僅僅看到成千上萬失喪的靈魂得救，我並不滿意。即使他們中間只有少數人聽主的聲音就了祂去，而被建造成為活的見證，也是我所渴望看見的。這些人將是啓示錄十九章七至八節題到的基督的新婦，就是得勝者，而不僅僅是二十一章二節和九節所題到永世裏羔羊的妻。

我們需要看見異象，不要只有籠統的概念。不論人如何定罪和批評我們，我們都不該理會他們所說的。主耶穌在地上時，常被那些宗教人士批評，被那些手握聖經的人批評。那些人按照他們對聖經的領會，將祂釘了十字架。我們不該受一切批評的影響。我們需要神建造的異象。若沒有異象，我們在這裏所說的一切事盡都徒然。我們一旦有異象，一切就都不同了；整個宇宙也改變了。我能力有限，無法說透這些事；但我按照我的禱告信靠主，我在這裏所說的，不是我自己的話，乃是啓示的靈揭示神建造的異象。聖靈會向你揭示這些事，使你看見建造的異象。聖經裏沒有其他的異象；聖經裏一切的異象都是為著建造，建造就是神定旨的目標（召會作基督身體的異象、實行與建造，一五九至一六〇頁）。

參讀：新約總論，第三百八十一篇；由基督與召會的觀點看新約概要，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

第七週 週四

晨興餽養

林前十四 12『你們也是如此，既渴慕靈，就要為著召會的建造，尋求得以超越。』

26『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

除了看見神建造的異象，我們也需要看見甚麼是實際的建造。建造試驗各種的屬靈。試驗我們屬靈真實性的標準，不是我們自己；反之，我們必須將我們的屬靈放在建造之門的臺階上受試驗。你可能非常屬靈，但你也可能太個人主義。個人主義的屬靈不是真實的屬靈。真正、真實的屬靈必須是為著建造。人若認為自己屬靈，卻獨立、個人主義並與身體隔離，他的屬靈就是虛假的（召會作基督身體的異象、實行與建造，一六〇至一六一頁）。

信息選讀

一個人可能非常謙卑，但這謙卑是真實、屬靈的，還是虛假、天然的，惟獨建造能試驗出來。有許多謙卑的人，但他們太獨立，不聯於任何一個人。…我們中間可能有這種溫和、良善並謙卑的弟兄，我們都珍賞這樣的人。然而，我們若有『來自山頂』的異象，就可以往下看見真實的光景。我們要拆毀這種天然的謙卑。這種謙卑太個人、太孤獨，甚至導致破壞。…真實並真正的屬靈乃是為著建造。我們若能建造，驕傲或謙卑都無關緊要。我們不要因謙卑受人稱讚，卻以此破壞了建造。

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.

嚴格說來，神關心的不是屬靈，乃是建造。不論我們認為自己多好、多謙卑、多屬靈，讓我們受試驗：我們有多少在建造裏？我們與人建造並聯結有多少？神的目的是得著一班循規蹈矩的基督徒，神的目的不是將我們建造在一起。神不要博物館裏用來展示的寶石，祂要用寶貴的材料所建造的家。你可能是寶貴的，但你並沒有與人建造在一起。你若若這樣，只適合展示，不適合建造。

在某個地方，有些聖徒推崇一位姊妹說，『她很屬靈，安安靜靜的，對每一個人都很好。』實際上，這位姊妹對每個人都好，對神的建造卻不好。她在那個城市多年，卻沒有與任何人聯結。她被認為很屬靈，卻不與別人相聯。她的好是孤獨的、個人主義的屬靈，而不是為著身體的建造。我們不必珍賞這種屬靈。試驗我們屬靈的，乃是建造。

這不在於對和錯，乃在於我們是否建造在一起。今天不是律法的時代，乃是建造身體的時代。今天神所要的，不是我們遵守律法的要求，乃是我們成全建造的要求。我們必須被建造，這是我們屬靈的真實試驗。即使我們覺得我們沒有看見這異象，我們自己以及與我們有關的特定事物，仍該受建造的試驗。我們若這樣作，就會看見有所不同。

我們要合式並正確的看待事情，需要有正確的立場、正確的角度。若沒有建造作試驗，我們可能有某種角度；但我們若將建造這試驗應用到許多事上，我們的觀點會完全翻轉（召會作基督身體的異象、實行與建造，一六一至一六三頁）。

參讀：召會作基督身體的異象、實行與建造，第十章；教會建造的異象，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

第七週 週五

晨興餽養

結四三 10～11『人子啊，你要將這殿指示以色列家，使他們因自己的罪孽慚愧，也要他們量殿的尺寸。…你就將殿的設計、佈置、出入之處、全部的設計和一切的定例，就是全部的設計和一切的法則，指示他們，在他們眼前寫下來，使他們謹遵殿的全部設計和一切定例去作。』

今天…乃是神建造的時代。神的建造是我們的標準和試驗。我們需要試驗自己，不是憑對錯，乃是憑我們被建造有多少。這是試驗，也是我們一切難處的解答和一切問題的答案。我們聯於親愛的弟兄姊妹有多少？我們在愛、生命和實際上，與他們在靈裏是一有多少？撒但恨惡這一與和諧，竭盡所能的破壞這一。我們一旦失去這一，就失去我們的衝擊力。我們的衝擊力是在建造的一裏。當我們真實是一、彼此和諧並建造在一起成爲一個身體，我們就有真實的衝擊力。

我們需要看見神建造的異象，也需要憑身體的建造試驗我們的生活、工作、行動、動機、目的、願望和觀點。我們若應用建造作試驗，就會完全、徹底改變，而有真實的轉變（召會作基督身體的異象、實行與建造，一六四頁）。

信息選讀

一個特別重要的點是，在建造裏沒有單獨的木塊。每塊材料都已被建造。每塊都與別人聯結，沒有一塊單獨。你如何？你是單獨的麼？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

的建造裏麼？你的規模和樣式符合神的建造麼？你也許說你喜歡這個，不喜歡那個，但問題不是你喜歡或不喜歡，乃是你適合不適合建造，有沒有建造到召會裏。你的行事方式符合召會生活麼？

今天我們不該照著某些教訓，乃該照著召會而行。召會必須是我們的規律。我們需要受召會的樣式，受召會的出入，受召會的定例、律例和法則所規律。這就是說，我們不該照著摩西的律法，乃該照著以西結書裏殿的規模，作神的百姓。

今天主所關切的不是律法，乃是殿。…主在意召會，就是祂寶座之處，祂腳掌所踏之處，祂能居住，作為安息和滿足的地方。因為主這麼在意召會，祂的殿，我們也該在意召會作祂的殿，並且使自己與殿符合。我們若領悟這點，就不會僅僅在意聖經的教訓或內裏的生命。我們更不會在意說方言或某種禱告的方式。我們該完全在意召會，並使我們自己符合召會，神的殿。

召會生活，或身體生活，是真正屬靈最大的試驗。我們若不能通過召會生活的試驗，我們的屬靈就不真實。

我們需要從以西結書看見，內住基督的要求不是照著律法，乃是照著祂的殿。每個人都必須照著神殿的尺寸被量度並核對。我們不在律法時代之下；我們乃在聖殿時代之下。這是召會時代，不是僅僅屬靈的時代。現在是召會生活的時候；我們所是和所能作的若不能符合召會生活，在神看來就算不得甚麼，甚至對祂是可憎之物，是一種邪淫。所以，我們需要使自己符合召會，讓召會在每一方面來量度我們，核對我們（以西結書生命讀經，三四八至三四九頁）。

參讀：教會的見證與立場，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

第七週 週六

晨興餽養

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

林前三 10『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』

照著以西結四十三章十節，神要以西結將殿指示以色列家，使百姓因自己的罪孽慚愧。神的殿是榜樣，百姓若在這榜樣的光中察驗自己，就會知道自己的缺點。神的心意是要藉著殿，祂的住處，作規則和榜樣，核對以色列人的生活、行為。神百姓的生活必須符合神的殿。…今天大多數信徒覺得，道德的規律和屬靈的原則足以作行為和行動的規則。很少人領悟，我們的行為和行動不但該照著道德規則和屬靈原則受察驗，也該照著召會，照著神的殿受察驗（以西結書生命讀經，三四五頁）。

信息選讀

今天基督教裏一般或較低的教訓告訴信徒如何行事為人，就是該作甚麼，不該作甚麼。…也有的教訓鼓勵信徒要屬靈。這些教訓比關於行為的教訓較高，是改進了。但主不是告訴以西結將律法或屬靈的原則指示以色列家；主乃是囑咐以西結將祂的殿指示以色列家。因為殿要作他們的規律，所以主就囑咐以西結將『殿的設計、佈置、出入之處、全部的設計和一切的定例，就是全部的設計和一切的法則，指示他們』（結四三 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).

