

## 二〇一五年秋季国际长老及负责弟兄训练

### 主今日恢复之主要项目的重点

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## Int'l Training for Elders and Responsible Ones (Fall 2015)

### The Crucial Points of the Major Items of the Lord's Recovery Today

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主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第一篇

Message One

神经纶的恢复

The Recovery of the Economy of God

读经：徒二六 16 ~ 19，提前一 3 ~ 6，六 3 ~ 4，  
林后十一 2 ~ 3，罗十六 17，提后四 22

Scripture Reading: Acts 26:16-19; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Rom. 16:17; 2 Tim. 4:22

AY 诗歌：382，447

纲 目

Outline

周 一

Day 1

壹 我们必须在神的经纶、神经纶的标的、以及神经纶的目标这属天异象的真理中行事为人；这异象必须在我们里面日日得更新，成为支配我们一切生活、工作与活动的异象—箴二九 18 上，徒二六 16 ~ 19，约壹一 7，约叁 3 ~ 4：

**I. We must walk in the truth of the heavenly vision of God's economy, of the mark of God's economy, and of the goal of God's economy; this vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—Prov. 29:18a; Acts 26:16-19; 1 John 1:7; 3 John 3-4:**

一 神的经纶是祂的计划，要将祂自己分赐到祂所拣选、预定、并救赎的人里面，作他们的生命、生命的供应和一切，以产生、构成、并建造基督生机的身体—提前一 3 ~ 6，六 3 ~ 4，林后十一 2 ~ 3，多一 9，西二 19。

**A. God's economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.**

周 二

Day 2

二 神经纶的标的，就是神经纶的战略和中心点，乃是内住、主观的基督，作为那灵在我们的灵里，就是在我们调和的灵里——林后三 17，提后四 22，罗八 16，林前六 17：

1 我们必须心无旁骛，专注于我们人的灵里那包罗万有神圣的灵，使我们不至偏离神圣经纶的标的一提前一 6，玛二 15～16，罗一 9，八 4，6，加五 25，腓三 3，林后二 13。

2 在神原初心意的“蓝图”里，人是整个宇宙的中心，而人的中心乃是他的灵——创二 7，箴二十 27：

a 诸天是为着地，地是为着人，神给人造了灵，使人可以接触神，接受神，盛装神，敬拜神，活神，为神完成神的定旨，彰显神，并与神成为一——亚十二 1，约四 24。

b 神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是——传一 2，三 11，伯三二 8，参罗九 21，23，林后四 7。

3 我们活在灵里并操练灵时，作为赐生命之灵的基督对我们就能成为一切；活在魂里，乃是活在敌基督的原则里——亚四 6，十二 1，林前十五 45 下，六 17，约壹二 18～19。

4 主的恢复乃是恢复我们灵里的一；在我们的灵里，就是在耶路撒冷，是单纯与一的所在，但在我们的心思里，就是在巴比伦，是混乱和分裂的所在——约四 24，弗二 22，罗一 9，提后一 6～7。

5 我们的灵是恩典的“国家”，为着一个新人，恩典吞没种族；我们的心思是争吵的“国家”；享受主作为那灵在我们的灵里，就是有恩典与我们同在；把这个失去了，就是召会的堕落——四 22，加六 18，五 15，西三 10～11。

B. The mark of God's economy, the strategic and central point of God's economy, is the indwelling, subjective Christ as the Spirit in our spirit, our mingled spirit—2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17:

1. We must be narrowed down to and even zeroed in on the all-inclusive divine Spirit in our human spirit so that we may be kept from missing the mark of the divine economy—1 Tim. 1:6; Mal. 2:15-16; Rom. 1:9; 8:4, 6; Gal. 5:25; Phil. 3:3; 2 Cor. 2:13.

2. In the “blueprint” of God's original intention, man is the center of the entire universe, and the center of man is his spirit—Gen. 2:7; Prov. 20:27:

a. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, contain God, worship God, live God, fulfill God's purpose for God, express God, and be one with God—Zech. 12:1; John 4:24.

b. Without God being the Spirit and without our having a spirit to contact God, to be one with God, the whole universe is empty and we are nothing—Eccl. 1:2; 3:11; Job 32:8; cf. Rom. 9:21, 23; 2 Cor. 4:7.

3. Christ as the life-giving Spirit can be everything to us when we live in and exercise our spirit; to live in our soul is to live in the principle of antichrist—Zech. 4:6; 12:1; 1 Cor. 15:45b; 6:17; 1 John 2:18-19.

4. The Lord's recovery is the recovery of the oneness in our spirit; to be in our spirit is to be in Jerusalem, the place of simplicity and oneness, whereas to be in our mind is to be in Babylon, the place of confusion and division—John 4:24; Eph. 2:22; Rom. 1:9; 2 Tim. 1:6-7.

5. Our spirit is a “country” of grace to swallow up race for the one new man; our mind is a “country” of quarreling; to enjoy the Lord as the Spirit being in our spirit is to have grace with us; when this is lost, the degradation of the church is present—4:22; Gal. 6:18; 5:15; Col. 3:10-11.

三 神永远经纶的目标乃是基督生机身体的实际，终极完成于新耶路撒冷——弗一22～23，启二一2～3，9～10：

- 1 没有地方召会，就没有基督身体实际的彰显，也不可能基督身体的实际——10～13，二7。
- 2 神永远的经纶是要得着基督的身体；任何在此之外的工作，都不在神经纶的中心线上一弗四1～6，11～16。
- 3 我们必须跟从使徒保罗的脚踪，将众圣徒带到基督身体全体的相调生活中——林前十二24，罗十六1～20。
- 4 为着主在今时代的恢复，我们必须与主合作，作得胜者，就是在今日的耶路撒冷（召会生活）里作今日的锡安，为着建造基督的身体，终极完成新耶路撒冷——启三21～22，十四1～5，士五15～16，31。

四 神经纶那独一而健康的教训，乃是使徒的教训，凡与此不同的教训，会使我们与那位作我们生命和一切的主耶稣基督分开，而失去对祂自己这宝贵人位真正的珍赏、爱 and 享受——提前一3～4，徒二42，林后十一2～3。

五 今天我们能同心合意，因为我们只有一个异象，就是神永远经纶的异象——徒一14，林前一9～10，耶三二39。

贰 神的经纶是借着使徒揭示的，但因为信徒失去了对神的经纶正确的领会，就需要由主来恢复：

C. The goal of God's eternal economy is the reality of the organic Body of Christ, consummating in the New Jerusalem—Eph. 1:22-23; Rev. 21:2-3, 9-10:

1. Without the local churches, there is no practical expression of the Body of Christ, and there can be no reality of the Body of Christ—1:10-13; 2:7.
2. God's eternal economy is to obtain the Body of Christ; any work outside of this is not on the central lane of God's economy—Eph. 4:1-6, 11-16.
3. We must follow the footsteps of the apostle Paul to bring all the saints into the blending life of the entire Body of Christ—1 Cor. 12:24; Rom. 16:1-20.
4. For the Lord's recovery in this age, we must cooperate with the Lord to be the overcomers as today's Zion in today's Jerusalem (the church life) for the building up of the Body of Christ to consummate the New Jerusalem—Rev. 3:21-22; 14:1-5; Judg. 5:15-16, 31.

D. Teachings that differ from the unique and healthy teaching of God's economy, the teaching of the apostles, separate us from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as our life and our everything—1 Tim. 1:3-4; Acts 2:42; 2 Cor. 11:2-3.

E. Today we can be in one accord because we have only one vision, the vision of the eternal economy of God—Acts 1:14; 1 Cor. 1:9-10; Jer. 32:39.

**II. God's economy was unveiled through the apostles, but because the believers lost the proper understanding of God's economy, there is the need for it to be recovered by the Lord:**

一 “恢复”和“经纶”这两个辞，是从两个不同的观点来看同一件事—就神一面说，是经纶的事；就我们一面说，是恢复的事—提前一4，弗一10，三9。

二 “恢复”的意思是回到起初；我们需要回到起初，接受主的恩典回到神原初的心意，回到神在起初所命定的—太十九8。

三 一个有力而扎实的原则，就是每当神大体的子民失败，不能完成神的定旨，神就进来有所恢复；祂的恢复总是在少数人身上，在主得胜者这些遗民身上，而不是在多数人身上—王下二二8，拉一3~11，尼二11，17，启三21，十八4。

## 周 四

四 我们的异象不该受现今的光景或传统的作法所管制，乃该照着神恢复的当前进展，受圣经所启示神原初的心意和标准所管制：

1 主的恢复是要恢复基督作我们的中心、实际、生命和一切—西一17下，18下，启二4，7，17，三20，诗八十1，15，17~19。

2 主的恢复是要恢复基督身体的一—约十七11，21~23，弗四3~4上，启一11。

3 主的恢复是要恢复基督身体众肢体的功用—弗四15~16，林前十四4下，26，31。

A. The words recovery and economy refer to one thing as seen from two different viewpoints; with God it is a matter of economy; with us it is a matter of recovery—1 Tim. 1:4; Eph. 1:10; 3:9.

B. Recovery means to go back to the beginning; we need to go back to the beginning, receiving the Lord's grace to go back to God's original intention, to what God ordained in the beginning—Matt. 19:8.

C. There is a strong and solid principle that whenever the majority of the people of God fail to carry out God's purpose, God comes in to have a recovery; His recovery is always with the minority, with a remnant of overcomers, not with the majority—2 Kings 22:8; Ezra 1:3-11; Neh. 2:11, 17; Rev. 3:21; 18:4.

## Day 4

D. Our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures according to the present advance of His recovery:

1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything—Col. 1:17b, 18b; Rev. 2:4, 7, 17; 3:20; Psa. 80:1, 15, 17-19.

2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.

3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; 1 Cor. 14:4b, 26, 31.

五 我们在主的恢复里，必须对神的经纶有清楚的异象，然后被这异象所管制、支配并指引；因为我们在这里乃是在主的恢复里实行神的经纶——徒二六 18～19，箴二九 18 上。

## 周 五

叁 我们要认识主的恢复，以完成神的经纶，就必须远离死亡和分裂：

一 我们必须远离死亡，并被基督这生命所吞灭；召会里的每一件事都必须是在生命的性质里，有生命的内容，并在生命的流与分赐里——林后五 4，约七 38，约壹五 16 上。

二 我们必须弃绝任何一种分裂，（林前一 10，）抵挡任何教训之风和任何属灵死亡的散布，（弗四 14，提后二 16～17，）并要留意且避开那些造成分立和绊跌之事，违反神经纶之教训的人。（罗十六 17，多三 10。）

三 利未记启示，我们这些神的祭司首先要对付的，就是我们的听；我们的行动（脚）和工作（手），总是受我们所听见的指引——八 23～24，十四 14～17：

1 我们若不顾到我们的听，却去倾听消极的谈话，我们的行为和工作就会受到消极的影响。

2 一个召会若停止听消极的事，那个召会就会很健康、很活；最软弱、最死沉的召会，乃是满了批评、闲话和争论的召会。

E. We in the Lord's recovery must have a clear vision of God's economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's economy in His recovery—Acts 26:18-19; Prov. 29:18a.

## Day 5

**III. In order to realize the recovery of the Lord for the carrying out of the economy of God, we must stay away from death and division:**

A. We must stay away from death and be swallowed up by Christ as life; everything in the church must be in the nature of life, with the content of life, and in the flow and imparting of life—2 Cor. 5:4; John 7:38; 1 John 5:16a.

B. We must reject any kind of division (1 Cor. 1:10), stand against any wind of teaching and any spreading of spiritual death (Eph. 4:14; 2 Tim. 2:16-17), and mark and turn away from those who make divisions and causes of stumbling contrary to the teaching of God's economy (Rom. 16:17; Titus 3:10).

C. Leviticus reveals that the first thing that we as God's priests need to deal with is our listening; our moving (feet) and working (hands) are always under the direction of our hearing—8:23-24; 14:14-17:

1. If we do not take care of our hearing but give ear to negative speaking, our deeds and our work will be affected in a negative way.

2. If any church would stop hearing negative things, that church would be very healthy and living; the church that is the weakest and the most deadened is the one full of criticism, gossip, and reasoning.

3 因着我们常听不洁的事，就是那些不健康和容易传染的事，我们就需要用基督的血洗净我们的耳朵；我们被血洗净之后，就能享受那灵的膏抹。

4 积极的听会拯救我们脱离消极的听；我们若从早到晚都听神的话，就无暇听任何消极的谈话—启二7，约十3~5，16，27，歌二8，14。

## 周 六

四 我们要享受基督作我们的素祭，而过素祭的召会生活，就必须洁除任何的酵（作头的野心）和蜜（天然的感情）—利二11：

1 野心和天然的感情是并行的；一个有野心的人，会爱凡帮助他得到他所要的人；但是凡阻挡他，不让他达成他野心的人，会被视为仇敌—约叁9。

2 我们不该因着任何人而走主恢复的路或离开这条路；我们乃是因认识主的恢复，而跟从神经纶的异象—徒二六19，提后一15，二1~15。

五 我们若要为着召会生活而过圣别的生活，就必须谨慎我们所接触的是何种人；利未记十一章一切动物表征不同种类的人，而吃表征我们与人的接触—参徒十9下~15，27~29：

1 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成；凡我们所接触的，我们会接受，凡我们所接受的，会将我们重新构成，使我们成为与现今不同的人。

2 “你们不要受迷惑：滥交败坏善行”—林前十五33。

3 “与智慧人同行的，必得智慧；和愚昧人作伴的，必受亏损”—箴十三20。

3. Because we often hear unclean things, things that are unhealthy and contagious, we need to wash our ears with the blood of Christ; after the washing of the blood, we will enjoy the anointing of the Spirit.

4. Positive listening will rescue us from negative listening; if we listen to God's word from morning to evening, we will not have an ear to listen to any negative speaking—Rev. 2:7; John 10:3-5, 16, 27; S. S. 2:8, 14.

## Day 6

D. In order to enjoy Christ as our meal offering to live a meal offering church life, we must be purified from any leaven (ambition for leadership) and honey (natural affection)—Lev. 2:11:

1. Ambition and natural affection go together; a person who is ambitious will love anyone who helps him to gain what he desires, but whoever hinders him from fulfilling his ambition will be regarded as his enemy—3 John 9.

2. We should neither take the way of the Lord's recovery nor leave this way because of any person; we are following the vision of God's economy in the realization of the Lord's recovery—Acts 26:19; 2 Tim. 1:15; 2:1-15.

E. For us to live a holy life for the church life, we must be careful about the kind of people we contact; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people—cf. Acts 10:9b-14, 27-29:

1. To eat is to contact things outside of us and to receive them into us with the result that they eventually become our inner constitution; whatever we contact, we will receive, and whatever we receive will reconstitute us, making us a different person from what we are now.

2. “Do not be deceived: Evil companionships corrupt good morals”—1 Cor. 15:33.

3. “He who walks with wise men will be wise, / But the companion of fools will be troubled”—Prov. 13:20.

4 “要远避世俗的空谈，因为这些空谈必进而成为更不敬虔。他们的话必像毒疮蔓延；其中有许米乃和腓理徒，他们在真理上偏离了目标...。你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平”——提后二 16～18, 22。

4. “Avoid profane, vain babblings, for they will advance to more ungodliness, and their word will spread like gangrene, of whom are Hymenaeus and Philetus, who concerning the truth have misaimed... But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart”—2 Tim. 2:16-18, 22.





# 第一周 周一

## 晨兴喂养

提前一 3 ~ 6 “我…曾劝你…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这些事只引起辩论，对于神在信仰里的经纶并无助益。这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。有人失去目标，偏离这些，转向虚空的谈论。”

我…的负担，是要和你们交通到神的经纶。… [提前一章三至七节] 含有两个非常重要的辞：“神的经纶”以及“失去目标”。使徒保罗蒙神拣选，背负神经纶的责任，并且在这经纶里训练他属灵的儿子提摩太。有一件很有意思的事值得注意：保罗写信给提摩太的时候，正是许多基督徒偏离了原初道路的时候。他们失去了神经纶的中心目标，而去注意别的事情。（李常受文集一九六四年第三册，一八九页。）

## 信息选读

神在信仰里的经纶，乃是神的家庭经营，神的家庭行政，…要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（提前三 15，）基督的身体。使徒的职事乃是以神这经纶为中心；（西一 25，林前九 17；）然而那些异议者不同的教训，被神的仇敌利用，使神的子民从这经纶岔出去。在地方召会的行政和牧养中，我们必须使众圣徒完全清楚这神圣的经纶。（圣经恢复本，提前一 4 注 4。）

按历史来看，有两个主要的因素—犹太教和智慧派—叫早期的基督徒受到打岔，离开正路。…表面看来，

# WEEK 1 — DAY 1

## Morning Nourishment

1 Tim. 1:3-6 Even as I exhorted you...that you might 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. But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith; from which things some, having misaimed, have turned aside to vain talking.

My burden...is to share with you something of God's economy.... [First Timothy 1:3-7] contains two very important expressions as indicated in Greek, the original language of the New Testament: God's economy and misaimed. The apostle Paul was chosen by God to bear the responsibility for God's economy, and he trained his spiritual son Timothy in this economy. It is quite interesting to note that Paul's Epistles to Timothy were written at a time when many Christians had drifted from the original pathway. They had missed the central mark of God's economy and were paying attention to something else. (CWVL, 1964, vol. 3, "The Economy of God," p. 151)

## Today's Reading

God's economy in faith is His household economy, His household administration ..., which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (1 Tim. 3:15), the Body of Christ. The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints. (1 Tim. 1:4, footnote 3)

According to history two prevailing elements distracted the early Christians from the right track: Judaism and Gnosticism.... Apparently, it

乃是犹太教和智慧派中的一些好东西，转移了这些早期基督徒的目标。…犹太教徒非常强调旧约摩西的律法。…今天虽然没有犹太教徒或智慧派人士来搅扰我们，但还是有许多事情叫我们分心。…我们如果花时间去主面前，就会晓得仇敌一直利用基督教中美好的事物，来打岔主的儿女，使他们偏离神经纶的目标。

什么是神的经纶？…我们若有属灵的知识，透彻且仔细地研读圣经，就会晓得神的经纶乃是神要把祂自己分赐到人性里面的计划。神的经纶就是神的分赐，其意义无非就是神把祂自己分赐到人性里面。…全能且包罗万有的神，在这神圣的分赐里，是要将祂自己，而不是其他的东西，分赐到我们里面。

神太丰富了。…〔祂的〕资本就是祂自己，神要用这笔资本来大量“制造”祂自己。神自己是企业家，是资本，也是产品。神的心意是将祂自己经过大量生产白白分赐给许多人。因此，神需要这样一个神圣的安排、神圣的管理、神圣的分赐、神圣的经纶，好将祂自己带进人性里。

现在我们要说得更专一一点。我们既然知道神的定旨是要将祂自己分赐到人性里面，我们就必须探讨神的所是，才晓得祂分赐的是什么。换句话说，我们需要认识神的本质。一个企业家计划制造一种产品的时候，首先必须清楚产品的本质，或基本成分。神的本质是灵。（约四 24。）全能、包罗万有、宇宙之神的素质就是灵。神是制造者，祂要复制出像祂自己的产品；因此，祂复制出来的必须是灵，就是祂自己的本质。（李常受文集一九六四年第三册，一九〇至一九二页。）

参读：李常受文集一九六四年第三册，神的经纶，第一、四至五章；异象的高峰与基督身体的实际，第一篇。

was the good elements of Judaism and Gnosticism that sidetracked these early Christians.... The Judaizers strongly stressed the Mosaic Law of the Old Testament. Today, even though there are no Judaizers or Gnostics to disturb us, there is still much to distract us.... If we spend time with the Lord, we will realize that the enemy is persistent in utilizing even the good things of Christianity to distract the Lord's children from the mark of God's economy.

What is God's economy?...If we would make a thorough and careful study of the Scriptures with spiritual insight, we would realize that God's economy is simply His plan to dispense Himself into humanity. God's economy is God's dispensation, which means nothing else than God dispensing Himself into the human race.... In this divine dispensation God, who is almighty and all-inclusive, intends to dispense nothing other than Himself to us.

God is exceedingly rich.... [His] capital is simply Himself, and with it He intends to "manufacture" Himself in mass production. God Himself is the Businessman, the capital, and the product. His intention is to dispense Himself to many people in mass production and free of charge. Therefore, God requires such a divine arrangement, a divine management, a divine dispensation, a divine economy in order to bring Himself into humanity.

Let us be more specific. Now that we know God's purpose is to dispense Himself, we must discover what God is in order to know what He is dispensing. In other words, what is the substance of God? When a businessman plans to manufacture a product, he must first of all be clear about the substance, or its basic constituent. God's substance is Spirit (John 4:24). The very essence of the almighty, all-inclusive, universal God is simply Spirit. God is the Manufacturer, and He intends to reproduce Himself as the product; therefore, whatever He reproduces must be Spirit, the very substance of Himself. (CWWL, 1964, vol. 3, "The Economy of God," pp. 151-153)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," chs. 1, 4-5; The High Peak of the Vision and the Reality of the Body of Christ, ch. 1

# 第一周 周二

## 晨兴喂养

亚十二 1 “...铺张诸天、建立地基、造人里面之灵的耶和华说。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

提后四 22 “愿主与你的灵同在。愿恩典与你同在。”

神在祂的创造里，造了三样极其关键、同等重要的东西—诸天、地、和人的灵。诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。…（弗一 17～18 上，三 5。）（圣经恢复本，亚十二 1 注 2。）

## 信息选读

神的圣灵一住在我们人的灵里，就把神在基督里的一切所是分赐到我们全人里面，这正是三一神奥秘分赐的焦点、目标。这也是属灵争战的战场。从已过到现在，狡猾的仇敌一直利用许多美好的，甚至合乎圣经的事物来打岔神的圣徒！连有心追求的圣徒也受打岔，而偏离了神经纶的目标。今天在一个混乱的时代，就像当日保罗写信给提摩太的那个时代，我们必须心无旁骛，专注于我们人的灵里那包罗万有神圣的灵，使我们不至失去神经纶的目标。因此，今天基本的需要乃是要回到我们的灵里，住在我们的灵里，并且运用我们的灵来实化神的灵。这样，我们就可以享受基督追测不尽的丰富，借此有分于神一切的丰满。愿主恩待我们，带领我们有这样的体认，并在日常生活和一切所行的事上，都付诸实行。

# WEEK 1 — DAY 2

## Morning Nourishment

Zech. 12:1 ...Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be....(Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

## Today's Reading

The Holy Spirit of God, dwelling in our human spirit to dispense all that God is in Christ into our being, is the focus, the very mark, of this mysterious distribution of the Triune God. This is the battleground of the spiritual warfare. How much the subtle enemy has been and still is distracting the saints of God, even the seeking ones, from this mark of God's economy by many good and even scriptural things! In such a time of confusion, as in the time when the Epistles to Timothy were written, we must be narrowed down and even zeroed in to the all-inclusive divine Spirit in our human spirit that we may be kept from missing the mark of the divine economy. Therefore, returning to, abiding in, and exercising our spirit to realize the Spirit of God are fundamentally necessary today. It is by so doing that we can partake of all the fullness of God by enjoying the unsearchable riches of Christ. May the Lord grant us grace that we may be brought into such a realization and practice it in our daily life and in all that we do.

包罗万有的基督作美地，是在我们的灵里；而祂住在至圣所里，也是在我们的灵里。我们如果不晓得如何分辨灵与魂，就会失去目标，而无法享受基督。我们必须天天经历活的基督，祂对我们是主观的。基督在我们里面，祂是活的、真实的，也是实际的。…我实在仰望主开启我们的眼睛，好看见属天的异象和里面的启示，就是这位活的、内住的、主观的基督在我们灵里，乃是神经纶的目标。（李常受文集一九六四年第三册，一八七至一八八、四四一页。）

召会生活就是恩典吞灭种族。种族的英文字 race 和恩典的英文字 grace 比较，少了一个字母 g。如果我们把 g 加到种族的英文字上，就不再有种族 (race)，只有恩典 (grace) 了。倘若有种族 (race)，就表明我们缺少恩典 (grace)。（与长老们在实行一面的谈话，二一页。）

加拉太六章十八节说，主的恩与我们的灵同在。当我们进入我们的灵里，我们就享受主作恩典。当我们要和妻子或丈夫争吵时，就必须赶快回到灵里。…心思是一个争吵的国，但灵是一个恩典的国。问题不是要压抑克服，乃是要在正确的国里。正确的国是在我们的灵里。（李常受文集一九七三至一九七四年第一册，八三八页。）

保罗说，“愿主与你的灵同在。愿恩典与你同在。”（提后四 22。）我们若不经历主与我们的灵同在，而失去了恩典，那就是召会的堕落。这是我们所必须当心的。我们最高的享受，最高的经历，就是我们的主与我们的灵同在。…享受主的灵在我们的灵里，就是有恩典与我们同在。把这个失去了，就是召会的堕落。（如何作同工与长老，并如何履行同工与长老的义务，四五至四六页。）

参读：李常受文集一九六四年第三册，神的经纶，第二十四章；如何作同工与长老，并如何履行同工与长老的义务，第三篇；活在灵中，第五篇；约伯记生命读经，第十九、二十四、二十七篇。

The all-inclusive Christ as the good land is in the spirit, and His dwelling in the Holy of Holies is also in our spirit. If you do not know how to discern the spirit from the soul, you will miss the mark and cannot enjoy Christ. Every day you must deal with the living Christ, who is subjective to you. Christ is within you, and He is living, real, and practical...I do look to the Lord that our eyes will be opened to see the heavenly vision and the inner revelation of this living, indwelling, subjective Christ in our spirit as the mark of God's economy. (CWWL, 1964, vol. 3, "The Economy of God," pp. 149-150, 341)

The church life is...the grace that swallows up race. Race is short of a letter, G. If we add G to our race, there will be no more race, only grace. If there is still race, it indicates we are short of grace. (Practical Talks to the Elders, p. 21)

Galatians 6:18 says that the Lord's grace is with our spirit. When we get into our spirit, we enjoy the Lord as grace. When we begin to quarrel with our wife or husband, we must run back to the spirit...The mind is a quarreling country, but the spirit is a country of grace. It is not a matter of trying to overcome; it is a matter of being in the right country. The right country is in our spirit. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," p. 613)

Paul said, "The Lord be with your spirit. Grace be with you" (2 Tim. 4:22). If we do not experience the Lord's being with our spirit and therefore lose the presence of grace, that is the degradation of the church. We need to be careful about this. Our highest enjoyment and experience are that our Lord is with our spirit... To enjoy the Lord's Spirit being in our spirit is to have grace with us. When this is lost, the degradation of the church is present. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 45)

Further Reading: The Economy of God, ch. 24; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3; Living in the Spirit, ch. 5; Life-study of Job, msgs. 19, 24, 27

# 第一周 周三

## 晨兴喂养

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

弗四 3～5 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸。”

罗马书末了三章给我们看见，使徒照着神并照着基督的接纳，而有的一种基督身体生活的相调和交通。这样的解释，是历代的解经家所没有看见的。十六章给我们看见使徒的一个绝佳的榜样，他将众圣徒带到基督身体全体相调的生活中。我们在这样的生活中，才能真实地在生命中作王。

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调等等生活中，使平安的神，能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（1～16，21～24，20。）（经历神生机的救恩等于在基督的生命中作王，七四至七五页。）

## 信息选读

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个够上时代，并承继一切的异象里，只有一个眼光，只说一样的话，一心一口，同声同调，一同事奉神。结果出来一个力量，成为我们的士气，也成为我们的冲击力；这就是我们的能力。主的恢复在地上有了这个能力，自然就有繁增的美丽光景。（时代的异象，五八页。）

“恢复”和“经纶”二辞是从两个观点来看同一件事。在神那一面是经纶，在我们这一面是恢复。

# WEEK 1 – DAY 3

## Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Eph. 4:3-5 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism.

The last three chapters of Romans show us the blending and fellowship of the Body life brought forth through the apostle's receiving according to God and Christ; such an explanation was not seen by the Bible expositors throughout the generations. Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life.

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings that the God of peace may crush Satan under our feet and that we may enjoy the rich grace of Christ (16:1-16, 21-24, 20). (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 70)

## Today's Reading

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. We have only one viewpoint. We speak the same thing with one heart, one mouth, one voice, and one tone, serving the Lord together. The result is a power that will become our strong morale and our impact. This is our strength. Once the Lord's recovery possesses this power, there will be the glory of increase and multiplication. (The Vision of the Age, p. 54)

The words recovery and economy refer to one thing as seen from two viewpoints. With God, it is a matter of economy; with us, it is a matter of

神的经纶乃是由使徒们揭示出来，但因着信徒失去对神经纶的正确领会，就需要有恢复。因此，今天正被恢复的，就是神的经纶。

主的恢复也是恢复身体的一。这意思是，在恢复里，我们必须看见宇宙的身体，并且在一个身体的限制和规律之下作一切事。我们都需要学习如何实行主的恢复，就是一个身体。（撒母耳记生命读经，二三七至二三八页。）

我们相信今天神所要恢复的，乃是最难的点…，就是以弗所四章。…神今天在各处作恢复的工作，神在祂恢复的工作中，末了的恢复也许就是身体的见证。神今天的带领乃是叫我们看见当初，回到当初的光景。（倪柝声文集第三辑第十一册，二五一至二五二页。）

在圣经中，旧约和新约都有一个有力、扎实的原则，就是每当神大体的子民未能完成神的定旨时，神就进来有所恢复。…神绝不会放弃祂的定旨。…圣殿被毁，百姓被掳。然后神进来完成祂恢复的工作，但那恢复不是借着神全体的子民。只有少数分散的人归回，为着神的恢复重建圣殿。…国乃是借着他们得恢复。他们重建被毁的圣殿，并恢复城。

我们能确信，主要借着祂恢复的原则，使祂身体建造的预言得应验。祂的恢复总是借着少数人，不是多数人。（李常受文集一九七二年第三册，五七三至五七六页。）

参读：关于相调的实行，第三章；经历神生机的救恩等于在基督的生命中作王，第六篇；时代的异象，第二至三篇；撒母耳记生命读经，第三十篇；倪柝声恢复职事过程中信息记录，第五十、六十四篇；圣经中最大的预言及其应验，第二章；活力排的训练与实行，第一篇。

recovery. God's economy was unveiled through the apostles, but because the believers lost the proper understanding of God's economy, there is the need for it to be recovered. Therefore, what is being recovered today is God's economy.

The Lord's recovery is also to recover the oneness of the Body. This means that in the recovery we must see the universal Body and do everything in the limitation, the regulation, of the one Body. We all need to learn how to practice the Lord's recovery of the one Body. (Life-study of 1 & 2 Samuel, p. 195)

We believe that God is recovering the most difficult thing today,...the fulfillment of Ephesians 4....God is doing a recovery work everywhere. The ultimate work among all these works may very well be the recovery of the Body testimony. God's leading today is to bring us back to the beginning and to recover us to the condition at the beginning. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 220-221)

In the Bible, both in the Old and New Testaments, there is a strong and solid principle that whenever the majority of the people of God fail to carry out God's purpose, God comes in to have a recovery.... God would never give up His purpose....The temple was destroyed, and the people were carried away. God then came in to carry out His recovery work, but that recovery was not with the whole body of the people of God. Only a small number of the scattered people returned to rebuild the temple for God's recovery.... It was through them that the nation, in a sense, was recovered. They rebuilt the destroyed temple and recovered the city.

We can be assured that the Lord will fulfill His prophecy about the building of the Body by the principle of His recovery. His recovery is always with the minority, not the majority. (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 433-435)

Further Reading: The Practical Points concerning Blending, ch. 3; The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, msg. 6; The Vision of the Age, chs. 2-3; Life-study of 1 & 2 Samuel, msg. 30; Messages Given During the Resumption of Watchman Nee's Ministry, vol. 2, chs. 50, 64; The Greatest Prophecy in the Bible and Its Fulfillment, ch. 2; The Training and the Practice of the Vital Groups, msg. 1

# 第一周 周四

## 晨兴喂养

弗四 12, 16 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，…本于祂〔元首基督〕，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

主恢复头一个主要项目，乃是恢复基督，并恢复基督为着召会作信徒的生命。（西一 15～19，三 4 上，太十六 16～18。）…今天基督教的光景，就像启示录三章十四至二十二节主的书信里所描述老底嘉召会的光景。按照二十节，基督是在老底嘉召会的门外。照样，在今天的基督教中，基督的名在那里，但是基督的人位和实际却不在那里。（照着神命定之路召会生活的实行，九页。）

## 信息选读

主恢复的第二个主要项目，乃是恢复地方召会生活。（徒九 31，十四 23。）倪弟兄非常强调这事。…我们都必须看见，在恢复里，就是在众地方召会里，我们都是牧人，我们也都是被牧养的人。

主恢复的第三个主要项目，乃是恢复基督身体独一无二的一。（约十七 11，22～23，弗四 3～6。）…按照保罗的教训，在基督徒中间的不同是不可避免的，但没有一个不同能够成为分裂的因素。在罗马十四章保罗用吃和守日子为例，（2～6，）指出信徒中间有许多的不同。虽然保罗教导说，这样的不同不该成为信徒中间分裂的因素；许多基督徒却用了许多的不同来制造分裂，作为他们的荣耀。然而，

# WEEK 1 — DAY 4

## Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ. Eph. 4:15-16 ...The Head, Christ, 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.

The first major item of the Lord's recovery is the recovery of Christ and of Christ as life to the believers for the church (Col. 1:15-19; 3:4a; Matt. 16:16-18). Christ is the central item of the entire Bible.... The situation of today's Christianity is like that of the church in Laodicea in the Lord's epistle in Revelation 3:14-22. According to verse 20, Christ was outside the door of the church in Laodicea. Likewise, in today's Christianity the name of Christ is there, but the person and the reality of Christ are absent. (The Practice of the Church Life according to the God-ordained Way, p. 13)

## Today's Reading

The second main item of the Lord's recovery is the recovery of the local church life (Acts 9:31; 14:23). Brother Nee stressed this very much.... We all need to see that in the recovery, that is, in the local churches, we are all pastors and we are all pastored ones.

The third major item of the Lord's recovery is the recovery of the unique oneness of the Body of Christ (John 17:11, 22-23; Eph. 4:3-6)....According to Paul's teaching, differences among Christians are unavoidable, but no difference is qualified to be a factor of division. In Romans 14 Paul pointed out that there were differences among the believers, using the matters of eating and the observing of days as examples (vv. 2-6). Although Paul taught that such differences should not be factors of division among the believers, some Christians have used differences to build up divisions as their glory.



对我们而言，这种的作法乃是羞耻。（照着神命定之路召会生活的实行，一〇至一二页。）

主的恢复乃是恢复三个主要项目。这些项目对我们实行召会生活是极重要的；我们不可漏掉其中任何一项，这是至关紧要的。

首先，主的恢复是恢复基督身体的一。过去这些世纪以来，基督徒一再分裂。…主的恢复乃是见证，不管种族、文化、和教育水平有何不同，所有的基督徒都应该是一。我们没有理由分裂。

第二，主的恢复不是恢复任何的道理，乃是恢复基督作我们一切的一切。基督是一切；祂是中心，祂也是圆周。我们只在意基督。过去六十年来，主使用我们出版了许多书报，论到基督、召会、和在一里之基督的身体。

第三，主的恢复是恢复基督身体所有肢体的功用。主渴望祂身体上的每个肢体都是尽功用的肢体。几乎所有的基督徒团体都实行圣品阶级与平信徒制度。圣品阶级是专业的传道人和牧师，他们代替召会中其他的肢体来事奉神。实际上，圣品阶级取代了基督身体上的肢体，这样的取代自然就废除并扼杀了基督肢体的功用、性能和用处。这实在得罪主。主的恢复是要废除圣品阶级与平信徒制度，并要发展基督生机身体上所有肢体的恩赐、功用和性能。（弗四 11～16。）

根据马太二十五章十四至三十节的比喻，主把银子分给了我们所有人。…身体上的每个肢体，不管得救多久，不管领受了几他连得，都必须服事。只要他已经得救，就必须参与召会的服事。（召会的异象与建造，八六至八八页。）

参读：照着神命定之路召会生活的实行，第一篇；召会的异象与建造，第八章；召会与地方召会的历史，第九章。

However, to us this kind of practice is a shame. (The Practice of the Church Life according to the God-ordained Way, pp. 14-15)

The Lord's recovery is the recovery of three main items. These items are vital for our practice of the church life, and it is crucial for us not to miss any of them.

First, the Lord's recovery is the recovery of the oneness of the Body of Christ. Throughout the past centuries, Christians have been divided again and again.... The Lord's recovery is testifying that regardless of differing races, cultures, or levels of education, all Christians should be one. There is no reason for us to be divided.

Second, the Lord's recovery is the recovery, not of any doctrine, but of Christ as our all in all. Christ is everything. He is the center, and He is also the circumference. We only care for Christ. In the past sixty years, the Lord has used us to put out many publications concerning Christ, the church, and the Body of Christ in oneness.

Third, the Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity. The clergy are the professional preachers, pastors, and ministers, who serve God in place of the other members of the church. Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph.4:11-16).