我們的關切應當在於符合神的殿，就是在於我們在神的殿中該如何行。主不是吩咐以西結將律法、十誡指示以色列家，也不是吩咐他將屬靈的原則指示以色列家。反之，主囑咐以西結將祂的殿指示以色列家。

假定某個年輕人得救了。在他得救以前，他對待父母和妹妹相當差。現今他得救了，他就學習如何尊重他們，在與父親、母親、妹妹的關係上，行得正當、正確。然後，他又學習屬靈，實行算自己是死的等事。藉此，他在行為上可能有了改善，在某些事上也有些屬靈；然而，他卻是個全然單獨的人。他十分單獨，甚至不願意同別人禱告。這樣極其單獨的人，對神的殿一無所知。他一點不在意召會。他所作的一切都是為著他自己，他沒有一件事是為著召會，身體，基督團體的彰顯。這樣的人若被殿量度，就要領悟他在許多方面都有缺欠。

我們都需要由建造、由殿來核對我們的出入。我們若要進入召會生活，就必須經由一個門進來。然後我們需要往裏面、往上面前進，越上越高。一旦我們達到第三層的後面，我們就領悟，我們無法逃避，因為我們沒有能出去的門。

在以西結書裏，神用殿量度祂的百姓。例如，在殿裏多次用六這數字。正如我們所指出的，這裏用於牆、門口和殿其他部分的六這數字，表徵主耶穌的人性。這指明我們需要用建造來核對我們的人性，並接受主耶穌的人性作我們的人性（以西結書生命讀經，三四五至三四七頁）。

參讀：以西結書生命讀經，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

第七週詩歌

召會—建造

604

WEEK 7 — HYMN

Hymns, #839

7 7 7 7 雙重 (英 839)

降 E 大調

6/4

1 2 | 3 — 3 4 4 | 3 — — 3 4 | 5 — — 5 4 3 | 2 — — —

一 主,你 不 僅是陶 人, 更 是 榮 耀 建 造 主;

B^b 1 2 | 3 — 3 4 4 | 3 — — — 5 5 | 5 — — #4 3 4 | 5 — — —

不 僅 要 把 我 陶 甄, 更 是 要 把 我 建 築。

5 4 | 3 — 3 4 3 | 6 — — — 6 6 | 5 — — 5 4 3 | 2 — — —

我 也 不 僅 是 土 人, 更 是 新 造 的 活 石;

||: 3 4 | 5 — — 5 6 7 | 1 — — — 7 6 | 5 — — 5 4 2 | 3 — — — :|| 1 — — — ||

不 僅 爲 作 你 器 皿, 更 是 爲 作 你 宮 室。 室。

二 你雖用土造我們，
 卻要我們能變質，
 有你生命的精金，
 變成珍珠與寶石。
 再經建造在一起，
 作你心愛的配偶，
 與你聯合成一體，
 給你佔有並享受。

三 你心所愛並所要，
 非僅珍貴的材料，
 更要材料被建造，
 給你安居顯榮耀。
 你這萬有的基督，
 需要建造的召會，
 使你榮耀的豐富，
 顯出完全的光輝。

四 並非單獨的屬靈，
 就能博得你稱羨；
 乃是團體的生命，
 纔能成全你心願。
 並非脫節的肢體，
 就能彰顯你完全；
 乃是配搭的身體，
 纔能成爲你豐滿。

五 求不再容我單獨，
 立即來把我建造；
 一切全照你藍圖，
 聯絡、結合，精而牢。
 屬靈不再爲自高，
 恩賜不再爲自傲；
 全都爲供你建造，
 全都爲顯你榮耀。

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.

召會作基督身體的異象、
實行與建造
第八篇

建造召會作基督的身體 (二)

藉著對內住基督的內裏經歷

讀經：弗三 16 ~ 21 · 二 21 ~ 22 · 四 12 · 16

綱 目
週 一

壹 以弗所一章十節啓示，在時期滿足時的經綸裏，神要藉着召會將萬有在基督裏歸一於一個元首之下；神對召會之定旨的這一面與建造有關——二 21 ~ 22, 四 16:

一 建造是在神聖的生命裏並在基督的元首權柄之下，要將我們眾人帶進正確的等次；我們在生命裏、在基督元首權柄之下被建造起來，藉此神就有立場使諸天界裏執政的、掌權的，得知祂萬般的智慧，使祂能叫祂的仇敵蒙羞——一 10, 三 10 ~ 11。

二 元首和身體是偉大的團體人，在這裏有三一神——二 15, 三 16 ~ 17 上：

1 基督是元首，藉着作我們的生命，浸透、變化我們，並使我們改變形狀，而將我們帶進祂元首權柄之下的正確等次中。

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

The Building Up of the Church as the Body of Christ (2)

Through the Inner Experience of the Indwelling Christ

Scripture Reading: Eph. 3:16-21; 2:21-22; 4:12, 16

Outline
Day 1

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):

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).*

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. 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 藉着這身體，元首基督要使萬有歸一於一個元首之下；這需要召會作基督的身體，照着以弗所書中的啓示建造起來——四 12，16。

週 二

貳 我們若要有分於神聖建造的工作，就需要認識神的經綸和神中心的工作，並讓神在基督裏把祂自己建造到我們裏面——三 9，17 上：

一 神新約的經綸，乃是要將經過過程並終極完成的三一神作到我們裏面，成爲我們的生命，並我們整個人——提前 4，林後十三 14，弗三 16 ~ 17 上，羅八 9 ~ 10，6，11：

- 1 聖經所啓示最重要、最奧祕的事，就是神終極的心意，要將祂自己作到祂所揀選的人裏面——加四 19，弗四 4 ~ 6。
- 2 神永遠的定旨，是要將祂自己作到我們裏面，成爲我們的生命和一切，使我們接受祂作我們的人位，活祂並彰顯祂；這是神心頭的願望，也是聖經的中心點——弗一 9，三 11，腓一 20 ~ 21 上。
- 3 神照着祂心頭願望的經綸和目標，乃是要將祂自己建造到人裏面，並將人建造到祂裏面——撒下七 12 ~ 14 上，弗三 17 上。

二 神在宇宙中歷世歷代中心的工作，獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成爲一——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 神在祂經綸裏的願望，是要在基督裏把祂自己建造到我們裏面——撒下七 12 ~ 14 上，弗三 17 上，約十四 20：

- 1 神的心願就是要在基督裏將祂自己作到我們裏面；凡基督所是、所成就的，都是為着這一件事——腓二 13，弗三 17 上，西三 10 ~ 11。

週 三

- 2 我們需要神將祂自己在基督裏建造到我們的人性裏，就是將祂自己在基督裏作到我們裏面，作我們的生命、性情和人位——弗三 17 上。

叁 建造召會作基督的身體，是藉着對內住基督的內裏經歷——16 ~ 17 節上，四 12, 16, 二 21 ~ 22:

- 一 以弗所書是論到召會——基督身體——的書；這卷書說到基督那追測不盡的豐富，以及這位基督作為那靈如何安家在我們裏面——二 22 ~ 23，三 8，17 上。
- 二 建造召會的關鍵，乃是要對基督作我們的生命有內裏的經歷——17 節上，西三 4，約壹五 11 ~ 12。
- 三 基督建造召會，是藉着把祂自己建造到我們裏面，就是進到我們的靈裏，並從我們的靈擴展到我們的心思、情感和意志裏，好佔有我們的全人——提後四 22，林前六 17，弗三 17 上。
- 四 在以弗所三章十六至二十一節，保羅為信徒能對內住的基督有內裏的經歷禱告，為着建造召會作基督的身體：

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 保羅禱告，要我們得以加強到裏面的人裏，結果基督就能安家是我們心裏，進而以祂自己來佔有、得着、浸潤、並浸透我們整個裏面的人—16 ~ 17 節上：

週 四

- a 因着我們的心是我們內裏各部分的總和，也是我們裏面之人的中心，以及有關我們傾向、感情、喜好和願望的代表；所以，當基督安家是我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分。
 - b 基督越多在我們裏面擴展，就越多定居且安家是我們裏面，佔有、得着我們裏面的每一部分，並以祂自己浸透各部分。
- 2 當基督能安家是我們心裏，佔有我們全人內裏的各部分，我們就能與所有聖徒建造在一起—二 21 ~ 22，四 12，16：
 - a 為要使基督在馬太十六章十八節關於建造召會的話得着應驗，召會必須進入一種情形，就是許多聖徒讓基督深深的安家在他们心裏，得着、佔有並浸透他們裏面的全人。
 - b 基督越多佔有我們裏面的人，我們就越能在身體裏與別人建造在一起—弗二 21 ~ 22，四 12，16。

週 五

- 3 以弗所三章十七節說到在愛裏生根立基：
 - a 生根，指明我們是植物；立基，意即我們是建築。

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 生根和立基這兩面合在一起，指明我們需要長大並被建造。
- 4 根據十八節，我們能領畧基督的量度—闊、長，高、深，不是憑我們個人，乃是『和眾聖徒』團體共同來領畧；這啓示出我們必須被建造在一起。
- 5 當基督安家是我們心裏，我們就被充滿，成爲神一切的豐滿；這豐滿就是召會，基督的身體，作三一神團體的彰顯—19 節。
- 6 我們要專注於這禱告到一個地步，除了這事之外，我們就不知要爲甚麼禱告。

週 六

五 以弗所三章十六至二十一節，表明了保羅的靈和態度，以及他的禱告和信心：

- 1 保羅照着啓示得知基督的奧祕；（3～6；）所以，他的靈和態度，他眼睛所看見的，口裏所說的，心上所掛着的，都是關於這異象，就是藉着對內住基督的內裏經歷而建造召會作基督的身體：
 - a 這事充滿了保羅的全人；因此，他眼所見、口所說、心上所掛着的，都是關於召會藉着基督作到我們裏面而被建造。
 - b 保羅在這異象上已經完全着迷，這是他的靈，他的態度；所以他有在十六至二十一節這樣的禱告。
- 2 我們在召會中事奉神，應該有這樣的靈和態度，以及禱告和信心。

- 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 我們若真看見建造召會作基督身體的異象，以及基督如何藉着把祂自己建造到我們裏面來建造召會，就會有這樣的靈和態度，以及這樣的禱告和信心。

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.

第八週 週一

晨興餽養

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

二 21 ~ 22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

神對召會之定旨的〔其中〕一面，見於以弗所一章十節：『要將萬有，…都在基督裏歸一於一個元首之下。』神創造諸天和地作為宇宙，在這範圍或領域裏，祂創造了億萬的造物。在神創造的中心裏，祂造了人作器皿以盛裝祂。…撒但將他自己注入人的身體裏。這帶進死，死帶進黑暗，隨著黑暗是混亂。罪、死、黑暗和混亂，影響整個宇宙。

當基督進到我們裏面作生命，我們就有光。光帶進規律，在這規律之下，我們有等次；這等次就是在基督元首權柄之下的建造。

藉著這生命並在基督元首權柄之下，元首基督要藉著召會，將萬有歸一於一個元首之下。神定旨的這一面，關係到召會的建造。首先有生命，然後有建造。建造是在生命裏並在基督元首權柄之下，要將我們眾人帶進正確的等次（召會作基督身體的異象、實行與建造，五五至五六、六八頁）。

信息選讀

神定旨的〔另一〕項，是召會要在生命裏得建造，使神的仇敵撒但被擊敗並受羞辱。我們在生命裏、在基督元首權柄之下被建造起來，藉此，神就有立場使諸天界裏執政的、掌權的，得知祂萬般的智慧，使祂能挑戰祂的仇敵並使其蒙羞。

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，就是神在基督裏作為那靈，擴展到我們全人，不是從外面起，乃是從裏面起。神首先進入我們的靈，充滿我們的靈。然後祂不斷的從我們的靈擴展出來。藉這擴展，神就浸潤、浸透我們裏面的各部分，就是我們的全心—我們的良心、心思、情感和意志。當神進入我們的靈，我們就得著生命的出生。現今藉著祂從我們的靈擴展到我們整個人裏，我們就有生命的長大，最後有生命的成熟和豐滿。至終，甚至我們的身體也要改變形狀，就是身體得贖。這將是我們完滿的兒子名分。如此，我們都要在基督元首權柄之下，在一裏歸一於一個元首之下。元首和身體是偉大的團體人（弗二15，西三10~11）。在這裏有三一神。基督是元首，藉著作我們的生命，浸透、變化我們，並使我們改變形狀，而將我們帶進祂元首權柄之下的正確等次中。藉著這身體，元首基督就要使萬有歸一於一個元首之下。

以弗所一章有聖靈的印塗（13）。聖靈在我們裏面作印記，這是內裏的，不是外在的。二章有新人，這新人是由基督、在基督裏所創造（15）。這也是在物質事物之外，並非僅僅有合乎聖經的知識或恩賜。由基督並在基督裏所創造的新人，完全是屬基督的，甚至就是基督自己。創世記三章裏夏娃是亞當的一部分，全然出自亞當。同樣的，新人是基督的一部分，是取自基督的。然後，在以弗所三章，我們領悟基督那追測不盡的豐富，並且有基督安家在我們心裏（8、17）。在四章，我們長大，達到基督豐滿之身材的度量。我們不再被一切教訓（甚至好的教訓）之風帶走，反而在凡事上長到基督裏面（13~15）。我們接受從基督這元首而來的一些東西，並將其供應給別人。這樣，召會就得建造（16）（召會作基督身體的異象、實行與建造，六八至七〇、七四至七五頁）。

參讀：召會作基督身體的異象、實行與建造，第五章；倪柝聲恢復職事過程中信息記錄上冊，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

第八週 週二

晨興餽養

撒下七 12 ~ 13 『…我必興起你腹中所出的後裔
接續你，我也必堅定他的國。他必為我的名建
造殿宇；我必堅定他的國位，直到永遠。』

加四 19 『我的孩子們，我為你們再受生產之苦，
直等到基督成形在你們裏面。』

神的經綸不是要我們憑肉體的力量來遵守律法；祂的
經綸乃是要將祂自己作到我們裏面。三一神已經成了經
過過程的神。藉著成為肉體，基督在肉體裏來成全律
法，然後將其擺在一邊；藉著復活，基督成了賜生命的
靈，豫備好要進入我們裏面。每當我們因珍賞祂而呼求
祂的名，祂就進入我們裏面，成了那活的信，在我們裏
面運行，並將我們帶進與祂的生機聯結裏。神新約的經
綸，乃是要將經過過程的三一神作到我們裏面，成為我
們的生命，並我們整個人（新約總論第十一冊，四二至
四三頁）。

信息選讀

聖經所啓示最重要、最奧秘的事，就是神終極的心
意，要將祂自己作到祂所揀選的人裏面。神渴望將祂自
己作到我們裏面，這是聖經中神聖啓示的中心點。因為
這件事這麼奧秘，所以是隱藏在聖經裏的，然而卻不完
全是隱藏的。一方面，這的確是個奧秘，另一方面，這
奧秘在聖經中已經啓示出來（加拉太書生命讀經，三五
〇頁）。

神永遠的定旨，是要把祂自己作到我們裏面，作我們
的生命，使我們能接受祂作我們的人位，活祂並彰顯
祂。這是神心頭的願望。…神造人的心意，是要人把神
接受到裏面，以神為他的生命和一切。為這緣故，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

人造好以後，就將他放在生命樹跟前。這指明神要人喫生命樹的果子，這棵樹表徵神自己作生命。喫生命樹的果子，就是把神接受到我們裏面，作我們的生命和生命的供應（出埃及記生命讀經，八七五頁）。

基督成爲那靈進入我們裏面，作我們的生命。一面，祂在我們裏面作工，將我們變化成爲寶石；另一面，祂用祂自己（神性）和我們（人性），來建造一個家，一個居所。至終，這個居所，這個相互的住處，要成爲新耶路撒冷。

聖經中神建造的這個觀點，指明神按著祂的心意而有的經綸和目標，就是要將祂自己建造到人裏面，並將人建造到祂裏面。…神在基督裏，已進到我們裏面，要將祂自己建造到我們的所是裏，並將我們建造到祂的所是裏。祂將祂的神性建造到我們的人性裏，又將我們的人性建造到祂的神性裏，使祂的神性與我們的人性調和成爲一個實體。

神在宇宙中歷世歷代獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成爲一。這與神性和人性的調和有關。

照著基督徒中間一般的領會和看法，神將基督賜給我們，是作我們的救贖主和拯救主。祂爲我們的罪死了，成功了救贖；祂從死人中復活，也成爲我們的生命。然而，這裏並沒有告訴我們，神要作甚麼。神乃是要在基督裏將祂自己作到我們裏面。救贖和拯救都是爲著這個。基督的成爲肉體，基督的人性生活，基督的死和復活，都是爲著神的心願，就是要在基督裏將祂自己作到我們裏面。凡基督所是、所成就的，都是爲著這一件事。神在我們日常生活中所進行的一切大小步驟，都是要完成祂這目的，就是在基督裏將祂自己建造到我們裏面（撒母耳記生命讀經，二二七至二二八、二三八、二三二頁）。