According to the parable in Matthew 25:14-30, the Lord has distributed talents to all of us.... Every member of the Body, regardless of how long he has been saved and how many talents he has received, must serve. As long as he has been saved, he must participate in the church service. (The Basic Principles for the Practice of the God-ordained Way, pp. 1-4)

Further Reading: The Practice of the Church Life according to the God-ordained Way, ch. 1; The Basic Principles for the Practice of the God-ordained Way; CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," ch. 9

# 第一周 周五

## 晨兴喂养

林后五 4 “…好叫这必死的被生命吞灭了。”

约七 38 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的…”

我们这些已经重生的人，都有神圣的生命。然而，我们在召会事奉里也许不太运用这神圣的生命。我们可能只是作事、说话、闲谈、发问，以“交通”为名义运用我们的心思和情感，而不运用我们里面的神圣生命。…真实的交通乃是生命的涌流，彼此分赐生命。我将生命供应给你，你也将生命供应给我，在这生命的交流里就有真实的交通。…在召会里，每一件事都必须在生命的性质中，有生命作内容，并分赐生命。…我们的工作、说话、交通、服事、尽职、传讲信息、研读圣经和祷告，都必须是在生命的涌流和生命的分赐中。（李常受文集一九七三至一七九四年，七三九页。）

## 信息选读

我们…必须避开那些制造分立的人。（罗十六 17，多三 10，林前一 13。）即使我们的至亲，如我们的丈夫、妻子、父亲、母亲、兄弟、姊妹，是一个制造分立的人，我们也必须避开他们的分裂。同样的原则适用于我们亲密而接近的朋友。虽然避开那些我们亲密的朋友是很难的事，但我们必须看见友谊是一回事，在基督里并在祂身体里的交通是另一回事。当摩西的姐姐米利暗得了大麻风，她就在摩西的面前被隔离。（民十二。）隔离是医学的名

# WEEK 1 — DAY 5

## Morning Nourishment

2 Cor. 5:4 ...What is mortal may be swallowed up by life.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death...

As those who have been born again, we have the divine life. However, we may not exercise the divine life much in the church service. We may simply do things and talk, gossip, ask questions, and exercise our mind and emotions in the name of "fellowship," yet without the exercise of the divine life in us....Genuine fellowship is the flow and the mutual imparting of life. I minister life to you, and you return life to me, and in this life current there is the real fellowship....Everything in the church must be in the nature of life, with the content of life, and in the imparting of life.... Our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," p. 549)

## Today's Reading

We ...need to turn away from those who make divisions (Rom. 16:17; Titus 3:10; 1 Cor. 1:13). Even if a close relative such as our husband, wife, father, mother, brother, or sister is a division-maker, we must turn away from their division. The same applies to our intimate and close friends.... When Moses' sister, Miriam, became leprous, she was quarantined in Moses' presence (Num. 12). To quarantine is a medical term that means to separate. To separate, or to quarantine, a leper was not to give him up or to cast him away; it was simply to keep the leprous one separate from

辞，意思是分开。将一个患麻风的人分开或隔离，不是要放弃他或把他赶走，只是要将患麻风的人从神其余的子民中分开，好叫神的子民不受麻风的感染。一旦麻风治好了，那人就被宣告为洁净，就能回到神子民的交通中。按照利未记十三章和十四章，要分辨一个人是否患了麻风，或是否已经从麻风得了洁净，是一件难事。这事不能由普通的人鉴别，必须由正当的祭司极为小心地来分辨。（照着神命定之路召会生活的实行，一五至一六页。）

我们无论往哪里去，都需要顾到我们的听。我们若这样作，凡我们所听到的，就都是正确而积极的。这样我们必会走正确的路，作正确的工。然而，我们若不顾到我们的听，却去倾听消极的谈话，我们的行为和工作就会受到消极的影响。…一个召会若停止听消极的事，那个召会就会很健康、很活。最软弱、最死沉的召会，乃是满了批评、闲话和争论的召会。

我们既是神的祭司，就需要问问自己想听什么。我们要听积极的事，还是消极的事？因着我们常听不洁的事，就是那些不健康和容易传染的事，我们就需要用基督的血洗净我们的耳朵。按照圣经，哪里有血的洗净，哪里就有灵的膏抹。我们被血洗净之后，就能享受那灵的膏抹。这样，我们就会忘了所听见消极的事，至少不会重复这些事。我们会成为健康的活人，召会也会在我们的健康中往前。

我们这些神的祭司首先要对付的，就是我们的听。积极的听会拯救我们脱离消极的听。我们若从早到晚都听神的话，就无暇听任何消极的谈话。（利未记生命读经，三〇六至三〇七、三一二页。）

参读：为着召会的建造正常结果子和牧养的路，第一、三章；新约的职事以及使徒的教训和交通，第二章；利未记生命读经，第二十二、二十九至三十、三十七篇；召会与地方召会的历史，第十章。

the rest of God's people so that they would not be contaminated by the leprosy. Once the leprosy was healed, that man was declared clean, and he could come back into the fellowship of God's people. According to Leviticus 13 and 14, to discern whether or not a person was leprous or was cleansed from leprosy was a difficult thing. This could not be discerned by ordinary people; it could be discerned only with great care and by a proper priest. (The Practice of the Church Life according to the God-ordained Way, pp. 17-18)

Wherever we go, we need to take care of our hearing. If we do this, whatever we hear will be right and positive. Then we will go the right way and do the right work. However, if we do not take care of our hearing but give ear to negative speaking, our deeds and work will be affected in a negative way. If any church would stop hearing negative things, that church would be very healthy and living. The church that is the weakest and the most deadened is the one full of criticism, gossip, and reasoning.

Since we are God's priests, we need to ask ourselves what kind of things we are willing to hear. Do we intend to hear positive things or negative things? Because we often hear unclean things, things that are unhealthy and contagious, we need to wash our ears with the blood of Christ. According to the Bible, where the blood washes, there the Spirit anoints. After the washing of the blood, we will enjoy the anointing of the Spirit. Then we will forget the negative things we heard, or at least we will not repeat these things. We will also become healthy and living, and the church will go on in our health.

The first thing that we as God's priests need to deal with is our listening. Positive listening will rescue us from negative listening. If we listen to God's word from morning to evening, we will not have an ear to listen to any negative speaking. (Life-study of Leviticus, pp. 261, 260-261, 266)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, chs. 1, 3; The Ministry of the New Testament and the Teaching and Fellowship of the Apostles, ch. 2; Life-study of Leviticus, msgs. 22, 29-30, 37; CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," ch. 10

# 第一周 周六

## 晨兴喂养

利二 11 “你们献给耶和华的素祭都不可搀酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和华。”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

素祭里没有会发酵的蜜，（利二 11，）表征在基督里没有天然的感情和天然的良善。…没有什么比野心和天然的感情更破坏召会生活、主的职事和主的工作。有野心要带头乃是酵，酵就带进败坏。天然的感情是蜜，蜜带进腐败。

野心与感情密切相关。假定一位弟兄有某种野心。他的野心若得着满足，他就高兴；若没有得着满足，他就不高兴。凡帮助他得着他所想要的，他就爱他们；凡拦阻他满足他野心的，他就视为仇敌。

我们若要长期事奉主，必须仰望主洁净我们，脱离野心和天然的感情。…我们只该有主的死〔由利未记二章十三节素祭的盐所表征〕废除的功效。这样，我们就会有纯净的谦卑和纯净的爱。我们会纯净，会活出主耶稣在地上所过的生活，就是一种没有酵、没有蜜，却满了盐的生活。（利未记生命读经，一三三至一三四页。）

## 信息选读

是主怜悯我，启示给我看见异象。所以我劝你们，不要跟随我，乃要跟随我蒙主怜悯，承继倪弟兄和历代主的仆人所留下，传承给你们看见的这个异象。这实在是从亚当头一幕的异象，直到新耶路撒冷未

# WEEK 1 — DAY 6

## Morning Nourishment

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

In the meal offering there is no honey, which will ferment (Lev. 2:11). This signifies that there is no natural affection or natural good in Christ.... Nothing damages the church life, the Lord's ministry, and the Lord's work more than ambition and natural affection. Ambition for leadership is leaven, and leaven brings in corruption. Natural affection is honey, and honey brings in rottenness.

Ambition and affection are closely related. Suppose a brother has a particular ambition. If his ambition is fulfilled, he will be happy. If it is not fulfilled, he will be unhappy. He will love anyone who helps him to gain what he desires. But anyone who hinders him in fulfilling his ambition will be regarded as an enemy.

If we want to serve the Lord for a long period of time, we must look to the Lord to purify us from ambition and natural affection.... We should have only the crossing out of the Lord's death [signified by the salt of the meal offering in verse 13]. Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 115-117)

## Today's Reading

It is the Lord's mercy that He has revealed to me the vision. I advise you not to follow me but to follow this vision which Brother Nee and all the servants of the Lord throughout the ages have left to us and which I have handed to you. This is indeed the vision that extends from the first scene of Adam to the

了一幕的异象。五十多年过去了，我亲眼看见，走到主恢复里，停留一下又出去的，至终都没有结果，因为路只有一条。属灵的事是一元化的：一位神，一位主，一位灵，一个召会，一个身体，一个见证，一条路，一个流，一个工作。如果你不走这条路，你将无路可走。（时代的异象，五四页。）

利未记十一章所说的动物…都有重大的意义，它们乃是表征各类的人。这由行传十章九节下半至十四节，二十七至二十九节可得证明。彼得“看见天开了，有一器皿降下，好像一块大布，系着四角，缒在地上，里面有地上各样四足的走兽和爬物，并天空的飞鸟”。（11～12。）起初，彼得不明白这些走兽、爬物和飞鸟表征人；最后他终于明白这点，因为在哥尼流家里的乃是人，不是走兽。（27～28。）

吃乃是接触那在我们外面，却能影响我们里面的东西，特指我们与人的接触。我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在利未记十一章，我们所吃的东西表征人，而吃就表征我们与人的接触。

吃不仅是接触食物，更是将食物接受到里面；食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。我们都是我们所吃并消化之食物的构成。至终，我们所消化的成了我们；这些东西成了我们的构成。这指明接触人是重要的事。我们若想要过圣别之神所要求的圣别生活，就需要谨慎我们与人的接触。我们与某种人接触，就能叫我们被重组，因而变成那一种人。凡我们所接触的，我们就接受；凡我们所接受的，就重组我们，使我们与现在不一样。（利未记生命读经，三六五至三六七页。）

参读：利未记生命读经，第十三、三十六篇。

last scene of the New Jerusalem. More than fifty years have passed. I have seen with my own eyes that those who take the way of the Lord's recovery for a while and then leave do not come to a proper ending. There is only one way. All spiritual things are one. There is one God, one Lord, one Spirit, one church, one Body, one testimony, one way, one flow, and one work. If you do not take this way, you will have no way to take. (The Vision of the Age, p. 51)

The animals mentioned in Leviticus 11...bear a great significance, for they typify persons; they are figures that describe different kinds of persons. This is proved by Acts 10:9b-14, 27-29. Peter "beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four comers onto the earth, in which were all the four-footed animals and reptiles of the earth and birds of heaven" (vv. 11-12). At first, Peter did not understand that these animals, reptiles, and birds were figures of people. Eventually he came to understand this, for in the house of Cornelius there were people, not beasts (vv. 27-28).

To eat is to contact the things outside of us that could affect us inside. This especially refers to our contacting of people. When we eat we contact something that is outside of us, something that has nothing to do with us. However, if we eat that thing, it can affect us inside. In Leviticus 11 the things we eat signify people, and eating signifies our contacting of people.

To eat is not merely to contact something but also to receive something into us. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution. We all are a constitution of the food we eat and digest. Eventually, what we digest becomes us; it becomes our very constitution. This indicates that contacting people is an important matter. If we intend to live a holy life as required by the holy God, we need to be careful about our contact with people. Our contact with certain kinds of people can cause us to be reconstituted and thus make us another kind of person. Whatever we contact we will receive, and whatever we receive will reconstitute us, making us a different kind of person from what we are now. (Life-study of Leviticus, pp. 313-314)

Further Reading: Life-study of Leviticus, msgs. 13, 36

# 第一周诗歌

# WEEK 1 — HYMN

## 经历神 — 神人联调

附 5

8 8 8 8 8 8 重

A 大调

4/4

<sup>A</sup> 1 - 1 · 2 | 3 - - 5 | <sup>Bm</sup> 4 6 | <sup>E</sup> 7 2 | <sup>A</sup> 1 - - 3 | <sup>D</sup> 4 2 | <sup>E</sup> 7 5 |  
 一 何 大 神 迹! 何 深 奥 秘! 神 竟 与  
<sup>A</sup> 1 - 2 1 | <sup>B7</sup> 7 - 6 - | <sup>E</sup> 5 - - - | <sup>A</sup> 5 - 7 | <sup>A</sup> 1 - 7 | <sup>E</sup> 5 | <sup>A</sup> 1 -  
 人 联 调 为 一! 神 成 为 人, 人 成  
<sup>E</sup> 3 - | <sup>D</sup> 2 - - 5 | <sup>A</sup> 6 1 - 6 | <sup>E7</sup> 5 1 - 2 | <sup>A</sup> 3 - 2 - | <sup>A</sup> 1 - - - |  
 为 神, 天 使、世 人 莫 测 经 纶;  
<sup>E7</sup> 3 - 2 5 | <sup>A</sup> 1 - 2 3 | <sup>D</sup> 4 6 | <sup>B7</sup> 2 1 | 7 · 6 5 5 | <sup>A</sup> 3 5 1 5 |  
 出 自 神 的 心 爱 美 意, 达 到 神  
<sup>D</sup> 6 1 4 6 | <sup>E</sup> 7 2 5 7 | <sup>A</sup> 1 - - 1 | 3 - 3 - | <sup>E</sup> 2 - - 2 | <sup>E7</sup> 4 -  
 的 最 高 目 的。出 自 神 的 心 爱  
<sup>A</sup> 4 - | 3 - - 3 | <sup>D</sup> 6 - 6 - | <sup>A</sup> 5 - 4 2 | <sup>E7</sup> 1 - 7 - | <sup>A</sup> 1 - - - ||  
 美 意, 达 到 神 的 最 高 目 的。

二 神成肉身,来作神人, 为要使我能成为神,  
 生命、性情与祂同类, 惟我无分祂的神位;  
 祂的属性变我美德, 祂的荣形在我显活。  
 祂的属性变我美德, 祂的荣形在我显活。

三 不再是我单独活着, 乃是神我共同生活;  
 并与众圣神里配搭, 建成三一宇宙之家,  
 且成基督生机身体, 作祂显身团体大器。  
 且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。  
 三一之神,三部分人, 永世对偶是人又神;  
 神性人性互为居所, 神的荣耀在人显赫。  
 神性人性互为居所, 神的荣耀在人显赫。

## What miracle! What mystery!

- 1 What miracle! What mystery!  
 That God and man should blended be!  
 God became man to make man God,  
 Untraceable economy!  
 From His good pleasure, heart's desire,  
 His highest goal attained will be.  
 From His good pleasure, heart's desire,  
 His highest goal attained will be.
- 2 Flesh He became, the first God-man,  
 His pleasure that I God may be:  
 In life and nature I'm God's kind,  
 Though Godhead's His exclusively.  
 His attributes my virtues are;  
 His glorious image shines through me.  
 His attributes my virtues are;  
 His glorious image shines through me.
- 3 No longer I alone that live,  
 But God together lives with me.  
 Built with the saints in the Triune God,  
 His universal house we'll be,  
 And His organic Body we  
 For His expression corp'rately.  
 And His organic Body we  
 For His expression corp'rately.
- 4 Jerusalem, the ultimate,  
 Of visions the totality;  
 The Triune God, tripartite man—  
 A loving pair eternally—  
 As man yet God they coinhere,  
 A mutual dwelling place to be;  
 God's glory in humanity  
 Shines forth in splendor radiantly!



主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第二篇

Message Two

三一神

The Triune God

读经：太二八 19 · 林后十三 14 · 启一 4 ~ 5 · 弗四 6 · 西一 27 · 约十四 20 · 17

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; Eph. 4:6; Col. 1:27; John 14:20, 17

MC 诗歌：9 · 447

纲 目

Outline

周 一

Day 1

壹 神是独一无二的，我们必须受这启示的管治—诗八六 10，赛四五 5，林前八 4。

**I. We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4.**

贰 这位独一的神乃是三一的，是三而一—父、子、灵—太二八 19。

**II. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.**

叁 “三一神”主要是指神自己；“神圣三一”主要是指神是三一的，这乃是神格主要的属性—19 节，林后十三 14，启一 4 ~ 5。

**III. The Triune God refers mainly to God Himself; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.**

肆 神圣三一的三者永远同时共存：

**IV. The three of the Divine Trinity are eternally coexistent:**

周 二

Day 2

一 父、子、灵都是神—彼前一 2，弗一 17，来一 8，约一 1，罗九 5，徒五 3 ~ 4。

**A. The Father, the Son, and the Spirit are all God—1 Pet. 1:2; Eph. 1:17; Heb. 1:8; John 1:1; Rom. 9:5; Acts 5:3-4.**



二 父、子、灵都是永远的—赛九 6，来一 12，七 3，九 14。

三 父、子、灵从永远到永远同时共存—约十四 16～17，弗三 14～17，林后十三 14。

### 伍 神圣三一的三者永远互相内在：

一 父、子、灵互住在彼此里面—约十四 10～11，26，十五 26。

二 父、子、灵在互相内在中同时共存，因而有分别却不分开—五 19，43，八 29，十六 32，路一 35，太一 18，20，路四 1，18 上，太十二 28：

1 神圣三一的三者之间有分别却不分开。

2 神格三者就着同时共存说是有分别的，但互相内在使三者成为一；父、子、灵是在互相内在中同时共存。

### 陆 “素质的三一”是指三一神的素质，为着祂的存在—太二八 19：

一 在祂的素质里，神乃是一，是独一无二的一位神—赛四五 18，林前八 6。

二 在素质的三一里，父、子、灵是同时、同等地并存，互相内在，没有先后之分。

## 周 三

三 父、子、灵在素质上是一：

B. The Father, the Son, and the Spirit are all eternal—Isa. 9:6; Heb. 1:12; 7:3; 9:14.

C. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—John 14:16-17; Eph. 3:14-17; 2 Cor. 13:14.

### V. The three of the Divine Trinity are eternally coinherent:

A. The Father, the Son, and the Spirit mutually indwell one another—John 14:10-11, 26; 15:26.

B. The Father, the Son, and the Spirit coexist in Their coinherence and are thus distinct but not separate—5:19, 43; 8:29; 16:32; Luke 1:35; Matt. 1:18, 20; Luke 4:1, 18a; Matt. 12:28:

1. Among the three of the Divine Trinity, there is distinction but no separation.

2. In their coexistence the three of the Godhead are distinct, but their coinherence makes them one; the Father, the Son, and the Spirit coexist in Their coinherence.

### VI. The essential Trinity refers to the essence of the Triune God for His existence—28:19:

A. In His essence God is one, the one unique God—Isa. 45:18; 1 Cor. 8:6.

B. In the essential Trinity the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession.

## Day 3

C. The Father, the Son, and the Spirit are essentially one:

- 1 有一子赐给我们，但祂的名称为永远的父—赛九 6。
- 2 子这末后的亚当成了赐生命的灵—林前十五 45。
- 3 主就是那灵和主灵—林后三 17～18。

柒 “经纶的三一”是指三一神的计划，为着祂的行动—启一 4～5：

- 一 在经纶的三一里，父、子、灵在神经纶的过程中，分三个先后的步骤或阶段工作。
- 二 父计划，子完成，灵应用子照着父的计划所完成的—弗一 4～5，7，13。

#### 周 四

- 三 父、子、灵在经纶上是三，但在经纶的三一里仍然是和谐一致的—约十 30，十七 21，23，太三 16～17，弗一 4，6～7，13。
- 四 当经纶的三一执行神圣的经纶时，神格三者永远的同时共存和互相内在，仍保持完整，不受破坏。

捌 神圣三一的三者都住在我们这些在基督里的信徒里面：

- 一 父在我们里面，（四 6，）子在我们里面，（约十四 20，西一 27，林后十三 5，）灵也在我们里面。（约十四 17。）

1. A Son is given to us, yet His name is called Eternal Father—Isa. 9:6.
2. The Son as the last Adam became the life-giving Spirit—1 Cor. 15:45.
3. The Lord is the Spirit and the Lord Spirit—2 Cor. 3:17-18.

**VII. The economical Trinity refers to the plan of the Triune God for His move—Rev. 1:4-5:**

- A. In the economical Trinity the Father, the Son, and the Spirit work in three successive steps, or stages, in the process of God's economy.
- B. The Father planned, the Son accomplished, and the Spirit applies what the Son accomplished according to the Father's plan—Eph. 1:4-5, 7, 13.

#### Day 4

- C. The Father, the Son, and the Spirit are economically three, yet They are still one in harmony in the economical Trinity—John 10:30; 17:21, 23; Matt. 3:16-17; Eph. 1:4, 6-7, 13.
- D. While the divine economy is being carried out by the economical Trinity, the eternal coexistence and coinherence of the three in the Godhead remain intact and are not jeopardized.

**VIII. All three of the Divine Trinity dwell in us, the believers in Christ:**

- A. The Father is in us (4:6), the Son is in us (John 14:20; Col. 1:27; 2 Cor. 13:5), and the Spirit is in us (John 14:17).

二 虽然父、子、灵都在我们里面，但在我们的经历中，我们觉得只有一位在我们里面；这住在我们里面的一位乃是三一神。

B. Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us; this One who dwells in us is the Triune God.

玖 按照圣经中的神圣启示，神圣三一是为着神的分赐，为要将三一神分授到祂所拣选的人里面—林后十三 14：

**IX. According to the divine revelation in the Bible, the Divine Trinity is for God's dispensing, that is, for the distribution of the Triune God into His chosen people—2 Cor. 13:14:**

一 神圣经纶的完成乃是借着神圣三一的分赐—弗一 3 ~ 23, 三 14 ~ 21：

A. The accomplishment of the divine economy is by the dispensing of the Divine Trinity—Eph. 1:3-23; 3:14-21:

1 神圣的经纶就是出于神的愿望和定旨而有的计划和安排—一 5, 9 ~ 11。

1. The divine economy is God's plan and arrangement out of His desire and purpose—1:5, 9-11.

2 神圣的分赐乃是照着这计划和安排之神的分赐和分授—三 14 ~ 17 上。

2. The divine dispensing is God's dispensing and distributing according to this plan and arrangement—3:14-17a.

3 新约里说到关于神的一切事，都与为着神圣经纶的神圣分赐有关—罗八 3, 11。

3. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy—Rom. 8:3, 11.

二 神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。

B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything.

三 在神圣三一的圣分赐里，父是源，子是泉，灵是流：

C. In the divine dispensing of the Divine Trinity, the Father is the fountain, the Son is the spring, and the Spirit is the flow:

1 源是水流或河流的起源、源头；泉是源的涌现、彰显；水流或河流就是流。

1. A fountain is the origin, the source, of the stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow.

## 周 五

## Day 5

2 父是起源，就是源；子是彰显，就是泉；灵是传输，就是三一神的流、临及和应用，为要将祂自己分授到祂所拣选的人里面—耶二 13, 约四 14, 七 37 ~ 39, 启二二 1：

2. The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow, the reaching, the application, of the Triune God for the distribution of Himself into His chosen people—Jer. 2:13; John 4:14; 7:37-39; Rev. 22:1:

a 在耶利米二章十三节，神说到自己是活水的源；在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉；而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。

b 父是源，就是源头；子是泉，就是彰显源头的流道；这流道，这水泉，产生一道水流，就是那灵作三一神的临及，应用。

四 林后十三章十四节有力地证明，神圣的三一不是给我们在道理上领会系统的神学，乃是为着将三一神分赐、分授到祂所拣选的人里面。

拾 我们是借着经历并享受三一神来认识祂——约壹一5，二27，四16，五11~12：

一 借着子神（祂是完成者，是凭借），并在灵神里（祂是执行者，是应用），使我们得以进到父神面前（祂是起始，是我们享受的源头）——弗二18：

1 在地位上，我们是与神和好；在经历上，我们是进到父面前。

2 与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

二 三一神不仅是我们的信仰对象；祂住在我们里面作我们的生命和生命的供应，给我们经历并享受——约壹四13~15。

## 周 六

三 我们需要借着对主观之神内里的享受，在经历上认识三一神——二27，四4。

a. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water gushing up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life.

b. The Father is the fountain, the source, and the Son is the spring as the course to express the source; this course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God.

D. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of the Triune God into His chosen people.

**X. We know the Triune God by experiencing and enjoying Him—1 John 1:5; 2:27; 4:16; 5:11-12:**

A. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment—Eph. 2:18:

1. Positionally, we were reconciled to God; experientially, we have access unto the Father.

2. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

B. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment—1 John 4:13-15.

## Day 6

C. We need to know the Triune God experientially through the inner enjoyment of the subjective God—2:27; 4:4.

四 对三一神的经历与享受有个中心点：神成为人，就是神人；这位神人成功救赎，且在复活里成了赐生命的灵—9～10, 13～14节，林前十五45下。

五 膏油涂抹是我们所经历并享受之三一神的运行；膏油涂抹的教训实际上就是三一神教导我们关于祂自己的事—约壹二20, 27。

六 我们若要认识三一神，就必须在生命线上，并在生命长大的过程里；我们越在生命里长大，就越在意神圣三一—13～18节。

**D. The experience and enjoyment of the Triune God have a focal point: God becoming man, the God-man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit—vv. 9-10, 13-14; 1 Cor. 15:45b.**

**E. The anointing is the moving of the Triune God experienced and enjoyed by us; the teaching of the anointing is actually the Triune God teaching us concerning Himself—1 John 2:20, 27.**

**F. If we would know the Triune God, we must be in the line of life and in the process of the growth in life; the more we grow in life, the more we will be concerned with the Divine Trinity—vv. 13-18.**

## 第二周 周一

### 晨兴喂养

赛四五5 “我是耶和華，再沒有別神；除了我以外沒有神；你雖不認識我，我却給你束腰。”

太二八 19 “所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名里。”

我們必須受“神是獨一無二的”這啟示所管治。聖經告訴我們神是一位。然而，因為在聖經中“神”（伊羅欣）這個字頭一次出現的時候（創一1）乃是復數的，有些人就將它翻譯成“眾神”。這真是荒謬。“眾神”的說法真是駭人聽聞。詩篇八十六篇十節說，“唯獨你是神。”這裡不是說，“唯獨你們是神。”原文的代名詞是第二人稱單數，而非第二人稱復數。…如果你參考紐伯瑞聖經（Newberry Bible），你會發現字旁有符號指明這裡的“神”是三數的。雖然如此，詩篇八十六篇十節並不是說，“你是眾神。”而是說，“唯獨你是神。”“唯獨”這辭必須控制我們的思想。“唯獨你是神（非眾神）。”（李常受文集一九七五至一九七六年第二冊，三九七至三九八頁。）

### 信息選讀

這位獨一的神乃是三而一的。多年來我一直嘗試要解釋這事，但我解釋不來。在已過的五十年間，我花了許多時間來分析，想要了解神聖的三一。因着我没有辦法解決，好久以前我就放棄了。我對自己說，“微小的人！你太渺小了。你絕對無法恰切地明白神聖的三一。”

馬太二十八章十九節清楚說到父、子、聖靈。不過倘若你仔細地讀本節，你會看見，三者只有一個名。這節說，“將他們浸入父、子、聖靈的名（單數而非復數）里。”三者只有一個名。這就是三一神，神聖的三一。

## WEEK 2 — DAY 1

### Morning Nourishment

Isa. 45:5 I am Jehovah and there is no one else; besides Me there is no God; I girded you, although you do not know Me.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

We must be governed by the revelation that God is uniquely one. The Bible tells us that God is one. However, because the first occurrence of the word God (Elohim) in the Bible (Gen. 1:1) is in the plural number, some people translate it as "Gods." This is preposterous. It is appalling to speak of "Gods." Psalm 86:10 says, "Thou art God alone" (KJV). It does not say, "Ye are God alone." The pronoun is the second person singular, not the second person plural...If you consult the markings in the Newberry Bible, you will find there an indication that God here is triple in number. Nevertheless, Psalm 86:10 does not say, "Thou art Gods." It says, "Thou art God alone." The word alone must control our thought. "Thou art God [not Gods] alone." (CWWL, 1975-1976, vol. 2, "The Revelation of the Triune God according to the Pure Word of the Bible," pp. 299-300)

### Today's Reading

This one unique God is triune. I do not know how to explain this, although for many years I tried. During the past fifty years, I spent a great deal of time analyzing and trying to understand the Trinity. Since I could find no way to resolve it, I gave up long ago. I said to myself, "Little man, you are too small. You can never understand the Trinity adequately."

Matthew 28:19 speaks clearly of the Father, the Son, and the Holy Spirit. However, if you read this verse carefully, you will see that the three have just one name. It says, "Baptizing them into the name [not names] of the Father and of the Son and of the Holy Spirit." There are three with one name. This

我们如何能解释这事呢？我们无法解释。（李常受文集一九七五至一九七六年第二册，三九九、四〇一页。）

现在我们接着来看三一神与神圣三一之间的不同。三一神主要的是指神自己，神圣的三一主要的是指神是三一的，这是神格主要的属性。将神圣的分赐归之于神圣的三一，比归之于三一神更要正确。三一神是指神这身位，神圣的三一是指神格的主要属性。例如，说“某人是忠信的人”，与说“他是忠信”不同。忠信的人是指人说的。他的忠信是指他这人是忠信的，是指他的美德。（长老训练第三册，七二至七三页。）

我们必须清楚，父、子、灵从永远到永远同时并存。毫无疑问，父是神，（彼前一2，弗一17，）子是神，（来一8，约一1，罗九5，）灵也是神。（徒五3~4。）三者不是三位神，乃是一位神。圣经清楚且确定地告诉我们，神只有一位，（林前八4，赛四五5，诗八六10，）但祂也是三一父、子、灵。祂乃是三一神。

父是永远的，（赛九6，）子是永远的，（来一12，七3，）灵也是永远的，（九14，）三者同时并存。约翰十四章十六至十七节…里，子说祂要向父祷告，求父差那灵来。因此，父、子、灵是在同一时间里一同存在的。在以弗所三章十四至十七节，保罗祷告父，愿祂借着祂的灵，用大能使我们得以加强到我们里面的人里，使基督安家在我们心里。在这段经文里有父、灵、和子基督，再次表明这三者在同一时间里一同存在。…林后十三章十四节说到子基督的恩，父神的爱，和圣灵的交通，表明三一神的三者同时并存。（主今日恢复之主要项目的重点，五至六页。）

参读：李常受文集一九七五至一九七六年第二册，依照圣经纯正话语的三一神启示，三九七至四〇九页；李常受文集一九七五至一九七六年第三册，青年训练，第六至七章。

is the Triune God, the Trinity. How can we explain this? We cannot. (CWWL, 1975-1976, vol. 2, pp. 300-301)

Now we need to go on to see the difference between the Triune God and the Divine Trinity. The Triune God refers mainly to God Himself, and the Divine Trinity refers mainly to God's being triune, which is the main attribute of the Godhead. It is more correct to refer the divine dispensing to the Divine Trinity rather than to the Triune God. The Triune God refers to God the person, whereas the Divine Trinity refers to the main attribute of the Godhead. For example, saying that someone is a faithful person is different from saying that he is faithfulness. A faithful person refers to the man. His faithfulness refers to his being faithful, his virtue. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 70)

We must be clear that the Father, the Son, and the Spirit coexistent simultaneously from eternity to eternity. Undoubtedly, the Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4). They are not three Gods, but one. The Scriptures tell us clearly and definitely that God is only one (1 Cor. 8:4; Isa. 45:5; Psa. 86:10), yet He is also three—the Father, the Son, and the Spirit. He is the Triune God.

The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), the Spirit is eternal (9:14), and They coexist simultaneously.... [In John 14:16-17] the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time. In Ephesians 3:14-17 Paul prays that the Father would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son, showing again that all three exist together at the same time.... Second Corinthians 13:14, which speaks of the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit, [shows] the coexistence of the three of the Divine Trinity. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 8-9)

Further Reading: The Revelation of the Triune God according to the Pure Word of the Bible; Young People's Training, chs. 6-7

## 第二周 周二

### 晨兴喂养

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

26 “但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”

(一)父是神。彼前一章二节说，“父神。”以弗所一章十七节也说，“神，荣耀的父。”这都是说出父是神。(二)子是神。希伯来一章八节说，“论到子却说，‘神啊。’”约翰一章一节也说，“话就是神。”这都是明言子是神。(三)灵是神。行传五章三至四节说，“你欺骗圣灵，…乃是欺骗神了。”这话确定地给我们看见，灵也是神。

所以圣经清楚启示我们，父、子、灵三者都是神。…虽然有父、子、灵三者，但这三者不是三位神，乃是一位神。这实在是一个奥秘！我们实在明白不透！但是感谢赞美主，我们能照圣经所说的，接受并享受祂这位奥秘者！（关于父子灵三而一的神，一四至一五页。）

### 信息选读

父、子、灵之间的关系，不仅是同时存在，也是彼此互相内在。父存在于子和灵里；子存在于父和灵里；灵又存在于父和子里。在神格三者之间这个相互的内住，称为互相内在 (coinherence)。…约翰十四章十至十一节…不仅说到父与子同时存在，也说到二者互相内在。神格的三者—父、子、灵—既同时并存，也互相内在。

## WEEK 2 — DAY 2

### Morning Nourishment

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

26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

The Father is God. First Peter 1:2 says, "God the Father." Ephesians 1:17 says, "God...the Father of glory." These verses tell us that the Father is God. The Son is God. Hebrews 1:8 says, "Of the Son...O God." John 1:1 says, "The Word was God." These verses tell us clearly that the Son is God. The Spirit is God. Acts 5:3-4 says, "Why has Satan filled your heart to deceive the Holy Spirit...You have not lied to men but to God." This word definitely tells us that the Spirit is also God.

Therefore, the Scriptures clearly reveal to us that all three—the Father, the Son, and the Spirit—are God...Although there are three—the Father, the Son, and the Spirit—the three are not three Gods but one. This is really a mystery! It is unsearchable! But praise the Lord, we can simply receive and enjoy this mysterious One according to what the Scriptures have said! (Concerning the Triune God—the Father, the Son, and the Spirit, p. 13)

### Today's Reading

The relationship among the Father, the Son, and the Spirit is not only that They simultaneously coexist but also that They mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This mutual indwelling among the three of the Godhead is called coinherence.... [In John 14:10-11] we have not only the coexistence of the Father and the Son but also Their coinherence. The three of the Godhead—the Father, the Son, and the Spirit—are both coexistent and coinherent.



神圣三一的三者彼此有别，却不分开。父与子有分别，子与灵有分别，灵与子和父也有分别。但我们不能说他们是分开的，因为它们互相内在，也就是说，它们活在彼此的里面。就着它们同时并存而言，神格的三者彼此有别，但它们的互相内在却使它们成为一。三者在它们的互相内在里同时并存；因此，三者虽有分别，却不分开。

子从不离开父去作任何事。（约五 19。）祂在父的名里，（43，）并同着父（八 29，十六 32）而来。祂在父里面，父在祂里面。（十四 10～11。）此外，祂由圣灵所生，（路一 35，太一 8，20，）并凭那灵作一切事。（路四 1，18 上，太十二 28。）

素质的三一是指三一神的素质，为着祂的存在。在祂的素质里，神乃是一，是独一无二的一位神。（赛四五 18 下，林前八 4。）在素质的三一里，父、子、灵在同一时间里，以同一方式同时并存，互相内在，不分先后；没有第一、第二或第三者的分别。（主今日恢复之主要项目的重点，六至八页。）

圣经明确地启示我们，子就是父，子也就是灵。否则，此三者怎能是一位神呢？五年前我曾以此问题请问不赞成说子是父，子也是灵的人。他明白地答说，父是一位神，子是一位神，灵又是一位神，这三位神合起来，就成了一个团体的神。我立即劝他说，千万不要这样讲，这实在是异端。…人既有了这种父、子、灵是三位神的观念，就怎能照圣经的启示，承认子是父，子也是灵呢？（关于父子灵三而一的神，一九至二〇页。）

参读：主今日恢复之主要项目的重点，一至五页；  
长老训练第三册，第七至八章。

Among the three of the Divine Trinity, there is distinction but no separation. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. But we cannot say that They are separate, because They coinhere, that is, They live within one another. In Their coexistence the three of the Godhead are distinct, but Their coinherence makes them one. They coexist in Their coinherence, so They are distinct but not separate.

The Son never did anything apart from the Father (John 5:19). He came in the Father's name (v. 43) and with the Father (8:29; 16:32). He is in the Father and the Father is in Him (14:10-11). Furthermore, He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18, 20) and did everything by the Spirit (Luke 4:1, 18a; Matt. 12:28).

The essential Trinity refers to the essence of the Triune God for His existence. In His essence, God is one, the one unique God (Isa. 45:18b; 1 Cor. 8:6a). In the essential Trinity, the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession. There is no first, second, or third. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 9-11, 9)

The Bible clearly reveals to us that the Son is the Father, and the Son is also the Spirit. Otherwise, how could these three be one God? Five years ago I raised this question with one who would not agree that the Son is the Father and also the Spirit. He answered that the Father is one God, the Son is one God, and the Spirit is also one God; and these three are united together to become a corporate God. Immediately, I advised him never to speak in such a way. This is really heresy.... If anyone has the concept that the Father, the Son, and the Spirit are three Gods, how could he then, based on scriptural revelation, acknowledge that the Son is the Father, and the Son is also the Spirit? (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 299)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 5-15; Elders' Training, Book 3: The Way to Carry Out the Vision, chs. 7-8

## 第二周 周三

### 晨兴喂养

赛九 6 “因有一婴孩为我们而生，有一子赐给我们；…祂的名称为奇妙的策士、全能的神、永远的父、和平的君。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

〔在以赛亚九章六节中，〕“全能的神”是对着“婴孩”的，“永远的父”是对着“子”的。不错，是一个婴孩，但祂就是全能的神。那位生在伯利恒马槽中的婴孩，就是全能的神。婴孩和全能的神怎样是一位，子和永远的父也照样是一位。子就是永远的父。我们讲是很难讲得透，但圣经是这样说。哦！“有一子赐给我们；…祂的名称为…永远的父。”这岂不是明言子就是父么？子若不是父，就“子”怎能称为“父”呢？我们若承认这节里面所说的“婴孩”，就是那“全能的神”，也就得承认这节里面所说的“子”，也就是那“永远的父”；否则我们就是不信这节圣经明文的启示了。（关于父子灵三而一的神，一五至一六页。）

### 信息选读

我们照这明文深信，那成为婴孩的主耶稣，就是全能的神；那是子的主耶稣，也就是永远的父。我们的主是子，也是父。阿利路亚！

基督这位复活的主，今天就是赐生命的灵。所以使徒保罗称祂作“主灵”。（林后三 18。）祂不光是主，祂也是主灵。

还有林前十五章四十五节也说，“末后的亚当成了赐生命的灵。”末后的亚当，当然是在肉体里的

## WEEK 2 — DAY 3

### Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us;...and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

In Isaiah 9:6 Mighty God matches child, and Eternal Father matches Son. Yes, He is a child, yet He is the mighty God. The child who was born in the manger in Bethlehem is the mighty God. Since the child and the mighty God are one, so also the Son and the eternal Father are one. The Son is the eternal Father. It is indeed difficult to fully explain this matter, yet this is the word of the Scriptures. "A Son is given...and His name will be called... Eternal Father."...If the Son is not the Father, how could the Son be called the Father? If we acknowledge that the child of whom this verse speaks is the mighty God, then we must also acknowledge that the Son of whom this verse speaks is also the eternal Father; otherwise, we are not believing the clearly stated revelation of the Scriptures. (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," pp. 296-297)

### Today's Reading

We deeply believe that according to the words here, the Lord Jesus who became the child is the mighty God, and the Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father. Hallelujah!

Christ, the risen Lord today, is the life-giving Spirit. That is why the apostle Paul called Him the "Lord Spirit" (2 Cor. 3:18). He is not only the Lord but also the Lord Spirit.

Furthermore, 1 Corinthians 15:45 states, "The last Adam became a life-giving Spirit." The last Adam, of course, is the incarnated Lord Jesus, and

主耶稣，而赐生命的灵，也当然是圣灵。绝不能在圣灵之外，还另有一位赐生命的灵。所以这节圣经，也是清楚告诉我们，主耶稣就是圣灵。

林后三章十七节说，“主就是那灵。”这里所说的“主”，当然是主耶稣；所说的“那灵”，当然是圣灵。这岂不是清楚又确定地告诉我们，主耶稣就是圣灵么？我们的主就是圣灵。祂是父，祂也是灵。一切都是祂！（关于父子灵三而一的神，一六至一八页。）

在素质上，神是一；但在经纶上，祂却是三一父、子、灵。（太二八 19，林后十三 14。）在神的计划，神行政的安排，神的经纶里，父取了第一个步骤，子取了第二个步骤，灵取了第三个步骤。父定计划，（弗一 4～6，）子来完成，（7～12，）灵来应用子按照父的计划所完成的。（13～14。）这是神经纶中一个连续的程序，为要完成祂永远的定旨。素质的三一是指三一神的素质，为着祂的存在；而经纶的三一是指祂的计划，为着祂的行动。神圣三一的存在是必需的，神圣三一的计划也是必需的。

父作工拣选并预定我们，借此完成了祂计划（经纶）的第一个步骤；但祂是在子基督里，（4～5，）并同着灵作这事。父定了这计划之后，子来完成这计划，但祂是同着父，（约八 29，十六 32，）并凭着灵（路一 35，太一 18，20，十二 28）作这事。现在子已经完成了父所有的计划，灵就来取第三个步骤，应用子所完成的，但祂是作为子并同着父作这事。（约十四 26，十五 26，林前十五 45 下，林后三 17。）借此，当神圣三一的神圣经纶完成的同时，神圣三一的神圣存在，就是祂永远的同时并存和互相内在，仍保持完整，不受破坏。（主今日恢复之主要项目的重点，七至八页。）

参读：关于父子灵三而一的神；在神圣三一里并同神圣三一活着，第一至二章。

the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit.

Second Corinthians 3:17 says, "The Lord is the Spirit." The Lord spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything! (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," pp. 297-299, 297)

Essentially, God is one, but economically He is three—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). In God's plan, God's administrative arrangement, God's economy, the Father takes the first step, the Son takes the second step, and the Spirit takes the third step. The Father purposed (Eph. 1:4-6), the Son accomplished (vv. 7-12), and the Spirit applies what the Son accomplished according to the Father's purpose (vv. 13-14). This is a successive procedure or a succession in God's economy to carry out His eternal purpose. Whereas the essential Trinity refers to the essence of the Triune God for His existence, the economical Trinity refers to His plan for His move. There is the need of the existence of the Divine Trinity, and there is also the need of the plan of the Divine Trinity.

The Father accomplished the first step of His plan, His economy, by working to choose and predestinate us, but He did this in Christ the Son (Eph. 1:4-5) and with the Spirit. After this plan was made, the Son came to accomplish this plan, but He did this with the Father (John 8:29; 16:32) and by the Spirit (Luke 1:35; Matt. 1:18, 20; 12:28). Now that the Son has accomplished all that the Father has planned, the Spirit comes in the third step to apply all that He accomplished, but He does this as the Son and with the Father (John 14:26; 15:26; 1 Cor. 15:45b; 2 Cor. 3:17). In this way, while the divine economy of the Divine Trinity is being carried out, the divine existence of the Divine Trinity, His eternal coexistence and coinherence, remains intact and is not jeopardized. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 9-10)

Further Reading: Concerning the Triune God—the Father, the Son, and the Spirit; Living in and with the Divine Trinity, chs. 1-2

## 第二周 周四

### 晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

当我们在经纶一面说到三一神时，我们乃是照着祂的行动和作为说到祂，而不是照着祂的素质。按照经纶，三一神的三者乃是三；因此，有经纶之神圣三一的一面。父是起源者，制定了神圣的经纶；（弗一 9～10，三 9，提前一 4 下；）子完成了父所制定的神圣经纶；（约五 19，八 28；）灵将子所完成的应用在神的选民身上。（十六 13。）这些乃是一个完整行动的几个步骤。父神计划要作一些事，子来完成这计划，那灵将子所完成的应用在我们身上。祂们在经纶的三一里仍然是和谐一致的。（十 30，十七 21，23。）（约翰福音结晶读经，四〇页。）

### 信息选读

(一)父在我们里面。以弗所四章六节说，“一位众人的神与父，…在众人之内的。”(二)子在我们里面。歌罗西一章二十七节说，“基督在你们里面。”主在约翰十四章二十节也说，「我…在你们里面。」(三)灵也在我们里面。十七节说，“实际的灵…要在你们里面。”

所以圣经清楚告诉我们，父在我们里面，子在我们里面，灵也在我们里面。我们的经历告诉我们，这不是三位在我们里面，乃是一位在我们里面。因为父是在子里来住在我们里面，而住在我们里面的子，就是灵。灵在我们里面，就是子在我们里面，而父也在子里在我们里面。所以只要有了灵，子和

## WEEK 2 — 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 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

When we speak of the Triune God according to His economy, we are speaking of Him according to His moving and acting, not His essence. According to the economy, the three are three; thus, there is the aspect of the economical Trinity. The Father is the Originator, making the divine economy (Eph. 1:9-10; 3:9; 1 Tim. 1:4b); then the Son accomplishes the divine economy made by the Father (John 5:19; 8:28); and the Spirit applies to God's elect what the Son has accomplished (16:13). These are steps of one complete move. God the Father planned to do something; the Son accomplished the plan; and the Spirit applies to us what the Son has accomplished. They are still one in harmony in the economical Trinity (10:30; 17:21, 23). (Crystallization-study of the Gospel of John, p. 38)

### Today's Reading

The Father is in us. Ephesians 4:6 says, "One God and Father of all, who is...in all." The Son is in us. Colossians 1:27 says, "Christ in you." Also, in John 14:20 the Lord says, "I in you." The Spirit is also in us. John 14:17 says, "The Spirit of reality...shall be in you."

Therefore, the Bible clearly states that the Father is in us, the Son is in us, and the Spirit also is in us. Our experience tells us that these are not three in us but just one. The Father is in the Son to be in us, and the Son who is in us is the Spirit. The Spirit in us is the Son in us, and the Father is in the Son to be in us. Therefore, as long as we have the Spirit, we have the Son and the Father too. First John 2:23 says, "Everyone who denies the Son

父也就都有了。约壹二章二十三节说，“凡否认子的就没有父，承认子的连父也有了。”罗马八章九至十节也给我们看见，基督的灵在我们里面，就是基督在我们里面。所以人有了灵，就有了子；有了子，也就有了父。父在子里面，子就是灵，进入我们里面，给我们得着并享受祂这三而一的神。说起来是三者，而经历起来就是一位。这真是奥秘！（关于父子灵三而一的神，二七至二八页。）

神渴望得着召会作基督的身体，就是祂的丰满，作经过过程之三神团体的彰显。（弗一 23，三 19 下。）…基督的身体乃是基督这伟大人位生机的身体。基督要得着这样一个身体，就必须将祂自己分赐到祂所拣选并救赎的人里面。

神圣经纶的完成乃是借着神圣三一的神圣分赐。神是神圣的，也是三一的。祂是三一的，为要完成将祂自己分赐到我们里面的步骤。祂为了将祂自己分赐到我们里面，采取了三个步骤：父的拣选和预定、子的救赎、以及灵的印涂。这三个步骤是为着神的神圣分赐。（为着神圣经纶的神圣分赐，七至八页。）

按照圣经六十六卷书的全部启示，神圣的三一—父、子、灵—是为着神的分赐，就是将神分授到祂所拣选的人里面。神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。要完成这分赐，祂必须是三一的。

父作为源头乃是源；子作为彰显乃是泉；灵作为传输乃是流。那灵作为流，乃是三一神的临到，应用，为要将祂自己分授到祂所拣选的人里面。源是一道河的根源，源头；泉是源的显出，彰显；而河就是流。（主今日恢复之主要项目的重点，四页。）

参读：约翰福音结晶读经，第三篇；神的经纶与神圣三一输送的奥秘，第四至六篇。

does not have the Father either; he who confesses the Son has the Father also." Romans 8:9-10 further reveals that the Spirit of Christ in us is Christ Himself in us. Therefore, when man has the Spirit, he also has the Son; and when man has the Son, he also has the Father. The Father is in the Son, and the Son is the Spirit who comes into us for us to have and enjoy as the Triune God. In word there are three, but in experience there is only one. It is really a mystery! (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 305)

God desires to have a church to be the Body of Christ as His fullness for a corporate expression of the processed Triune God (Eph. 1:23; 3:19b)...The Body of Christ is an organic Body of a great person—Christ. In order for Christ to have such a Body, He must dispense Himself into His chosen and redeemed people.

The accomplishment of the divine economy is by the divine dispensing of the Divine Trinity. God is divine, and He is also triune. He is triune in order to complete the steps for the dispensing of Himself into us. To dispense Himself into us, He has taken three steps: the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing. These three steps are for God's divine dispensing. (The Divine Dispensing for the Divine Economy, p. 12)

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 7)

Further Reading: Crystallization-study of the Gospel of John, msg. 3; The Economy of God and the Mystery of the Transmission of the Divine Trinity, chs. 4-6

## 第二周 周五

### 晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

在耶利米二章十三节，神说到自己是活水的源；（直译；）在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉；（直译；）而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。父是源，就是源头；子是泉，就是彰显源头的流道。这流道，这水泉，产生一道水流，就是那灵作三一神的临到，应用。这给我们看见，神是三一的，为要将祂自己分赐或分授到祂所拣选的人里面。（主今日恢复之主要项目的重点，四页。）

### 信息选读

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里提到三件东西：恩、爱和交通。这说出神为什么是三一的：借此祂才能将祂自己分赐到我们里面，将祂自己作到我们里面，给我们享受，并作我们的一切。神的爱，就是父的爱，乃是源头。基督的恩，就是子的恩，是父爱的流出。圣灵的交通，乃是子的恩同着父的爱流进我们里面，给我们享受。这是为叫我们经历并享受三一神—父、子、灵。父的爱、子的恩、和圣灵的交通，不是三件不同的东西，乃是一件东西的三方面，为给我们得着并享受。照样，父、子、灵也不是三位分开的神，乃是一位神的三

## WEEK 2 — DAY 5

### Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Eph. 2:18 For through Him we both have access in one Spirit unto the Father.

In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 7-8)

### Today's Reading

[In 2 Corinthians 13:14] three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune; it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son with the love of the Father for us to enjoy. This is for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit. The love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things but three stages of one thing for us to possess and enjoy. Likewise, the Father, the Son, and the Spirit are not three separate Gods but three stages of one God for us to possess and enjoy.

方面，为给我们得着并享受。十四节有力地证明，神圣的三一不是给我们在道理上领会系统的神学，乃是为着将神自己分赐、分授到祂所拣选的人里面。（主今日恢复之主要项目的重点，四至五页。）

在地位上，我们是与神和好；在经历上，我们是进到父面前。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

〔以弗所二章十八节〕含示神格的三一：借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是我们享受的源头。（圣经恢复本，弗二 18 注 4。）

我们已经看见仇敌的一项狡计是否认基督的某些方面，因而限制了祂，使祂不再是包罗万有的。另一项狡计是否认三一神对我们是主观的，为着给我们经历并享受。〔有些人〕把神圣的三一仅仅陈述为宗教的客观道理。许多基督徒的宗教是以信经为根据。在某些公会里，每周崇拜时都要背诵使徒信经。许多背诵信经的人对三一神没有经历。对他们来说，神圣的三一仅仅是道理上的信仰。但圣经启示三一神不仅是我们的信仰对象；祂对我们乃是主观的，住在我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。这由林后十三章十四节论到享受三一神的话得着证实。

圣经清楚地启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们的灵里！我们的灵是个小小的器官，然而这灵却住在里面。（约翰一书生命读经，三四六页。）

参读：为着神圣经纶的神圣分赐，第一章；神的启示和异象，第一至四篇。

Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of God Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 8)

Positionally, we were reconciled to God; experientially, we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, regenerated us to be His sons.

In Ephesians 2:18 the trinity of the Godhead is implied. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. (Eph. 2:18, footnote 4)

We have seen that one subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion. The religion of many Christians is based on the creeds. In certain denominations the Apostles' Creed is recited in their services every week. Many of those who recite the creed have no experience of the Triune God. To them, the Divine Trinity is merely a belief in doctrine. But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it. (Life-study of 1 John, pp. 286-287)

Further Reading: The Divine Dispensing for the Divine Economy, ch. 1; The Revelation and Vision of God, chs. 1-4

## 第二周 周六

### 晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

我们不是仅仅在道理上客观地认识神。…我们这些从神而生，有神生命的人，不仅是客观地认识神，更是特别在经历上主观地认识神。（约翰一书生命读经，一六七页。）

约翰书信中有一基本思想。这思想与一件事有关，就是当约翰写这些书信时，有些关于基督身位的异端潜入了召会。这些异端教训影响所及，消除了圣徒对三一神的享受。这享受有个中心点：神成为人，这位神人成功救赎，且在复活里成了赐生命的灵。（约翰三书生命读经，一八至一九页。）

### 信息选读

现今在生机上与我们是一的三一神，正教导我们关于祂自己的事。这教导是主观的，且是在经历上的。一天过一天，我们在与三一神生机的联结里，我们就享受祂，经历祂，在祂里面，同着祂并凭着祂生活。这生活乃是一种关于三一神的事持续不断的教导。我们能见证，我们的确在日常生活里享受三一神。

我们可以用吃东西为例，说明以享受和经历三一神的方式学知三一神的事。…你若吃〔某种〕食物，借着你所吃的，你就得着关于那种食物的教导；这

## WEEK 2 — DAY 6

### Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

We do not know God merely in an objective, doctrinal way...As those who have been born of God and who possess God's life, we know Him not merely objectively, but in particular we know Him subjectively and experientially. (Life-study of 1 John, p. 137)

In the Epistles of John there is an underlying thought. This thought is related to the fact that at the time these Epistles were written certain heresies concerning the person of Christ had crept in. The effect of these heretical teachings was to annul the saints' enjoyment of the Triune God. This enjoyment has a focal point: God becoming man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit. (Life-study of 3 John, p. 15)

### Today's Reading

The Triune God, who is now organically one with us, is teaching us concerning Himself. This teaching is subjective and experiential. Day by day, as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him. This living is a constant teaching of the things concerning the Triune God. We can testify that we certainly enjoy the Triune God in our daily life.

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him.... If you eat the food, you will be taught concerning the food by the very food you eat. This is



不仅是关于食物的客观课程，乃是借着经历对食物有主观的认识。你越吃一种食物，就越认识那种食物。这认识不是道理的，乃是经历的。同样的，我们借着享受并经历三一神，就认识了祂。我们仅仅凭着道理，不可能认识三一神。但我们借着享受并经历祂，就能认识祂。

当三一神成为我们的享受和经历时，祂的运行就是我们里面的膏油涂抹。这种领会使我们能给膏油涂抹一个正确的定义：膏油涂抹乃是三一神的运行，成了我们里面的享受和经历。

约翰在约壹二章十二至二十七节是照着信徒生命的长大，论到神圣的三一。他首先称所有的信徒为他的孩子们，他们的罪因着主的名得了赦免。然后约翰继续对父老们，就是那些在神圣生命里成熟的信徒说话。这些信徒借着神圣的膏油涂抹，认识那从起初原有的，就是那永远、在万有之先就存在的基督，祂是从起初原有的话。青年人是在神圣生命里长大的信徒，他们借着神圣的膏油涂抹，胜了那恶者。不仅如此，他们刚强，神的话住在他们里面。

约翰将信徒分类，是照着他们属灵的年龄，不是照着任何别的标准。有一些人是父老，另外一些人是青年人或小孩子。使徒约翰用这些辞，有力地指明他写这些经文特别是基于生命的长大。

约翰的著作乃是基于信徒生命的长大，这事实该使我们领悟，我们若要明白神圣的三一，特别是这段话所论到神圣的三一，就必须在生命长大的过程里。这就是说，我们必须在生命这条线上。我们若不在生命这条线上追求生命的长大，就无法明白任何关于神圣三一的事。（约翰一书生命读经，二二一至二二二、二〇三至二〇四页。）

参读：约翰一书生命读经，第二十一至二十二、三十二至三十三篇。

not merely an objective lesson concerning food; it is a subjective knowing of the food through experience. The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

When the Triune God becomes our enjoyment and experience, His moving is the anointing within us. This understanding enables us to give a proper definition of the anointing: the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

In 1 John 2:12-27 John writes concerning the Divine Trinity according to the believers' growth in life. First, he addresses all the believers as his little children, those whose sins have been forgiven because of the Lord's name. Then John goes on to speak to the fathers, those believers who are mature in the divine life. Through the divine anointing, these believers have known Him who is from the beginning, that is, the eternal, preexisting Christ who is the Word from the beginning. The young men are the believers who are grown up in the divine life. Through the divine anointing, they have overcome the evil one. Furthermore, they are strong and the word of God abides in them.

John's classification of the believers is according to their spiritual age, not according to any other criterion. Some are fathers, and others are young men or young children. The use of these terms indicates strongly that these verses in particular were written by the apostle John based upon the growth in life.

The fact that John's writing is based on the believers' growth in life should cause us to realize that if we would understand the Trinity, especially as the Divine Trinity is covered in this portion, we must be in the process of the growth in life. This means that we must be in the line of life. If we are not in the line of life pursuing the growth in life, we shall not be able to understand anything concerning the Divine Trinity. (Life-study of 1 John, pp. 181, 166-167)

Further Reading: Life-study of 1 John, msgs. 21-22, 32-33

# 第二周诗歌

# WEEK 2 — HYMN

## 经历神 — 借三身位

447

11 10 11 10 副 (英 608)

C 大调

4/4

5 5 5 | <sup>C7</sup> 3·5 5 5 <sup>F</sup> 6 6 | 4 6·6 <sup>F#7</sup> 6 6 | <sup>C</sup> 5·3 <sup>G</sup> 5 5

一 何 等 奥 妙, 父、子、灵 乃 是 一 神! 身 位 虽 三, 本 质 却

4 4 | <sup>C</sup> 3-3 5 5 5 | <sup>C7</sup> 3·5 5 5 <sup>F</sup> 6 6 | 4 6·

是 一 灵; 何 等 荣 耀, 这 位 神 进 入 我 心,

<sup>F#7</sup> 6 6 6 | <sup>C</sup> 5·3 <sup>G7</sup> 5 5 4 4 | <sup>C</sup> 3-3 5 5 <sup>E7</sup> 1 | <sup>E7</sup> 3·2

在 我 里 面, 作 我 一 切 供 应。 (副) 三 一 之 神, 作

<sup>Am</sup> 1 7 <sup>F</sup> 1 6 | <sup>C</sup> 5-5 1 1 7 | <sup>Dm7</sup> 2-2 4 6 5 | <sup>G7</sup> 3-3 5 5 1 |

了 我 的 一 切! 何 等 奇 妙! 何 等 荣 耀! 神 圣 成

<sup>E7</sup> 3·2 <sup>Am</sup> 1 7 <sup>F</sup> 1 6 | <sup>C</sup> 5-5 1 7 1 | <sup>F</sup> 2-2 3 4 7 | <sup>G7</sup> 1-1 ||

分, 我 能 取 用 不 竭! 何 等 高 超! 何 等 逍 遥!

二 何等丰富, 父乃是一切源头, 祂的一切全为供人享受;  
何等有福, 这一切竟归我有, 不尽不竭, 取用直到永久!

三 何等奇妙, 子乃是父的显出, 借着肉身来与人类同处;  
何等有效, 在十架成功救赎, 使我罪人竟能与神联属!

四 何等美妙, 灵乃是子的进入, 进入我灵, 作我生命供应;  
何等逍遥, 我今能与灵接触, 灵灵响应, 二灵竟成一灵。

五 何等实际, 神一切全在灵里, 是灵在灵给我接触、经历;  
何等希奇, 我与神联合为一, 生命、性情不再彼此各异。

## Hymns # 608

- 1 What mystery, the Father, Son, and Spirit,  
In person three, in substance all are one.  
How glorious, this God our being enters  
To be our all, thru Spirit in the Son!
- Chorus  
The Triune God has now become our all!  
How wonderful! How glorious!  
This Gift divine we never can exhaust!  
How excellent! How marvelous!
- 2 How rich the source, the Father as the fountain,  
And all this wealth He wants man to enjoy!  
O blessed fact, this vast exhaustless portion  
Is now for us forever to employ!
- 3 How wonderful, the Son is God's expression  
Come in the flesh to dwell with all mankind!  
Redemption's work, how perfectly effective,  
That sinners we with God might oneness find.
- 4 The Spirit is the Son's transfiguration  
Come into us as life the full supply.  
Amazing fact, our spirit with the Spirit  
Now mingles and in oneness joins thereby!
- 5 How real it is that God is now the Spirit  
For us to touch, experience day by day!  
Astounding fact, with God we are one spirit,  
And differ not in life in any way!



主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第三篇

Message Three

包罗万有的基督无上的宝贝

The Supreme Preciousness of the All-inclusive Christ

读经：彼前一 7, 19, 二 4, 6~7, 三 4, 彼后  
一 1, 4, 腓三 8~9

Scripture Reading: 1 Pet. 1:7, 19; 2:4, 6-7; 3:4; 2 Pet. 1:1, 4; Phil. 3:8-9

AL 诗歌：402 · 403

纲 目

Outline

周 一

Day 1

壹 在基督里的信徒，该有价值观的改变—  
太二三 16~26, 撒十六 7, 路十六  
15, 九 54~56, 彼前三 4:

**I. The believers in Christ should have a change in their  
concept of value—Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15;  
9:54-56; 1 Pet. 3:4:**

一 信徒正确的价值观，可见于他们对基督和祂  
完满救恩以下各方面的估计和评价：

**A. The proper concept of value for the believers can be seen in  
their estimation and assessment of the following aspects of  
Christ and His full salvation:**

1 对于主耶稣的估价—诗一一八 22, 彼前二 7。

**1. Their valuation of the Lord Jesus—Psa. 118:22; 1 Pet. 2:7.**

2 对于十字架之话的估价—林前一 18, 彼前二 24, 三 18。

**2. Their valuation of the word of the cross—1 Cor. 1:18; 1 Pet. 2:24; 3:18.**

3 对于神的国和神的义与人日用所需之间的估价—太  
六 32~33, 彼后一 1, 11, 二 5, 三 13。

**3. Their valuation of God's kingdom and righteousness in comparison to a  
man's daily necessities—Matt. 6:32-33; 2 Pet. 1:1, 11; 2:5; 3:13.**

周 二

Day 2

4 对于主耶稣与他们亲人之间的估价—太十 37~  
38, 路十八 26~30, 彼前一 1, 17, 二 11 上。

**4. Their valuation of the Lord Jesus in comparison to their relatives—Matt.  
10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.**

- 5 对于人的魂与全世界之间的估价—太十六 26, 四 8 ~ 11, 启十八 13, 彼前四 19。
- 6 对于他们身体与罪的严重及结局之间的估价—太十八 8 ~ 9, 彼后三 10 ~ 13。
- 7 对于宗教阶级地位与作主奴仆并彼此作奴仆之间的估价—太二十 25 ~ 27, 彼前二 16, 彼后一 1。
- 8 对于基督为义的珍宝与属地珍宝之间的估价—伯二二 23 ~ 28, 太十二 18 ~ 21, 赛四二 1 ~ 4, 彼前一 18 ~ 20。
- 9 对于罪的享受与看不见的赏赐之间的估价—来十一 24 ~ 27, 彼前一 8 ~ 12, 彼后一 8 ~ 11, 二 20 ~ 22。
- 10 对于基督的认识与万事之间的估价—腓三 7 ~ 8, 彼前一 8, 彼后一 2 ~ 3, 8, 二 20, 三 18。

### 周 三

二 我们需要求主给我们亮光，叫我们的价值观有彻底的改变，叫我们不断的拣选基督并祂一切的所是，作我们绝佳的分—可九 7 ~ 8, 林后二 10, 四 7, 彼前一 8。

三 “你若将宝贵的从低贱的分别出来，你就可以作我的口”—耶十五 19, 参 16 节：

- 1 我们必须看重主的话，过于派定给我们的饮食，在主的话里品尝主作涌流着滋养的奶和新蜜之美地的实际，使我们将其分赐给神的子民，为着他们完全的救恩—伯二三 12, 彼前二 2 ~ 5, 诗一一九 103, 出三 8, 申八 8, 歌四 11 上。
- 2 我们必须看重主的话，过于一切地上的财富，使我们能讲神的谕言，分赐基督那追测不尽的丰富，作为神诸般的恩典—诗一一九 72, 9 ~ 16, 弗三 8, 林后六 10, 彼前四 10 ~ 11。

5. Their valuation of a man's soul in comparison to the whole world—Matt. 16:26; 4:8-11; Rev. 18:13; 1 Pet. 4:19.
6. Their valuation of their body in comparison to the seriousness and consequence of sin—Matt. 18:8-9; 2 Pet. 3:10-13.
7. Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another—Matt. 20:25-27; 1 Pet. 2:16; 2 Pet. 1:1.
8. Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.
9. Their valuation of the enjoyment of sin in comparison to the unseen reward—Heb. 11:24-27; 1 Pet. 1:8-12; 2 Pet. 1:8-11; 2:20-22.
10. Their valuation of the knowledge of Christ in comparison to all things—Phil. 3:7-8; 1 Pet. 1:8; 2 Pet. 1:2-3, 8; 2:20; 3:18.

### Day 3

B. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.

C. “If you bring out the precious from the worthless, / You will be as My mouth”—Jer. 15:19; cf. v. 16:

1. We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psalms 119:103; Exodus 3:8; Deuteronomy 8:8; Song of Solomon 4:11a.
2. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God—Psalms 119:72, 9-16; Ephesians 3:8; 2 Corinthians 6:10; 1 Peter 4:10-11.

## 贰 基督自己在信祂的人是宝贵的—二 7, 腓三 8~9:

- 一 彼得被主迷住（吸引并夺取）到一个地步，虽然多次受主责备并大大的失败，还是跟定主作他的牧者，直到殉道—路五 8~11，可十四 67~72，十六 7，约二—15~22，彼后—14~15。
- 二 彼得晓得在主变化形像时，他和雅各、约翰乃是得许可极其完全地进入其中，观看祂的威荣—16~18 节，参彼前五 1。
- 三 基督在祂的升天里是“威严者”（赛三三 21）—祂是我们的神和救主，（彼后—1，）是万有的主，（彼前三 22，徒二 36，）在神的行政中作我们的审判者、设立律法者和君王，（赛三三 21~22，）好将祂自己分赐到我们里面，作我们的享受，使我们得着完满的救恩。（启二二 1。）

### 周 四

## 叁 为着神建造的宝石，乃是基督自己—彼前二 4, 6~8:

- 一 在神新约的经纶里，基督是神所拣选、宝贵的房角石，拯救我们，使我们成为活石，并变化我们，以建造神属灵的殿，就是祂的居所—徒四 11~12，弗二 20~22。
- 二 基督这包罗万有的活石并宝石，是神行动的中心和普及，以建造祂永远的居所—太二一

## II. Christ Himself is the preciousness to His believers—2:7; Phil. 3:8-9:

- A. Peter was charmed (attracted and captivated) by the Lord to such an extent that even though he was rebuked by the Lord many times and failed miserably, he still followed the Lord as his Shepherd unto his martyrdom—Luke 5:8-11; Mark 14:67-72; 16:7; John 21:15-22; 2 Pet. 1:14-15.
- B. Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord's transfiguration, admitted to be the initiated spectators of His majesty—vv. 16-18; cf. 1 Pet. 5:1.
- C. In His ascension Christ is “the Majestic” (Isa. 33:21)—He is our God and Savior (2 Pet. 1:1) and the Lord of all (1 Pet. 3:22; Acts 2:36) as our Judge, our Lawmaker, and our King in God's government (Isa. 33:22) in order to dispense Himself into us to be our enjoyment for our full salvation (Rev. 22:1).

### Day 4

## III. The precious stone for God's building is Christ Himself—1 Pet. 2:4, 6-8:

- A. In God's New Testament economy, Christ as God's chosen and precious cornerstone saves us to make us living stones and transforms us for the building up of God's spiritual house, His dwelling place—Acts 4:11-12; Eph. 2:20-22.
- B. As the all-inclusive living and precious stone, Christ is the centrality and universality of God's move for the building up

42, 44, 徒四 10 ~ 12, 赛二八 16, 弗二 19 ~ 22, 亚三 9, 四 6 ~ 7, 但二 34 ~ 35。

## 周 五

**肆 基督的宝血已救赎我们脱离虚妄的生活—彼前一 15, 18 ~ 19:**

- 一 基督救赎的血乃是立约的血，引我们进入神的同在里，进入神自己里，并进入对神圣别性情完满的享受里，使我们在一切行事为人上成为圣的，好成为祂圣别的祭司体系和圣城—2, 15 ~ 17 节，弗一 4, 启二一 2, 16。
- 二 我们若看见我们已经因基督宝血的重价被救赎、买回，这领悟会使我们凭着圣别的敬畏，有圣别的行事为人—彼前一 15 ~ 19, 徒二十 28, 参赛十一 2。

**伍 我们的神和救主，耶稣基督，已将那又宝贵又极大的应许赐给我们—彼后一 1, 4, 参赛四二 6, 来八 8 ~ 12:**

- 一 我们借着呼求主宝贵的名，就得以饮于祂这救恩的杯，享受祂是神一切又宝贵又极大之应许的实际，为着神建造的目标—徒四 10 ~ 12, 诗一一六 12 ~ 13。
- 二 这些宝贵的应许具体化于神的话；借着祷读这些应许，我们就有分于并享受神圣的性情，使我们长大，并在生命里发展，达到生命的成熟，得以享受丰富地进入我们主和救主耶稣基督永远的国—彼后一 4 ~ 11。

of His eternal habitation—Matt. 21:42, 44; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; Zech. 3:9; 4:6-7; Dan. 2:34-35.

## Day 5

**IV. The precious blood of Christ has redeemed us from our vain manner of life—1 Pet. 1:15, 18-19:**

- A. Christ's redeeming blood is the blood of the covenant that ushers us into God's presence, into God Himself, and into the full of enjoyment of God in His holy nature so that we might be holy in all our manner of life to become His holy priesthood and holy city—vv. 2, 15-17; Eph. 1:4; Rev. 21:2, 16.
- B. If we see that we have been redeemed, bought, purchased, with the high price of Christ's precious blood, this realization will cause us to have a holy manner of life with a holy fear—1 Pet. 1:15-19; Acts 20:28; cf. Isa. 11:2.

**V. The precious and exceedingly great promises have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4; cf. Isa. 42:6; Heb. 8:8-12:**

- A. By calling on the precious name of the Lord, we drink of Him as the cup of salvation, enjoying Him as the reality of all the precious and exceedingly great promises of God for the goal of God's building—Acts 4:10-12; Psa. 116:12-13.
- B. These precious promises are embodied in the word of God; by pray-reading the promises, we partake of and enjoy the divine nature so that we may grow and develop in life unto the maturity of life to enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ—2 Pet. 1:4-11.

陆 神已将同样宝贵的信，分给所有的信徒—1 节：

- 一 正如以色列人分得美地上的一块，神已将基督作为信分给我们，使我们重生的灵，就是我们心中隐藏的人，成为信心的灵—书十三 6，西一 12，彼前三 4，林后四 13。
- 二 我们所有的信在质的一面都是同样宝贵的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长—罗十二 3，来十一 1，5~6，27，西二 19。

柒 我们信心所受宝贵的试验，乃是借着苦难而来的诸般试炼—彼前一 7：

- 一 我们需要付代价，经过火炼的试验，得着更多基督作金的信，使我们信心所受的试验，在主显现的时候，带来称赞、荣耀和尊贵—7 节，启三 18 上。
- 二 凭信过得胜生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结局（结果）—彼前一 8~9。

捌 我们必须赎回光阴，享受包罗万有的基督作神无上的宝贝，使我们被祂构成，成为宝贵的人，作祂自己的珍宝；当我们活在祂宝贵的同在里，享受祂作我们的分，正如祂享受我们作祂的珍宝，祂就将自己

**VI. God has allotted to all the believers equally precious faith—v. 1:**

- A. Just as the children of Israel were allotted a piece of the good land, God has allotted Christ as faith to us, making our regenerated spirit, the hidden man of our heart, a spirit of faith—Josh. 13:6; Col. 1:12; 1 Pet. 3:4; 2 Cor. 4:13.
- B. We all have the same precious faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3; Heb. 11:1, 5-6, 27; Col. 2:19.

**VII. The precious proving of our faith is by various trials that come through sufferings—1 Pet. 1:7:**

- A. We need to pay the price to gain more of Christ as the golden faith through the fiery trials so that the proving of our faith may result in praise, glory, and honor at the revelation of the Lord—v. 7; Rev. 3:18a.
- B. The believers who live an overcoming life by faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.

**VIII. We must redeem the time to enjoy the all-inclusive Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness as His personal treasure; as we live in His precious presence, enjoying Him as our portion, even as He enjoys us as**



建造到我们里面，把我们作成祂属灵的殿和祂圣别、君尊的祭司体系，以完成祂心头的渴望—二 7，三 4，但九 23，十 11，19，林后二 10，诗十六 5，出十九 4~6，彼前二 1~9，彼后三 8，11~12。v

**His treasure, He builds Himself into us to make us His spiritual house and His holy and royal priesthood for the accomplishment of His heart's desire—2:7; 3:4; Dan. 9:23; 10:11, 19; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 1 Pet. 2:1-9; 2 Pet. 3:8, 11-12.**

## 第三周 周一

### 晨兴喂养

诗一一八 22 “匠人所弃的石头，已成了房角的头块石头。”

彼前二 4 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前。”

一个人对任何事物价值的衡量，常是看他对那件事物的认识有多少。在马太二十三章十六至二十六节的这段话里，我们能看见，有的人看见一个非常大的圣殿，大部分是用金子建成的，就把这殿当作非常贵重的。有的人看见一个祭坛，和献在其上的牛、羊、鸽子，就以祭坛为没有价值的，而以牛、羊、鸽子为贵重的。有人照着律法，将薄荷、芹菜、茴香献上十分之一，但对律法上那更重的事，就如正义、怜悯、信实，反倒不实行。有人对什么都很小心，就连蚊虫也都滤出来，但却把骆驼吞下去。有人急用杯盘时，只抹净杯盘的外面，杯盘的里面却满了污秽。…主耶稣称以上那些人为愚拙的、瞎眼的、假冒为善的。因为那些人完全不认识真正的价值，他们所有的价值观全数是错误的。（倪柝声文集第三辑第十四册，一九〇至一九一页。）

### 信息选读

每一个信主的人，都有一个特点，就是必定有一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。凡是价值的判断没有改变的，都不是真基督徒。

全本圣经大半都是记载关于价值观的改变。这些价值观的改变能够给初信的弟兄姊妹亮光，叫他们看见一个基督人的价值观是什么。下面我们举几个例子，给弟兄姊妹们看见价值观的改变。

## WEEK 3 — DAY 1

### Morning Nourishment

Psa. 118:22 The stone which the builders rejected has become the head of the corner.

1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious.

A person often measures the value of something according to the amount of knowledge he has of it. In Matthew 23:16-26 we find some people whose eyes were on the splendor of the temple and how it was built mostly with gold. They considered the temple to be most valuable. Some saw the altar and compared it with the oxen, lambs, and turtledoves offered on it. They reckoned the altar to be of little value but the oxen and lambs and turtledoves to be of much value. Some offered a tenth of the mint, anise, and cummin, yet they neglected the weightier matters of the law—justice, mercy, and faithfulness. Some were very careful about everything. They strained out the gnat, but they swallowed the camel. Some were in a hurry to use the cup and the dish. They cleansed the outside of them, but inwardly there was filth.... In Matthew 23:16-26 the Lord Jesus called these people fools, blind men, and hypocrites because they did not know the true concept of value. Their concept of value was all wrong. (CWWN, vol. 60, p. 387)

### Today's Reading

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. Anyone who has not witnessed such a change in concept is not a genuine Christian.

The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian. Let us consider a few examples to prove our point.