參讀：倪柝聲恢復職事過程中信息記錄上冊，第二十四篇；撒母耳記生命讀經，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

第八週 週三

晨興餽養

弗三 16『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏。』

四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

一個人的照片如何沒有那個人的生命和性情，照樣，大衛是神心的一張照片，也沒有神的生命和性情。雖然他是合乎神心的人，他卻沒有一樣與神有生機的關係。大衛所需要的，就是今天我們所需要的。我們需要神在基督裏將祂自己作到我們的人性裏。這意思是說，我們需要神在基督裏將祂自己作到我們裏面，作我們的生命、性情和構成。結果，我們不僅成為合乎神心的人——我們在生命和性情上（但不是在神格上）是神。今天我們的外面可能不像大衛那樣高，但我們可以宣告，我們有神的生命、性情和構成（撒母耳記生命讀經，二〇四頁）。

信息選讀

以弗所書不是講到物質的事物，也不是只包括知識。這卷書甚至沒有太多引用舊約。不僅如此，這卷書沒有題到神奇的恩賜。在這卷書裏，恩賜乃是人，就如使徒、申言者、傳福音者、牧人和教師（四 11），而不是醫病的恩賜和其他神奇的事物。以弗所書是論到召會——基督身體——的書（一 22～23）。這卷書說到基督那追測不盡的豐富，以及這位是靈的基督如何在我們裏面（三 8、16～19）。這不是外面的基督，乃是內裏的基督，因為祂正安家在我們裏面。

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.

在以弗所書裏，對基督的經歷是非常顯著的。…雖然有些基督徒知道以弗所書是論到召會，但許多人仍然忽略建造召會的關鍵；這關鍵乃是對基督內裏的經歷。若沒有對基督內裏的經歷，我們絕不能有召會的實際（召會作基督身體的異象、實行與建造，七四、七六頁）。

三章十七節告訴我們，基督現今在我們裏面，正在作一個工作，就是將祂自己建造到我們裏面，好產生這相互的住處。我們常說，基督活在我們裏面，並且在我們裏面作工。現在我們必須問：『基督在我們裏面作工，是要成就甚麼？』答案是：基督在我們裏面作工，是要藉著將祂自己建造到我們裏面，而建造神的居所。

大衛想要為神建造香柏木的殿，但神是要在基督裏把祂自己建造到大衛裏面。神所要建造到大衛裏面的，要成為神的殿，也要成為大衛的家。這一個相互的住處也在約翰十四章二十三節揭示出來：『人若愛我，…我父也必愛他，並且我們要到他那裏去，同他安排住處。』這住處不僅是為著三一神，也是為著我們。凡神在我們裏面所建造的，要成為神的居所，也要成為我們的居所。

我們必須看見，神要得著一個居所，但不是憑著我們所行所作的，乃是憑著祂的建造。基督建造召會（太十六18），是藉著進到我們靈裏，又從我們靈裏擴展到我們的心思、情感、意志裏，佔有我們的全魂。這召會要成為祂的居所和我們的居所（撒母耳記生命讀經，二〇五至二〇六頁）。

保羅…禱告，要我們得以加強到裏面的人裏，結果基督就能安家在我们心裏，進而以祂自己來佔有、充滿、浸潤並浸透我們整個裏面的人。這樣，我們就被基督充滿，而滿有力量，能領受基督的量度，並認識基督那超越知識的愛。最終，我們要被基督充滿到一個地步，使我們成為神的豐滿（以弗所書生命讀經，三四四頁）。

參讀：撒母耳記生命讀經，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

第八週 週四

晨興餽養

弗三 17『使基督藉著信，安家在你們心裏…。』

四 12『為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。』

我們的心，是我們傾向、愛慕事物的機關，在對事物的傾向、愛慕、喜好、願望一方面，是代表我們這個人的。我們對事物的傾向、愛慕、喜好與願望，都是我們的心所有的作用（生命的認識，三五頁）。

我們的心是由魂的各部分—心思、情感、意志，加上靈的主要部分—良心—組成的。這些是我們人內裏的各部分。藉著重生，基督進到我們的靈裏（提後四 22）。接著，我們該讓祂擴展到我們心的每一部分。我們的心是我們內裏各部分的總和，也是我們裏面之人的中心；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分（聖經恢復本，弗三 17 註 2）。

信息選讀

我們得救時，基督就進到我們的靈裏。現今我們必須讓祂有機會，將祂自己擴展到我們內裏之人的每一部分。當我們得以加強到裏面的人裏，就給基督開門，在我們裏面擴展，從我們的靈擴展到我們的心思、情感和意志的每一部分裏。基督越多在我們裏面擴展，就越多定居且安家在我們裏面。這意思是說，祂佔有我們裏面的每一部分，並以祂自己充滿、浸透各部分（以弗所書生命讀經，三四一頁）。

當基督安家在我們心裏，我們就與眾聖徒聯結在一起。我們絕不能憑知識建造在一起。我們知識越多，爭論和分裂就越多。但是，當我們得著基督安家在

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

們心裏，我們就會忘掉知識、分裂以及所有別的事物。我們只說，『主啊，憐憫我，我缺少你。我滿了知識，但是我缺少你。我也許有很多恩賜，但是我缺少你。』

當基督能安家在我們心裏，那就是說，祂能佔有我們裏面的各部分時，我們就能和眾聖徒同被建造。我們不再單獨，卻要與眾聖徒團體的被建造，一同來領畧基督是何等的無限無量（召會的異象與建造，六七頁）。

我們必須為自己，也為別人禱告，使我們在日常生活中有接受基督作人位的實際。我們作每一件事，都不該憑自己作，乃該憑基督而作。祂的口味和愛好，必須成為我們的口味和愛好。這樣，基督就不僅是我們的生命，也是我們的人位；然後，主就要在我們心裏擴大，佔有我們的心，並完全安家在我們心裏。至終，祂要以祂自己浸透我們全人，我們就不再憑自己而活，乃憑基督而活（以弗所書生命讀經，八一二至八一三頁）。

真正的召會生活，乃是基督親自安家在我們心裏，佔有我們裏面每一角落的結果。召會的內容，乃是我們以其為人位的基督，就是作到我們裏面的基督。要使基督在馬太十六章十八節論到召會建造的話得著應驗，召會必須進入一種光景，有許多聖徒都讓基督安家在他們心裏，據有、佔有並浸透他們整個裏面的人。基督越佔有我們裏面的人，我們就越能在身體裏與別人建造在一起（弗二 21～22，四 16）。身體生活的實際乃是這樣對內住基督的內在經歷。基督的身體，乃是我們享受基督追測不盡之豐富的完成，也是我們經歷無限的基督安家於我們整個裏面之人的完成。新耶路撒冷乃是基督安家在我們心裏的終極結果（新約總論第十一冊，一七四至一七五頁）。

參讀：撒母耳記生命讀經，第三十篇；以弗所書生命讀經，第三十二篇；召會的異象與建造，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

第八週 週五

晨興餽養

弗三 17 『…叫你們在愛裏生根立基。』

19 『並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。』

以弗所三章十七節下半至十八節…說，『叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何爲那闊、長、高、深。』我們生根，指明我們是植物；我們立基，意思是我們是建築。這兩面合在一起，意思是我們需要長大並被建造。我們領畧闊、長、高、深，不能憑我們個人，只能團體共同來領畧。這意思是說，我們必須被建造起來（召會作基督身體的異象、實行與建造，七九至八〇頁）。

信息選讀

當基督安家在我們心裏，佔有並佔據我們這人內裏各部分，我們才能與眾聖徒一同領畧無限的基督。這意思是說，我們能與眾聖徒建造在一起，我們不再在個人裏，乃在團體裏。這樣，我們就領悟，基督是不可測度的，是無限無量的。沒有人能說出闊、長、高、深的度量。這些是基督的度量。基督是長、闊、高、深。祂是無法測度、無限無量的。我們與眾聖徒在一起，就能在靈裏領悟基督追測不盡的豐富（召會作基督身體的異象、實行與建造，八〇頁）。

當基督安家在我們心裏，當我們滿有力量，能和眾聖徒一同領畧基督的度量，並藉著經歷，認識祂那超越知識的愛，我們就要被充滿，成爲神一切的豐滿，就是召會，作神團體的彰顯，以完成祂的意願。…基督藉著祂的內住，將神這豐滿分賜到我們裏面，使我們被充滿，

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

甚至成爲神一切的豐滿，作召會實際的出現，使神在其中得著祂彰顯的榮耀（弗三21）（聖經恢復本，弗三19註2）。

以弗所三章十九節…說，『並認識基督那超越知識的愛，』結果就『使你們被充滿，成爲神一切的豐滿』。保羅在這事上已經完全著迷，這是他的靈，他的態度。保羅的意思是，惟有當基督安家在你裏面，你才能領畧祂是無限量的；這結果會叫你被充滿，成爲神一切的豐滿。我們在召會中事奉的人，都該有這態度；我們所求所想的，必須是這一個。