诗篇一百一十八篇二十二节说，“匠人所弃的石头，已成了房角的头块石头。”这是说到价值观的改变。在匠人的看法里，有这么一块石头是不可用的，所以丢掉它。这就是说，在犹太首领的眼里，基督乃是多余的，因此就除灭祂。然而另有人在建造救恩的时候，就拿这被弃的石头，来安作房角的头块石头。…犹太匠人所弃绝不用的，却是神在祂救恩的建造里所宝贵的；这两种价值的认定，是何等的不同。因此，我们也必须把初信的弟兄姊妹，摆在一个价值观的改变里面，问祂从前看基督如何，今天看基督又如何。我们总要让他们看见，从前祂所认为不值钱的，现在反倒该看为值钱了。从前我们看祂不可靠，今天看祂可靠了。别人弃绝基督，但我们宝贝祂。

林前一章十八节说，“因为十字架的话，对那正在灭亡的人为愚拙，对我们正在得救的人却为神的大能。”十字架原来是那灭亡的人所藐视，并且看为愚拙的。…人信主之前，看十字架是不中用的；但人信主之后，却看十字架是神的大能，是可喜爱、可宝贝的。一个人一信主，价值观定规立刻改变，他看十字架的救恩乃是宝贵的。

马太六章三十二至三十三节说，“你们的天父原知道你们需要这一切。但你们要先寻求祂的国和祂的义。”一个人（特别是贫穷的人）信主以前，为着每天的日用之物，总是念念不忘。衣食的事，在世人之中总是最大的事。…我们信徒总要认识：人活在世上，没有什么比神的国更宝贝。十三章四十四节说，诸天的国好像宝贝藏在田地里；人找到了，就去变卖他一切所有的，买这田地。这是指主发现诸天之国的宝贝，就舍了自己和所有的，去买这宝贝。主看见诸天的国是宝贝的。（倪柝声文集第三辑第十四册，一九一至一九四页。）

参读：倪柝声文集第三辑第十四册，第四十八篇。

Psalm 118:22 says, “The stone which the builders rejected / Has become the head of the corner.” This is a change in valuation. In the eyes of the builders, they rejected what they considered to be a useless stone. In the eyes of the Jewish leaders, Christ was something redundant, and they wanted to get rid of Him. Yet this rejected stone was chosen to be the cornerstone of the newly enacted salvation....God treasured the cornerstone that was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation! We have to bring new believers to such a change in valuation. We have to ask how they viewed Christ before and how they view Christ now. We have to show them that what was once worthless is now priceless. What was once untrustworthy is now trustworthy. Others have rejected Christ, but we treasure Him.

First Corinthians 1:18 says, “For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.” The cross is despised by those who are perishing; it is considered foolishness by them....Before a person is saved, he considers the cross useless. After he is saved, he sees it as the power of God, something precious and valuable. Once a person believes in the Lord, his concept of value changes immediately. The salvation of the cross becomes something very precious.

Matthew 6:32-33 says, “For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you.” Before a person believes in the Lord (this is especially true with poor people), the daily thoughts that plague him are for his daily necessities. Things pertaining to food and clothing are the greatest concerns of the human life.... As believers, we have to realize that nothing in this life is more precious than the kingdom of God. Matthew 13:44 says that the kingdom of the heavens is like a treasure hidden in the field. When a man finds it, he hides it and in his joy sells all that he has to buy that field. This refers to the Lord's discovering the treasure of the kingdom of the heavens and giving up Himself and all He has to buy the treasure. The Lord considers the kingdom of the heavens as something precious. (CWWN, vol. 60, pp. 387-389)

Further Reading: CWWN, vol. 60, ch. 45

## 第三周 周二

### 晨兴喂养

太十 37 ~ 38 “爱父母过于爱我的，配不过我；爱儿女过于爱我的，配不过我；不背起他的十字架，并跟从我的，也配不过我。”

十六 26 “人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

父母、妻子、儿女都是人所最爱的，也是人认为最重要的。在不与主比较时，都是人应当爱的。但是，如果我们临到一个环境，是需要在这二者之间有拣选时，我们该如何呢？…〔按照马太十章三十七至三十八节，〕亲人固然是人所宝贵的，但比起我们的主，就非得比了。我们的主乃是比亲人更宝贝的。

十六章二十六节…拿人的灵魂和全世界来比较。到底是灵魂宝贵，还是世界宝贵呢？人常常看重世界的宝贵，而不认识灵魂的宝贵。（倪柝声文集第三辑第十四册，一九五页。）

### 信息选读

今天撒但想要人的灵魂，许多人不必他出价都愿意卖，因为人不信自己的灵魂有什么价值。路加十五章的浪子离家，不是人用筵席将他请去的，乃是猪的豆荚将他拉下去的。灵魂在不信的人身上，是何等的不值钱！然而主说，纵然是全世界，都不能买到人的灵魂。只有一次撒但是出高价的，那就是当撒但把主带到山上，指着万国与万国的荣耀给主看，要主拜他一下，就把一切都给主。〔太四 8 ~ 9。〕全本圣经就这么一次，记载撒但出这极高的价，要买人的灵魂。当然撒但没有成功。假定有这么一

## WEEK 3 — DAY 2

### Morning Nourishment

Matt. 10:37-38 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me.

16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

A father, mother, wife, and children are the most precious things to a man. They are the most important things a man has in this life. When these are not compared with the Lord, there is nothing wrong in loving them. But when a situation arises where we have to choose between the two, which one will we choose?... Our own kin are precious, but they are no comparison to the Lord. Our Lord is more precious than any of our kin.

[In Matthew 16:26] a comparison is made between man's soul and the whole world. Is the soul more precious or the world more precious? Many people see the preciousness of the world, but they do not see the preciousness of the soul. (CWWN, vol. 60, p. 390)

### Today's Reading

Today Satan is trying to buy man's soul, but many people are giving away their soul for free. This is because they do not believe their soul is worth anything. The prodigal son in Luke 15 did not leave his father's house because of the enticement of a grand feast; he succumbed to mere carob pods. How worthless is the soul in the eyes of an unbeliever! Yet the Lord says that the whole world put together cannot be exchanged for a soul. Satan offered a high price when he took the Lord to a high mountain and showed Him all the kingdoms of the world and their glory. In exchange for His worship, the Lord would have been given all these things by Satan. This is the only instance in the Bible where Satan offered a high price for man's soul. Of course, he did not succeed. Suppose

次，撒但也要将全世界给一个拜他一下的人，你想这人怎么拣选呢？这里完全是价值观的问题。他是舍灵魂来得世界呢，还是得灵魂而舍世界？今天撒但没有拿全世界来和我们换灵魂，他看我们的生命不值那么多；他只用小利益、小便宜来引诱我们。…巴兰为利自甘堕落，咒诅神的百姓。所以我们要初信的人看见，诚实是比金子、比世界、比大米都值钱。为着保守灵魂的清洁，我们是牺牲任何东西的。

马太二十章二十五至二十七节说，“你们知道外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”外邦人有君王治理他们，有大臣操权管辖他们，这是在不信主的人中间的事；只是在信徒中间却不可这样。在信徒中间，无论谁想要为大，就要作仆役；无论谁想要为首，就要作奴仆。这是价值观的变更，就是对地位看法的改变。…〔我们应当〕看作大臣、居操权的地位是可轻视的。我们是改变了地位的价值观；我们宝贵作奴仆，宝贵作仆役。

腓立比三章七至八节说，“从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”在这里我们看见，保罗也改变了他的价值观；他先前以为对他是赢得的，现在因基督的缘故，他都看作亏损了。…他以认识基督耶稣为至宝。（倪柝声文集第三辑第十四册，一九五至一九六、一九八、二〇〇至二〇一页。）

参读：至宝的基督，第一至二章。

Satan did the same thing again and offered the whole world to any man who would worship him. What would anyone choose? This is altogether a matter of valuation. Should a man give up his soul to gain the world, or should he give up the world to gain his soul? Today Satan is not offering to exchange the whole world for our soul. He does not think that our life is worth that much. He is enticing us with small benefits and small gains.... [Balaam] degraded himself for profit to curse God's people. We have to show the new ones that honesty is worth more than gold, rice, or the whole world. In order to preserve the purity of our soul, we should be willing to forsake anything.

Matthew 20:25-27 says, “You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave.” The rulers of the Gentiles lord it over them, and the great exercise authority over them. This is something that is practiced among the unbelievers. Among believers, however, this practice should not be allowed. Whoever wants to become great should be a servant, and whoever wants to be first should be a slave. This is a change in valuation, a change in one's view concerning position.... [We] should despise the position of lords and masters. We should have a change in our concept of position. We should treasure servants and slaves.

Philippians 3:7-8 says, “But what things were gains to me, these I have counted as loss on account of Christ. 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.” Here we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ,...the excellency of the knowledge of Christ Jesus. (CWWN, vol. 60, pp. 390-395)

Further Reading: Christ in His Excellency, chs. 1-2

## 第三周 周三

### 晨兴喂养

耶十五 19 “耶和華如此說，你若歸回，我就將你帶回，使你站在我面前；你若將寶貴的從低賤的分別出來，你就可以作我的口；他們必歸向你，你却不歸向他們。”

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

耶利米十五章十九節...告訴我們，我們若將寶貴的從低賤的分別出來，就能作神的口。...神要求我們能分別尊卑貴賤，好作祂的口。所以我們必須認識價值觀改變的重要。求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的。（倪柝聲文集第三輯第十四冊，二〇一頁。）

### 信息选读

彼得被主迷到一个地步，虽然整天受责备，还是跟定了祂，责备也责备不走。今天我都不敢对同工、长老说重话；如果责备重了，就怕他们受不了而不干了。但是彼得脸皮很厚，多次被主耶稣对付，还是照样跟从祂。在主被卖的前一夜，主对门徒说，“今夜你们都要因我绊跌。”彼得就应声对祂说，“即使众人因你绊跌，我总不绊跌。”（太二六 31～33。）于是主对他说，“西门，西门，看哪，撒但想要得着你们，好筛你们像麦子一样。但我已经为你祈求，叫你不至于失了信心。”彼得说，“主啊，我已经预备好，去同你下监，同你受死。”主说，“彼得，我告诉你，今日鸡还没有叫，你要三次否认你认得我。”（路二二 31～34。）

## WEEK 3 — DAY 3

### Morning Nourishment

Jer. 15:19 Therefore thus says Jehovah, If you return, I will restore you; you will stand before Me; and if you bring out the precious from the worthless, you will be as My mouth; they will turn to you, but you will not turn to them.

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

[Jeremiah 15:19 tells] us that if we bring out the precious from the worthless, we will be as God's mouth....He requires that we bring out the precious from the worthless so that we can be His mouth. We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN, vol. 60, p. 395)

### Today's Reading

Peter was charmed by the Lord to such an extent that although he was rebuked by the Lord frequently, he still determined to follow Him. The Lord's frequent rebuking could not make him go away. Today I dare not speak strong words to the co-workers and elders. If my rebuke is strong, I am afraid that they will not be able to take it and will quit. However, Peter was thick-skinned. He had been rebuked by the Lord many times, but he still followed Him. On the night of His betrayal, the Lord said to the disciples, “You will all be stumbled because of Me this night.” Then Peter answered and said to Him, “If all will be stumbled because of You, I will never be stumbled” (Matt. 26:31-33). And the Lord said to him, “Simon, Simon, behold, Satan has asked to have you all to sift you as wheat. But I have made petition concerning you that your faith would not fail.” Peter said, “Lord, I am ready to go with You both to prison and to death.” But the Lord said, “I tell you, Peter, a rooster

彼得不仅不信这话，还说，“我就是必须和你同死，也绝不会否认你。”（太二六 35。）后来彼得在大祭司的院子里坐着，有一个使女来问他；这一问，他就否认主了。当主转过身来看彼得，彼得便想起主对他所说的话，就到外面去痛哭。（路二二 54～62。）

彼得否认主，按理主也该忘记他。但是主没有忘记他。在主复活那天早晨，天使对几位妇女说，“你们要去告诉祂的门徒和彼得…”（可十六 7。）主也亲自对抹大拉的马利亚说，“你往我弟兄那里去…”（约二十 17。）主称门徒为弟兄，并且特别提起彼得的名字，这样就把彼得夺取了。（如何作同工与长老，并如何履行同工与长老的义务，一五至一六页。）

〔论到包罗万有的基督，〕以赛亚三十三章二十二节说，祂是审判我们的，是给我们设律法的，也是拯救我们的王。在祂神圣的行政里，祂是这样一个人有三面讲究的人位。美国政府也同样的分为三部分。这个政府有三个分支：行政、立法、和司法部门。已过我以为是美国发明这个权力平衡的美好政府。至终我发现，按照二十二节，神早已如此行了。基督作王，乃是神圣行政的行政部门。祂也是设律法的立法者，作为立法部门。最后，祂是审判我们的，作为司法部门。祂是在这三面运用祂的神圣行政，拯救祂的子民。在美国政府里，这三个分支一直是彼此平衡的，但许多时候它们彼此相争。然而，主耶稣在祂的神圣行政里，在每一面都是完全平衡的。神圣行政的三部分，乃是一个位。我们的耶稣在祂神圣的行政里，乃是行政、立法、司法的部门。（以赛亚书生命读经，三八四至三八五页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇；以赛亚书生命读经，第四十三篇。

will not crow today until you deny three times that you know Me” (Luke 22:31-34). Not only did Peter disbelieve this word, but he even said, “Even if I must die with You, I will by no means deny You” (Matt. 26:35). Later, while Peter was sitting in the courtyard of the high priest, a little servant girl came to question him. Because of her questioning, Peter denied the Lord. At that time the Lord turned and looked at Peter, and Peter, remembering the Lord's word to him, went outside and wept bitterly (Luke 22:54-62).

After Peter denied the Lord, the Lord could have forgotten about him. However, the Lord did not forget him. On the morning of the Lord's resurrection, an angel said to several women, “Go, tell His disciples and Peter…” (Mark 16:7). Also, the Lord personally told Mary the Magdalene, “Go to My brothers…” (John 20:17). The Lord called His disciples “brothers” and particularly mentioned Peter's name. In this way He captivated Peter. (How to Be a Coworker and an Elder and How to Fulfill Their Obligations, p. 19)

Isaiah 33:22 says that He is our Judge, our Lawmaker, and our King to save us. In His divine government, He is such a person of three aspects. The United States government is divided into three sections in a similar way. This government has three branches: the executive, legislative, and judicial branches. In the past I thought that the United States invented such a marvelous government with the balance of powers. Eventually, I found out that according to Isaiah 33:22, God had already practiced this. Christ as the King is the executive branch of the divine government. He is also the Lawmaker, the Legislator, as the legislative branch. Finally, He is our Judge as the judicial branch. He is in these three aspects to exercise His divine government in saving His people. In the United States government these three branches are always balancing one another, but many times they fight against one another. The Lord Jesus in His divine government, however, is perfectly balanced in every way. The three sections of the divine government are one person. Our Jesus is the executive, legislative, and judicial branches in His divine government. (Life-study of Isaiah, p. 307)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 1; Life-study of Isaiah, msg. 43

## 第三周 周四

### 晨兴喂养

彼前二 5~7 “〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，…因为经上記着说，‘看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至于羞愧。’所以祂在你们信的人是宝贵的，在那不信的人却是‘匠人所弃的石头，已成了房角的头块石头’。”

彼得在他的两封书信里，向我们陈明五件宝贵的东西：(一)宝贵的石头，就是主自己；(彼前二 4, 6~7;) (二)宝贵的血；(一 19;) (三)宝贵的应许；(彼后一 4;) (四)宝贵的信；(1;) 和(五)宝贵的试验。(彼前一 7。)(圣经恢复本，彼前一 7 注 3。)

活石不仅有生命，也能在生命里长大。这活石就是为着神的建造的基督。〔在彼前二章四节，〕彼得将他的隐喻，由植物生命的种子(一 23~24)转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。(二 5。)彼得的思想已经从生命的栽种往前到了神的建造。为着我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石(赛二二 8 16)上，与别人同被建造，成为属灵的殿。(彼前二 4 注 2。)

### 信息选读

以赛亚二十八章十六节说，“所以主耶和华如此说：看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基…”基督是我们的荣耀和华美，也是有许多方面的石头。祂是神在锡安所放的一块石头。

## WEEK 3 — DAY 4

### Morning Nourishment

1 Pet. 2:5-7 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood...For it is contained in Scripture: “Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame.” To you therefore who believe is the preciousness; but to the unbelieving, “The stone which the builders rejected, this has become the head of the corner.”

In his two Epistles Peter presents to us five precious things: (1) the precious stone, which is the Lord Himself (1 Pet. 2:4, 6-7); (2) the precious blood (1:19); (3) the precious promises (2 Pet. 1:4); (4) the precious faith (1:1); and (5) the precious proving (1 Pet. 1:7). (1 Pet. 1:7, footnote 3)

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. Here [in 1 Peter 2:4] Peter changed his metaphor from a seed, which is of the vegetable life (1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5). Peter's thought went on from life-planting to God's building. As life to us, Christ is the seed; for God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

### Today's Reading

Isaiah 28:16 says, “Therefore thus says / The Lord Jehovah: / Indeed I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established...” Christ, who is our glory and our beauty, is also a stone in many aspects. He is a stone laid by God in Zion.



这石头是为着神在以色列的建造所稳固建立的根基。…基督是试验过的石头，是受过试验且是可靠的。基督这石头，在祂三十三年半的人性生活中受了试验。从祂成为人的时候起，祂在地上生活的每一天，都受试验而没有失败。祂是完美、完全、稳固和刚强的。

我们不该忘记我们是在基督里的信徒。基督是我们的根基，这根基已经受过试验。祂是可靠的，所以我们当信靠祂。我们不该着急慌乱。我研读这一段话时，有一本参考书引一句格言说，着急是出于魔鬼。当我们匆忙慌乱时，我们不该忘记，这是出于魔鬼的。我们毋须着急，因为我们有基督这试验过的石头作我们的根基。

这石头也是宝贵的房角石，为着神建造的连接。基石托住整个建筑，而房角石连接建筑的两部分。新约根据诗篇一百一十八篇二十二至二十四节告诉我们，基督是房角的头块石头。（罗九 33，太二一 42，徒四 11～12，弗二 20。）按照新约，基督作为房角石，将两面墙连接起来，一面墙是犹太信徒，另一面墙是外邦信徒。因为基督带头把犹太人和外邦人联结一起，所以祂是房角的头块石头。甚至在今天我们不仅以祂作我们的基石托住我们，也以祂作我们的房角石将我们联结在一起。…我们需要经历基督作试验过的、可靠的石头，作稳固建立的根基托住我们，并作房角石把我们联结起来。这个结果就是神的建造，基督的身体。

在行传四章十一节〔彼得〕提到基督是房角石，在十二节他指明今天这房角石是我们的救主。很少基督徒知道，耶稣基督他们的救主乃是房角石。我们的救主耶稣，将我们救到神的建造里，并将我们联于神的建造。（以赛亚书生命读经，三七七至三七八、三八〇至三八一页。）

参读：以赛亚书生命读经，第四十三篇；诗篇生命读经，第三十九篇；彼得前书生命读经，第十六至第十七篇；神圣三一的神圣分赐，第九章；使徒行传生命读经，第五十四篇。

This stone is a foundation firmly established for God's building in Israel...Christ is a tested stone which has been tried and which is trustworthy. Christ as a stone was tested during the thirty-three and a half years of His human life. From the time that He became a man, He was tested every day of His earthly life, and He had no failure. He is perfect, complete, solid, and strong.

We should not forget that we are believers in Christ. Christ is our foundation, and this foundation has been tested. He is trustworthy, so we should put our trust in Him. We should not be in haste, in panic. In my study of this portion of the Word, one reference book quoted a proverb which said that haste is of the devil. When we are in haste, in panic, we should not forget that this is of the devil. We do not have to be in haste because we have Christ as a tested stone to be our foundation.

This stone is also a precious cornerstone for the joint of God's building. Whereas the foundation stone holds the entire building, the cornerstone joins two parts of the building. The New Testament tells us, based upon Psalm 118:22-24, that Christ is the chief cornerstone (Rom. 9:33; Matt. 21:42; Acts 4:11-12; Eph. 2:20). According to the New Testament, Christ as the cornerstone joins together the two walls, one of the Jewish believers and the other of the Gentile believers. Because Christ took the lead to join together the Jews and the Gentiles, He is the first cornerstone. Even today we are not only held by Him as our foundation stone but also joined together by Him as our cornerstone...We need to experience Christ as the tested, trustworthy stone to be the firmly established foundation holding us and the cornerstone joining us together. This issues in God's building, the Body of Christ.

In Acts 4:11 [Peter] mentioned Christ as the cornerstone, and in verse 12 he indicated that today this cornerstone is our Savior. Very few Christians know that Jesus Christ, their Savior, is the cornerstone. Our Savior, Jesus, saves us into God's building and joins us to God's building. (Life-study of Isaiah, pp. 301-305)

Further Reading: Life-study of Isaiah, msg. 43; Life-study of the Psalms, msg. 39; Life-study of 1 Peter, msgs. 16-17; The Divine Dispensing of the Divine Trinity, ch. 9; Life-study of Acts, msg. 54

## 第三周 周五

### 晨兴喂养

彼前一 18 ~ 19 “知道你们得赎，脱离你们祖宗所传流虚妄的生活，不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

我们蒙基督的宝血所洒，因此就从凡俗的人中被标明出来；这血比金银还要宝贵。基督为着救赎我们付了极高的代价，把我们从虚妄的生活救赎到圣别的生活。（彼前一 18，15。）为此我们在神面前该有圣别的敬畏，健康、认真的谨慎，免得我们这蒙神用极高代价所救赎的选民，偏离基督这最高救赎的目的。（圣经恢复本，彼前一 19 注 1。）

### 信息选读

救赎我们的血是一种特别的血——神人耶稣基督，生命达到最高标准之人的血。主耶稣是与神调和的人。所以，这人死在十字架上的时候，神也经过死。没有人的言语足以解释这点。

唯有基督的血有资格并足以救赎我们，买我们。我们曾被霸占我们的仇敌撒但出售，但我们的救赎者基督付了极高的代价买我们。…彼前一章十八至十九节说到这点。

在十八节彼得说，我们得赎，“不是用能坏的金银等物。”基督的血是物质的东西，但其功效、功用、价值、能力和权柄，是永远的、不能坏的。

## WEEK 3 — DAY 5

### Morning Nourishment

1 Pet. 1:18-19 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

The blood of Christ, by which we are sprinkled and thus marked out from the common people, is more precious than silver and gold. The highest price was paid for our redemption that we might be redeemed from a vain manner of life to a holy life (1 Pet. 1:18, 15). For this we should have a holy fear, a healthy, serious caution before God, so that, as God's elect, redeemed with such a high price, we will not miss the purpose of this most high redemption of Christ. (1 Pet. 1:19, footnote 1)

### Today's Reading

The blood that redeemed us was an extraordinary kind of blood—the blood of the God-man, Jesus Christ, the Man whose life reached the highest standard. The Lord Jesus is a Man mingled with God. Therefore, when this Man died on the cross, God also passed through death. No human words are adequate to explain this.

Only the blood of Christ was qualified and sufficient to redeem us, to purchase us. We had been put on sale by the enemy Satan, our usurper. But Christ, our Redeemer, paid the highest price to purchase us. First Peter 1 speaks of this in verses 18 and 19.

In verse 18 Peter says that we were redeemed “not with corruptible things.” The blood of Christ is a material substance, yet its effectiveness, function, worth, power, and authority are eternal and incorruptible.

十八至十九节有金银与羔羊之间的比较。金银是贵重的，但没有生命。金银不是生机的，但羔羊是活的、生机的。借着这比较，彼得指明基督为我们所付的代价与生命之物和生机之物有关。

我要鼓励你们单独花一小时与主同在，思想基督在十字架上为你所流的宝血。这会使你渴望凭着敬畏有圣别的生活；你会想要在一切行事为人上成为圣的，并且在你余下寄居的时日中，凭着敬畏行事为人。我们若要这样生活，就需要领悟我们已经因基督宝血的重价被救赎、买回。这领悟会使我们过一种生活，有圣别的行事为人，因为我们会领悟基督的宝血已救赎我们脱离虚妄的生活。我们会不愿再过虚妄的生活……—没有目标、目的或标的。（彼得前书生命读经，一一九至一二〇、一二四至一二五页。）

我们必须殷勤，借着接受应许，借着接受祂的话，发展信的种子。接受祂的话最好的路，就是祷读话。我们越祷读所有的应许，我们就越享受神的性情。我们享受这神的性情，就有生命里的长大、生命里的成熟、和生命的收成。这成熟就是进入主耶稣的国。我们都需要在主耶稣基督的恩典和知识上长大。

我们需要借着接受祂的应许，借着祷读祂应许的话而发展种子，使我们享受神的性情。借此我们要逐步得着发展并长大，直到我们达到成熟。这样我们就会丰丰富富地进入我们主和救主耶稣基督永远的国。（圣经中关于生命的重要启示，一六七页。）

参读：倪柝声文集第二辑第二十二册，第五十二篇；彼得前书生命读经，第十二篇；彼得后书生命读经，第五篇；圣经中关于生命的重要启示，第十六章。

In verses 18 and 19 we have a comparison between gold or silver and a lamb. Gold and silver are valuable, but they are lifeless. They are not organic, but a lamb is living and organic. Through this comparison, Peter indicates that the price paid for us by Christ was related to something of life and to something organic.

I would encourage you to spend an hour alone with the Lord to consider the precious blood of Christ shed for you on the cross. This will give you the desire to have a holy manner of life in fear. You will want to become holy in all your manner of life and to pass the remaining time of your sojourn in fear. If we would live in this way, we need to realize that we have been redeemed, bought, purchased, with the high price of Christ's precious blood. This realization will cause us to have a living in a holy manner of life, for we shall realize that Christ's precious blood has redeemed us from the vain manner of life. No longer will we want to live in a way that is vain,...having no goal, aim, or purpose. (Life-study of 1 Peter, pp. 99, 103)

We must be diligent to develop the seed of faith by taking the promises, by picking up His word. The best way to pick up His word is to pray-read the word. The more we pray-read all the promises, the more we enjoy the divine nature. As we enjoy this divine nature, we have the growth in life, the maturity in life, and the harvest of life. This maturity is the entrance into the kingdom of the Lord Jesus. We all need to grow in the grace and knowledge of the Lord Jesus Christ.

We need to develop the seed by taking His promises, by pray-reading the word of His promises, that we may enjoy His divine nature. By this we will be developed and grow step by step until we reach maturity. Then we will enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 517-518)

Further Reading: CWWN, vol. 42, ch. 52; Life-study of 1 Peter, msg. 12; Life-study of 2 Peter, msg. 5; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 16

## 第三周 周六

### 晨兴喂养

彼后一 1 “耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”

彼前一 7 “叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”

在彼后一章一节，彼得说到“那些…分得同样宝贵之信的人”。如同以色列人分得美地上的一块，（书十三 6，十四 1～5，十九 51，）我们分得同样宝贵的信。这含示一切关于生命和敬虔的事，（彼后一 3，）包括信徒照着又宝贵又极大的应许，借着同样宝贵的信，所有分于神的性情，（4，）都是神在新约里赐给信徒的真产业。（彼得后书生命读经，三页。）

### 信息选读

我们需要在生命中长大，…我们乃是凭信将自己联于基督而长大。我们可以得着联结的信，不仅是借着听见神的话，更是借着接触那对我们是信的三一神。这信不是在起始阶段的信，乃是在第二阶段，就是联结阶段的信。今天的复兴和新的复兴，乃是激动人起来接触三一神，使这第二阶段的信能作联结的工作。当你接触活的神，你立即就得着复兴。这是联结的信的功效。

神分给我们同样宝贵的信。这信对所有的信徒是“同样宝贵”的。让我们…用电来说明。电分送到建筑物里，就将所有的灯联在一起。这电在所有的灯里，在质和量上都是相同的，因为灯的大小都是一样的。但是在我们里面的信，在质上虽然是一样的，在量上

## WEEK 3 — DAY 6

### Morning Nourishment

2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ.

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

In 2 Peter 1:1, Peter speaks of those “who have been allotted faith equally precious.” As the children of Israel were allotted a piece of the good land (Josh. 14:1-5), we have been allotted equally precious faith. This implies that all the things which relate to life and godliness (2 Pet. 1:3), including the divine nature (v. 4) partaken of by the believers through the equally precious faith according to the precious and exceedingly great promises, are the real inheritance given to the believers by God in the New Testament. (Life-study of 2 Peter, p. 2)

### Today's Reading

We need to grow in life...by faith linking us to Christ. We can have the linking faith not just by hearing the word but by contacting the very Triune God who is faith to us. This faith is not the faith in the initial stage but the faith in the second, linking stage. Today's revival and the new revival is just to stir people up to contact the Triune God so that this faith in the second stage may work in the linking way. When you contact the living God, right away you are revived. This is the effectiveness of the linking faith.

God has allotted to us equally precious faith. It is equally precious to all the believers. Let us...use the illustration of electricity. Electricity is allotted to this building, and it links all the lamps together. This electricity in all the lamps is the same in quality and in quantity because the size of the lamps is the same. But the very faith in us, while being the same in quality, is not the

却有所不同。我们无法与使徒保罗相比。他的联结的信可能像一座大山，而我们的却好像一颗小石头。但你必须看见，这石头是会长大的！在圣经里，石头是活的。（彼前二5。）如果你接触神，信就会在你里面长大。这意思是说，神在你里面增长。当神在你里面增长，第二阶段的信就在你里面越长越大。我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长。当神在你里面增长，这第二阶段的信也就在你里面增长。（罗马书的结晶，一三三至一三四页。）

在彼前一章七节彼得指明，我们信心所受的试验，“可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”六节里诸般的试炼，乃是叫我们信心所受的试验，能带来主显现时的称赞、荣耀和尊贵。（彼得前书生命读经，五六页。）

当主回来时，祂盼望找着这样的人。基督盼望在祂回来时，找着凭这样联结之信而活的人。基督盼望找着我们作祂隐藏的得胜者。

凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果。（彼前一8~9。）就一面的意义说，我们不知道什么，也不作什么。我们只知道如何凭联结之信得胜并欢腾。今天凡凭信而活的人，最终要得着他们信心的结果，就是他们魂的救恩。我们已经得着一个救恩，但这只是起初的救恩。救恩长进的阶段乃是变化的阶段。救恩完成的阶段乃是得荣的阶段。如果我们在长进的阶段凭联结的信而活，使我们被变化，我们就要在千年国里与基督一同作王。（罗马书的结晶，一五〇至一五一页。）

参读：罗马书的结晶，第十至十一篇；彼得前书生命读经，第六、二十二篇；彼得后书生命读经，第一至四篇；生命的基本功课，第十九课。

same in quantity. We cannot compare with the apostle Paul. His linking faith may be like a big mountain, while ours may be like a small stone. But you have to realize that the stone grows! In the Bible the stones are living (1 Pet. 2:5). If you contact God, faith grows in you. This means that God increases in you. When God increases in you, faith in the second stage grows in you to get bigger and bigger. We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us. When God increases in you, this faith in the second stage also grows in you. (Crystallization-study of the Epistle to the Romans, p. 109)

In 1 Peter 1:7 Peter indicates that the proving of our faith “may be found unto praise and glory and honor at the revelation of Jesus Christ.” The various trials in verse 6 are that the proving of our faith may result in praise, glory, and honor at the unveiling of the Lord. (Life-study of 1 Peter, p. 46)

When the Lord comes back, He is expecting to find such people. Christ expects to find, at His coming back, the ones who live by the linking faith. Christ expects to find us as His hidden overcomers.

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom. (Crystallization-study of the Epistle to the Romans, p. 122)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 10-11; Life-study of 1 Peter, msgs. 6, 22; Life-study of 2 Peter, msgs. 1-4; CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 607-609

# 第三周诗歌

## 经历基督 — 与一切相对

402

6 5 6 5 双 (英 541)

降 B 大调

4/4

B<sup>b</sup> E<sup>b</sup> B<sup>b</sup> C<sup>7</sup> F<sup>7</sup> B<sup>b</sup> E<sup>b</sup>  
 1̇ · 1̇ 7 6 | 5 - 3 - | 5 3̇ 2̇ 1̇ | 2̇ - - - | 1̇ · 1̇ 7 6 |

一 不是字句律法，乃是生命主，神愿赐给

B<sup>b</sup> F<sup>7</sup> B<sup>b</sup> F<sup>7</sup> G<sup>7</sup> C<sup>m</sup> F<sup>7</sup> B<sup>b</sup>  
 5 - 3 - | 5 5 3̇ 2̇ | 1̇ - - - | 2̇ 2̇ 2̇ 3̇ | 4 - 2 - | 3̇ 1̇

我们，救我脱重负；不是任何道理，乃是

C<sup>7</sup> F<sup>7</sup> B<sup>b</sup> E<sup>b</sup> B<sup>b</sup> F<sup>7</sup> B<sup>b</sup>  
 6 2̇ | 5 - - - | 1̇ · 1̇ 7 6 | 5 - 3 - | 5 5 3̇ 2̇ | 1̇ - - - ||

主基督，使我脱离自己，不再作罪奴。

- |           |        |
|-----------|--------|
| 二 任何一种仪式， | 任何的教训， |
| 不能点活我灵，   | 不能变化魂； |
| 乃是活的基督，   | 赐给我生命， |
| 使我活出神命，   | 照神所命定。 |
| 三 不是任何哲学， | 任何的伦理， |
| 能照基督模出    | 祂的众肢体； |
| 乃是基督自己，   | 在我人性里， |
| 借祂复活大能，   | 作成祂身体。 |
| 四 不是任何宗教， | 也非基督教， |
| 能将神旨成就，   | 够上神所要； |
| 乃是内住基督，   | 作我的一切， |
| 成全神的心意，   | 问题全解决。 |
| 五 我们从主所得  | 恩赐与功用， |
| 全都不能顶替    | 基督的内容； |
| 必须基督自己    | 作我的一切， |
| 惟有基督自己    | 是我之所缺。 |

# WEEK 3 — HYMN

## Hymns # 541

- |   |                                                                                                                                                                                                              |   |                                                                                                                                                                                                                        |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Not the law of letters,<br>But the Christ of life<br>God desires to give us,<br>Saving us from strife;<br>It is not some doctrine,<br>But 'tis Christ Himself<br>Who alone releases<br>From our sinful self. | 4 | Not religion, even<br>Christianity,<br>Can fulfill God's purpose<br>Or economy;<br>But 'tis Christ within us<br>As our all in all<br>Satisfies God's wishes,<br>And His plan withal.                                   |
| 2 | Any kind of teaching,<br>Any kind of form,<br>Cannot quicken spirits<br>Or our souls transform;<br>It is Christ as Spirit<br>Gives us life divine,<br>Thus thru us to live the<br>Life of God's design.      | 5 | All the gifts we're given<br>By the Lord in grace,<br>All the different functions<br>Cannot Christ replace.<br>Only Christ Himself must<br>Be our all in all!<br>Only Christ Himself in<br>All things; great or small! |
| 3 | Not philosophy nor<br>Any element<br>Can to Christ conform us<br>As His complement;<br>But 'tis Christ Himself who<br>All our nature takes<br>And in resurrection<br>Us His members makes.                   |   |                                                                                                                                                                                                                        |



主今日恢复之主要项目的重点

第四篇

终极完成的灵

读经：约一 14, 29, 七 39, 二十 22, 林前十五 45 下, 加三 14, 腓一 19

RK 诗歌：s108 · 400

纲 目

周 一

壹 “终极完成的灵”一辞含示那灵已经经过过程，因而成为终极完成的灵——约七 39, 加三 14:

一 按照圣经里的启示，神的灵最终成了终极完成、包罗万有、复合的灵——腓一 19。

二 在终极完成的灵这事上，基督教教师们的疏忽、无知、不足、误会和误解，达到了最高峰；所以需要恢复关于终极完成的灵这个真理。

贰 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神——约七 39:

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Four

The Consummated Spirit

Scripture Reading: John 1:14, 29; 7:39; 20:22; 1 Cor. 15:45b; Gal. 3:14; Phil. 1:19

Outline

Day 1

**I. The term the consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:**

A. According to the revelation in the Bible, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit—Phil. 1:19.

B. Regarding the consummated Spirit, the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax; thus, there is the need for the truth concerning the consummated Spirit to be recovered.

**II. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:**



一 三一神成为那灵所经过的过程，是经纶的事，不是素质的事——14，来九14，林前十五45下：

- 1 神的改变绝不能是素质的，只能是经纶的。
- 2 神在祂的经纶里经过了过程，就这一面说，祂改变了；虽然神在祂的经纶上改变了，但在祂的素质上绝没有改变。

二 “经过过程”指三一神在神圣经纶里所经过的步骤，“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，成为终极完成的灵——约七39。

三 终极完成的灵就是三一神、为人的耶稣、祂的人性生活、祂的死、祂的复活的复合——39节，徒十六7，罗八10~11，腓一19。

## 周二

叁 关于终极完成的灵，有三个主要且重要的点：

- 一 神的灵已经得以复合成为复合的膏油，如出埃及三十章二十三至二十五节所启示的。
- 二 在耶稣复活得荣耀之前“还没有”那灵，如约翰七章三十九节所启示的：
  - 1 神的灵从起初就有了，（创一2，）但那灵作为“基督的灵”（罗八9）和“耶稣基督之灵”，（腓一19，）在约翰七章三十九节的时候“还没有”，因为主耶稣尚未得着荣耀。

A. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:

1. With God, change can never be essential; it can only be economical.
2. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.

B. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

C. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.

## Day 2

**III. Concerning the consummated Spirit, there are three major and crucial points:**

- A. The Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25.
- B. The Spirit was “not yet” before Jesus' glorification in resurrection, as revealed in John 7:39:
  1. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.

2 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵——路二四 26，腓一 19。

3 末后的亚当，就是在肉体里的基督，在复活里成了赐生命的灵；从那时起，耶稣基督的灵就兼有神圣的元素和属人的元素，包含了基督成为肉体、钉十字架并复活的实际——林前十五 45 下，徒十六 7，罗八 9。

三 那灵被视为神的七灵，作神宝座前的七灯，和羔羊的七眼，这启示于启示录一章四节，四章五节，和五章六节。

### 周 三

肆子在复活里，将终极完成的灵作为圣气吹入门徒里面——约二十 22：

一 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面——一 29，二十 22：

1 二十章二十二节的圣灵，就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵；这指明主将圣灵吹入门徒里面，乃是成就关于另一位保惠师的应许。

2 将自己吹入门徒里面的基督，乃是赐生命的灵——林前十五 45 下。

3 主耶稣将那灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

4 约翰二十章二十二节的圣灵，事实上就是复活的基督自己，因为这灵就是祂的气；因此，那灵就是子的气。

2. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

3. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

C. The Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as revealed in Revelation 1:4; 4:5; and 5:6.

### Day 3

**IV. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:**

A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection Christ breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

1. The Holy Spirit in John 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.

2. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

4. The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.

5 主就是那叫人活（赐人生命）的灵，这灵就是我们的气息；那是神的话成了肉体作神的羔羊，在复活里成了圣气给我们吸入—林后三 6、17，约一 29，二十 22。

## 周 四

二 终极完成的灵作为气，对于我们过基督徒的生活乃是一切；只有这气，就是那灵，才能作基督徒，也才能作得胜者—加三 2～3，14，腓一 19，启二 7。

## 周 五

伍 终极完成的灵乃是神圣奥秘的范围，我们得以进入并活在其中—约七 39：

一 神圣三一的三者是自有永有、同时并存、互相内在的，并且父、子、灵是一个神圣奥秘的范围—太二八 19，林后十三 14。

二 我们可以进入之神圣奥秘的范围，不仅是三一神的神圣奥秘范围，也是终极完成之灵那神圣奥秘的范围—腓一 19。

三 三一神自己作为一个神圣奥秘的范围，并没有太多的讲究，但在终极完成之灵那神圣奥秘的范围里，就有好些讲究；而这一切的讲究，对我们都是祝福—出三十 23～25：

1 在终极完成之灵那神圣奥秘的范围里，我们不仅有神性，也有基督的人性、基督的死及其功效、基督的复活及其大能—腓三 10。

2 在终极完成的灵，就是复合之灵那奇妙的范围里，我们就有所需要的一切—出三十 23～25。

5. The Lord is the Spirit who gives life, and this Spirit is our breath; the Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—2 Cor. 3:6, 17; John 1:29; 20:22.

## Day 4

B. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian and can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

## Day 5

**V. The consummated Spirit is the divine and mystical realm into which we may enter and in which we may live—John 7:39:**

A. The three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm—Matt. 28:19; 2 Cor. 13:14.

B. The divine and mystical realm into which we may enter is not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit—Phil. 1:19.

C. With the Triune God Himself as a divine and mystical realm, there are no “complications,” but in the divine and mystical realm of the consummated Spirit there are a number of “complications,” all of which are blessings to us—Exo. 30:23-25:

1. In the divine and mystical realm of the consummated Spirit, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its power—Phil. 3:10.

2. In the wonderful realm of the consummated Spirit, the compound Spirit, we have whatever we need—Exo. 30:23-25.

四 作为在基督里的信徒，我们得以活在终极完成的灵里并经历祂作神圣奥秘的范围：

- 1 在终极完成的灵那神圣奥秘的范围里，我们接受那灵作独一、包罗万有的福—加三 14。
- 2 在终极完成的灵那神圣奥秘的范围里，我们接受升天基督的传输和祂天上职事的供应—弗一 22，来八 1～2。
- 3 在终极完成的灵那神圣奥秘的范围里，我们经历神生机的拯救并在生命中作王—罗五 10、17、21。
- 4 在终极完成的灵那神圣奥秘的范围里，我们活在神的国这神圣种类的范围里—约三 3、5。
- 5 在终极完成的灵那神圣奥秘的范围里，我们活在神圣生命的交通里；这交通乃是活在基督身体里的实际—约壹一 3，7，徒二 42，罗十二 5。
- 6 在终极完成的灵那神圣奥秘的范围里，我们与三一神调和，为着保守—约十七 21，23，弗四 3：
  - a 真实的一乃是在三一神里—约十七 21，23。
  - b 真正的一乃是信徒与三一神的调和。

D. As believers in Christ, we may live in and experience the consummated Spirit as the divine and mystical realm:

1. In the divine and mystical realm of the consummated Spirit, we receive the Spirit as the unique, all-inclusive blessing—Gal. 3:14.
2. In the divine and mystical realm of the consummated Spirit, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
3. In the divine and mystical realm of the consummated Spirit, we experience God's organic salvation and reign in life—Rom. 5:10, 17, 21.
4. In the divine and mystical realm of the consummated Spirit, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
5. In the divine and mystical realm of the consummated Spirit, we live in the fellowship of the divine life, which is the reality of living in the Body of Christ—1 John 1:3, 7; Acts 2:42; Rom. 12:5.
6. In the divine and mystical realm of the consummated Spirit, we are mingled with the Triune God for the keeping of the oneness—John 17:21, 23; Eph. 4:3:
  - a. The real oneness is in the Triune God—John 17:21, 23.
  - b. The genuine oneness is the mingling of the believers with the Triune God.



## 第四周 周一

### 晨兴喂养

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

按照旧约和新约里的启示，神的灵最终成了终极完成、包罗万有、复合的膏油。…在主的恢复里，所有〔基督教教师们〕对那灵的疏忽、无知、误会、和误解都完全改正过来了；关于那灵的真理，也借着完成。（主今日恢复之主要项目的重点，一五至一六页。）

### 信息选读

那婴孩，就是全能的神，（赛九 6，）在童女马利亚腹中九个月以后出生，被放在马槽里。（路二 12。）星象家尊荣并敬拜祂为神。（太二 11。）祂生活在木匠家里三十年之久，祂自己作过木匠，曾被称为木匠。（可六 3。）至终祂被钉死，在十字架上六小时。祂被埋葬，下到阴间，甚至降到地的低下之处。（弗四 9。）然后祂进入复活，在复活里，祂这末后的亚当成了赐生命的灵。这一切都是过程。三一神经过成为肉体、人性生活、钉十字架、和复活的过程，成为赐生命的灵，作经过过程之三一神的终极完成。

在素质一面，我们的神不能改变。从永远到永远，祂在祂的素质一面仍是一样。但在祂的经纶里，三一神在经过过程的意义改变了。首先，仅仅是

## WEEK 4 — DAY 1

### Morning Nourishment

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit...All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit [on the part of Christian teachers] have been corrected and the truth concerning the Spirit has been completed in the Lord's recovery. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-17)

### Today's Reading

After nine months in the virgin Mary's womb, the child who was the mighty God (Isa. 9:6) was born and placed in a manger (Luke 2:12). Later, the magi honored and worshipped Him as the very God (Matt. 2:11). For thirty years He lived in a carpenter's house. He Himself worked as a carpenter and was called a carpenter (Mark 6:3). Eventually He was crucified, being on the cross for six hours. He was buried and went to Hades, even descending into the lower parts of the earth (Eph. 4:9). Then He entered into resurrection, and in resurrection He, the last Adam, became the life-giving Spirit. All this was a process. The Triune God was processed through incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit as the ultimate consummation of the processed Triune God.

Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. First, He who was merely God became a God-

神的祂成了神人。祂仅仅是神时，没有人性。但祂借着成为神人而改变时，人性就加到祂的神性里。然而，这不是说，神在祂的素质上改变了。反之，祂只在祂的经纶，在祂的行政安排里改变了。

虽然神在祂的经纶里改变了，但祂不会再在经纶一面改变。反之，祂将永是一样。因这缘故，希伯来十三章八节说，“耶稣基督，昨日、今日、直到永远，是一样的。”在“昨日”以前，耶稣基督的确在经纶一面有过改变，祂借着成为人而改变；祂借着成为赐生命的灵，在复活里有过改变；但如今在祂复活以后，耶稣基督永是一样。在希伯来十三章八节，就是在基督成为肉体并复活以后所写的经文，“昨日”一辞该从祂复活那天算起。基督的“今日”就是今日，祂的“永远”包括来世和永世。所以，用这节作基础，宣称三一神无法在经纶一面改变，乃是错误。首先，基督借着成为肉体成为人，然后祂借着复活成为赐生命的灵。如今祂既成了赐生命的灵，就要永远一样。（新约总论第四册，七四至七五页。）

“终极完成”这辞指明一种工作或过程已经完成、结束了。这可由烹饪说明。在烹饪开始之前，所有的食材都是生的。经过二小时的烹饪之后，这些食材都终极完成成为筵席。在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分。（三一神作三部分人的生命，五二页。）

参读：三一神作三部分人的生命，第五、十五章。

man. When He was merely God, He did not have humanity. But when He changed by becoming a God-man, humanity was added to His divinity. This does not mean, however, that God changed in His essence. On the contrary, He was changed only in His economy, in His dispensation.

Although God has changed in His economy, no longer will He change economically. Rather, He will remain the same. This is the reason Hebrews 13:8 says, “Jesus Christ is the same yesterday, and today, yes, even forever.” Before “yesterday” Jesus Christ did change economically. He changed by becoming a man. He changed in resurrection by becoming the life-giving Spirit. But now, after His resurrection, Jesus Christ remains the same. In Hebrews 13:8, a verse written after Christ's incarnation and resurrection, the word “yesterday” counts from the day of His resurrection. Christ's “today” is today, and His “forever” includes the coming age and eternity. Therefore, it is a mistake to use this verse as the basis for claiming that the Triune God cannot change economically. First Christ became a man through incarnation, and then He became the life-giving Spirit through resurrection. Now that He is the life-giving Spirit He will remain forever the same. (The Conclusion of the New Testament, pp. 914-915)

The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food. Before the process of cooking begins, all the groceries are raw. After cooking for two hours, the groceries are consummated into a feast. Before His incarnation, God was “raw,” having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the “raw” God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (The Triune God to Be Life to the Tripartite Man, p. 50)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 5, 15

## 第四周 周二

### 晨兴喂养

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

启一 4 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

关于终极完成的灵，有三个主要且重要的点。第一，神的灵已经得以复合成为复合的膏油，如出埃及三十章二十三至二十五节所启示的。第二，在耶稣复活得荣耀之前，还没有那灵，如约翰七章三十九节有力提到的。第三，那灵被视为神的七灵，作神宝座前的七灯，和羔羊的七眼，这特别启示于启示录一章四节，四章五节，和五章六节。（主今日恢复之主要项目的重点，一五页。）

### 信息选读

出埃及三十章二十三至二十五节启示，神的灵已经复合了基督的神性（由一欣的油所表征）、基督的人性（由四种香料所表征）、基督的死及其功效（由没药和香肉桂所表征）、基督的复活及其能力（由菖蒲和桂皮所表征）、以及神圣的三一（由四种香料之量的三个五百舍客勒单位，而中间的单位分为两半—各有两百五十舍客勒—所表征）。因此，神的灵成了复合的灵，就是有数种元素的膏，而不是只有油的膏。

乃是在祂的复活里，基督这位在肉体里的末后亚当，才借着钉死与复活的过程，成了赐生命的灵。后来，这赐生命的灵又称为耶稣的灵，（徒十六 7，）

## WEEK 4 — DAY 2

### Morning Nourishment

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Rev. 24:26 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 16)

### Today's Reading

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power (signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts



基督的灵—那是灵的基督，（罗八9，）耶稣基督的灵，（腓一19，）以及生命的灵。（罗八2。）在启示录一章四节，四章五节，五章六节，神的灵最后成了七灵，就是七倍加强的灵，在召会黑暗的时代，对付召会的败落。神的灵经过复合、变化、并加强之后，就成了“那灵”，作经过过程并终极完成的神的灵，甚至作经过过程并终极完成之三一神的终极完成。（启二二17上。）

我们都需要专注地学习这一点，因为终极完成的灵乃是主恢复中主要项目的一个重点。…终极完成的灵，神的灵，圣灵，复合着基督的神性、人性、祂的死及其功效、祂的复活及其大能，成为赐生命并内住的灵，乃是成为肉体、钉死、复活之基督的实际、实化，以及经过过程并终极完成之三一神的终极完成。主在已过几十年给我们看见的以上各点，在主今日的恢复里都是极大而重要的项目。（主今日恢复之主要项目的重点，一六至一八页。）

神的灵从起初就有了，（创一1~2，）但那灵，就是基督的灵，（罗八9，）耶稣基督的灵，（腓一19，）在〔约翰七章三十七至三十九节〕主说这话时还没有，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的。（路二四26。）祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面。（约二十22。）（圣经恢复本，约七39注1。）

在复活里，主成了赐生命的灵。（林前十五45。）末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵。从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际。（约翰福音生命读经，二四七页。）

参读：主今日恢复之主要项目的重点，一五至一八页；约翰福音生命读经，第十八、四十六篇。

16:7); the Spirit of Christ, the pneumatic Christ (Rom. 8:9); the Spirit of Jesus Christ (Phil. 1:19); and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became “the Spirit” as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery....The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit is the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 17-18)

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-39], the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). (John 7:39, footnote 1)

In resurrection, the Lord became the life-giving Spirit (1 Cor. 15:45). The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-18; Life-study of John, msgs. 18, 46

## 第四周 周三

### 晨兴喂养

约二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

希伯来书…告诉我们，那灵是恩典的灵。（十 29。）恩典的灵，意思就是三一神在子里成为那灵，作了我们的享受。那灵乃是三一神临到我们。子在成为那灵以前，无法进入我们里面；祂不过是在门徒中间。祂需要借着死而复活，成为赐生命的灵，（约十四 16～20，林前十五 45，）然后，祂就能将自己作为圣气吹进门徒里面，作他们的享受。（约二十 22。）（神新约的经纶上册，二二〇至二二一页。）

### 信息选读

[约翰二十章二十二节的圣灵，]就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许。（见约十四 17 注 1。）在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力。（一 8。）在约翰二十章二十二节，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。这样，祂在十四至十六章所说的一切就能成就了。

落在地上死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵。（林

## WEEK 4 — DAY 3

### Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

[Hebrews 10:29] tells us that the Spirit is the Spirit of grace.... The Spirit of grace simply means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not get into us until He became the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16 -20; 1 Cor. 15:45). Then He was able to breathe Himself as the Holy Breath into the disciples for their enjoyment (John 20:22). (God's New Testament Economy, p. 187)

### Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on John 14:17.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). [In John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in John 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection

前十五 45。)祂怎样是父的化身，那灵也照样是祂的实化，实际。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。(约七 38 ~ 39。)祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面。(十四 16 ~ 17。)

主是“话”，这话就是永远的神。(一 1。)为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人，(14,)作神的羔羊，为人成功救赎，(29,)将神向人表明出来，(18,)并将父显给祂的信徒看；(十四 9 ~ 11;)第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。因此，祂原初是永远的话，以后借着成为肉体，成了在肉体里的人，成功神的救赎，又借着死与复活，成了那灵，要成为一切，并作成一切，以完成神的建造。(圣经恢复本，约二十 22 注 1。)

子在复活里将那灵吹进信徒里面。祂“向他们吹入一口气，说，你们受圣灵”。(约二十 22。)在这里，圣灵实际上就是复活的基督自己，因为这灵乃是祂的气。因此圣灵乃是子的气。这节经文里的灵，在原文是 *pneuma*，纽玛，这字可用作气、灵和风。所以这节经文可以译为“你们受圣气”。主耶稣在复活那一日，将祂自己吹进祂的门徒里面作为圣气。这位素质的、充满的灵，是我们的气，作我们的呼吸。(那灵，七九页。)

参读：神经纶的总纲与神人该有的生活，第二篇；那灵，第二篇。

He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17).

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Hence, originally He was the eternal Word; then, through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and do everything for the completion of God's building. (John 20:22, footnote 1)

The Spirit was breathed into the believers by the Son in resurrection. “He breathed into them and said to them, Receive the Holy Spirit” (John 20:22). The Holy Spirit here is actually the resurrected Christ Himself because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for Spirit in this verse is *pneuma*, a word that is used for breath, spirit, and wind. Therefore, this verse can be interpreted, “Receive the holy breath.” On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (The Spirit, p. 70)

Further Reading: A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia, ch. 2; The Spirit, ch. 2

## 第四周 周四

### 晨兴喂养

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

有一天，基督，就是这位神，成为肉体，由童女所生。祂活在地上三十三年半以后，被钉在十字架上，借着除去我们的罪而救赎我们。在十字架上，主耶稣也废除了祂的仇敌魔鬼。然后祂被埋在坟墓里，并到阴间去。祂游历死的范围以后，就在复活里出来。照着行传二章二十四节，阴间运用其权势要拘禁祂，却徒劳无功。祂这复活的生命，不能被死拘禁。祂进入复活，祂物质的身体就变化形像成为荣耀属灵的身体。在复活里的基督仍有身体，这乃是事实。然而，圣经也启示，在复活里，祂成了赐生命的灵：“末后的亚当成了赐生命的灵。”（林前十五 45。）这灵现今是我们的气息。（腓立比书生命读经，三五五至三五六页。）

### 信息选读

林后三章六节说，“那字句杀死人，那灵却叫人活。”照着达秘（Darby）的新译本，七至十六节是插进的话。这指明达秘认为十七节直接接续六节。十七节宣告：“主就是那灵。”主就是那叫人活的灵，这灵乃是我们的气息。

主耶稣进入复活以后，来到祂的门徒那里。照着约翰二十章二十二节，祂“向他们吹入一口气，说，你们受圣灵”。灵的希腊文 *pneuma*，纽玛，意思也是气。这指明主耶稣吩咐门徒受圣气。约翰福音开

## WEEK 4 — DAY 4

### Morning Nourishment

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

One day Christ, who is the very God, was incarnated, born of a virgin. After living on earth for thirty-three and a half years, He was crucified on the cross to redeem us by taking away our sins. On the cross, the Lord Jesus also destroyed His enemy, the devil. Then He was buried in the tomb and went into Hades. After touring the region of death, He came forth in resurrection. According to Acts 2:24, Hades exercised its power to hold Him, but to no avail. As the very resurrection life, He could not be held by death. When He entered into resurrection, His physical body was transformed into a glorious spiritual body. It is a fact that Christ in resurrection still has a body. Nevertheless, the Bible also reveals that in resurrection He became the life-giving Spirit: “The last Adam became a life-giving Spirit” (1 Cor. 15:45). This Spirit is now our breath. (Life-study of Philippians, p. 300)

### Today's Reading

Second Corinthians 3:6 says, “The letter kills, but the Spirit gives life.” According to Darby's New Translation, verses 7 through 16 are in parentheses. This indicates that Darby regards verse 17 as the direct continuation of verse 6. Verse 17 declares, “And the Lord is the Spirit.” The Lord is the Spirit who gives life, and this Spirit is our breath.

After the Lord Jesus entered into resurrection, He came to His disciples. According to John 20:22, “He breathed into them and said to them, Receive the Holy Spirit.” The Greek word for “Spirit,” *pneuma*, also means “breath.” This indicates that the Lord Jesus was telling the disciples to receive the holy

始于话，接着说到羔羊和葡萄树。最终，在二十章二十二节我们看见，那是话、神、羔羊、和葡萄树的一位，也是给我们接受的圣气。一面，祂呼出；另一面，门徒吸入。

我们不该分析这气，只要借着把气吸入我们里面而接受这气。不幸的是，今天许多基督徒只知道推理并思考；他们没有吸入圣气的经历。宣信（A. B. Simpson）是一个认识吸入基督之经历的人。他有一首诗歌第一行就说，“主，求你向我吹圣灵，教我如何吸入你。”（诗歌二一〇首。）

约翰福音里有神圣过程的记载。那是神的话成了肉体。至终，祂经过了钉十字架与复活，成了圣气给我们吸入。（腓立比书生命读经，三五六、三五一页。）

作基督徒不仅困难，而且不可能。唯有那经过过程并终极完成，作为包罗万有之灵的三一神活在我们里面，这一位才能作基督徒。新约对我们的要求太高了。譬如，新约所要求的圣别是我们无法产生的。但赞美主，不是我们需要履行新约的要求，乃是那灵在我们里面履行这些要求。我们不该靠自己作事，只该享受祂的活着和祂的作工。唯有那灵能作基督徒；唯有那灵能作得胜者。请记住，那灵就是我们的神、我们的父、我们的主、我们的救赎主、我们的救主、我们的牧人、我们的生命和生命的供应。

那灵对我们过基督徒的生活乃是一切。基督徒的生活完全是在于经过过程并终极完成的三一神作为包罗万有的灵。在这灵里，我们有父、子、灵。我们在这灵里，就在父、子、灵里。（太二八19。）我们今天所有的是怎样的神？我们的神乃是经过过程并终极完成的三一神，就是终极完成、包罗万有的灵，来作我们基督徒生活的一切。（约伯记生命读经，一二五至一二六页。）

参读：腓立比书生命读经，第三十四篇；基督徒的生活，第十七篇。

breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us. Unfortunately, many of today's Christians know only to reason and consider; they do not have any experience of breathing the holy breath. A. B. Simpson was one who knew the experience of breathing in of Christ. The opening lines of one of his hymns read: "O Lord, breathe Thy Spirit on me, / Teach me how to breathe Thee in" (Hymns, #255).

In the Gospel of John we have a record of the divine process. The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in. (Life-study of Philipians, pp. 300, 296-297)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian. What the New Testament requires of us is too high. The kind of holiness required, for example, is something that we cannot produce. We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Spirit is everything to us to live the Christian life. The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit. In this Spirit we are in the Father, the Son, and the Spirit (Matt. 28:19). What kind of God do we have today? Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. (Life-study of Job, pp. 109-110)

Further Reading: Life-study of Philipians, msg. 34; The Christian Life, ch. 17

## 第四周 周五

### 晨兴喂养

出三十 23 ~ 25 “你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品…”

三一神—父、子、灵—乃是自有永有的，并且互相内在，就是神圣三一的三者住在彼此里面。… [约翰十四章十至十一节] 指明父具体化在子里面，而子是父的具体表现，形成一个神圣奥秘的范围，就是三一神的范围。因此，三一神自己就是神圣奥秘的范围。

我们今天可以进入的神圣奥秘的范围，事实上不仅是三一神的神圣奥秘范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围。（神圣奥秘的范围，三五页。）

### 信息选读

谁是终极完成的灵？终极完成的灵乃是由涂抹的膏油（由一欣橄榄油与四种香料及其功效复合而成—出三十 23 ~ 25）所预表的复合之灵。那灵终极完成之前，祂是神的灵，耶和华的灵，以及圣灵。祂有分于神的创造，只是作为神的灵。（创一 2。）

虽然那灵已经是神的灵、耶和华的灵和圣灵，但在约翰七章“还没有”那赐生命的灵，因为主耶稣尚未为着人的罪经过死，也尚未进入复活。相反的，在七章的时候，祂仍然是在肉体里，不

## WEEK 4 — DAY 5

### Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder...

The Triune God, the Father, the Son, and the Spirit, is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another.... [John 14:10-11] indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God. Therefore, the Triune God Himself is a divine and mystical realm.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. (The Divine and Mystical Realm, p. 36)

### Today's Reading

Who is the consummated Spirit? The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit. He participated in God's creation only as the Spirit of God (Gen. 1:2).

Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit that gives life was “not yet” in John 7 because the Lord Jesus had not yet passed through death for man's sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He

能进入到人里面，作人的生命。但在复活里，基督成了赐生命的灵；如今祂能进到信徒里面，将生命分赐给他们。

在复活里，神的灵与基督的人性、祂的死及死的功效、并祂的复活及复活的大能调和。这调和的结果，就是复合、终极完成的灵。

那灵已经终极完成，并且基督成了赐生命的灵，就是那是灵的基督。因此，我们现在可以说到这终极完成之灵与是灵之基督那神圣奥秘的范围。这是何等美妙的范围！

我们已经指出，神圣三一的三者是自有永有、互相内在的，并且父、子、灵是一个神圣奥秘的范围。三一神自己作为一个奥秘的范围，并没有太多的讲究，但在终极完成之灵与是灵之基督那神圣奥秘的范围里，就有好些讲究；而这一切的讲究，对我们都是祝福。

神要我们在祂里面。但祂若只是三一神，没有基督的人性、死与复活，我们就算进到祂里面，也只能找着父、子、灵，却找不着人性、死与复活。然而，当我们进到终极完成之灵与是灵之基督那神圣奥秘的范围里，我们就不仅有神性，也有基督的人性、基督的死及其功效、基督的复活及其驱逐的大能。每一样都在这奇妙的范围这里。

我〔所在〕的范围乃是有许多讲究且难以领略的三一神。我在这里是同着父、同着钉死并复活的子、并同着终极完成的灵。既然我是在这样一位三一神里面，我就有我所需要的一切。我若需要钉死，我就发现在这范围里，我已经钉死了。我若需要复活，在这范围里，我已经复活了。为着这样一个神圣奥秘的范围，赞美主！（神圣奥秘的范围，三五、三七、三九至四〇页。）

参读：神圣奥秘的范围，第一、三章。

was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit.

The Spirit has been consummated and... Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. What a marvelous realm this is!

We have pointed out that the three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no “complications,” but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of “complications,” all of which are blessings to us.

God wanted us to be in Him. If He were merely the Triune God without Christ's humanity, death, and resurrection, and we could enter into Him, we would find the Father, the Son, and the Spirit but nothing of humanity, death, and resurrection. However, when we enter into the divine and mystical realm of the consummated Spirit and the pneumatic Christ, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its repelling power. Everything is here in this wonderful realm.

My realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in this realm I have been resurrected already. Praise the Lord for such a divine and mystical realm! (The Divine and Mystical Realm, pp. 36, 38, 40)

Further Reading: The Divine and Mystical Realm, chs. 1, 3

## 第四周 周六

### 晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

约十七 23 “我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（圣经恢复本，加三 14 注 2。）

### 信息选读

复活、超越之基督的属天职事，〔乃是〕在祂的超越里，…把那灵全部的圣别，供应给我们。一面说是那灵把这圣别作在我们里面；另一面乃是基督把圣别供应给我们。

我们的确有一位无限、属天的基督，在天上并在我们灵里供应我们。借着祂属天职事的丰富供应，我们的工作成了我们的安息和享受。（经过过程的神圣三一之分赐与超越基督之输供的结果，五一至五二页。）

我们是在属灵、实行并经历上的联结里，在生命中作王。…今天神的灵，就是三一神包罗万有的灵，住在我们重生之人的灵里，并在这灵里运行。这二灵成为一灵，一同生活，一同工作，一同存在，乃是一个调和的灵。（罗马书中神完整的救恩结晶读经，二八页。）

## WEEK 4 — DAY 6

### Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

### Today's Reading

This is the heavenly ministry of the resurrected and transcending Christ. In His transcending He is ministering the entire sanctification of the Spirit to us. On the one hand, it is the Spirit who performs the sanctification in us. On the other hand, it is Christ who ministers the sanctification to us.

We do have an unlimited, heavenly Christ ministering to us in the heavens and in our spirit. Through the rich supply of His heavenly ministry, our work becomes our rest and our enjoyment. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 45-46)

We reign in life in the spiritual, practical, and experiential union....The Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit. These two spirits are one; they live together, work together, and exist together as one mingled spirit. (Crystallization-study of the Complete Salvation of God in Romans, p. 29)



神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物。

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情，（但无分于祂神圣的神格，）进到祂神圣的种类里。在约翰三章，神的国指神的种类，多过于指神的掌权。（约翰福音结晶读经，一四九页。）

神圣的交通乃是在基督身体里生活的实际。…在启示录二十二章二十节，主耶稣说，“我必快来！”但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见、并且制造分裂的。…信徒好像脱缰野马，今天似乎没有什么能管制信徒；实际上，神圣的交通该管制信徒。

有一件事能管制我们，那就是神圣的交通。…借着在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活着的乃是交通。我们若学习交通，就会得着许多益处，特别在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三页。）

子在信徒里面，父在子面，使信徒被成全成为一。（约十七 21, 23.）我们的一必须与三一神三者之间的一一样。事实上，信徒的一就是三一神的一。我们在三一神里，才能被成全成为一。因此，真实的一乃是在三一神里。

这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子面，子在信徒里面，信徒也在子面，子又在父面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一。（神圣奥秘的范围，四九页。）

参读：约翰福音结晶读经，第四、八篇；神圣的经纶，第九章。

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things.

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God. (Crystallization-study of the Gospel of John, p. 123)

The divine fellowship is the reality of living in the Body of Christ....In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive....The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing that should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, pp. 145-146)

The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God.

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

Further Reading: Crystallization-study of the Gospel of John, msg. 4, 8; The Divine Economy, ch. 9

# 第四周诗歌

## 圣灵的丰满 — 气

(英 1114)

G 大调

3/4

5̣ | 1 1 2 | 3 3 2 | 1 2 7̣ | 1 -  
一 那 灵 犹 如 空 气，吸 入 何 便 利；  
1 | 4 4 4 | 3 3 2 | 1 7̣ 1 | 2 -  
我 们 时 刻 吸 取，灵 中 真 欢 喜。  
5̣ | 3 3 2 | 1 1 2 3 | 4 4 3 | 2 -  
正 如 人 体 生 存 靠 呼 吸 空 气，  
2 | 5 5 4 3 4 | 5 3 1 | 2 1 7̣ | 1 - ||  
我 们 灵 中 生 活 全 凭 将 祂 吸。

- 二 那灵犹如空气，新鲜又亲近；  
时刻将祂吸入— 有何更要紧？  
如此一呼一吸，接受新生命，  
常新、全备活神 就作我供应。
- 三 神已经过过程，成为生命灵；  
应付大小需要，全备且充盈。  
只要将祂吸入，不需何代价；  
灵中凭祂而行，供应必无差。
- 四 那灵已经浇灌，哦，怎不欢赞？  
神今经过过程，涌流且溢漫！  
只管尽情吸入，赐生命之主，  
领受祂的生命，荣耀且丰足！

# WEEK 4 — HYMN

## Hymns # 1114

- 1  
The Spirit today is the air that we breathe;  
Our spirits rejoice in this living inflow.  
For just as our body the breath does receive,  
So also in spirit to live it is so.
- 2  
The Spirit today is the air that we breathe;  
What thing more important than breathing to do?  
For breathing each moment, new life we receive,  
And God's living freshness is constant and new.
- 3  
For God has been processed, as air now, He's free;  
This life-giving pneuma is all that we need.  
He's rich and abundant, so plentiful, He,  
In spirit to walk is to breathe Him indeed.
- 4  
O, say, aren't you glad that the Spirit's outpoured  
And God, fully processed, is flowing in us?  
So freely we're breathing this life-giving Lord,  
And breathing, receiving His life, glorious!



主今日恢复之主要项目的重点

第五篇

永远的生命

读经：太七 13～14，林后三 6，启二二 1～2

MC 诗歌：443

纲 目

周 一

壹 主恢复的路乃是永远、神圣生命的路；我们在主的恢复里需要认识生命内在的素质—诗十六 11，耶二一 8，约一 4，十 10 下，十四 6，林前十五 45 下：

一 三一神内在的素质就是永远、神圣的生命—父神是生命的源头，（约五 26，）子神是生命的具体化身，（一 4，）灵神是生命的涌流。（四 14 下，七 38～39 上。）

二 新耶路撒冷内在的素质就是永远、神圣的生命—父神是生命的光，（启二一 23，二二 5，）子神是生命树，（二，）灵神是生命水的河。（一。）

三 神用永远、神圣的生命，就是复活的生命，建造召会，预备基督的新妇，以建造新耶路

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Five

The Eternal Life

Scripture Reading: Matt. 7:13-14; 2 Cor. 3:6; Rev. 22:1-2

Outline

Day 1

**I. The way of the Lord's recovery is the way of the eternal, divine life; we need to know the intrinsic essence of life in the Lord's recovery—Psa. 16:11; Jer. 21:8; John 1:4; 10:10b; 14:6; 1 Cor. 15:45b:**

A. The intrinsic essence of the Triune God is the eternal, divine life—God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b; 7:38-39a).

B. The intrinsic essence of the New Jerusalem is the eternal, divine life—God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of water of life (v. 1).

C. God builds the church to prepare the bride of Christ for the building of the New Jerusalem by the eternal, divine life, the

撒冷；这生命乃是涌流、变化和建造的生命—  
创二 22，约十九 34，诗三六 8～9。

## 周二

贰 永远的生命就是三一神的生命，分赐到三部分人里面，而在这生命里借着重生、圣别、更新、变化、模成并荣化，在主观方面拯救圣徒—罗五 10 下，八 2、10、6、11：

- 一 第一，这生命是在那灵里神的生命—2 节。
- 二 第二，这生命借着重生，成了我们灵里的生命—10 节。
- 三 而后，这生命要从我们的灵，浸透我们的心思，使我们心思所属的魂变化，而成为在我们魂里的生命—6 节。
- 四 最终，这生命要渗入我们的身体，终极的结果是我们的身体改变形状，也就是我们的身体得赎—11，23 节，腓三 21。

叁 神子民日常生活以及他们与神并与彼此交通的唯一道路，乃是神圣的生命在神圣的性情里涌流—启二一 21 下，二二 1～2，约壹一 3：

- 一 圣城的街道是纯金的，象征神圣的性情，并有生命水的河流在街道当中—启二一 21 下，二二 1。

resurrection life—the flowing, transforming, and building life—  
Gen. 2:22; John 19:34; Psa. 36:8-9.

## Day 2

**II. The eternal life, the life of the Triune God, is dispensed into the tripartite man to save the believers subjectively in this life through regeneration, sanctification, renewing, transformation, conformation, and glorification—Rom. 5:10b; 8:2, 10, 6, 11:**

- A. First, this life was the divine life in the Spirit—v. 2.
- B. Second, it became the life in our spirit through regeneration—v. 10.
- C. Then from our spirit it saturates our mind for the transformation of our soul, to which our mind belongs, and becomes the life in our soul—v. 6.
- D. Eventually, it will permeate our body, ultimately issuing in the transfiguration of our body, that is, the redemption of our body—vv. 11, 23; Phil. 3:21.

**III. The unique way for the daily life of God's people and for their fellowship with God and with one another is the divine life flowing in the divine nature—Rev. 21:21b; 22:1-2; 1 John 1:3:**

- A. The street of the holy city is pure gold, symbolizing the divine nature, and the river of water of life proceeds in the middle of the street—Rev. 21:21b; 22:1.

二 哪里有神圣生命的涌流，哪里就有神圣的性情作圣别的道路，给神的子民凭以行事；哪里有神圣性情的圣别道路，哪里就有神圣生命的涌流—彼后一4，约七38～39上。

三 联于宝座并从宝座出来的街道乃是“交通的街道”；神圣的交通将神带给所有蒙神救赎的人，好将他们带回归神自己，使祂成为他们的宝座，在他们里面施行金的行政管理—启二一18下，二二1～2，二一21下，参结一22，26，王上十18。

四 当我们在神的神圣性情里生活行动，我们就被带到神金的行政管理下，享受生命的流和生命的供应—启二二1～2。

### 周 三

肆 我们应当照着生命树的原则，就是倚靠的原则而活，不应当照着善恶知识树的原则，就是独立的原则而活—创二9，17，罗八6：

一 神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神；知识树指明独立。

二 知识或宗教的意思就是作好人，行好事，敬拜神或为神作工，却没有神活的同在—约五39～40，十五5下。

B. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing—2 Pet. 1:4; John 7:38-39a.

C. The street connected to and coming out of the throne is a “fellowship street”; the divine fellowship brings God to all His redeemed people in order to bring them back to Himself as their throne for His golden administration within them—Rev. 21:18b; 22:1-2; 21:21b; cf. Ezek. 1:22, 26; 1 Kings 10:18.

D. When we walk and move in the divine nature of God, we are brought under God's golden administration to enjoy the flow of life and the supply of life—Rev. 22:1-2.

### Day 3

**IV. We should live according to the principle of the tree of life, the principle of dependence, not according to the principle of the tree of the knowledge of good and evil, the principle of independence—Gen. 2:9, 17; Rom. 8:6:**

A. That God is our food, signified by the tree of life, means that we must depend on God continually; the tree of knowledge indicates independence.

B. Knowledge or religion means to be good and to do good, to worship God or to work for God, without having the living presence of God—John 5:39-40; 15:5b.

三 在神眼中，最大的罪是独立；独立是一种属灵的绝缘体，使我们与神的生命隔绝—弗四 18。

四 我们必须学习不断倚靠主，一直活在与神直接的接触中—林后一 12，来十一 8，太六 28，参王上七 17～19，歌八 5 上，参代下十六 12，赛五十 10～11。

## 周 四

伍 在我们对主的事奉中，我们必须弃绝我们天然的热心、天然的力量和天然的才干；我们的事奉必须是从我们流出生命，成为对别人生命的供应—约七 38，林后三 6，约壹五 16 上：

一 我们必须凭神生命的火而灵里火热；我们不该用凡火事奉；凡火表征天然的热心，没有经过十字架的对付，也不是在复活里—出三 2，路十二 49～50，罗十二 11，利十 1：

1 在祭司事奉里的凡火，乃是妄为的罪，造成在神面前的死亡—出 24，十 1～2。

2 献凡火可能与喝酒有关；喝酒表征过度享受属世、天然或物质的事物—8～9 节。

3 当祭司喝醉了，就失去分辨圣别的能力，也不能教导神的子民—10～11 节。

二 我们天然的力量和才干需要受十字架的对付，好在复活里对我们事奉主成为有用的—腓三 3：

C. In the eyes of God, the greatest sin is independence; independence is a spiritual insulation, disconnecting us from the life of God—Eph. 4:18.

D. We must learn to depend on the Lord continually, living constantly in direct contact with God—2 Cor. 1:12; Heb. 11:8; Matt. 6:28; cf. 1 Kings 7:17-19; S. S. 8:5a; cf. 2 Chron. 16:12; Isa. 50:10-11.

## Day 4

**V. In our service to the Lord, we must reject our natural enthusiasm, natural strength, and natural ability; our service must be life flowing out of us as a ministry of life to others—John 7:38; 2 Cor. 3:6; 1 John 5:16a:**

A. We must be burning in spirit with the fire of God's life; we should not serve with strange fire, signifying the natural enthusiasm not dealt with by the cross and not in resurrection—Exo. 3:2; Luke 12:49-50; Rom. 12:11; Lev. 10:1:

1. Strange fire in the priestly service, a sin of presumption, causes death before God—9:24; 10:1-2.

2. The offering of strange fire might have been related to the drinking of wine; drinking wine signifies the overenjoyment of the worldly, natural, or physical, material things—vv. 8-9.