所有負責弟兄在治理召會時，必須以這一個作他們的靈，他們的態度，和他們的盼望。他們不能僅僅盼望聖徒都來聚會，都發熱心，都傳福音，都帶人得救。負責弟兄們必須清楚，他們是以甚麼作目標，是人數的增加，還是基督的加多？弟兄們必須在這件事上，像保羅一樣，完全著迷。我們需要蒙憐憫，不是盼望弟兄姊妹熱心就好，不是盼望弟兄姊妹都聚會就好；若是全臺灣的人都來聚會，都發熱心，裏頭卻一點都不認識基督，仍然不好。

我們應當盼望，基督在信徒裏面，能穀藉著信，安家在他們心裏，叫他們在主的愛裏生根立基；從自己窄小有限的人裏面出來，看見主的無限量，認識主就是闊、長、高、深，好叫神一切的豐滿，充滿在他們裏面。到這時，就達到了神那榮耀豐富的目標，使神在召會中得著榮耀和彰顯。這是使徒的禱告；這一個禱告代表使徒的靈和使徒的態度。…我們要看重這事到一個地步，除了爲這事禱告之外，就不會禱告（如何治理召會，一四九至一五〇頁）。

參讀：以弗所書生命讀經，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

第八週 週六

晨興餽養

弗三 3～4 『就是照著啓示使我知道這奧秘，正如我前面畧畧寫過的，你們念了，就能藉此明瞭我對基督的奧秘所有的領悟。』

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

〔以弗所三章十六至二十一節〕幫助我們，更加認識在召會中，當如何事奉神；並且給我們看見，保羅這個人的靈和態度，以及他的禱告和信心。這也是一個在召會中事奉神的人，應該有的靈和態度，以及禱告和信心。我們若真看見召會是甚麼，是用甚麼建造的，我們在召會中事奉，就會有這樣的靈和態度，以及這樣的禱告和信心（如何治理召會，一三九頁）。

信息選讀

以弗所〔三章〕，說出保羅看見了基督的奧秘（3～4）；所以，他的靈和態度，他眼睛所看見的，裏頭所充滿的，口裏所說的，心上所掛著的，都是這一個異象：神在肉身顯現，調和在人裏面，要用基督建造召會，要叫基督充滿召會。…這段聖經最寶貴的點，還不在於給我們看見一個禱告、一個信心，乃是給我們看見一種靈和態度。好比，我們參加了幾次聚會之後，對於召會是甚麼，建造召會的材料是甚麼，看得相當清楚，就好像著了迷一樣，盼望回去能把基督作到人裏面，把基督當作材料建造到人裏面，好成為屬靈的殿，彰顯那位在萬有中充滿萬有者的豐滿。這就成了我們的靈和態度。

三章這一種禱告，給我們看見，保羅是個『基督迷』，他對基督著了迷。這件事、這異象、這啓示、這看見，

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

變作了保羅的靈和態度。因此，他寫以弗所書寫到第三章，就出來了這麼一個禱告。…保羅在這封書信開頭第一章的禱告，是因為以弗所聖徒可能不明白他所說的，所以他求神把智慧和啓示的靈賜給他們，這是可理解的。然而，寫到第三章又有一個禱告。…保羅跪下來了（14）。這一個禱告給我們看見，…他裏頭有一個很重的東西，逼得他向父屈膝。他的異象、他的啓示、他的看見，變作他的靈、他的態度，變作他裏面的空氣（如何治理召會，一四〇至一四一頁）。

我們都需要多一點時間獨自在房間裏屈膝，就著這些經節有禱告，直到屬天的異象啓示在我們靈裏。這會徹底的改變我們，我們整個觀念會改變。…我們絕對的需要，乃是對內住基督的內裏經歷。三章說到，我們得加強到裏面的人裏，基督安家在我們心裏，以及我們被充滿（不是覆蓋或披戴），成為神一切的豐滿，就是神的所是、素質和元素。基督的豐富和祂無法測度的度量包括這麼多，甚至我們一點點的經歷，也需要好多天來解釋。藉著對內住基督這內裏的經歷，我們與眾聖徒一同領畧基督無限的度量，我們也藉此被建造起來（召會作基督身體的異象、實行與建造，八一頁）。

我們若看見這異象，就能為這異象所迷，而向父屈膝。因此，無論是作長老的、作執事的或是同工們，凡是事奉主的人，按規矩都得看見異象，看見啓示，並且到一個地步，完全著了迷，以致有這個靈，這個態度，和這個空氣。因著保羅有這樣的靈，這樣的態度，和這樣的空氣，所以自然能有這樣的禱告；甚至禱告到末了，他信神能極其充盈的成就一切。在召會裏事奉神的人，都該有這樣的一個靈和態度，都該有這樣的禱告；我們所有的禱告，都該以這樣的禱告作中心，並且有這樣禱告的信心（如何治理召會，一四一頁）。

參讀：以弗所書生命讀經，第三十五篇；如何治理召會，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

第八週詩歌

建造當趁今日

603

(英1248)

降 E 大調

4/4

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

一 記得大衛起誓：“我不進我的帳幕，

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

不上我的牀榻，不容我打盹閉目，

5 | 6 · 5 6 7 | i i 5 - | 0 6 5 4 | 5 5 1

直等到我為耶和華，尋得安息之處。”

0 1 | 4 3 1 · 1 | 4 3 1 · 1 | 4 3 2 · 1 | 1 - - - | 1 - 0 ||

全能的神巴望有家使屬祂者可住。

二 我們何等眼瞎， 只顧自己的事務，
任憑神殿荒涼— 哦主，你必須有路！
我們情願上山取木， 為建你殿勞碌；
絕不再說：“且等明日，” 建造當趁今日！

三 哦主，此時此境， 激動人起來建造，
正如大衛之日， 自動答應你呼召。
同心合意，配搭一起， 受此託付，多好！
我們所喜，是你心意， 主，我們來建造。

四 主，為着你召會， 叫我們廢寢忘食，
為建造獻一切— 專心豫備你居所！
陰間的門不能勝過 已建成的召會。
時候不多，建造我們， 讓你能早歸回！

(重複最後兩行)

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!

召會作基督身體的異象、
實行與建造
第九篇

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

建造召會作基督的身體 (三)

The Building Up of the Church as the Body of Christ (3)

藉著生命的長大
與神人的調和

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

而又生機的建造，以及主需要得勝者
顧到聖徒並建造身體

讀經：西二 19 · 弗三 17 上 · 四 4 ~ 6 · 12 ~ 16 ·
啓十二 11

Scripture Reading: Col. 2:19; Eph. 3:17a; 4:4-6, 12-16; Rev. 12:11

綱 目
週 一

Outline
Day 1

壹 生機建造召會作基督的身體乃是藉着生命的長大，就是眾肢體在一切事上長到元首基督裏面，而得着三一神在眾肢體裏面的擴增——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 基督的身體，就是神的召會，乃是生機體，不是人的組織——約十五 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 主渴望生機的建造召會，因為召會是基督生機的身體——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 作基督身體的召會乃是生機體；而身體這生機體的建造，就是身體生機的長大。
- 3 召會作基督的身體生機的建造，實際上就是長大；召會的建造乃是藉着信徒在生命裏長大—四 15 ~ 16，林前三 6 ~ 7，9。
- 4 我們經歷了多少生機的建造，在於我們有多少在生命裏的長大—弗四 16。

二 身體的長大在於有東西從基督這位元首出來—15 ~ 16 節：

- 1 身體藉着持定元首而得供應，就以神的增長而長大—西二 19。
- 2 身體本於元首而長大，因為一切的供應都來自元首—弗四 15。

週 二

三 基督身體的長大在於我們裏面神的增長，神的加添，神的增多—西二 19：

- 1 神是主觀的把祂自己給了我們，而叫我們生長。
- 2 神越加到我們裏面，就越使我們生長；這就是神叫人生長的路—林前三 6 ~ 7。
- 3 惟有神能叫人生長；惟有神纔能把祂自己給我們；沒有祂，我們就無法長大—6 ~ 7 節：
 - a 神加到我們裏面，就是祂使我們生長。
 - b 神使我們生長，事實上乃是把祂自己賜給我們—羅八 11。

四 以弗所四章十六節啓示全身叫身體漸漸長大：

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 這意思是說，身體自己漸漸長大；身體使身體漸漸長大。
- 2 基督的身體藉着供應的節，和盡功用的各部分，叫自己漸漸長大。
- 3 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來。

週 三

- 4 身體長大乃是『以致在愛裏把自己建造起來』—16節：
 - a 這不是我們自己的愛，乃是在基督裏面神的愛，成了在我們裏面基督的愛；藉着這愛，我們愛基督和祂身體上的肢體—約壹四 7 ~ 8，10 ~ 12，16，19。
 - b 愛是神內在的本質；以弗所書的目標，乃是要帶我們進入神內在的本質裏，使我們在甜美的神聖之愛裏享受神和祂的同在，而像基督一樣的愛別人—一 4，二 4，三 17 下，19 上，四 15 ~ 16，五 1，25，六 24。

貳 建造召會作基督的身體是藉着神人的調和—三 17 上，四 4 ~ 6，12，16：

- 一 建造的真正意義乃是神將祂自己建造到人裏面，並將人建造到祂自己裏面；這就是神人調和—二 21 ~ 22。
- 二 神建造的原則乃是神將祂自己建造到我們裏面，並將我們建造到祂自己裏面—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 神人調和乃是神性與人性的元素內在的聯結，形成一個生機實體，但這聯結裏的兩種元素仍保持分別——路一 35 註 3。

週 四

四 神的目的是要將祂自己與我們調和，使祂成爲我們的生命、性情和內容，並使我們成爲祂團體的彰顯——約十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6，16：

- 1 神的旨意乃是神人調和，神永遠定旨的成就在於神性與人性的調和——一 5，9，三 11。
- 2 主耶穌基督是神與人的調和——路一 31 ~ 35。
- 3 基督徒生活是神性與人性的調和；作基督徒意思是與神調和，成爲神人——提後三 17。

週 五

五 基督的身體乃是基督的擴大，是那神與人調和者的擴大——弗一 22 ~ 23，四 4 ~ 6，16：

- 1 召會就是基督這位神人的擴大，祂是神與人的調和——路一 35，約一 14，十二 24。
- 2 召會是神調在人裏，人調在神裏這原則的擴大；這擴大的結果產生基督的身體——弗三 17 上，四 4 ~ 6。
- 3 在福音書裏，神與人的調和產生元首；在使徒行傳裏，神與人調和的擴大產生基督的身體——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 基督的身體是生機體，由靈裏有三一神作那靈內住的人所組成；神作那靈內住於我們重生的靈，就是神與我們的調和——提後四 22，羅八 16，林前六 17。

七 召會作基督的身體，乃是一班人讓神調進他們裏面，也把自己調在神裏面——弗三 16 ~ 21。

週 六

叁 主需要得勝者，好顧到基督的身體，並完成神的經綸，建造召會作基督的身體——一 10，三 9，四 12，16，提前一 4，啓十二 11：

一 得勝者是為着建造基督的身體，以終極完成新耶路撒冷——弗四 16，啓二 7 下，三 12。

二 沒有得勝者，基督的身體就無法建造起來；基督的身體若沒有建造起來，基督就無法回來迎娶新婦——十九 7 ~ 9。

三 基督的身體是由基督七倍加強天上職事所產生的得勝者建造起來的——來八 1，啓五 6。

四 得勝者勝過所有敵擋基督或頂替基督的事物——約壹二 18，22，腓三 7 ~ 11。

五 得勝者立志作有活力的人——士五 15，啓三 19 下。

六 得勝者看見身體，認識身體，並顧到身體——羅十二 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 得勝者就是那些顧到神的權益超過一切，包括他們的需要的人——太六 33。

八 得勝者立定志向，要否認自己，並為着主、為着主的恢復、為着基督的身體付上主所要求的代價作得勝者——十六 24，啓三 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).

第九週 週一

晨興餽養

林前三 6～7『我栽種了，亞波羅澆灌了，惟有神叫他生長。可見栽種的算不得甚麼，澆灌的也算不得甚麼，只在那叫他生長的神。』

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

現在基督的身體已經形成了，這身體就需要長大。基督的身體是藉著三一神在眾肢體裏的擴增（增長）而長大，這些肢體乃是在一切事上長到元首基督裏面（西二 19，弗四 15）。…林前十二章十三節說，我們都已經在一位靈裏受浸，成了一個身體。接著又說，且都得以喝一位靈。如今我們已經在一位靈裏受浸，成了一個身體，我們還需要喝這一位靈，使身體得以長大。這一位靈乃是我們在這身體裏長大所需要的供應（關於主的恢復和我們當前的需要，七四頁）。

信息選讀

基督的身體和樹一樣是生機的，是一個生機體。任何生機的東西都是藉著生長得著建造。正如樹在生命裏長大，我們也需要在神聖的生命裏長大，好得著建造。生機的建造實際上就是長大。召會的建造乃是藉著信徒在生命裏長大。

主不要組織；主所要的乃是生機、滿了生命的東西。…正如我們物質的身體需要血液循環，基督的身體也需要神聖生命的循環。我們的身體是生機的，所以它的建造乃是生機的，是照著生命的循環，藉著生命裏的長大而有的。…很少〔基督徒〕想到這種生機的建造。他們想

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

到召會的建造，不是生機的，乃是組織的。主渴望生機的建造召會，因為召會是基督生機的身體。基督的身體，就是神的召會，是三一神的生機體，不是人的組織（約十五1～5）。這由約翰十五章的葡萄樹得著有力的證明。主耶穌說祂是葡萄樹，祂的父是栽培的人（1）。…葡萄樹不是組織的東西，乃是生命的東西，生長如生機體。非生機的東西無法加到樹這樣的生機體上。…作基督身體的召會乃是生機體；而召會這生機體的建造，乃是召會生機的長大（主今日恢復的進展，四八至四九頁）。

歌羅西二章十九節說到供應，以及身體結合一起。身體藉著持定元首而得著供應並結合一起，就以神的增長而長大。本節中『本於祂』這辭…指明基督的身體是本於元首而長大的，因為一切的供應都來自元首。一面，基督是元首；另一面，祂乃是土壤。當我們吸收土壤的豐富，我們就持定了元首。照樣，從元首接受供應，就是從土壤吸取豐富。

十九節裏『本於祂』一辭指明有些東西從元首出來，使身體長大。身體的長大在於有東西從基督這位元首出來，正如植物的長大在於養分從土壤進到植物裏。植物若沒有從土壤裏吸取養分，就無法長大。照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大。所以，持定元首就等於在基督這土壤裏面生根。

保羅在十九節說，身體『以神的增長而長大』。神自己不需要長大，因祂永遠是完整、完全的。然而，基督的身體仍然需要以神在我們裏面的增長、加多而長大。神越加到我們裏面來，我們就越長大。這就是以神的增長而長大的意義（歌羅西書生命讀經，四七五、五六三頁）。

參讀：歌羅西書生命讀經，第四十四篇；主今日恢復的進展，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

第九週 週二

晨興餽養

羅八 11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉著祂住在你們裏面的靈，賜生命給你們必死的身體。』

弗四 16『本於祂，全身…叫身體漸漸長大，以致在愛裏把自己建造起來。』

許多人藉著保羅所傳的福音和話語的職事，被栽種到基督裏。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。神乃是藉著進到我們裏面，叫我們生長的。神越加到我們裏面，就越使我們生長。…在我們裏面若沒有神的加多，就不會有長大。基督身體的長大在於我們裏面神的增長，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）。

信息選讀

惟有神能叫人生長。在我的職事裏，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。惟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裏慢慢的喫祂。然後祂就更多加到我們裏面來。神這樣加到我們裏面，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，乃是在基督裏作為那靈的神，在我們裏面的增加。這個增加就是我們在一件事上漸漸進到基督裏面。

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.