3. When the priests are drunk, they lose the discernment of holiness and are unable to teach God's people—vv. 10-11.

B. Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord—Phil. 3:3:

- 1 摩西被神摆在一边四十年之后，学会照着神的引导事奉神并信靠神—出二 14 ~ 15，徒七 22 ~ 36，来十一 28。
- 2 彼得全然失败后，学会凭着信心，谦卑地服事弟兄们—路二二 32 ~ 33，约十八 15 ~ 18，25 ~ 27，太二六 69 ~ 75，彼前五 5 ~ 6。

## 周 五

陆在颁布国度宪法时，基督展示人在神面前生活工作两条可能的路太七 13 ~ 14，21 ~ 27:

- 一 引到毁坏的阔路是按照属世的系统，满足天然的口味，要得着群众，维持人的事业，成就人的企业—十三 31 ~ 33，启二 13，20，十七 4 ~ 5。
- 二 引到生命的狭路是按照神圣的规律，履行属灵的要求，带进神的选民，作耶稣基督的见证，完成神的经纶，为着建造基督的身体—罗一 9，来十一 5 ~ 6，启一 1 ~ 2，9 ~ 10。
- 三 引到生命里之活赏赐的路就是这道路（徒九 2，十九 9，23，二二 4，二四 22）—真理的路、正路、义路、（彼后二 2，15，21、）平安的路、（路一 79，罗三 17、）救人的道路、（徒十六 17、）神的道路、（太二二 16，徒十八 26、）主的道路；（约一 23，徒十八 25；）这路被毁谤为异端的道路。（二四 14。）

1. After being put aside by God for forty years, Moses learned to serve God according to His leading and to trust in Him—Exo. 2:14-15; Acts 7:22-36; Heb. 11:28.
2. After becoming a complete failure, Peter learned to serve the brothers by faith and with humility—Luke 22:32-33; John 18:15-18, 25-27; Matt. 26:69-75; 1 Pet. 5:5-6.

## Day 5

**VI. In the decree of the kingdom's constitution, Christ displayed the two possible ways of people's life and work before God—Matt. 7:13-14, 21-27:**

- A. The broad way leading to destruction is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise—13:31-33; Rev. 2:13, 20; 17:4-5.
- B. The constricted way leading to life is according to the divine regulations, fulfilling the spiritual requests to bring in God's elect and to bear the testimony of Jesus Christ, carrying out God's economy for the building up of the Body of Christ—Rom. 1:9; Heb. 11:5-6; Rev. 1:1-2, 9-10.
- C. The way that leads to a living reward in life is the Way (Acts 9:2; 19:9, 23; 22:4; 24:22)—the way of the truth, the straight way, the way of righteousness (2 Pet. 2:2, 15, 21), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (John 1:23; Acts 18:25); it is slandered as the way of heresy (24:14).



四 神命定的路就是要有一种生活和工作，一直是窄的、狭的，照着主那无法描述之生活与职事的模型—约五 19，四 34，十七 4，十四 10，24，五 30，七 6，18：

1 在主的恢复里，我们必须在灵里行事为人；在灵里行事为人约束我们，使我们过正常的基督徒生活，也使我们成为有活力并健康的信徒—罗八 4，加五 16，22～23，帖前五 16～18。

2 主耶稣把自己当作生命的种子撒出去，祂是一粒麦子落在地里死了，使祂里面的生命得以释放出来，结出许多子粒；我们需要这样服事祂并跟随祂—太十三 3，约十二 23～26，十 11，约壹三 16。

3 主所需要之产生并扩增召会的工作乃是里面生命的满溢和流出，不是外面活动的努力—约七 37～39，四 10，14：

a 对我们的工作而言，重要的不是量，乃是质；金、银、宝石总是量少而质高，木、草、禾秸则是量多而质低—林前三 12～15：

(一) 金表征神的神圣性情，银表征基督救赎的工作，宝石表征那灵变化的工作。

(二) 木表征人的性情，草表征肉体里的人，禾秸表征无生命的光景。

b 我们将来在基督的审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何，看我们的工作“是那一种的”—13 节。

D. The God-ordained way is to have a living and working that are always narrow and constricted, according to the pattern of the Lord's indescribable life and ministry—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:6, 18:

1. We in the Lord's recovery must walk in our spirit; walking in spirit restricts us, causing us to live a normal, Christian life and making us vital, healthy believers—Rom. 8:4; Gal. 5:16, 22-23; 1 Thes. 5:16-18.

2. The Lord Jesus sowed Himself as a seed of life and fell into the ground as a grain of wheat so that the life within Him could be released to bring forth many grains; we need to serve Him and follow Him in this way—Matt. 13:3; John 12:23-26; 10:11; 1 John 3:16.

3. The work that the Lord needs to produce and increase the church is the overflow and outflow of the inner life, not the endeavor of outward activity—John 7:37-39; 4:10, 14:

a. The important thing regarding our work is not its quantity but its quality; gold, silver, and precious stones are always small in quantity but high in quality, whereas wood, grass, and stubble are always high in quantity but low in quality—1 Cor. 3:12-15:

1) Gold symbolizes God in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones symbolize the Spirit in His transforming work.

2) Wood signifies the human nature, grass signifies man in the flesh, and stubble signifies lifelessness.

b. We will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work, “of what sort it is”—v. 13.

c. “因着倪弟兄不在意外面的工作，他职事生命的结果已经流遍全地。… 在我一生所认识的人中，他是唯一注重生命过于工作的。”（倪柝声—今时代神圣启示的先见，八八页。）

c. “Because Watchman Nee was not interested in the outward work, the life-issue of his ministry has flowed throughout the whole earth...In my whole life, he is the only person I have known who paid more attention to life than to work” (Watchman Nee—a Seer of the Divine Revelation in the Present Age, by Witness Lee, p. 87).



# 第五周 周一

## 晨兴喂养

启二二1~2“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

启示录二十一章三至四节…说，“我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。”这话…不是对信徒说的，乃是对圣城外新地上的百姓说的。…神擦去眼泪…乃是城外的福分，这里面并没有永远的生命。…永远生命的福分不是擦去你的眼泪，乃是用另一种水来充满你。若是你里面被活水充满，就绝不会流出眼泪来。

我们〔要〕清楚主恢复中一切要紧的项目。…我们都必须谨慎自己的传讲，自己的教训，自己所谓的职事。…我们必须认识主恢复中生命的内在素质。（长老训练第二册，八一至八三页。）

## 信息选读

我们必须来看新耶路撒冷的内容。在城的中心，从神和羔羊的宝座流出一道生命水的河，在这生命河中长着生命树。并且生命之光照明全城。这三项是三一神内里的素质。三一神内在的素质就是神圣的生命。神圣的生命要成为河，（启二二1，）神圣的生命要成为树，（2，）神圣的生命也要成为光。（5。）我们要饮这河，吃这树，并活在光中。

# WEEK 5 — DAY 1

## Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

[Revelation 21:3-4] was not spoken to the believers but to the peoples on the new earth outside the holy city. When we sang Hymns, #1348 were we singing it to the people outside the city?... [It] says nothing about the inheritance. It says nothing about the tree of life, the river of water of life, or the light of life. This hymn says that “God shall wipe away all tears from their eyes” (21:4). When we believers are there in the New Jerusalem there is no possibility of tears....The blessing of the eternal life is not to wipe away your tears but to fill you with another kind of water. If you are filled within with the living water, tears would never come out.

We all must take heed to our own preaching, our own teaching, our own so-called ministry. We must ask whether the principle of life has been changed or not. We must know the intrinsic essence of life in the Lord's recovery. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 72-74)

## Today's Reading

We must see the contents of the New Jerusalem. From the throne of God and of the Lamb in the center of the city flows a river of water of life and in this river of life grows the tree of life. Also, the entire city is enlightened by the light of life. These three items are the intrinsic essence of the Triune God. The intrinsic essence of the Triune God is the divine life. The divine life will be the river (22:1), the divine life will be the tree (22:2), and the divine life will be the light (22:5). We will drink the river, we will eat the tree, and we will live in the light. These

这三项乃是一神内在基本的素质。光主要的是指父神。启示录告诉我们，新耶路撒冷不用灯光或日光，因为主神是光，羔羊基督是灯。（二一23。）生命树是指子神，生命水的河是指灵神。这就是神圣素质里的神圣三一，为着我们在永世里的生活与享受。

新耶路撒冷基本内在的素质，乃是神圣的生命。神圣的生命在父神是光，在子神是树，在灵神是河。光使我们活在其中，树使我们得喂养，河使我们畅饮。这将是我们对三一神内里素质的生活与享受，直到永远，并且祂要住在我们里面，我们也要住在祂里面。约翰十五章有这种互住的小影：“你们要住在我里面，我也住在你们里面。”（4。）约翰十五章的住要扩充并发展成为新耶路撒冷，就是神圣互住的总结。我们要住在祂里面，祂也要住在我们里面，直到永远。我们要事奉祂，祂要被我们事奉，这要成为永远的国，就是神圣生命的永远范围。（长老训练第二册，六七至六八页。）

父作为光乃是源头，子是救赎主，为给我们接受。我们若认我们一切的罪，并承认、认识祂为我们的罪死在十字架上，在我们里面立即就有一道流。这就是那灵，而在这流里有生命树在我们里面生长，作生命的供应，使我们天天得着喂养。…这会新陈代谢地变化我们。这个变化的生命也是建造的生命，…把我们将与别人建造在一起。（生命树，一七八页。）

见于创世记二章的生命，乃是涌流的生命，变化的生命，和建造的生命。这生命在我们里面涌流，变化我们，至终将我们建造成基督的新妇。（圣经中关于生命的重要启示，一八至一九页。）

参读：长老训练第二册，第五至六章；圣经中关于生命的重要启示，第二章；约翰福音结晶读经，第三篇。

three items are of the intrinsic and basic essence of the Triune God. The light mainly denotes God the Father. Revelation tells us that in the New Jerusalem there is no need of the light of a lamp or of the sun because the Lord God will be the light and Christ the Lamb will be the lamp (21:23). The tree of life refers to God the Son and the river of water of life refers to God the Spirit. This is the Divine Trinity in the divine essence for our living and enjoyment in eternity.

The basic, intrinsic essence of the New Jerusalem is the divine life. The divine life with God the Father is the light, with God the Son is the tree, and with God the Spirit is the river. The light is for us to live in, the tree is for us to feed on, and the river is for us to drink of. This will be our living and our enjoyment of the intrinsic essence of the Triune God for eternity, and He will abide in us and we will abide in Him. There is a miniature of this mutual abiding in John 15: "Abide in Me and I in you" (15:4). This abiding in John 15 will be expanded and developed into the New Jerusalem, which will be the consummation of the divine mutual abiding. We abide in Him and He abides in us for eternity. We will serve Him and He will be served by us, and this will be the eternal kingdom, the eternal realm of the divine life. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 61-62)

The Father is the source as the light, and the Son is the Redeemer for us to receive. If we would confess all our sins and admit and recognize that He died on the cross for our sins, right away there would be a flow within us. This is the Spirit, and within this flow is the tree of life growing in us as the life supply for us to feed upon day by day.... This will metabolically transform us. This transforming life is also a life of building... [to build] us together with others. (The Tree of Life, p. 150)

The life seen in Genesis 2 is the flowing life, the transforming life, and the building life. This life flows within us, transforms us, and eventually builds us up as the bride of Christ. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 402)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, chs. 5-6; The Crucial Revelation of Life in the Scriptures, ch. 2; Crystallization-study of the Gospel of John, msg. 3

## 第五周 周二

### 晨兴喂养

罗八2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

罗马八章揭示属灵的生命有四重。第一，这生命是在那灵里神的生命。（2。）第二，这生命借着重生，成了我们灵里的生命。（10。）而后，这生命要从我们的灵，浸透我们的心思，使我们心思所属的魂变化，而成为在我们魂里的生命。（6。）最终，这生命要渗入我们的身体，成为我们身体里的生命。（11。）终极的结果，是我们的身体改变形状，（腓三21，）也就是我们的身体得赎。（罗八23。）（圣经恢复本，罗八2注1。）

### 信息选读

在〔新耶路撒冷城内〕街道当中有生命水的河，（启二二1，）指出当你照着神的性情而行，神的生命就在你里面涌流。神圣生命在神圣性情里涌流，成为神赎民日常生活中唯一的道路。我若不照着神的性情买领带，在我里面就没有生命的涌流。然而，我若照着神的性情买领带，我就觉得生命的涌流。丈夫若要和妻子离婚，就是违反神的性情，也会导致属灵的死亡。然而，丈夫若愿意和妻子同住，并照着神的性情爱她，生命河就要在他里面涌流。我们照着神的性情，无论作什么，都会立刻深深感觉到生命的流在浇灌我们。

## WEEK 5 — DAY 2

### Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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.

The spiritual life revealed in Romans 8 is fourfold. First, it was the divine life in the Spirit (v. 2). Second, it became life in our spirit through regeneration (v. 10). Then from our spirit it saturates our mind for the transformation of our soul, to which our mind belongs, and becomes the life in our soul (v. 6). Eventually, it will permeate our body and become the life in our body (v. 11), ultimately issuing in the transfiguration of our body (Phil. 3:21), that is, the redemption of our body (Rom. 8:23). (Rom. 8:2, footnote 3)

### Today's Reading

In the middle of this street is the river of water of life (Rev. 22:1-2), which indicates that when you take the way according to God's nature, the life of God flows within you. The divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. If I do not buy a tie according to God's nature, there is no flow of life within me. However, if I buy a tie according to God's nature, I sense the flow of life. If a husband is going to divorce his wife, this is against God's nature, and this will lead to spiritual death. However, if this husband would live with his wife and love her according to God's nature, the river of life would flow within him. Whatever we do according to God's nature, we immediately have the deep sensation of the flow of life watering us.

一棵生命树长在河的两岸，(2, ) 表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结，每年结十二样果子。这就是说，当我们在神的神圣性情里生活行动，我们里面不仅感觉到生命的涌流，也感觉到生命的供应，生命的滋养，属灵的食物。你接受神圣的道路，就是神神圣性情的街道，你就有生命在里面涌流，也有生命的供应来滋养。一天又一天，我们过这样的生活，并照着神的神圣性情行动，我们就享受生命水和生命树作我们的供应。一天又一天，我们都需要经历纯金的神圣街道，这街道当中有生命水的河与生命树，表征生命水与生命的供应是在神圣的道路中涌流。(神新约的经纶下册，四四九至四五〇页。)

在街道上有交通、往来。首先，街道是为着神的往来，那是为着神的行政。至终，这条街道成了“交通的街道”。这交通是在救赎的神与蒙祂救赎的人之间。救赎的神与蒙祂救赎的人之间必定有往来的交通。不仅如此，蒙神救赎的人彼此之间也必定有往来的交通。

神圣的交通将神带给所有蒙神救赎的人，带到所有十二个门，好将所有蒙神救赎的人带回归祂自己。街道首先从宝座达到十二个门，然后从十二个门回到宝座。

有一条街道联于神的宝座，你应当在其上行走，那条街道就是祂的行政管理。从你悔改那天起，你就觉得在你里面有一个宝座和一条金的街道，有金的行政管理。然后，你就开始照着这金，就是照着神的性情行事。这是因为宝座和街道都是建造在金子(神的性情)上面。(新耶路撒冷的解释应用于寻求的信徒，八至九页。)

参读：罗马书生命读经，第六十二篇；神新约的经纶，第三十六章；新耶路撒冷的解释应用于寻求的信徒，第一篇。

The one tree of life growing on the two sides of the river (Rev. 22:2) signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly. This means that when we walk and move in the divine nature of God, we not only sense the flow of life within us but also sense the supply of life, the nourishment of life, the spiritual food. When you take the divine way, the street of God's divine nature, you have the life flowing in you, and you also have the life supply nourishing you. Day by day, as we are living such a life and walking according to God's divine nature, we enjoy the water of life and the tree of life as our supply. We all need a day-by-day experience of the divine street of gold with the river of water of life and the tree of life in its middle, signifying that the life water and the life supply flow in the divine way. (God's New Testament Economy, pp. 375-376)

On the street there is the traffic, the going and coming. First, the street is for God's going and coming, which are for God's administration. Eventually, this street becomes a “fellowship street.” This fellowship is between the redeeming God and His redeemed people. The redeeming God and His redeemed people must have going and coming fellowship. Not only so, God's redeemed people must have going and coming fellowship among themselves.

The divine fellowship brings God to all His redeemed people, to all the twelve gates, to bring all His redeemed people back to Himself. First, the street goes from the throne to the twelve gates. Then it comes from the twelve gates to the throne.

Connected to His throne is a street on which you should walk, and that street is His administration. From the day you repented, you have felt that there is a throne and a golden street, a golden administration, within you. Then you began to do things according to the gold, according to the nature of God. This is because both the throne and the street are built on the gold as the nature of God. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 12-14)

Further Reading: Life-study of Romans, msg. 62; God's New Testament Economy, ch. 36; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 1

## 第五周 周三

### 晨兴喂养

创二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

17 “只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

生命树…指明神自己是生命。生命树的内容是生命，单单、纯粹、绝对是生命。这树的性质和结果也是生命。生命是内容、性质和结果。一切都是生命。

生命树的原则是倚靠。…我们念书有毕业的时候，却绝不可从吃毕业，也不能从喝水或呼吸毕业。我鼓励你好好念书，早点从学校毕业，却绝不鼓励你从呼吸毕业，因为这样你就会死亡。（创世记生命读经，二〇一至二〇二页。）

### 信息选读

吃使我们非常依赖。因着我们必须一天吃许多次，而不是一生只吃一次，所以我们非常依赖吃。吃指明倚靠。神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神。我们必须来到祂这里，好一再从祂得喂养。然而，知识树指明独立。我们一旦在学校学会怎样使用电脑，就不需要再回到学校去学同样的东西。我们所得的知识叫我们独立。

创世记二章的生命树和知识树，建立了人能赖以活着的两种原则。我们若吃生命树，就倚靠神。我们若吃知识树，就不倚靠神，反倒使我们向神

## WEEK 5 — DAY 3

### Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

The tree of life...denotes God Himself as life. The content of the tree of life is life. It is life, simply, purely, and absolutely. The nature of this tree and the result of this tree are also life. Life is the content, nature, and result. Everything is life.

The principle of the tree of life is dependence....We may graduate from studying, but we should never graduate from eating. Furthermore, we cannot graduate from drinking water or from breathing air. I encourage you to study well and to graduate from school as soon as possible. However, I would never encourage you to graduate from breathing, for if you do that you will die. (Life-study of Genesis, pp. 162-163)

### Today's Reading

Eating makes us very dependent. Because we must eat many times a day, and not merely one time for our entire life, we are very dependent. Eating indicates dependence. That God is our food, signified by the tree of life, means that we must depend on God continually. We must come to Him in order to feed on Him again and again. However, the tree of knowledge indicates independence. Once we learn how to use a computer in school, we do not need to go back to school to learn the same thing again. The knowledge we gain makes us independent.

In Genesis 2 the tree of life and the tree of knowledge were set up as two principles by which man could live. If we take the tree of life, we depend on God. If we take the tree of knowledge, we do not depend on God. Rather, taking the



独立。在神眼中，最大的罪是独立。我们必须学习不断地倚靠神。操练独立乃是罪。在家庭生活及召会生活中，倚靠是美丽的，独立却是丑陋的。操练独立是死亡的原则。吃生命树就是生命，吃知识树却是死亡。（三一神作三部分人的生命，七页。）

凡是我們倚靠主所作的，都是在生命樹的原則里。凡是我們不倚靠主所作的，都是在知識樹的原則里。

向主獨立，就是有絕緣體將我們從主隔開了，有絕緣體將神聖的電流切斷了。…獨立是一種屬靈的絕緣體，使我們與神的生命斷絕。不要以為你自己在屬靈的事上是個專家。你無論用電用了多久，使用時仍舊不可有絕緣體。在屬靈界中也是這樣。不要說，“我在基督里有許多經歷，我已經操練我的靈好多年，我不需要再操練了。”我們絕不該採取這種態度。我們需要一直地倚靠主，絕不向活的主獨立。一秒鐘的獨立就是死亡。

知識或宗教的意思就是作好人，行好事，敬拜神或為神作工，却没有神活的同在。一切為神所作的好事，若没有祂的同在，就是宗教。一件事情對我們可能是生命，也可能是知識。我們在作的時候，若是經歷到活神的同在，那就是生命；若是没有神的同在，那就只是死的知識。一切的作法或方法，都不能幫助我們。我們需要活的神。

什么是生命？生命就是神自己。什么是生命的原则？生命的原则就是在每一件事上倚靠神。你若倚靠神，就每一件事都是生命。（创世记生命读经，二一〇至二一一、二一六至二一七页。）

参读：创世记生命读经，第十三至十四篇；十二篮第九辑，两种生活的原则；三一神作三部分人的生命，第一章。

tree of knowledge makes us independent of God. In the eyes of God, the greatest sin is independence. We must learn to depend on God continually. To exercise our independence is sinful. In family life and in the church life, dependence is beautiful, but independence is ugly. To exercise independence is the principle of death. To take the tree of life is life, but to take the tree of knowledge is death. (The Triune God to Be Life to the Tripartite Man, pp. 11-12)

Anything we do in dependence upon the Lord is in the principle of the tree of life. Anything we do independently of the Lord is in the principle of the tree of knowledge.

To be independent of the Lord means to have an insulation separating us from the Lord, an insulation which cuts off the flow of divine electricity.... Independence is a spiritual insulation, disconnecting us from the life of God. Do not think of yourself as an expert in spiritual matters. Regardless of how long electricity has been applied, it still needs application without insulation. It is the same in the spiritual realm. Never say, "I have much experience in Christ. I have been exercising my spirit for years and I don't need to do it any more." We should never adopt this attitude. We need to depend on the Lord continually. Never be independent of the living Lord. One second of independence means death.

Knowledge or religion means to be good and to do good, to worship God or to work for God without having the living presence of God. Anything good done for God without His presence is religion. A certain thing may be both life and knowledge to us. If we experience the presence of the living God while doing it, it is life. However, if we do it without God's presence, it is simply dead knowledge. No way or method can help us. We need the living God.

What is life? Life is God Himself. What is the principle of life? The principle of life is to be dependent on God for everything. If you depend on God, everything is life. (Life-study of Genesis, pp. 171-172, 176-177)

Further Reading: Life-study of Genesis, msgs. 13-14; CWWN, vol. 6, "Two Principles of Living"; The Triune God to Be Life to the Tripartite Man, ch. 1

# 第五周 周四

## 晨兴喂养

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”

在祭司事奉里的凡火，造成在神面前的死亡。〔利十 1～2。〕…可能亚伦的两个儿子是好心好意地作这事，但他们还是被烧死。献上凡火，使这两个祭司在神面前死亡。

我们都需要事奉、尽功用，并运用我们的一他连得，我们的恩赐。但我们必须谨慎不要天然地事奉，不用我们天然的火热来事奉。当然，主的确要我们在灵里火热，不要冷淡或不冷不热。但我们必须在我们的灵里火热，而不是在我们天然的生命里火热。保罗在罗马十二章十一节告诉我们：“要灵里火热，常常服事主。”在我们天然生命里的火热，对神都是凡火，并带进死亡。（事奉的基本功课，一二九至一三一页。）

## 信息选读

按照利未记十章，献凡火可能与喝酒有关。拿答和亚比户一死，神就吩咐祭司们不要喝酒。〔8～9。〕…凡有逻辑的读者都会想到，亚伦的两个儿子献凡火给耶和华，可能是因为喝醉了。他们喝了太多酒。

在圣经里，喝酒表征过度享受属世、天然或物质的事物。换句话说，我们若过度享受这世界上的事物，就常常会叫我们喝醉。当我们喝醉时，就会很兴奋并失去控制，不按规律作事。亚伦的两个儿子

# WEEK 5 – DAY 4

## Morning Nourishment

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Strange fire in the priestly service causes death before God [Lev. 10:1-2]....Maybe [what] the two sons of Aaron did [was] with a good heart, with a good intention, but still they were burned to death. The offering of strange fire caused death to these two priests before God.

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord wants us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be “burning in spirit, serving the Lord.” Any hotness in our natural life is strange fire to God, and this brings in death. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 107-108)

## Today's Reading

According to Leviticus 10, the offering of the strange fire might have been related to the drinking of wine. Right after Nadab and Abihu's death, God charged the priests not to drink wine [vv. 8-9]....Every logical reader would consider that probably the two sons of Aaron offered strange fire to Jehovah because they were drunk. They drank too much wine.

Drinking wine, in the Bible, signifies the overenjoyment of the worldly, natural, or physical, material things. In other words, if we overly enjoy anything of this world, this always makes us drunk. When we are drunk, we are excited and out of control, doing things without regulation. It might have been that the two

可能喝醉了，所以他们非常兴奋，得意忘形，以致不按规律作事。那就是说，他们妄自献上凡火。献凡火乃是犯了妄为的罪。他们妄自想要为神作事；实际上，那对神不是真正的献祭，乃是他们违反神的定规妄自作的。

人因着过度享受一些事，就妄自行事；他们是喝醉了。当祭司喝醉了，就失去分辨圣别的能力，（10，）也不能教导神的子民。（11。）当我们因喝醉而失去分辨力时，我们就不受规律；所以必然不能教导别人，使他们受规律。

天然的力量和才干需要受十字架的对付。要胜过并对付罪都不像这事这么困难。胜过我们天然的力量和才干，乃是一个重大、主观的功课，比对付罪更为主观。在某种意义上，我们天然的力量和才干等于我们的己，我们天然的构成。我们天然的力量和才干乃是己的具体表现。这就是为什么在否认己…之后，我们需要…说到弃绝天然的力量和才干，以及借十字架对付天然的力量和才干。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。…在复活里，有一些神圣的东西已经作到我们的力量和才干里，甚至有些神圣的元素已经作到我们的口才里。每当我们说话，我们的口才需要受十字架的对付。十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。你若从未在口才上受过十字架的对付，你所有的就只是天然的口才，没有一点神圣的成分。然而，你的口才若经过对付，那种口才就是在复活里，并满了神圣的元素。天然的口才里没有神，然而在复活里“被对付”的口才却满了神。我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的。（事奉的基本功课，一三二至一三三、一七七至一七九页。）

参读：事奉的基本功课，第十四、二十课。

sons of Aaron were drunk, so they were excited and went beyond themselves to do something without being regulated. This means that they offered strange fire in a presumptuous way. The offering of strange fire was a sin of presumption. They presumed to do something for God. Actually, that was not a real offering to God but something of their presumption against God's regulation.

People do presumptuous things because they have overenjoyed something. They are drunk. When the priests are drunk, they lose the discernment of holiness (Lev. 10:10), and they are unable to teach God's people (v. 11). When we lose our discernment because we are drunk, we are not being regulated; so we surely cannot teach others so that they can be regulated.

The natural strength and ability need to be dealt with by the cross. To overcome and deal with sin is not as hard as this. To overcome our natural strength and ability is a great, subjective lesson; it is more subjective than dealing with sin. In a certain sense, our natural strength and ability equal our self, our natural constitution. Our natural strength and natural ability are the embodiment of our self. This is why after the denial of the self we need a lesson on rejecting the natural strength and ability and dealing with them by the cross.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element. In the natural eloquence there is no God. But the “dealt with” eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 108-109, 142-143)

Further Reading: Basic Lessons on Service, lsns. 14, 20

## 第五周 周五

### 晨兴喂养

徒七 30 “满了四十年，在西乃山的旷野，有一位天使在荆棘火焰中向摩西显现。”

来十一 28 “他〔摩西〕因着信，就立了逾越节并涂血的事，免得那灭长子的临及以色列人。”

摩西的事例乃是弃绝天然的力量和才干最好的说明。圣经中没有一个人的事例在这方面比摩西更好。…行传七章二十二节告诉我们，摩西在埃及人的一切智慧上受了训练，说话行事都有能力。他出来为神作工，拯救神的百姓脱离法老的暴政。…摩西照着自己的意思为神的百姓作事。（23～26。）他满有把握自己能成就一些事，但他是实行自己的意愿，而不是神的意愿。…神特意并主宰地将摩西摆在一边，达四十年之久。（出二 14～15，徒七 27～30。）

在那四十年中，摩西学会照着神的引导事奉神并信靠神。（34～36，来十一 28。）后来摩西成了一位不照着自己的意思作任何事的人。他总是照着主的引导行事。主引导，他就跟随，他一点不依靠自己的才干。虽然他非常能干，但他不用他天然的才干。他天然的才干受了对付，就成为在复活里的才干；这在复活里的才干是与神的行动一致的。我们天然的才干若未受对付，就与神的行动分离；然而，我们的才干经过了十字架的对付之后，就与神的行动成为一。实际上，是神作到摩西的才干里，他的才干至终就充满了神。（事奉的基本功课，一七九至一八〇页。）

### 信息选读

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死。（路二二 33。）…彼得受到试验；他三次否认主，甚至在一位使女面

## WEEK 5 — DAY 5

### Morning Nourishment

Acts 7:30 And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.

Heb. 11:28 By faith he [Moses] instituted the Passover and the pouring out of the blood so that the one destroying the firstborn would not touch them.

The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability. No other person in the Bible is as good as Moses in this aspect....Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh....Moses did something for God's people according to his own will (vv. 23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will....God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30).

In those forty years Moses learned to serve God according to His leading and to trust in Him (vv. 34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading. The Lord led him, and he followed. He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection. The ability in resurrection corresponds with God's move. If our ability is not dealt with, it is separate from God's move. But after being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 143-144)

### Today's Reading

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33)...Peter was tested, and he denied the Lord three times, even

前否认主。（约十八 15～18，25～27。）…彼得彻底被打倒，结果全然失败。（太二六 69～75。）他的确有心爱主，但是他对自己的力量，天然的力量过于自信。他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。…经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们。（路二二 32，彼前五 5～6。）彼得真的被破碎，并从天然的才干转到复活里的事物。（事奉的基本功课，一八一至一八二页。）

在颁布国度宪法时，基督展示人在神面前生活和工作两条可能的路（太七 13～14）：(一)阔路—从宽门进入；引到毁坏；进宽门，走这阔路的人很多；按照属世的系统，满足天然的口味；为要得着群众；维持人的事业；成就人的企业。(二)狭路—从窄门进入；引到生命；找着这狭路，行在其上的人很少；按照神圣的规律，履行属灵的要求；带进神的选民；作耶稣基督的见证；完成神的经纶，…为着建造神的召会—基督的身体。（活力排的训练与实行，一五九至一六〇页。）

行传九章二节的道路包括彼后二章二节、十五节、二十一节所说真理的路、正路、义路。真理的路就是基督徒按着真理生活的途径；这真理乃是新约内容的实际。（提前二 4，三 15，四 3，提后二 15，18，多一 1。）这途径按其各种美德有其他的名称，如正路、（彼后二 15、）义路、（21、）平安的路、（路一 79，罗三 17、）救人的道路、（徒十六 17、）神的道路、（太二二 16，徒十八 26、）主的道路、（约一 23，徒十八 25、）这道路；（十九 9，23，二二 4，二四 22；）以及被毁谤为异端的道路。（二四 14。）（使徒行传生命读经，二三〇至二三一页。）

参读：出埃及记生命读经，第六篇；使徒行传生命读经，第二十五篇；马太福音生命读经，第二十四篇。

before a little maid (John 18:15-18, 25- 27)...Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with...Through his failure Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 144)

In the decree of the kingdom's constitution, Christ displayed the two possible ways of people's life and work before God (Matt. 7:13-14): the broad way:...through the wide gate...leading to destruction...according to the worldly systems satisfying the natural tastes...to get the crowd...to maintain a career of man... achieving man's enterprise. [And] the constricted way:...through the narrow gate...leading to life...according to the divine regulations fulfilling the spiritual requests...to bring in God's elect...to bear the testimony of Jesus Christ...carrying out God's economy...for the building up of the church of God—the Body of Christ. (The Training and the Practice of the Vital Groups pp. 137-138)

The Way in Acts 9:2 includes the way of truth, the straight way, and the way of righteousness spoken of in 2 Peter 2:2, 15, and 21. The way of truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15, 18; Titus 1:1). It is designated by other titles according to its various virtues, like the straight way, the way of righteousness, the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the Way (19:9, 23; 22:4; 24:22). It was slandered as a way of heresy (Acts 24:14). (Life-study of Acts, p. 205)

Further Reading: Life-study of Exodus, msg. 6; Life-study of Acts, msg. 25; Life-study of Matthew, msg. 24

## 第五周 周六

### 晨兴喂养

太七 14 “引到生命的，那门窄，那路狭，找着的人也少。”

林前三 12 ~ 14 “然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，…这火要试验各人的工程是哪一种的。人在那根基上所建造的工程若存得住，他就要得赏赐。”

我们正在圣经所启示神命定的路上受训练。神命定的路就是要有一种生活和工作，一直是窄的、狭的。…在属灵的范围里，并没有阔路；属灵范围里的路总是狭的。在这路上，我们的自由总是受约束的。（活力排的训练与实行，一六六页。）

### 信息选读

当耶稣受了浸，圣灵降在祂身上以后，祂就成了这样一位兼有神性和人性的人，而祂的人性已经了结并复活了。祂受膏以后，就开始尽职。要紧的是我们要看见，祂的职事是什么。…基督出来尽职的时候，祂活动、生活、作工、行动、尽职的方式，没有一种字汇能够描述。（长老训练第一册，三七至三八页。）

在马太、马可和路加福音这三卷书，福音的传扬似乎是一种运动、某种活动或工作，只有在约翰福音这卷生命的福音书里，福音的传扬并不是工作或活动，乃是生命的流出。这就是为什么约翰十五章十六节说到主拣选并设立门徒前去结果子。这是传福音使基督得扩增。我们必须前去生产基督，使基督繁殖、扩增并扩增三十倍、六十倍或一百倍。这是“伟大的

## WEEK 5 – DAY 6

### Morning Nourishment

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

1 Cor. 3:12-14 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,...the fire itself will prove each one's work, of what sort it is. If anyone's work which he has built upon the foundation remains, he will receive a reward.

We are being trained in the God-ordained way revealed in the Bible. The God-ordained way is to have a living and a working which are always narrowed and constricted...In the spiritual field, there is no broad way. The way in the spiritual field is always constricted. On this way our freedom is always restricted. (The Training and the Practice of the Vital Groups, p. 142)

### Today's Reading

After His baptism and the Holy Spirit descending upon Him, Jesus became such a being with divinity and with humanity, but with a humanity that had been terminated and resurrected. After He was anointed, He began to minister. It is crucial for us to see what it was that He ministered...When Christ came out to minister, He acted, He lived, He worked, He moved, and He ministered in such a way that no vocabulary in any language can describe. (Elders' Training, Book 1: The Ministry of the New Testament, pp. 39-40)

In Matthew, Mark, and Luke, it seems that the preaching of the gospel is a movement, a certain kind of activity or work. It is only in the Gospel of John, the Gospel of life, that the preaching of the gospel is not a work or activity; it is an outflow of life. That is why in John 15:16 the Lord chose and set the disciples to go forth and bear fruit. This is to preach the gospel for the increase of Christ. We must go forth to produce Christ, to have Christ reproduced, multiplied, and increased thirtyfold, sixtyfold, or a hundredfold.

托付”。…这传扬不是以一种工作、活动或运动的方式，乃是以生命的方式，以内里生命涌流的方式。（凭生命的路传扬福音，一五四至一五五页。）

倪弟兄从林前三章十二至十五节看见，对我们的工作而言，重要的不是量，乃是质。金、银、宝石总是量少而质高，木、草、禾秸则是量多而质低。木、草、禾秸经不起火的试验，金、银、宝石却经得起火炼。我们将来在审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何。

当他听见某某传道人成功地得着许多跟从者，或某某基督教工人在作庞大的工作时，他经常会告诉我们这些受他训练的人，真实的工作乃是生命的流露。

凭着倪弟兄的恩赐、知识和才干，他很容易在基督教中得着大批的跟从者；但他没有在这一面滥用他的恩赐和知识。在运用恩赐和知识上，他总是竭力约束自己，确保他的工作完全是在生命里，属于生命，借着生命，并且就是生命。只要他有把握，他的职事是生命的流露，他就满意了。

因着倪弟兄不在意外面的工作，他职事生命的结果已经流遍全地。他的职事中，借着他的书报充满了今天的基督教的那一部分，不是他的工作，乃是他的工作所流出的生命。对他而言，工作算不得什么，生命才是一切。在我一生所认识的人中，他是唯一注重生命过于工作的。（倪柝声—今时代神圣启示的先见，八七至八八页。）

参读：活力排的训练与实行，第十三篇；长老训练第一册，第三章；凭生命的路传扬福音，第十一章；倪柝声—今时代神圣启示的先见，第十一章。

This is the “great commission.”... It is not in a way of work, activity, or movement, but it is in the way of life, in the way of the outflow of the inner life. (CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” p. 321)

Watchman Nee saw through 1 Corinthians 3:12-15 that the important thing regarding our work is not its quantity but its quality. Gold, silver, and precious stones are always small in quantity but high in quality, whereas wood, hay, and stubble are always high in quantity and low in quality. Wood, hay, and stubble cannot stand the test of fire, but gold, silver, and precious stones can. We will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work.

When he would hear that a certain preacher had successfully gained a large following or that a certain Christian worker was doing a big work, he would frequently tell us, his trainees, that the real work is the outflow of life.

With the gifts, knowledge, and ability he had, he could easily have acquired a large following in Christianity. Watchman Nee, however, did not misuse his gifts and knowledge in this way. He always took pains to restrict himself in the function of his gifts and the use of his knowledge in order to ensure that his work was fully in life, of life, with life, and was life itself. As long as he had the assurance that his ministry was the outflow of life, he was satisfied.