本於元首基督，全身叫身體長大，以致把自己建造起來（弗四 16）。身體的長大在於每一肢體的長大。換句話說，身體的長大在於所有肢體都有神的增加，在一切事上多而又多的進到基督裏面。身體的長大乃是每一肢體長大的總和。身體這個長大就叫身體把自己建造起來。生機的建造就是三一神在我們各人裏面增加。

以弗所四章十六節告訴我們，本於元首基督，全身叫身體漸漸長大，以致身體把自己建造起來。主詞是『全身』，述詞是『叫』。主詞和述詞中間插進了很長的話。這句插進的話告訴我們，身體藉著每一豐富供應的節，得以緊密聯絡在一起，並藉著每一部分依其度量而有的功用，得以結合在一起。因此，身體便叫自己漸漸長大。身體的肢體藉著節，得以緊密聯絡在一起，並藉著每一部分，得以結合在一起（主今日恢復的進展，五六至五八頁）。

我們若仔細的讀十六節，就會看見這裏乃是說，全身叫身體漸漸長大。這意思是說，身體使身體自己漸漸長大。

我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，是從元首出來的。首先我們長到元首裏面，然後我們就有一些本於（出於）元首為著祂的身體建造的東西。…十六節指明，長大不是為著個人，乃是為著身體。凡不是為著身體的長大，都不是真的。『每一部分』這話，是指身體的每一肢體。基督身體的每一肢體，都有其藉生命的長大與恩賜的發展而有的度量，可以為著身體的長大而盡功用。基督的身體藉著供應的節，和盡功用的各部分，便叫自己漸漸長大。供應的節和每一有其度量的部分，都是使召會自己建造起來所需要的。基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來（以弗所書生命讀經，四六八、四六六至四六七頁）。

參讀：以弗所書生命讀經，第四十五篇；召會作基督身體的異象、實行與建造，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

第九週 週三

晨興餽養

弗五 25『作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己。』

約壹四 7『親愛的，我們應當彼此相愛，因為愛是出於神的；凡愛弟兄的，都是從神生的，並且認識神。』

基督的身體是在愛裏把自己建造起來。這不是我們自己的愛，乃是在基督裏面神的愛，成了在我們裏面基督的愛。藉著這愛，我們愛基督並愛祂身體上同作肢體的人。我們必須以神聖的愛彼此相愛，以建造基督的身體（基督身體的構成與建造，八七頁）。

信息選讀

召會服從基督，基督愛召會。愛是神的元素，就是神的內在本質（約壹四 8、16）。以弗所書的目標，乃是帶我們進入神內在本質，享受是愛的神，在神愛的甜美裏享受神的同在，而像基督那樣愛人（聖經恢復本，弗五 25 註 1）。

召會不是組織，也不是宗教，乃是由神的靈與人的靈調和，所產生之基督的身體。在聚會中，我們不該有規則與條例，我們只該注意在那靈裏（以弗所書生命讀經，六九九頁）。

聖經中所一直著重說的，就是神這個建造的工作。神創造的工作只用了六天的工夫，而神這建造的工作到了六千年後的今天，還沒有完成。所以在宇宙中，神這一個建造的工作乃是一件重大奧秘的事。…神這個建造的工作，就是我們在這裏多年所說的神人調和。神調在人裏面，就是神把祂自己建造到人裏面；人調到神裏面，就是人被建造到神裏面。在原先的創造裏，天是天，地是地；神是神，人是人；這兩面從來沒有

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

碰過頭，從來沒有調和在一起。但在神建造的工作裏，神就要把祂自己建造到人裏面，也要把人建造到祂裏面。這二者調和建造在一起，就成為宇宙中的一所建築，可以稱作宇宙之家。…是神的家，也是人的家；是神以人為居所，也是人以神為住處；換句話說，就是神人互為居所。

若是在宇宙中神沒有與人調和為一，神一直在人之外，神就是一位沒有居所的神，就是一位無家可歸的神。同樣的，若是在宇宙中，人沒有與神調和為一，人一直活在神之外，人也就是一個流離失所，無家可歸的人。無論是神或是人，在宇宙中真實的居所，…乃是神調在人裏面，人調在神裏面，神人二者互調而成的一個一（神的建造，二四至二五頁）。

神要進到人裏面，必須成為肉體；人要進到神裏面，必須經過死而復活。這就是神建造的原則（召會是基督的身體，一一二頁）。

在馬利亞生下嬰孩耶穌以前，出自聖靈的神聖素質已經生在她的腹中了。聖靈在童女裏面這樣的成孕，由神聖和屬人的素質所成就，構成了神性與人性的調和，產生出一位神人，是完整的神，又是完全的人，獨特的兼有神性與人性，並沒有產生第三性。這就是耶穌，耶和華救主，最奇妙、最超絕的身位。…救主的成孕乃是神成為肉體（約一14），不僅是由神聖的能力所作成，更是由神聖的素質加上屬人的素質所構成，因此產生了兼有神性與人性的神人（聖經恢復本，路一35註3）。

參讀：基督身體的建造，第四章；召會作基督身體的異象、實行與建造，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

第九週 週四

晨興餽養

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

提後三 17『叫屬神的人得以完備，為著各樣的善工，裝備齊全。』

神所以創造萬有和人類，所以藉著各種環境帶領我們，一直在我們身上花工夫，用各樣的方法，在我們身上作工，惟一的目的，就是祂要調到我們裏面，成為我們的內容，作我們的生命和性情。然而，這樣的話在聖徒裏面，很難有深刻的感覺。為甚麼？因為這是我們裏面根本沒有的東西，不僅我們的思想裏沒有，就是我們的盼望裏也沒有。故此，所有蒙恩的人都該禱告，求主開我們的眼睛，不僅看見敗壞、罪惡、虛空，乃是看見更高、更深、更屬靈的，就是看見神的目的，是要將祂自己調在我們這人裏面（基督並祂釘十字架，一九頁）。

信息選讀

神最中心的目的，最中心的旨意，神永遠的計畫，不是僅僅盼望人得救贖，有愛心，能過聖潔的生活；神所要的不只這麼多。神永遠的旨意，神奧祕的計畫，神心頭所盼望的，乃是祂自己要進到人裏面，就是要進到你我裏面，要調到你我裏面。祂的生命要調到我們的生命裏，祂的性情要調到我們的性情裏，祂的個格要調到我們的個格裏，祂的成分要調到我們的成分裏（基督並祂釘十字架，二〇頁）。

神的旨意既是神的心意，那麼神的心意又是甚麼？這個答案就是神人調和。神要與人調和，這就是神的心意，也就是神的旨意。…我們若把全部聖經仔細讀過，就會發現一個奇妙的事實，就是神在永遠裏，照著祂心

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

意而有的計畫，只有一個目的，就是要人與祂調和。所以神在宇宙中，也只有這一個旨意，就是要把祂自己作到人裏面，來與人調和。祂創造是為著這件事，祂救贖是為著這件事，祂管教也是為著這件事。祂在宇宙中所作的一切，都是為著這件事。這是神在宇宙中惟一的心意，也是新約裏面神一切工作的惟一目的和基本原則。所以我們要看一件事是否神的旨意，就要看在這件事上有沒有神人調和。若沒有神人調和，就無論那件事在人看來是多麼良善、多可稱許，還不是神的旨意。這實在是一個厲害的量度！（生命的經歷上冊，一九〇頁）

我們都知道神有一個永遠的計畫。神為要照著祂永遠的計畫，成功在人身上，就成為肉體，來到人裏面。祂成功作一個人，從外面看是人，但裏面確實是神。這一位神而人者，以祂的職分說，祂是基督。基督是甚麼呢？基督就是神與人調和，基督就是神與人聯結。神與人聯結的結晶就是基督。…基督就是神調在人裏面。神與人聯合，調在一起不再分了，祂的名字叫基督。所以，基督的原則就是神與人調和，兩個變作一個。就如水與蜜調在一起成為一個，神和人調在一起也成為一個，這叫作基督的原則（基督並祂釘十字架，一〇五頁）。

基督徒的生活是神性與人性調和的生活。我們愛，必須是以神的愛作我們愛的內容與實際。表面上看，只是人的愛；事實上，這是神的愛。不僅是有神的愛為內容，人的愛為外表，也是神的愛與人的愛相調，乃是這兩個愛成為一個愛。因此，很難說這是人的愛，還是神的愛。…這樣，當我們運用我們的愛，我們就彰顯神的愛。我們的愛乃是我們的美德調和著神的愛，神的屬性。我們就成了調和的實體—神人，有神性調和著我們的人性（生命的經歷與長大，一二六至一二七頁）。

參讀：召會作基督身體的異象、實行與建造，第十一章；基督並祂釘十字架，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

第九週 週五

晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

召會就是基督的擴大，是基督這一個神人，這一個人與神調和的擴大。…在五旬節時，那些召會中的人，他們本是無知的小民，算不得甚麼的人，但我們卻看見全能的神在那裏，全能的神和他們調在一起。當彼得和十一個使徒站起來說話時，的確是彼得的口吻，但卻是神在那裏說話。神不只在他們中間，更是調在他們裏面，他們和神無法再分。這個就是召會，就是基督的擴大，也就是人與神，神與人調和的擴大。

從前這個調和是在一個人身上，現今卻是在千萬的人身上。從前不過是一個頭，現今擴大了是一個身體。在時間裏，這個擴大是延長的；在空間裏，這個擴大是普及的。兩千年來，這個擴大在地上沒有間斷過，一直延長、普及到全地，這是一件榮耀的事。這一個擴大就是召會（召會是基督的身體，四三至四四頁）。

信息選讀

神頭一次到地上來與人調和，就是那人耶穌基督自己；祂是神與人調和的開始。結果產生基督的身體，就是召會。基督是身體的元首，就是召會的頭。召會是神調在人裏這原則的擴大，而這擴大的結果，產生基督的身體。

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.

在福音書裏，我們看見神與人的調和，結果產生一個元首基督。到了使徒行傳，我們看見神與人調和的擴大，結果產生基督的身體。神調在一個加利利人耶穌裏面，祂是身體的頭；神調在許多加利利人裏面，他們是這個頭的身體。我們讀經時，需要神光照我們，使我們看見新約頭五卷書，乃是給我們一幅大人物的清楚圖畫。四卷福音書給我們看見這位大人物的頭，使徒行傳給我們看見這位大人物的身體。

使徒行傳不僅記載使徒們的行蹤，更是記載基督的身體在地上的行蹤。我們必須將使徒行傳聯於福音書，才能看見一個完整的人，包括頭和身體。這個人乃是一個奧秘的人，是一個宇宙人，是一個神而人、人而神者，也是神人二性調和在一起的二性品（召會是基督的身體，六七至六八頁）。

基督的身體是生機體，由靈裏有神作那靈內住（提後四 22，羅八 16）的人所組成。…整個宇宙中生命的源頭就是神，現今就在我們靈裏。因此，我們是三一神的生機體（主今日恢復的進展，四九頁）。

請記得，召會不是一個名義、地位或立場的問題，更不是信仰、組織的問題。召會乃是有一班人，他們讓神調進他們裏面，也把自己調在神裏面。就如當初的使徒們，他們真是加利利人，也真是天上的神；有加利利人的形狀，也有天上的神顯出來。無知小民的那個無知仍在那裏，天上之神的那個榮耀也顯在那裏；這個是召會。那些無知不見了，那些小民破碎了，現今一位榮耀的神，偉大的神調在他們裏頭，從他們裏面透出來、顯出來了；這就是召會（召會是基督的身體，五三至五四頁）。

參讀：召會是基督的身體，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

第九週 週六

晨興餽養

啓三 12『得勝的，我要叫他在我神殿中作柱子，…我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他上面。』

十二 11『弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。』

我們必須立定志向，要否認自己，並為著主、為著主的恢復、為著身體作得勝者。我們該禱告：『主，我知道你需要得勝者。沒有得勝者，你就沒有路往前。主，我要成為這些得勝者中的一個。』得勝者看見身體，認識身體，並顧到身體（召會生活中引起風波的難處，三六頁）。

信息選讀

在士師記五章，底波拉極力稱讚以色列人當中流便支派的一些人。她說他們定大志要為著主的子民爭戰（15）。士師記也告訴我們，神揀選三百人作基甸的軍隊，乃是根據他們如何飲水。那用手捧著舔水的三百人，不顧到自己的需要；而那些跪下喝水的，卻顧到自己的需要（七4～7）。得勝者就是那些顧到神的權益超過一切，包括他們的需要的人。

一面，我們必須清楚表明我們的立場：我們不同意那些製造分裂的人所造成的分裂。…另一面，我們必須定大志，禱告說，『主，我要認真的活你，為著你的恢復，為著你身體的建造。主，這是我的工作，這是我的目標。』我們必須是有活力的人（召會生活中引起風波的難處，三六至三七頁）。

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)

我們要來看神生機救恩中加強之工作的目標。... 這救恩是為著產生得勝者，建造基督的身體，為著在國度時代裏新耶路撒冷初步的完成（啓二7），以及在新天新地裏新耶路撒冷完滿的完成（二一2）。我們看今天基督徒的光景，可能不知道誰會建造基督的身體。沒有得勝者，基督的身體就無法建造起來；而基督的身體若沒有建造起來，基督就無法回來迎娶新婦。基督不僅是作為救主回來，也是作為新郎回來迎娶新婦，新婦乃是得勝者的總和。基督身體的建造，乃是藉著神在祂生機救恩加強的工作裏所產生的得勝者。基督身體的建造乃是藉著在這世代裏的得勝者，為著在國度時代新耶路撒冷初步的完成，至終為著在新天新地裏新耶路撒冷完滿的完成。

神生機救恩加強的工作，也是為著把新郎基督的新婦完全豫備好，照著祂的喜悅在千年國裏有祂凱旋的婚娶，作祂的滿足（十九7~9）。約翰三章指明，基督是來娶新婦的新郎，新婦乃是由所有重生的人組成的。但是將近二千年過去了，新婦仍然沒有豫備好。基督加強之工作所產生的得勝者，要建造基督的身體，這身體將成為基督的新婦。因此，基督加強的工作，結果要帶進基督的婚娶（神生機救恩的祕訣—『那靈自己同我們的靈』，一〇〇至一〇一頁）。

要緊的乃是願意付代價。我們所放不下的，就是代價。我們的名譽、地位、學問、財富、愛好、思想，凡代替基督、頂替基督，甚至是頂撞基督的，都是我們的代價（新約總論第十四冊，一二一至一二二頁）。

參讀：召會生活中引起風波的難處，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

第九週詩歌

調和是神心意

448

(英1199)

降 B 大調

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{5} \cdot \overset{B^b}{4} \quad \overset{D}{3} \cdot \overset{D}{5} \quad \overset{D}{1} \cdot \overset{D}{2} \mid \overset{D}{3} \cdot \overset{D}{3} \quad \overset{Gm}{3} \cdot \overset{Gm}{2} \quad 1$
 一 神 的 旨 意 在 這 宇 宙, 全 在 祂 與 人 關 係;
 $\overset{E^b}{1} \cdot \overset{E^b}{7} \mid \overset{E^b}{6} \cdot \overset{E^b}{6} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad \overset{E^b}{1} \cdot \overset{E^b}{7} \quad \overset{E^b}{1} \cdot \overset{E^b}{6} \mid \overset{B^b}{5} \cdot \overset{B^b}{6} \quad \overset{F7}{5} \cdot \overset{F7}{3} \quad \overset{F7}{5}$
 爲 此 主 成 那 靈, 進 入 人 靈, 與 人 調 爲 一。
 $\overset{B^b}{5} \cdot \overset{B^b}{5} \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{5} \cdot \overset{B^b}{4} \quad \overset{D7}{3} \cdot \overset{D7}{5} \quad \overset{D7}{1} \cdot \overset{D7}{2} \mid \overset{D7}{3} \cdot \overset{D7}{3} \quad \overset{Gm}{3} \cdot \overset{Gm}{2} \quad 1$
 我 們 爲 此 歡 喜, 因 能 有 分 神 永 遠 旨 意—
 $1 \mid 2 \quad 2 \quad 1 \quad 7 \mid 1 - - 0 \mid \overset{Cm}{5} \cdot \overset{F7}{4} \quad \overset{B^b}{3} \cdot \overset{B^b}{5} \quad \overset{B^b}{1} \cdot \overset{B^b}{2} \mid$
 調 和 是 神 心 意。 (副 神 人 調 和, 阿 利
 $\overset{Gm}{3} - 1 \quad 0 \mid \overset{E^b}{6} \cdot \overset{E^b}{7} \quad \overset{E^b}{1} \cdot \overset{E^b}{7} \quad \overset{E^b}{1} \cdot \overset{E^b}{6} \mid \overset{B^b}{5} - 3 - \mid \overset{F7}{5} \cdot \overset{F7}{4}$
 路 亞! 神 人 調 和, 阿 利 路 亞! 神 人
 $\overset{B^b}{3} \cdot \overset{B^b}{5} \quad \overset{Gm}{1} \cdot \overset{Gm}{2} \mid 3 - 1 \quad 1 \mid \overset{Cm}{2} \quad 2 \quad 1 \quad 7 \mid 1 - - \parallel$
 調 和, 阿 利 路 亞! 調 和 是 神 心 意。

- 二 人裏有一比心思、情感、意志更深之地，
是神所造的靈，好使人能盛裝祂自己。
祂且要從人靈裏湧出，像江河無止息— 調和是神心意。
- 三 在主恢復中，我們已看見神永遠心意，
就是憑祂而活，天天經歷祂神聖三一；
轉回我們的靈，一直留在調和的靈裏— 調和是神心意。
- 四 我們看見人子，在燈臺中間保養顧惜，
眼目如火、雙腳像銅，為神的恢復効力；
祂要完成神的旨意，以得着團體實體— 調和是神心意。
- 五 我們何等需要更深經歷與神調為一，
行事為人、言語思想，更多得着祂自己。
為着調和，我們願意奉獻，全照祂心意— 調和是神心意。
- 六 新耶路撒冷來自我們每日對神經歷，
她是神、人二性調和，完全顯出的終極；
一同有分享那城，我們喜樂真無比— 調和是神心意。

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 recovery, 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.