Because Watchman Nee was not interested in the outward work, the life-issue of his ministry has flowed throughout the whole earth. That part of his ministry which has flooded today's Christianity through his books was not his work but rather the very life that issued from his work. To him work did not mean much; life meant everything. In my whole life, he is the only person I have known who paid more attention to life than to work. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 86-87)

Further Reading: The Training and the Practice of the Vital Groups msg. 13; Elders' Training Book 1: The Ministry of the New Testament, ch. 3; CWWL, 1965, vol. 1 “Preaching the Gospel in the Way of Life,” ch. 12; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

# 第五周诗歌

# WEEK 5 — HYMN

## 喝！吃！看

补216

降 A 大调

4/4

<sup>A<sup>b</sup></sup> 5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣ 1- | <sup>D<sup>b</sup></sup> 6̣ 6̣ 7̣ 1̣ 1̣ 1̣ 6̣ | 1̣ 1̣ 1̣ <sup>A<sup>b</sup></sup> 6̣ 5̣ - |

一、喝！从宝座流出纯净 生命河的水！吃！生命树果子，丰硕 又累累垂垂！

5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣ 1̣ 2̣ | <sup>E° FmE° A<sup>b</sup></sup> 3̣ • 1̣ <sup>E<sup>b</sup></sup> 3̣ 2̣ 1̣ | 1̣ - - - |

看！那满城光辉，不需 灯光或日、月，她 没有 黑夜！

5̣ 5̣ 6̣ 1̣ 1̣ 2̣ | 3̣ • 3̣ 3̣ 2̣ 1- | <sup>D<sup>b</sup></sup> 6̣ 6̣ 7̣ 1̣ 1̣ 6̣ | 1̣ • 1̣ 1̣ <sup>A<sup>b</sup></sup> 6̣ 5̣ - |

(副)来吧！哦，来吧！圣 灵 与 新 妇 说； 来吧！哦，来吧！听 见 的 人 也 说；

5̣ 5̣ 6̣ 1̣ 1̣ 2̣ | 3̣ • 3̣ 3̣ 2̣ 1̣ 2̣ | <sup>E° FmE° A<sup>b</sup></sup> 3̣ • 1̣ <sup>E<sup>b</sup></sup> 3̣ 2̣ 1̣ | 1̣ - - - ||

来吧！哦，来吧！口 渴 又 愿 意 的 可 白 白 来 喝！

二、基督乃是我们河水， 在里面涌流；  
基督乃是生命树果， 供我们享受；  
基督乃是我们的光、 晨星与白昼；  
祂乃是万有！

三、我们洗净袍子， 有权来吃生命树，  
“哦主，阿们，阿利路亚”，我们真有福！  
我们操练我们的灵， 来经历基督—  
何等的基督！

四、现在我们有一个家， 辉煌胜太阳，  
弟兄姊妹同心站住 合一的立场；  
地方召会乃是新耶路撒冷预尝—  
何等的预尝！

## Hymns # 1151

1

Drink! A river pure and clear that's flowing from the throne;  
Eat! The tree of life with fruits abundant, richly grown;  
Look! No need of lamp nor sun nor moon to keep it bright, for  
Here there is no night!

Do come, oh, do come,  
Says Spirit and the Bride:

Do come, oh, do come,  
Let him that heareth, cry.

Do come, oh, do come,  
Let him who thirsts and will  
Take freely the water of life!

2

Christ, our river, Christ, our water, springing from within;  
Christ, our tree, and Christ, the fruits, to be enjoyed therein,  
Christ, our day, and Christ, our light, and Christ, our morningstar:  
Christ, our everything!

3

We are washing all our robes the tree of life to eat;  
“O Lord, Amen, Hallelujah!”—Jesus is so sweet!  
We our spirits exercise, and thus experience Christ.  
What a Christ have we!

4

Now we have a home so bright that outshines the sun,  
Where the brothers all unite and truly are one.  
Jesus gets us all together, Him we now display  
In the local church.





主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第六篇

Message Six

召会的恢复

The Recovery of the Church

读经：太十六 18，十八 17，弗一 22 ~ 23，三 9 ~ 11，四 16，罗十四 17

Scripture Reading: Matt. 16:18; 18:17; Eph. 1:22-23; 3:9-11; 4:16; Rom. 14:17

儿 诗歌：598，s525

纲 目

Outline

周 一

Day 1

壹 我们说到召会的恢复，意即召会原初有一种情形，后来却失去、受了破坏或被误解，现今需要复原，回归原初的情形—太十六 18：

**I. When we speak of the recovery of the church, we mean that something was there originally, that it became lost, damaged, or misunderstood, and that now there is the need to bring that thing back to its original state—Matt. 16:18:**

一 经过了许多的世纪的历史，召会已经堕落了，所以需要恢复到照着神原初心意的光景—弗一 4 ~ 5，11，22 ~ 23，二 15，三 9 ~ 11。

A. Because the church has become degraded through the many centuries of its history, it needs to be recovered according to God's original intention—Eph. 1:4-5, 11, 22-23; 2:15; 3:9-11.

二 我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准—21 节，五 23 ~ 27，29，32。

B. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures—v. 21; 5:23-27, 29, 32.

三 召会是神心头的愿望—三 9 ~ 11，五 25：

C. The church is the heart's desire of God—3:9-11; 5:25:

- 1 召会是神的召会，为父神拣选并预定，为子神救赎，并为灵神盖印—林前十 32，弗一 3～14。
- 2 召会是活神的家，真理的柱石和根基，使神显现于肉体—提前三 15～16。
- 3 召会是基督的身体，是那在万有中充满万有者的丰满，作祂的彰显—弗一 22～23。
- 4 召会是基督的妻子，是祂的配偶—五 23～27。
- 5 召会乃是新人—二 15。
- 6 召会在宇宙一面存在为独一的宇宙召会，但在地方上彰显为许多地方召会—一 22～23，启一 4 上，11。

## 周 二

贰 召会的恢复是由以色列人从被掳归回所预表的—拉一 3～11：

- 一 正如以色列人后来的历史所预表的，恢复就是离开巴比伦—被掳与分裂的立场；召会的恢复包含归回，就是从巴比伦所表征被掳和分裂的立场归回—11 节，启十七 5。
- 二 以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定独一的立场；耶路撒冷是主所拣选的地方—申十二 5。
- 三 那些从巴比伦回到耶路撒冷的人，乃是带着所有被掳到巴比伦之神殿的器皿；这些器皿是银的、金的，表征对基督并基督之丰富的经历—拉一 5～11。

1. The church is the church of God, chosen and predestinated by God the Father, redeemed by God the Son, and sealed by God the Spirit—1 Cor. 10:32; Eph. 1:3-14.
2. The church is the house of the living God, the pillar and base of the truth, for His manifestation in the flesh—1 Tim. 3:15-16.
3. The church is the Body of Christ, the fullness of the One who fills all in all, for His expression—Eph. 1:22-23.
4. The church is the wife of Christ, His counterpart—5:23-27.
5. The church is the new man—2:15.
6. The church exists universally as the unique universal church, but it is expressed locally as many local churches—1:22-23; Rev. 1:4a, 11.

## Day 2

II. The recovery of the church is typified by the return of the children of Israel from their captivity—Ezra 1:3-11:

- A. As typified by the latter part of the history of the children of Israel, the recovery is from Babylon—the capturing and divisive ground; the recovery of the church involves a return from the capturing and divisive ground signified by Babylon—v. 11; Rev. 17:5.
- B. The recovery of the children of Israel was not only from Babylon but also back to Jerusalem, the God-ordained unique ground; Jerusalem was the place the Lord had chosen—Deut. 12:5.
- C. Those who went back to Jerusalem from Babylon brought with them all the vessels of the temple of God, which had been captured to Babylon; these vessels, which were of silver and gold, signify the experiences of Christ and the riches of Christ—Ezra 1:5-11.

四 召会的恢复，也是由神的子民从巴比伦归回后，在耶路撒冷重建神的殿，就是神的家所预表；因此，恢复不只是要带着神殿的器皿回到耶路撒冷，也是要重建神的殿—3节。

五 召会的恢复是由耶路撒冷城的重建所预表—尼二11，17。

### 周 三

叁 虽然“恢复”这辞在新约里没有使用过，召会的恢复却在新约里启示出来：

一 我们需要得恢复，脱离分门结党—宗派和公会—多三10。

二 召会的恢复也需要我们洁净自己，脱离大户人家（背道的基督教国）里卑贱的器皿—提后二20～21。

三 我们不要接触那些不留于基督之教训中的人—这教训是关于基督的神性以及借着神圣的成孕而成为肉体—约贰9～11。

四 我们需要遵从主的话，从宗教的大巴比伦出来—启十八4。

### 周 四

肆 我们需要看见召会得恢复的意义：

D. The recovery of the church is typified also by the rebuilding of the temple of God, the house of God, in Jerusalem after the return of God's people from Babylon; thus, the recovery is a matter not only of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God—v. 3.

E. The recovery of the church is typified by the rebuilding of the city of Jerusalem—Neh. 2:11, 17.

### Day 3

**III. The recovery of the church is revealed in the New Testament even though the word recovery is not used:**

A. We need to be recovered from the factions—the sects and denominations—Titus 3:10.

B. The recovery of the church requires that we cleanse ourselves from the vessels unto dishonor in the great house—the apostate Christendom—2 Tim. 2:20-21.

C. We should not contact those who do not abide in the teaching of Christ—the teaching concerning Christ's deity and incarnation by divine conception—2 John 9-11.

D. We need to obey the Lord's word to come out of religious Babylon the Great—Rev. 18:4.

### Day 4

**IV. We need to see what it means for the church to be recovered:**

一 为着召会的恢复，我们需要得恢复脱离分裂与背道的立场，及其对三一神之身位并基督身位与工作之真理的偏差：

- 1 我们要拒绝形态论和三神论的异端，持守照着神的话关于三一神的纯正启示；关于三一神身位的真理有两面——一面是一，一面是三；因为独一的神是三一的，是三而一——父、子、灵——太二八 19，林后十三 14。
- 2 我们需要得恢复，脱离所有关于基督身位的异端教训，承认耶稣基督这位神显现于肉体，是完整的神，完全的人，并且祂作为包罗万有的一位，乃是每一件正面事物的实际——约壹四 2～3，14～15，西一 15～19，二 17。

## 周 五

二 为着召会的恢复，我们需要回到基督身体独一和纯正之一的立场及其真理：

- 1 我们需要回到关于新约信仰与神经纶的真理——犹 3，彼后一 1，提前一 3～4。
- 2 我们需要回到关于基督之身位与工作的真理——约一 1，14，18，提前三 15～16，一 15，林前十五 1～4。
- 3 召会的恢复也需要我们恢复关于三一神的身位与分赐的真理——太二八 19，约十六 13～14，林后十三 14。
- 4 召会的恢复包括恢复召会作为基督的身体，团体的基督：
  - a 基督的身体是个生机体，由所有重生有神生命的信徒所构成，为着头的彰显——弗一 22～23。
  - b 基督的身体实际上就是团体的基督——林前十二 12。

A. For the recovery of the church, we need to be recovered from the divisive and apostate ground with its deviations from the truths concerning the person of the Triune God and the person and work of Christ:

1. We must reject the heresies of modalism and tritheism and hold to the pure revelation of the Triune God according to the Word of God; the truth concerning the person of the Triune God is twofold—the aspect of the one and the aspect of the three—for the unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.
2. We need to be recovered from all heretical teachings regarding the person of Christ and confess that Jesus Christ, God manifested in the flesh, is the complete God, the perfect man, and, as the all-inclusive One, the reality of every positive thing—1 John 4:2-3, 14-15; Col. 1:15-19; 2:17.

## Day 5

B. For the recovery of the church, we need to be brought back to the unique and pure ground of the oneness of the Body of Christ with its truths:

1. We need to be brought back to the truth concerning the New Testament faith and God's economy—Jude 3; 2 Pet. 1:1; 1 Tim. 1:3-4.
2. We need to be brought back to the truth concerning the person and work of Christ—John 1:1, 14, 18; 1 Tim. 3:15-16; 1:15; 1 Cor. 15:1-4.
3. The recovery of the church requires that we be recovered to the truth concerning the person and dispensing of the Triune God—Matt. 28:19; John 16:13-14; 2 Cor. 13:14.
4. The recovery of the church involves the recovery of the church as the Body of Christ, the corporate Christ:
  - a. The Body of Christ is an organism constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head—Eph. 1:22-23.
  - b. The Body of Christ is actually the corporate Christ—1 Cor. 12:12.

5 关于召会宇宙一面与地方一面的真理，也需要恢复：

a 就宇宙一面而言，召会乃是独一无二的一太十六 18。

b 就地方一面而言，召会显在许多的地方上，作为许多的地方召会—十八 17，林前一 2。

三 在召会的恢复里，我们乃是在建造基督的身体，神的殿，神的家—弗四 16：

1 这是由在以斯拉领导之下的圣殿重建所预表的。

2 今天我们是在重建召会作为神的殿—二 21 ~ 22，林前三 9，16 ~ 17。

3 仇敌对召会所作一切的破坏，给主机会在复活里扩大祂的身体—约二 19 ~ 21。

四 召会的恢复包括建立国度的生活；召会生活的实际就是国度—罗十二 5，十四 17：

1 罗马十四章十七节启示神的国就是召会的生活；国度就是今天的召会生活。

2 神的国作为召会生活，乃在于公义、和平、并圣灵中的喜乐—17 节。

3 有这样的一种生活，乃是建立国度的生活，正如尼希米记中，重建耶路撒冷城所预表的。

4 在召会的恢复里，我们乃是建造召会作为神的家和神的城。

5. The truth concerning the universal and local aspects of the church also needs to be recovered:

a. In the universal aspect the church is uniquely one—Matt. 16:18.

b. In its local aspect the church is expressed in many localities as many local churches—18:17; 1 Cor. 1:2.

C. In the recovery of the church, we are building up the Body of Christ, the temple of God, the house of God—Eph. 4:16:

1. This was typified by the rebuilding of the temple under the leadership of Ezra.

2. Today we are rebuilding the church as God's temple—2:21-22; 1 Cor. 3:9, 16-17.

3. All the damage that the enemy does to the church gives the Lord the opportunity to enlarge His Body in resurrection—John 2:19-21.

D. The recovery of the church involves the establishing of the kingdom life; the reality of the church life is the kingdom—Rom. 12:5; 14:17:

1. Romans 14:17 reveals that the kingdom of God is the living of the church; the kingdom is today's church life.

2. The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit—v. 17.

3. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem.

4. In the recovery of the church, we are building up the church as God's house and God's city.



# 第六周 周一

## 晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或受了破坏，现今就需要把召会带到她原初的情形。因为经过了许多世纪的历史，召会已经堕落了，她需要恢复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。

神乃是一位有永远定旨的神。祂是满有定旨的神，祂一旦定意要作某事，就没有任何事能改变祂的心意或使祂停止。（*新约总论第七册，四五九至四六〇页。*）

## 信息选读

新约启示，若没有召会，基督就是单独的，不能作什么。新约特别启示，召会是神心头的愿望。神在今时代的愿望，就是要得着召会。（*从天上来的异象，一五页。*）

召会是神的召会，（*林前十 32，*）为父神拣选并预定，（*弗一 3～6，*）为子神救赎，（*7～12，*）并为灵神盖印。（*13～14。*）（*主恢复的简说，二五页。*）

# WEEK 6 — DAY 1

## Morning Nourishment

**Matt. 16:18** And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Eph. 2:15** Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

The word recover means to obtain again something that has been lost, or to return something to a normal condition. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

God is a God with an eternal purpose. He is a purposeful God, and once He has made up His mind to do something, nothing can change His mind or stop Him. (*The Conclusion of the New Testament, pp. 2447-2448*)

## Today's Reading

The New Testament reveals that without the church Christ would be isolated and unable to do anything. The New Testament especially reveals that the church is the heart's desire of God. God's desire in this age is to have the church. (*The Heavenly Vision, p. 17*)

The church is the church of God (1 Cor. 10:32), chosen and predestinated by God the Father (Eph. 1:3-6), redeemed by God the Son (1:7-12), and sealed by God the Spirit (1:13-14). (*A Brief Presentation of the Lord's Recovery, p. 25*)



提前三章十六节给我们看见，召会这神的家，真理的柱石和根基，乃是神显现于肉体。神不仅渴望在召会中安家并有安息之所，也要在召会中彰显祂自己。祂要在召会中实行祂新约的经纶，说出祂的愿望，并彰显祂的荣耀。凡祂所是、所作、并所要得着的，都要在召会（祂的家）中彰显出来。

宇宙召会是基督的身体。…基督的身体是祂的丰满，就是祂完满的彰显。〔弗一 22～23。〕身体是头的丰满，而丰满为头的彰显。基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显。

召会也是基督的妻子，是祂的配偶。（五 23～27。）召会作基督的配偶，含示满足与爱里的安息。基督需要这样一个妻子。作为召会，就是要给基督充分的满足与爱里的安息。

最后，宇宙召会乃是新人。（西三 10～11。）在以弗所二章十五节我们看见，基督在祂自己里面，将犹太人和外邦人创造成一个新人。这个新人是团体的，也是宇宙的。信徒虽有许多，却只有一个新人。所有的信徒都是这团体、宇宙新人的组成分子。

强调召会是基督的身体，是在生命的一面；而强调召会是宇宙的新人，乃是在基督作我们人位的一面。为了身体，我们需要基督作我们的生命；为了新人，我们需要基督作我们的人位。（新约总论第七册，一一七至一一八、一二〇至一二一页。）

召会在宇宙一面存在为唯一的宇宙召会，（弗一 22～23，）但在地方上彰显为许多地方召会。（启一 4上，11。）…这一切都是照着神永远经纶的安排。（弗三 9～11，一 9～11。）（主恢复的简说，二八页。）

参读：召会的历程，第四、十三至十四篇。

First Timothy 3:16 shows us that the church as God's house, the pillar and base of the truth, is God's manifestation in the flesh. God not only desires to make home in the church and have a resting place there, but He also wants to express Himself in the church. He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested in the church as His house.

The universal church is the Body of Christ...The Body of Christ is His fullness, that is, His full expression [Eph. 1:22-23]. The Body is the fullness of the Head, and the fullness is the expression of the Head. Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression.

The church is also the wife of Christ, His counterpart (Eph. 5:23-27). The church as the counterpart of Christ implies satisfaction and rest in love. Christ needs such a wife. To be the church is to render to Christ the adequate satisfaction and rest in love.

Finally, the universal church is the new man (Col. 3:10-11). In Ephesians 2:15 we see that Christ created the Jews and the Gentiles in Himself into one new man. This new man is corporate and universal. There are many believers, but there is only one new man. All the believers are components of this corporate and universal new man.

The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the universal new man is on Christ as our person. For the Body we need Christ to be our life, and for the new man we need Christ to be our person. (The Conclusion of the New Testament, pp. 2145, 2147)

The church exists universally as the unique universal church (Eph. 1:22-23), but it is expressed locally as many local churches (Rev. 1:4a, 11)...This is all according to the arrangement of God's eternal economy (Eph. 3:9-11; 1:9-11). (A Brief Presentation of the Lord's Recovery, p. 27)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, chs. 4, 13-14

## 第六周 周二

### 晨兴喂养

拉一 3 “你们中间凡作祂子民的，可以上…耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）愿这人的神与他同在。”

11 “金银器皿共有五千四百件。被掳的人从巴比伦被带上耶路撒冷的时候，设巴萨将这一切都带上来。”

召会的恢复是由以色列人从被掳归回所预表的。（拉一3~11。）…旧约是一本预表的书，其中最大，最包罗一切的预表，就是以色列人的历史。许多圣经教师将发生在以色列人历史开端的事，应用在今天基督徒的经历上。例如，他们把逾越节应用在救赎的经历上，把过红海应用在受浸的经历上。…然而，却没有太多基督徒知道，如何应用以色列人末了一部分的历史—被掳到巴比伦，和从被掳中归回。我们将要看见，以色列人从被掳归回，预表召会的恢复。（新约总论第七册，四六〇页。）

### 信息选读

以色列子民得恢复，意思就是他们从巴比伦被带回到耶路撒冷。消极地说，恢复就是从巴比伦被带出来；积极地说，恢复乃是被带到耶路撒冷。

以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定唯一的立场。耶路撒冷是主所拣选的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，这唯一的中心保守了神子民的一。若没有这样的一个中心，以色列人进入美地后，早就分裂了。

## WEEK 6 — DAY 2

### Morning Nourishment

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem,...and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11)... The Old Testament is a book of types, and the greatest, all-inclusive type is the history of the people of Israel. Many Bible teachers apply the things which happened in the beginning of the history of the people of Israel to Christian experience today. For example, they apply the Passover to the experience of redemption and the crossing of the Red Sea to the experience of baptism... However, not many Christians know how to apply the last part of the history of the people of Israel—the captivity in Babylon and the return from captivity. As we shall see, the return of the children of Israel from their captivity typifies the recovery of the church. (The Conclusion of the New Testament, p. 2448)

### Today's Reading

For the children of Israel to be recovered meant for them to be brought back to Jerusalem from Babylon. Negatively, to be recovered means to be brought out of Babylon; positively, it means to be brought up to Jerusalem.

The recovery of the children of Israel was not only from Babylon but back to Jerusalem, the God-ordained unique ground. Jerusalem was the place the Lord had chosen (Deut. 12:5). Jerusalem, therefore, was the center for God's people to worship Him, and this unique center preserved the unity of the people of God. Without such a center, after the children of Israel had entered the good land, they would have been divided.

那些从巴比伦回到耶路撒冷的人，乃是带着所有被掳到巴比伦，神殿的器皿。（拉一5~11。）这些器皿是银的、金的，表征对基督并基督之丰富的经历。…神的子民被分散，所有属灵的经历也都被掳去了。那对他们并对神乃是一个羞耻！甚至今天，有些亲爱的基督徒有真实的经历，他们却是在巴比伦。这就是说，他们对基督的经历，是在被掳的地方，就是偶像的地方。经历是正确的，地方却是错误的，因为器皿是正确的，却是神殿的器皿放在偶像的庙中。因此，所有的银器和金器都必须带回耶路撒冷。

召会的恢复，也是由…在耶路撒冷重建神的殿，就是神的家所预表。以斯拉一章三节说，“你们中间凡作祂子民的，可以上犹大的耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；（祂是神；）愿这人的神与他同在。”五节继续说，“于是，犹大和便雅悯的宗族首领、祭司、利未人，就是一切被神激动他灵的人，都起来要上去建造在耶路撒冷耶和华的殿。”这几节指出，恢复不只是一要带着神殿的器皿回到耶路撒冷，也是要重建被毁坏之神的殿。

末了，召会的恢复是由旧约里，耶路撒冷城的重建所预表。（尼二11，17。）圣殿的建造恢复后，还需要建造城。没有城，殿就没有保护。圣殿乃是主同在的地方，需要受到保护。城的墙对殿乃是防御。（新约总论第七册，四六二、四六四至四六六页。）

参读：新约总论，第二百三十篇；主今日恢复之主要项目的重点，一九至二一页。

Those who went back to Jerusalem from Babylon brought with them all the vessels of the temple of God which had been captured to Babylon (Ezra 1:5-11). These vessels, which were of silver and gold, signify the experiences of Christ and the riches of Christ....The people of God were scattered, and all the spiritual experiences were carried away. That was a shame to them and to God. Even today, some dear Christians have real experiences of Christ, but they are in Babylon. This means that they have the experiences of Christ in the place of captivity, and in the place of idols. The experiences are right, but the place is wrong, for the vessels are right, but they are the vessels of the temple of God in the temple of idols. Therefore, all the vessels of silver and gold must be brought back to Jerusalem.

The recovery of the church is also typified by the rebuilding of the temple of God, the house of God, in Jerusalem....Ezra 1:3 says, "Whoever there is among you of all his people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem." Verse 5 goes on to say, "Then the heads of the father's houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem." These verses indicate that the recovery is not only a matter of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God, which had been destroyed.

Finally, the recovery of the church is typified in the Old Testament by the rebuilding of the city of Jerusalem (Neh. 2:11, 17). After the recovery of the building of the temple, there was still the need to build up the city. Without the city, there would have been no protection for the temple. The temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple. (The Conclusion of the New Testament, pp. 2450-2453)

Further Reading: The Conclusion of the New Testament, msg. 230; The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 19-21

## 第六周 周三

### 晨兴喂养

提后二 20～21 “但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

虽然“恢复”这辞在新约里没有使用过，召会的恢复却完全在新约里启示出来。…在罗马书或哥林多前书这样的书信里，没有说到召会的恢复；但在提多书、提摩太后书、约翰二书和启示录里，我们都能发现召会的恢复。在这些新约晚期的著作里，恢复完全被揭示出来。…为着召会的恢复，我们需要离开分门结党的人—宗派和公会。这是保罗在提多书三章十节所指明的。就像以斯拉、尼希米、和其他旧约里的忠信者，我们需要离开巴比伦回到耶路撒冷。（新约总论第七册，四六九至四七〇页。）

### 信息选读

召会的恢复也需要我们洁净自己，脱离大户人家（背道的基督教国）里卑贱的器皿。…〔在提后二章二十至二十一节，〕保罗用了“大户人家”一辞。提前三章十五至十六节所说明神的家，就其神圣的性质和素质的特性而言，乃是真实的召会，作了真理的根基；而这里的大户人家，就其搀杂的特性而言，乃指堕落的召会，如马太十三章三十一至三十二节反常的大树所例证的。

我们若洁净自己，脱离消极的事和人，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。

## WEEK 6 — DAY 3

### Morning Nourishment

2 Tim. 2:20-21 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

The recovery of the church is fully revealed in the New Testament even though the word recovery is not used....We do not find the recovery of the church in such Epistles as Romans or 1 Corinthians, but we do find it in Titus, 2 Timothy, 2 John, and Revelation. In these later writings of the New Testament the recovery is fully unveiled....For the recovery of the church, we need to be separated from the factious—the sects and denominations. This is indicated by Paul's word in Titus 3:10. Like Ezra, Nehemiah, and other faithful ones in the Old Testament, we need to leave Babylon and come back to Jerusalem. (The Conclusion of the New Testament, pp. 2457-2458)

### Today's Reading

The recovery of the church also requires that we cleanse ourselves from the vessels unto dishonor in the great house—the apostate Christendom [2 Tim. 2:20-21] ....Here Paul uses the expression “a great house.” The house of God defined in 1 Timothy 3:15 and 16 is the genuine church in its divine nature and essential character as the foundation of the truth, whereas the great house here refers to the deteriorated church in its mixed character, as illustrated by the abnormally big tree in Matthew 13:31-32.

If we cleanse ourselves from negative things and negative persons, we shall be vessels unto honor, sanctified, useful to the master and prepared unto every good work.

“凡越过基督的教训，不居于其中的，就没有神；居于这教训中的，这人就有父又有子。若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐；因为对他说，愿你喜乐的，就在他的恶行上有分。”（约贰 9~11。）这几节启示，我们不该接触那些不居于基督之教训中的人——这教训是关于基督的神性以及借着神圣的成孕而成为肉体。九节的“越过”，直译，（在反面的意义上）带领向前。也就是说，越过了正确的事，超过了关于基督之正统教训的界限。那些这样行的人，越过了基督神圣成孕的教训，因而否认了基督的神格；结果就无法在救恩和生命里得着神。

启示录十七章陈明了大巴比伦的异象。按照五节，大巴比伦被称为“地上妓女和可憎之物的母”。四节揭示出一个事实，虽然这女人有美丽的外表，但隐藏在她里面的乃是邪恶；“那女人穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰，手中拿着金杯，盛满了可憎之物，并她淫乱的污秽。”大巴比伦在外表上是穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰；不仅如此，她手中还拿着金杯。但是这金杯里却盛满了可憎之物，并她淫乱的污秽。这是今天基督教国的一幅图画：基督教国也许有金杯，但杯的内容却是拜偶像、淫乱、和各样的邪恶。

我们当然不能留在大巴比伦里。反之，我们需要遵从主在启示录十八章四节的话。这里祂告诉我们：“我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”…我们…必须离开巴比伦的系统，回到耶路撒冷，就是回到正当的召会生活。这就是召会的恢复。（新约总论第七册，四七〇至四七二、四七六页。）

参读：新约总论，第二百三十一篇；主恢复的简说，一至三五页。

“Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice! For he who says to him, Rejoice, shares in his evil works” (2 John 9-11). These verses reveal that we should not contact those who do not abide in the teaching of Christ—the teaching concerning Christ's deity and incarnation by divine conception. Literally, the Greek word translated “goes beyond” in verse 9 means “to lead forward” (in a negative sense), that is, to go further than what is right, to advance beyond the limit of orthodox teaching concerning Christ. Those who go beyond in this way go beyond the teaching of the divine conception of Christ and thus deny the deity of Christ. Consequently they do not have God in salvation and in life.

Revelation 17 presents a vision of Babylon the Great. According to verse 5, Babylon the Great is called “The Mother of the Harlots and the Abominations of the Earth.” Verse 4 exposes the fact that although this woman has a pleasant appearance, evil is concealed within her. “The woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.” Outwardly Babylon the Great is clothed in purple and scarlet and is gilded with gold, precious stone, and pearls. Furthermore, she has a golden cup in her hand. But this cup is full of abominations and unclean things of her fornication. This is a picture of Christendom today. Christendom may have the golden cup, but the contents of the cup are idolatry, fornication, and every kind of evil.

We surely cannot remain in Babylon the Great. Rather, we need to obey the Lord's word in Revelation 18:4. Here He tells us, “Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.”… We must leave the Babylonian system and come back to Jerusalem, that is, come back to the proper church life. This is the recovery of the church. (The Conclusion of the New Testament, pp. 2458-2460,2462-2463)

Further Reading: The Conclusion of the New Testament, msg. 231; A Brief Presentation of the Lord's Recovery, pp. 7-33

## 第六周 周四

### 晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

约壹四 14 ~ 15 “父差子作世人的救主，这是我们所看见，现在又作见证的。凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。”

我们要继续来看，召会得恢复的意义。…我们要来看，得恢复脱离分裂与背道的立场，及其对三一神之身位并基督身位与工作之真理的偏差。（新约总论第七册，四七七页。）

### 信息选读

历代以来，关于神圣的三一，出现了三个主要学派的教训：形态论、三神论、以及照着圣经纯正的启示。形态论教导说，父、子、灵不都是永远的，也不都同时存在，而仅仅是一位神三个暂时的表显。三神论教导说，父、子、灵是三位神。我们应当与形态论无分无关，因为那种关于神圣三一的极端观点，乃是异端。另一面，教导有三位神也是大异端。

在圣经里关于三一神的纯正启示，介于形态论和三神论这两个极端之间。因为圣经中的真理有两面，所以神圣的三一有两面：“一在三里”的一面，以及“三在一里”的一面。形态论是三在一里这面的极端。当然，圣经中有三在一里这面的依据，但走极端的形态论，越过圣经的界限，忽略甚至抹煞了一在三里的方面。形态论越过圣经关于三这面的界限，因此在一的极端上乃是异端。三神

## WEEK 6 — DAY 4

### Morning Nourishment

**Matt. 28:19** Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

**1 John 4:14-15** And we have beheld and testify that the Father has sent the Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

We shall go on to see what it means for the church to be recovered.... We shall consider the matter of being recovered from the divisive and apostate ground with its deviation from the truths concerning the person of the Triune God and the person and work of Christ. (The Conclusion of the New Testament, p. 2465)

### Today's Reading

During the centuries, three main schools of teaching concerning the Trinity have emerged: modalism, tritheism, and the pure revelation according to the Bible. Modalism teaches that the Father, the Son, and the Spirit are not all eternal and do not all exist at the same time, but are merely three temporary manifestations of the one God. Tritheism teaches that the Father, the Son, and the Spirit are three Gods. We should have nothing to do with modalism, for that extreme view of the Trinity is a heresy. It is also a great heresy to teach that there are three Gods.

The pure revelation of the Triune God in the Bible occupies a central position between the extremes of modalism and tritheism. Because the truths in the Scriptures have two sides, there are two aspects to the Trinity: the aspect of the one-in-three and the aspect of the three-in-one. Modalism is an extreme on the side of the three-in-one. There is, of course, ground in the Scriptures for the side of the three-in-one, but modalism, going to an extreme, far beyond the confines of the Bible, neglects and even annuls the side of the one-in-three. Modalism has gone beyond the confines of the Scriptures concerning the aspect of the three. Hence, it

论是相反的极端。三神论强调三的方面而忽略了一的方面。三神论也有圣经的依据，因为父、子、灵的确是三。但三神论和形态论一样，也越过圣经的界限，而成为极端。因此，形态论和三神论都是极端，都是异端。

关于神圣三一之真理的两面，具体包含在“三一”（triune）这辞里。…我们的神一面是独一的，另一面又是三。在神是一的这面，父、子、灵不是分开的；但在神是三的这面，父、子、灵却有区别。

我们也需要得恢复，脱离分裂与背道的立场，及其对基督身位与工作之真理的偏差。…在约壹二章二十二节我们看见，敌基督者的原则乃是否认基督的所是。耶稣是基督，基督就是神的儿子，神的儿子乃是父的具体化身。否认这真理的任何一面，就是否认基督所是的事物，因而跟随了敌基督者的原则。

否认耶稣基督是在肉体里来的，就是否认祂圣别的成孕、祂的成为肉体、祂的出生、祂的人性、祂的人性生活、以及祂的救赎。新约对这事强调得很清楚：基督的救赎是在祂属人的身体里，并借着祂的流血而成就的。

凡弃绝基督的成为肉体，因而弃绝祂救赎的，也就否认基督的复活。如果基督从来没有经过死，祂就不可能进入复活。

否认耶稣基督是在肉体里来的，乃是大异端。这异端的教训叫人无法享受神圣的三一。（新约总论第七册，四七七至四七八、四八〇至四八二、四八四页。）

参读：新约总论，第二百三十二篇；召会的意义，第一至三篇。

is a heresy on the extreme of the one. Tritheism is the opposite extreme. Tritheism stresses the side of the three and neglects the side of the one. It also has scriptural ground because the Father, the Son, and the Spirit certainly are three. But tritheism, like modalism, also goes beyond the confines of the Bible and becomes a heresy. Therefore, both modalism and tritheism, being extremes, are heresies.

The twofoldness of the truth concerning the Trinity is embodied in the word triune.... On the one hand, our God is uniquely one; on the other hand, He is three. In the aspect of God's being one, there is no separation between the Father, the Son, and the Spirit. However, in the aspect of God's being three, there is a distinction between the Father, the Son, and the Spirit.

We also need to be recovered from the divisive and apostate ground with its deviation from the truth concerning the person and work of Christ.... In 1 John 2:22 we see that the principle of antichrist is to deny what Christ is. Jesus is the Christ, Christ is the Son of God, and the Son of God is the embodiment of the Father. To deny any aspect of this truth is to deny something of what Christ is and thereby to follow the principle of antichrist.

To deny that Jesus Christ has come in the flesh is to deny His holy conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood.

Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection.

Denying that Jesus Christ has come in the flesh is a great heresy. This heretical teaching makes it impossible to have the enjoyment of the Trinity. (The Conclusion of the New Testament, pp. 2465-2467, 2469, 2471)

Further Reading: The Conclusion of the New Testament, msg. 232; Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 1-3

## 第六周 周五

### 晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

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

我们需要回到基督身体独一和纯正之一的立场，及其关于下列事项的真理：新约的信仰与神的经纶，基督的身位与工作，三一神的身位与分赐，召会，基督的身体，团体的基督，以及召会宇宙一面和地方一面。（新约总论第七册，四九〇页。）

### 信息选读

在提前一章三至四节…神的经纶〔是指〕神的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（三 15，）基督的身体。使徒的职事乃是以神这经纶为中心；（西一 25，林前九 17；）然而那些异议者不同的教训，被神的仇敌利用，使神的子民从这经纶岔出去。

神的经纶乃是祂的家庭经营。根据圣经，神不是先要得着国度；反之，祂乃是先要得着一个家、一个家庭。一旦祂有了家，祂的家自然而然成了祂的国。祂若是不能得着一个家、家庭、居所，祂就不能得着一个国。因此，神的经纶首先是一件神的家庭经营的事。

关于基督的身位与工作，我们必须传扬基督是神成为肉体来作神人，祂兼有神性和人性。我们也必须传扬基督

## WEEK 6 — DAY 5

### Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

The next matter we shall see is that we need to be brought back to the unique and pure ground of the oneness of the Body of Christ with its truths concerning the New Testament faith and God's economy, the person and work of Christ, the person and the dispensing of the Triune God, the church, the Body of Christ, the corporate Christ, and the universal and local aspects of the church. (The Conclusion of the New Testament, p. 2477)

### Today's Reading

[In 1 Timothy 1:4, “God's economy” is ] God's household administration to dispense Himself in Christ into His chosen people, that He may have a house, a household, to express Himself which household is the church, the Body of Christ (1 Tim. 3:15). The apostle's ministry was centered upon this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the differing teachings of the dissenting ones were used by God's enemy to distract His people from this.

God's dispensation is His household economy. According to the Bible, God does not first want to have a kingdom. Rather, He first wants a house, a family. Once He has a family, His family will spontaneously become His kingdom. If He is not able to secure a family, a household, a house, He will not be able to have a kingdom. Thus, God's dispensation is first a matter of His household economy, or family economy.

Concerning the person and work of Christ, we must preach that Christ is God incarnated to be a God-man, that He is both divine and human. We



救赎的死。在祂救赎的工作里，基督为我们的罪，并为我们罪人死在十字架上。然后祂复活了，使祂能将祂自己分赐到我们里面，作神圣的生命。因此，我们所传扬的福音，乃是基督这位神人为我们的罪死了并且复活了。

基督的福音不仅有生命，也有生命的大能，可以征服死、胜过死、且将死废去。这个征服死、胜过死、且将死废去的生命，就是复活。

召会的恢复也需要我们恢复关于三一神的身位与分赐的真理。神的分赐这件事，今天许多的基督徒已完全失去了。靠着主的怜悯，我们已蒙光照，看见在神新约的经纶里，有那神圣、三一的人位，要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。因着今天许多人忽略了这点，我们就需要恢复对神圣的分赐，就是对经过过程之三一神的丰富分赐到我们里面这件事，有正确的认识和领会。

以弗所一章二十三节说到，“召会是祂的身体，是那在万有中充满万有者的丰满。”基督的身体是个生机体，由所有重生有神生命的信徒所构成，为着头的彰显。身体乃是头的丰满，这丰满就是头的彰显。

因着召会是基督的身体，基督又是召会的头，（西一18，）召会和基督乃是一个身体，就是那奥秘、宇宙的大人，有同样的生命和性情，分享同样的地位和权柄。正如基督是远超过一切，且坐在诸天界里，（弗一20～21，）召会也在诸天界里与祂同坐。（二6。）正如基督领受了天上地上所有的权柄，（太二八18，）召会也有分于基督的权柄。（路十19。）（**新约总论第七册，四九〇至四九一、四九三至四九四、四九七、五〇一页。**）

参读：新约总论，第二百三十三篇；教会的见证与立场，第一部分，第一至二篇。

must also preach His redemptive death. In His redemptive work He died on the cross for our sins and for us sinners. Then He was resurrected so that He could impart Himself into us as the divine life. Therefore, the gospel we preach is that Christ, the God-man, died for our sins and was resurrected.

The gospel of Christ not only has life; it also has the life power to subdue death, to conquer death, and to annul death. This life, the life that has subdued, conquered, and nullified death, is resurrection.

The recovery of the church also requires that we be recovered to the truth concerning the person and the dispensing of the Triune God. This matter of God's dispensing is something that is altogether missed by many Christians today. By the Lord's mercy we have been enlightened to see that in the New Testament economy of God there is the divine, triune Person for the dispensing of Himself into His chosen people to be their life, life supply, and everything. Because this has been neglected by many today, we need to be recovered to the proper understanding and apprehension of the divine dispensing of the riches of the processed Triune God into our being.

Ephesians 1:22-23 speaks of “the church, which is His Body, the fullness of the One who fills all in all.” The Body of Christ is an organism constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head.

Because the church is the Body of Christ and Christ is the Head of the church (Col. 1:18), the church and Christ are one Body, the mysterious, universal great man, having the same life and nature and sharing the same position and authority. Just as Christ is far above all and sits in the heavenlies (Eph. 1:20-21), so also the church sits together with Him in the heavenlies (2:6). Just as Christ has received all authority in heaven and on earth (Matt. 28:18), so also the church participates in His authority (Luke 10:19). (The Conclusion of the New Testament, pp. 2477-2478, 2480, 2482-2483, 2487-2488)

Further Reading: The Conclusion of the New Testament, msg. 233; The Testimony and the Ground of the Church, sec. 1, chs. 1-2

## 第六周 周六

### 晨兴喂养

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

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

基督的身体，实际上就是团体的基督。…〔在林前十二章十二节里，〕基督不是个别的基督，乃是团体的基督，就是身体的基督。这里的“基督”，直译，那基督，指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。（新约总论第七册，五〇二至五〇三页。）

### 信息选读

关于召会宇宙一面与地方一面的真理，也需要恢复。实在说来，这些事已经失落了，甚至被抹煞了。因此，我们需要恢复关于召会这两面的真理。就宇宙一面而言，召会乃是独一无二的。召会的这一面是主耶稣在马太十六章十八节所启示的。…这里所启示的，乃是宇宙的召会，为着主在宇宙中唯一的见证。

在十八章十七节，主耶稣启示出地方召会。这节所提的召会，必定是地方召会，因为这里所提的，乃是一个我们可以前去的地方。我们不能带着难处去到宇宙召会，我们只能去到地方召会。

## WEEK 6 — 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.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The Body of Christ is actually the corporate Christ.... In 1 Corinthians 12:12, Christ is not the individual Christ but the corporate Christ, the Body-Christ. “The Christ” refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to be His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ. (The Conclusion of the New Testament, pp. 2488-2489)

### Today's Reading

The truth concerning the universal and local aspects of the church also needs to be recovered. In a very real sense, these matters have been lost, even annulled. Therefore, we need to be recovered to the truth concerning these two aspects of the church. In the universal aspect the church is uniquely one. This aspect of the church is revealed by the Lord Jesus in Matthew 16:18....What is revealed here is the universal church for the unique testimony of the Lord in the universe.

In 18:17 the Lord Jesus reveals the local church. The church mentioned in this verse must be a local church because it is a place where we can go. We cannot bring a problem to the universal church, only to the local church.

就地方一面而言，召会显在许多的地方上，作为许多的地方召会。一个宇宙召会，在地上显在许多地方上，就成为许多的地方召会。召会在一个地方上的显出，就是在那特定地方上的地方召会。没有众地方召会，就没有宇宙召会的实行和现实。宇宙召会乃是实化在众地方召会里。

在召会的恢复里，我们乃是在建造基督的身体，神的殿，神的家。这是由旧约时代，在以斯拉领导之下的圣殿重建所预表的。今天我们是在重建召会生活作为神的殿，就是基督的身体。

仇敌对召会所作一切的破坏，只是给主机会在复活里扩大祂的身体。仇敌绝不能胜过主耶稣。阴间的门绝不能胜过建造的召会。（太十六 18。）召会仍在往前，仍在增长。虽然仇敌会竭尽所能来拆毁，但我们要看见主的得胜。我们要看见，不只主耶稣自己是得胜的，召会，祂的身体，圣殿，也是得胜的。

末了，召会的恢复包括建立国度的生活。这是由保罗在罗马十四章十七节的话所指明的。…这节经文启示，神的国就是召会的生活。按照十四章的上下文，国度就是今天的召会生活。召会生活的实际就是国度。十二章说到身体生活，十四章说到国度生活。这指明，按照罗马书，国度生活乃是身体生活的实际。

神的国作为召会的生活，乃在于公义、和平、并圣灵中的喜乐。当神国的权柄运行在我们里面时，公义、和平并喜乐，就要成为我们日常生活的特性。有这样的一种生活，乃是建立国度的生活，正如尼希米记中，重建耶路撒冷城所预表的。因此，在召会的恢复里，我们乃是建造召会，作为神的家和神的城。（新约总论第七册，五〇三至五〇五、五一〇、五一二页。）

参读：新约总论，第二百三十四篇；教会的见证与立场，第二部分，第五篇；第三部分，第一至三篇。

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches.

In the recovery of the church, we are building the Body of Christ, the temple of God, the house of God. This was typified by the rebuilding of the temple under the leadership of Ezra in Old Testament times. Today we are rebuilding the church life as God's temple, the Body of Christ.

All the damage that the enemy does to the church simply gives the Lord the opportunity to enlarge His Body in resurrection. Satan can never defeat the Lord Jesus. The gates of Hades can never prevail against the builded church (Matt. 16:18). The church is still going on and is still growing. Although the enemy may try his best to tear it down, we shall see the victory. We shall see that not only the Lord Jesus Himself is prevailing but that the church, His Body, the temple, also is prevailing.

Finally, the recovery of the church involves the establishing of the kingdom life. This is indicated by Paul's word in Romans 14:17....This verse reveals that the kingdom of God is the living of the church. According to the context of Romans 14, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life and Romans 14, of the kingdom life. This indicates that, according to Romans, the kingdom life is the reality of the Body life.

The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem. Therefore, in the recovery of the church, we are building up the church as God's house and city. (The Conclusion of the New Testament, pp. 2489-2490, 2494, 2496)

Further Reading: The Conclusion of the New Testament, msg. 234; The Testimony and the Ground of the Church, sec. 2, ch. 5; sec. 3, chs. 1-3

# 第六周诗歌

## 回耶路撒冷 (哈该书一章)

补503

A 大调

4/4

<sup>A</sup> 3 3 3 • 2 1 | <sup>D</sup> 2 2 2 • 1 6 | <sup>A</sup> 5 5 1 • 7 1 2 | <sup>E</sup> 3 3 2 — |  
一、落到巴比伦, 在被掳之地, 哦主, 将我们的 灵激起!

<sup>A</sup> 3 3 3 • 2 1 | <sup>D</sup> 2 2 2 • 1 6 | <sup>A</sup> 5 5 1 • 7 1 2 | <sup>E7</sup> 3 2 1 — |  
分散在 各处, 失去了合一, 哦主, 将我们的 灵激起!

<sup>A</sup> 3 — 1 — | <sup>D</sup> 1 — 6 — | <sup>A</sup> 5 5 1 • 7 1 2 | <sup>E</sup> 3 3 2 — |  
激 起! 激 起! 哦 主, 将 我 们 的 灵 激 起!

<sup>A</sup> 3 — 1 — | <sup>D</sup> 1 — 6 — | <sup>A</sup> 5 5 1 • 7 1 2 | <sup>E7</sup> 3 2 1 — ||  
激 起! 激 起! 哦 主, 将 我 们 的 灵 激 起!

二、离开巴比伦,各宗派之地, 从分裂中我们都起来!  
因为巴比伦,并非神所立, 从分裂中我们都起来!  
起来!起来! 从分裂中我们都起来!  
(重复最后一行,下同)

三、从被掳之地,回耶路撒冷, 有神同在,我们都上来!  
在独一立场,作合一见证, 有神同在,我们都上来!  
上来!上来! 有神同在,我们都上来!

四、盘里满基督,碗里满圣灵, 将所有的器皿都带来!  
带到召会里,照神所命定, 将所有的器皿都带来!  
带来!带来! 将所有的器皿都带来!

五、在耶路撒冷,神所选之地, 神的圣殿我们同建立!  
众圣同事奉,都一心一意, 神的圣殿我们同建立!  
建立!建立! 神的圣殿我们同建立!

注:原文里共有五个“up”:Stir up, Rise up, Go up, Bring up, Build up。

# WEEK 6 — HYMN

## Hymns # 1252

1  
Down in Babylon, in captivity,  
Oh, the Lord has stirred our spirit up!  
Scattered everywhere, without unity,  
Oh, the Lord has stirred our spirit up!  
Stirred up! Stirred up!  
Oh, the Lord has stirred our spirit up!

2  
Up from Babylon, where the sects abound,  
From division we must all rise up!  
Brothers, Babylon's not the proper ground;  
From division we must all rise up!  
Rise up! Rise up!  
From division we must all rise up!

3  
To Jerusalem, from captivity,  
God is with us, let us all go up!  
To the one unique ground of unity,  
God is with us, let us all go up!  
Go up! Go up!  
God is with us, let us all go up!

4  
Platters full of Christ, bowls with Spirit filled—  
All the vessels of the Lord bring up!  
Bring them to the church as the Lord has willed—  
All the vessels of the Lord bring up!  
Bring up! Bring up!  
All the vessels of the Lord bring up!

5  
In Jerusalem, chosen of the Lord,  
Now the temple of the Lord build up!  
Serve with all the saints, share in one accord,  
Now the temple of the Lord build up!  
Build up! Build up!  
Now the temple of the Lord build up!



主今日恢复之主要项目的重点

第七篇

基督身体的一

读经：约十七 21 ~ 22 · 弗四 1 ~ 6 · 徒一 14 · 林前十二 15 ~ 22 · 林后十 13 ~ 15

AY 诗歌：606 · 381

纲 目

周 一

壹 圣经中所揭示的一，因为难于明白，所以主耶稣在祂的讲论之后，在约翰十七章并不继续和门徒说到一，而是为一祷告：

一 父和子是一，（11，21，）而这一含示或包括那灵。

二 主用复数代名词“我们”（11，21）表征三一神。

三 三一神是一，那一乃是基督身体一的模型。

四 基督身体的一就是神圣三一扩大的一—21 节。

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Seven

The Oneness of the Body of Christ

Scripture Reading: John 17:21-22; Eph. 4:1-6; Acts 1:14; 1 Cor. 12:15-22; 2 Cor. 10:13-15

Outline

Day 1

**I. Because it is difficult for us to understand the oneness unfolded in the Scriptures, the Lord Jesus prayed in John 17 about the oneness instead of speaking about it as the continuation of His discourse to His disciples:**

A. The Father and the Son are one (vv. 11, 21), and this oneness implies, or includes, the Spirit.

B. The Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God.

C. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ.

D. The oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—v. 21.

五 我们一的基础乃是主所祷告的一：

1 这一是在父的名里，借着永远的生命—2, 6, 11 节。

## 周 二

2 这一是在三一神里，借着圣言的圣别—14 ~ 21 节。

3 这一是在神圣的荣耀里，为着三一神的彰显—22 ~ 24 节。

六 主为着祂所有信徒中间的一向父祷告，使信徒中间的一与神圣三一真正的一合在一起—21 ~ 23 节。

贰 我们需要看见基督身体的独一一在宇宙中只有一个身体—弗四 1 ~ 6, 二 19, 提前三 15, 弗五 23 ~ 25, 二 15, 西三 11, 林前十二 12。

叁 一的实行乃是同心合意；同心合意是开启新约中一切福分的万能钥匙—徒一 14, 二 46, 四 24, 五 12, 十五 25, 罗十五 6。

## 周 三

肆 以弗所四章一至三节的五个辞句给我们实际的路，以保守那灵的一（基督身体的一），就是实行同心合意：“卑微”、“温柔”、“恒忍”、“在爱里彼此担就”、以及“和平的联索”；这五个项目是我们实行召会生活的试验；凭这试验，我们可以知道我们是否实际地在召会生活里：

E. The base of our oneness is the oneness for which the Lord prayed:

1. This oneness is in the Father's name by the eternal life—vv. 2, 6, 11.

## Day 2

2. This oneness is in the Triune God through sanctification by the holy word—vv. 14-21.

3. This oneness is in the divine glory for the expression of the Triune God—vv. 22-24.

F. The Lord prayed to the Father for the oneness among all His believers that it may merge with the genuine oneness of the Divine Trinity—vv. 21-23.

**II. We need to see the uniqueness of the Body of Christ—there is one Body in the universe—Eph. 4:1-6; 2:19; 1 Tim. 3:15; Eph. 5:23-25; 2:15; Col. 3:11; 1 Cor. 12:12.**

**III. The practice of the oneness is the one accord; the one accord is the master key to every blessing in the New Testament—Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6.**

## Day 3

**IV. Five phrases in Ephesians 4:1-3 give us a practical way to keep the oneness of the Spirit (the oneness of the Body of Christ), which is to practice the one accord: 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:**

一 我们不该为别人设定高的标准，乃该在卑微里爱软弱的人：

- 1 只要我们以基督自己以外的事物为我们的标准，我们就没有卑微；我们若定出高的标准，我们在心思和态度上就不是卑微的。
- 2 一件事不论多么好、多么属天、或多么属灵，只要不是基督自己，就会造成分裂。
- 3 软弱的、年幼的、冷淡退后的，更需要主里的爱；爱这些人会解决他们大部分的难处；否则，我们会由于骄傲和不卑微，而设定高标准。

## 周 四

二 我们必须牺牲自己而态度温柔—民十二3，太五5：

- 1 “温柔”在原文里含示温和、和蔼与不自私。
- 2 温柔乃是不自私的态度，是温和并和蔼的，绝不为自己争辩，绝不为自己找借口—代下10，西二2~3，腓四5。
- 3 我们要温柔，就必须牺牲自己，不论我们受到怎样的对待；在召会生活中，我们绝不能有严厉、刻薄或冷酷的态度。
- 4 我们要有正确的态度，就不可自私；不自私产生温柔、温和与和蔼。
- 5 在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度；撒但常利用轻忽的态度来攻击召会—弗六16。
- 6 我们要过召会生活，就需要学知召会生活是非常柔细而不粗糙的；按照预表，召会是团体的素祭，是细面作的饼利二1~5，林前十17。

A. We should not set up a high 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 4

B. We must sacrifice ourselves to be meek in our attitude—Num. 12:3; Matt. 5:5:

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—2 Chron. 1:10; Col. 2:2-3; Phil. 4:5.
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.



三 恒忍是忍受错待；恒忍主要与我们说的话有关：

- 1 一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发；述说、发表、并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐。
- 2 我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事；然而，我们若学了功课，为着主的荣耀并为着祂召会的缘故，我们就什么都不会说。
- 3 我们若学习这样正确地守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。
- 4 一篇信息、释放过后，我们可能立刻开始批评讲者，但我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话；我们的口会在圣灵的管制之下。
- 5 我们的言语和交谈比其他一切事更破坏召会；一个故事传到第二个人就开始走样，至终成了夸大其辞；谣言总是如此。
- 6 我们要学习恒忍的功课，就需要经历约束口并禁止舌头之苦；我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说，好使召会生活免遭破坏。

四 我们在召会生活里，要在爱里彼此担就，就需要对抗怀疑和恐惧：

- 1 我们不该有怀疑和恐惧，只该有爱；爱应当在召会生活中满有效能；在召会生活中，为着我们的所是和所作，爱乃是极超越的路—十二 31 下。
- 2 对一位弟兄有所怀疑，意思就是我们的爱失去了；怀疑之后，恐惧随之而来；约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”

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. 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.

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 我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么；我们要实化召会生活，就必须拒绝这种试诱—参传七 21 ~ 22。

五 我们需要以和平的联索，竭力保守那灵的一：

1 我们若仅仅与神有平安，却不与所有弟兄们有平安，就失去了召会生活；我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。

2 我们与任何人都该相联过度或相联不足；和平的联索乃是召会中平衡的相联。

## 周 六

伍 如果我们持定基督作元首，（承认只有祂是头，并且绝对顺服祂的权柄，）我们就不能有不同解经—提前一 3 ~ 4，西二 19：

一 一有不同，就必定有人不持定元首，因为祂不可能对一个肢体说一样，对另一个肢体说另一样。

二 基督乃是身体唯一的权柄；所有肢体的地位，就是持定元首，凡事以祂为唯一、绝对的权柄。

陆 我们应当一直考虑到身体，顾到身体，尊重身体，并且作任何事都要对身体最有益处—林前十二 12 ~ 27。

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. Eccl. 7:21-22.

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; the church life is tested by the peace we have, not only vertically with God but also horizontally with all the brothers.

2. We should not be over-related or under-related to anyone; the uniting bond of peace is the balanced relatedness in the church.

## Day 6

**V. 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:**

A. Differences arise when someone is not holding the Head, because He cannot possibly say one thing to one member and something else to another.

B. 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.

**VI. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:12-27.**

柒 “关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉。”（召会生活中引起风波的难处，二六页。）

捌 在身体里不能有独立或个人主义，因为我们是肢体，而肢体无法脱离身体而生活—27节，罗十二5，弗五30：

一 哪里有身体的启示，哪里就有身体的感觉；哪里有身体的感觉，哪里个人主义的想法和行动就除去了。

二 我不知道的，身体里别的肢体会知道；我不能看见的，身体里别的肢体会看见；我不能作的，身体里别的肢体会作—林前十二17~22。

三 我们若拒绝同作肢体者的帮助，就是拒绝基督的帮助；凡是单独的基督徒，迟早都要变得枯干—12节。

玖 我们作为基督身体的肢体，必须让自己受其他肢体的限制，不越过我们的度量：

一 神照着自己的意思，把身体所有的肢体俱各安置在身体上—18节：

1 元首把我们安排在身体的特别位置上，也指派我们特别的功用—罗十二4，林前十二15~17。

2 我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。

**VII. “When Brother Nee taught about the Body, he said that with whatever we do, we have to consider how the churches would feel about it” (The Problems Causing the Turmoils in the Church Life, pp. 28-29).**

**VIII. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body—v. 27; Rom. 12:5; Eph. 5:30:**

A. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out.

B. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do—1 Cor. 12:17-22.

C. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up—v. 12.

**IX. As members of the Body, we must allow ourselves to be limited by the other members, not going beyond our measure:**

A. God has placed all the members in the Body, even as He willed—v. 18:

1. The Head sets us in our special place in the Body and points us to our special function—Rom. 12:4; 1 Cor. 12:15-17.

2. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us.

3 既然这件事是照着神的意思，就每一个肢体都是不可少的；每一个肢体都有他一定的位置，有一定的安排，有他的那一分来服事基督的身体—18～22节。

4 每一个肢体都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事—罗十二4～8。

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

1 当我们越过我们的度量，我们就干涉了身体的规矩。

2 不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次—罗十二3。

三 我们应该像保罗一样，留在神尺度和度量的界限之内，照着神在基督的身体里所量给我们有多少而行动并行事—林后十13～15，弗四16，提后四5。

3. Since such an assignment is according to God's will, every member is necessary; every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ—vv. 18-22.

4. Each member has his own characteristics and his own capability; these characteristics constitute the place, position, or ministry of each member—Rom. 12:4-8.

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

1. When we go beyond our measure, we interfere with the order of the Body.

2. To think more highly of ourselves than we ought to think, without a sober mind, is to annul the proper order of the Body life—Rom. 12:3.

C. Like Paul, we should move and act according to how much God has measured to us in the Body of Christ, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13-15; Eph. 4:16; 2 Tim. 4:5.



# 第七周 周一

## 晨兴喂养

约十七 11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

一的真理既巨大又深奥。圣经所启示真正一的完满意义，远超过我们所能领会的。因为圣经中所揭示的一难以明白，所以主耶稣在约翰十七章并不向门徒继续讲论一，而是为这一祷告。我信主知道，祂的门徒无法明白一的事，所以祂为这事祷告。（一的真正立场，八三页。）

## 信息选读

真正的一不只是我们聚在一起的事。…我们的一乃是基督生机身体的一。基督的身体乃是三一神与蒙救赎并被变化之人的调和。因为身体是这样的调和，这身体本身就是一。三一神的三者—父、子、灵—乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。这身体就是真正的一。

首先，这一是主的心愿。主的这个心愿成了祂的渴望，而这渴望借着主在约翰十七章所献上的祷告发表出来。（2, 6, 11, 14~24。）在十七章，主祷告的主题是一。主从神圣的渴望中发表这个祷告。那时这一还未成为实际；然而，这一的模

# WEEK 7 — DAY 1

## Morning Nourishment

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

The truth of oneness is great and profound. The full meaning of the genuine oneness revealed in the Bible is far beyond our apprehension. Because it is difficult for us to understand the oneness unfolded in the Scriptures, the Lord Jesus prayed about oneness in John 17 instead of speaking about it as the continuation of His discourse to His disciples. I believe that the Lord Jesus realized that His disciples were not able to understand the matter of oneness. Therefore, He offered a prayer regarding it. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 291)

## Today's Reading

The genuine oneness is not merely a matter of our meeting together....Our oneness is the oneness of the organic Body of Christ. The Body of Christ is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body. This Body is the genuine oneness.

First, this oneness was something in the Lord's desire. This desire of the Lord's became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17 (vv. 2, 6, 11, 14-24). The subject of the Lord's prayer in John 17 is oneness. The Lord uttered this prayer out of the divine aspiration. At that time this oneness was not yet a reality; however, a

型—神圣三一的三者之间的一—已经有了。父和子是一，（11，21，）而这一含示或包括那灵在内。在十七章，主用复数代名词“我们”（11，21）表征三一神。三一神是一，这一乃是基督身体一的模型。因为身体的一有神圣三一三者之间的一为模型，十七章告诉我们，这一全然是与三一神有关联的。（21。）基督身体的一就是神圣三一扩大的一。在主祷告时，已经有了模型，但还没有扩大。这扩大的一是在五旬节来到的。借着那灵的浇灌，基督的身体就产生了。（林前十二13。）那身体是扎实的一。

身体的一乃是所有在基督里的信徒，在父名里的一。（约十七2，6，11。）在父的名里，就是在父的人位里，因为在新约里，名总是指人位。因此，在父的名里就是在父自己里。按新约的意义而言，父总是含有生命源头之意。一个家庭的父亲乃是那个家庭的生命源头。在约翰十七章十一节，主祷告求父在祂的名里使信徒成为一。在父的名里成为一，乃是在神圣三一的源头里成为一。

这一也是凭着父的神圣生命，带同父的神圣性情。我们既有父的生命，就也有父的性情，因为性情总是与生命并行的。我们有父的人位作真正一的源头，我们也有父的神圣生命带同祂的神圣性情作这一的元素。这些都是身体的一内在的内容。（今日主恢复中内在的难处及其合乎圣经的救治，五至七页。）

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

model of this oneness—the oneness among the three of the Divine Trinity—was there. The Father and the Son are one (vv. 11, 21), and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God (v. 21). The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced (1 Cor. 12:13). That Body is the solid oneness.

The oneness of the Body is the oneness of all the believers in Christ in the Father's name (John 17:2, 6, 11). To be in the Father's name is to be in the Father's person, for in the New Testament, the name always denotes the person. Thus, to be in the Father's name is to be in the Father Himself. In the sense of the New Testament, the Father always bears the denotation of the source of life. The father of a family is the source of the life of that family. In John 17:11 the Lord prayed that the believers would be one in the name of the Father. To be one in the Father's name is to be one in the very source of the Divine Trinity.

This oneness is also by the Father's divine life and with the Father's divine nature. Since we have the Father's life, we also have the Father's nature, for the nature always goes along with the life. We have the Father's person as the source of the genuine oneness, and we have the Father's divine life with His divine nature as the very element of this oneness. These are the intrinsic contents of the oneness of the Body. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 10-11)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, chs. 1-2

## 第七周 周二

### 晨兴喂养

约十七 21 ~ 23 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

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

### 信息选读

我们要在三一神里以祂作为我们的一，就需要被圣别，也就是需要从世界的搀杂里分别出来。我们若要实行真正的一，我们必须看见世界必须去掉。我们不能与三一神相调和，同时又留在世界的搀杂里。所以我们必须从世界的搀杂里分别出来，使我们得以圣别归与三一神，与祂有纯净的调和。这纯净的调和就是一。如果我们要认识真正的一，我们就必须从搀杂的世界分别出来，借着神圣别话语的实际，归与圣别的神。

真正的一，就是三一神与蒙救赎之人性的调和，有三方面。第一面是在父的名里凭着父的神圣生命

## WEEK 7 — DAY 2

### Morning Nourishment

John 17:21-23 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

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

### Today's Reading

To be in the Triune God as our oneness, we need to be sanctified, that is, we need to be separated from being mixed with the world. If we would practice the genuine oneness, we must realize that the world must go. We cannot be mingled with the Triune God and at the same time remain in a mixture with the world. Therefore, we must be separated from being mixed with the world, so that we can be holy unto the Triune God to have a pure mingling with Him. This pure mingling is the oneness. If we desire to realize the genuine oneness, we must be separated from the mixing world unto the sanctifying God through the reality of His sanctifying word.

The genuine oneness, which is the mingling of the Triune God with the redeemed humanity, has three aspects. The first aspect is the oneness in the



而有的；第二面是在三一神里，凭着圣别的话而有的。第一面与一的源头和元素有关，第二面与一的立足点有关。我们若在世界里并在撒但手下，我们就无法实行一。要实行一就必须从世界分别出来，并蒙保守脱离撒但的手。

真正的一的第三面乃是在基督里的信徒在神圣荣耀里的一。（约十七 22～24。）经过多年研究新约，我们发现神的荣耀乃是神的神圣生命带着祂的神圣性情，将祂彰显出来。我们若没有父的生命带着父的性情，我们就不可能彰显父。父的彰显来自父的生命带着父的性情。父的这个彰显就是荣耀。（今日主恢复中内在的难处及其合乎圣经的救治，八至九页。）

基督的身体是独一的。在整个宇宙中，只有一个基督的身体。（弗四 4 上。）召会作基督的身体，也是神的家庭，神的家。（二 19，提前三 15。）召会作神的家庭，神的家，乃是独一的。不仅如此，召会作基督的身体，乃是基督的妻子。（弗五 23～25。）人有两个妻子或两个家乃是羞耻。我们的主只有一个身体，一个家庭（就是祂的家），并一个妻子。

宇宙中有一个身体，这身体就是新人。（二 15。）这真理废去我们中间一切的不同，使我们在基督里成为一。在基督里，在身体的生命里，没有种族的不同。反之，基督是一切肢体，又在一切肢体之内。（西三 11，林前十二 12。）

基督身体的一由每个地方的地方召会所保守并彰显。在召会生活的实行上，一个城市只有一个召会。（徒八 1 上，十三 1 上，启一 11。）地方召会是基督在宇宙中那一个身体在地方上的彰显。在一个地方，基督那一个身体不该有超过一个地方上的彰显。（一九九〇年秋全时间训练信息合辑，一三二页。）

参读：一九九〇年秋全时间训练信息合辑，第十七篇。

Father's name by His divine life, and the second is the oneness in the Triune God by His sanctifying word. The first aspect concerns the source and the element of the oneness, and the second concerns the standing of the oneness. If we are in the world and under Satan's hand, we cannot practice the oneness. To practice the oneness, we must be separated from the world and kept away from Satan's hand.

The third aspect of the genuine oneness is the oneness of the believers in Christ in the divine glory (John 17:22-24). After many years of studying the New Testament, we have found out that God's glory is His divine life with His divine nature to express Him. If we did not have the Father's life with the Father's nature, it would be impossible for us to express the Father. The expression of the Father comes from the Father's life with the Father's nature. This expression of the Father is the glory. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 12-13)

The Body of Christ is unique. In the whole universe there is just one Body of Christ (Eph. 4:4a). The church as the Body of Christ is also God's family, God's house (Eph. 2:19; 1 Tim. 3:15). As God's family, as the house of God, the church is uniquely one. Furthermore, the church as the Body of Christ is the wife of Christ (Eph. 5:23-25). For a man to have two wives or two families is a shame. Our Lord has only one Body, one family, one household, which is His home, and one wife.

There is one Body in the universe, and this Body is the new man (Eph. 2:15). This truth abolishes all the differences among us, making us one in Christ. In Christ and in the Body life, there are no racial differences. Instead, Christ is all the members and in all the members (Col. 3:11; 1 Cor. 12:12).

The oneness of the Body of Christ is kept and expressed by each local church in its locality. In the practice of the church life, there is only one church in one city (Acts 8:1a; 13:1a; Rev. 1:11). The local churches are the local expressions of the one Body of Christ in the universe. There should not be more than one local expression of the one Body of Christ in a locality. (Messages to the Trainees in Fall 1990, pp. 117-118)

Further Reading: Messages to the Trainees in Fall 1990, ch. 17

## 第七周 周三

### 晨兴喂养

弗四 1～3 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。”

以弗所四章一至三节的五个辞句，提供我们保守这一的实行之路：卑微、温柔、恒忍、在爱里彼此担就、以及和平的联索。我们不该马上以为我们知道这一切辞句的意思。我们也许能从字典中得知这些辞句的意思，但我们可能不知道其实际。我们能知道这些是什么，主要是来自我们的经历。按照我已过的经历和学习，这五个项目是我们实行召会生活的试验。凭这试验，我们可以知道我们是否实际地在召会生活里。（召会作基督身体的异象、实行与建造，一九二至一九三页。）

### 信息选读

首先，我们绝不该为别人设定高的标准。不设定标准乃是真实地实行卑微。…难得找到任何不设定高标准的〔基督徒团体〕。有些宣称十字架是他们的标准，还有些说圣别、内里生命、或属灵是他们的标准。我遇到一个小团体，他们甚至宣称基督的丰满他们的标准。甚至连基督的丰满都能成为我们设定的高标准。只要我们以基督以外的事物为我们的标准，我们就没有卑微。我们若定出高的标准，我们在心思和态度上就不是卑微的。

十字架主观的经历、基督复活的生命、说方言的恩赐、医病或传道工作，都不是我们的标准。传道工作并没有错；照样，说方言、医病、传讲十字架、

## WEEK 7 — DAY 3

### Morning Nourishment

Eph. 4:1-3 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, 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.

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. We can know mainly from our experience what these matters are. 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. (The Vision, Practice, and Building Up of the Church as the Body of Christ, p. 161)

### Today's Reading

First, we should never set up a high standard for others. To not set up a standard is the real practice of lowliness....It is difficult to find any [Christian groups] that do not raise up a high standard. Some claim the cross as their standard, and others say that holiness, the inner life, or spirituality is their standard. I met a small group of persons who even claimed that their standard is the fullness of Christ. Even the fullness of Christ can be a high standard that we setup. 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

有复活的生命、实行圣别都没有错。错的是将这些定为标准。一件事不论多么好、多么属天、或多么属灵，只要不是基督自己，就会造成分裂。…一个团体即使不根据一种标准给自己命名，原则上还是分裂。我们甚至不该以一种分裂的方式，宣称基督是我们的标准。

已过在基督徒中间，主张一种属灵的标准，造成了许多破坏。基督徒越属灵，就越在属灵一面杀死人；因为一个人一旦属灵到某个程度，就设定那个属灵作别人的标准。

无论一个人属灵与否，爱主与否，我们对待他都必须像对待别人一样。靠主的怜悯，我们对待不爱主的人，应该好过爱主的人。…我们若爱〔一个可怜的退后者〕，他可能就不再冷淡退后。他会被我们的爱带回来。许多时候，就是因着我们冷漠的态度，叫人更冷淡退后。他可能因着不能忍受冷漠的脸孔，就不回到召会来。软弱的、年幼的、冷淡退后的，更需要爱。我从已过的经历学知，我们在召会里，不该过分珍赏属灵人。反之，爱软弱、属肉体 and 属魂的人、以及有难处的人，会解决他们大部分的难处。否则，我们会由于骄傲和不卑微，而设定高标准。

按照四福音书，主在这地上时，爱罪人和税吏过于爱好人。这是真实的卑微和谦卑。要有真实的谦卑，就不要在我们中间设定任何标准。这是过召会生活实际的路。召会生活非常属灵，但召会里也有许多冷淡退后的人。…我们必须爱每一个人，甚至最差的人。（召会作基督身体的异象、实行与建造，一九三至一九五页。）

参读：召会作基督身体的异象、实行与建造，第十三章。

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....Even if a group does not denominate itself based on a standard, in principle it is still a division. We should not even claim that Christ is our standard in a divisive way.

Claiming a spiritual standard has caused much damage in the past among all the Christians. The more spiritual Christians are, the more they kill others spiritually, because once someone becomes spiritual to a certain extent, he sets up that spirituality as a standard for others.

Whether or not someone is spiritual and whether or not he loves the Lord much, we must treat him as we do others. By the Lord's mercy we should treat those who do not love the Lord even better than we treat those who do.... If we love [a poor backslider], he may no longer be a backslider. He will be brought back by our love. Many times it is simply our cold attitude that makes someone more of a backslider. He may not come back to the church simply because he cannot bear the cold faces. The weaker ones, the younger ones, and the backsliders need more love. From my past experience I have learned that in the church we should not overly appreciate the spiritual ones. Rather, to love the weaker ones, the fleshly and soulish ones, and the ones with problems will solve most of their problems. Otherwise, we will set up a high standard out of pride and not lowliness.

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. To have real humility is to set up no standard among us. This is the practical way to have the church life. The church life is very spiritual, but there are also many backsliders in the church....We must love everyone, even the worst ones. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 161-163)

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

## 第七周 周四

### 晨兴喂养

民十二3“摩西这人极其谦和，胜过地上的众人。”

太五5“温柔的人有福了，因为他们必承受地土。”

以弗所四章二节…提到温柔。不设定高标准，乃是试验我们的动机是否卑微。我们的动机必须是不管标准地在卑微里爱每一个人。然而，温柔乃是一件态度的事。我们的态度必须是温柔的。“温柔”在原文里含示温和、和善与不自私。我们在召会中的态度必须温和并温柔。所以，我们没有借口，我们都必须被破碎。我们若自私，绝不可能真实的温柔。反之，我们的温柔会是虚假的。唯独不自私的人才真实的温柔。我们要温柔，就必须牺牲自己。我们越牺牲自己就越温柔。譬如，若有人拿了我们的圣经而不归还，我们对他的态度就很难温柔。然而，我们若有牺牲的灵，就愿意牺牲圣经给我们的弟兄。我们会说，“没关系，赞美主！请用那本圣经。”这就是态度温柔。（召会作基督身体的异象、实行与建造，一九六页。）

### 信息选读

两位弟兄若比邻而坐，一位可能不小心踢到另一位。照样，两位姊妹若同坐在一张小的长椅上，一位可能占据太多空间，另一位想要得回她那一半的空间。这些试验是在小事上，却关系到大原则。不论我们受到怎样的对待，我们都必须愿意牺牲自己。

我们的态度来自我们的所是。我们若自私，就会有严厉并苛刻的态度。我们若不自私，就会时时显出真实而不虚伪的温和、温柔并和蔼。在召会生活里，我

## WEEK 7 — DAY 4

### 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. 5:5 Blessed are the meek, for they shall inherit the earth.

Ephesians 4:2 next mentions meekness. To not have a high standard is a test of our motive concerning lowliness. 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. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 163-164)

### Today's Reading

If two brothers sit next to each other, one may be careless and kick the other one. Similarly, if two sisters sit together on a small bench, one may take up too much room, and the other will struggle to get back her half of the bench. These are tests in small matters, but they involve a big principle. We must be willing to sacrifice ourselves regardless of how we are treated.

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

们需要这种态度，而不是严厉、刻薄、或冷酷的态度。有一次在一家餐馆里，一位侍者将一碗汤洒在我背上。我若爱惜我的西装上衣，就会严厉地说，“你怎么搞的？”然而，靠着主的怜悯，我能温柔。我告诉和我在一起的人：“没事，不用担心。”不自私产生温柔、温和与和蔼。我们要有正确的态度，就不可自私。

我们必须学习有正确的态度。我们不该宣称我们的心是真诚的，我们的动机是正确的。那还不够好。唯有主知道我们的动机。我们不是主；我们是人，我们无法看到一个人的动机。我们只能看到一个人的脸和态度。对弟兄严厉地说话，却宣称有好的心意和动机，这是不可能的。因此，我们众人要保守正确的召会生活，就必须学习在我们的态度上受调整。在这件事上，我们需要真实的破碎。

在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度。有正确的态度不是一件小事。撒但那狡猾者甚至会利用一位弟兄向人打招呼时的一点小轻忽。撒但会发射火烧的箭到那位弟兄的心思里，（弗六16，）他那晚就寝时，另一位弟兄的态度会搅扰他的心思。

我们要过召会生活，需要学知召会生活是非常纤细而不粗糙的。按照预表，召会是细面作的饼。（利二1~5，林前十17。）…一切的误解几乎都来自轻忽的态度。撒但常利用轻忽的态度攻击召会，这就是我们必须谨慎待人的原因，不仅为着他们的缘故，更是因着那狡猾者。那狡猾者就在我们中间，所以我们需要谨慎。我们的态度不可轻忽，以免给仇敌占了便宜，被利用来攻击我们。

温柔乃是不自私的态度、温和并和蔼，绝不为自己争辩，绝不为自己找借口。（召会作基督身体的异象、实行与建造，一九六至一九八页。）

参读：召会生活之恢复极重要的因素，第六章。

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. In order to have the proper attitude, we must not be selfish.

We must learn to have the proper attitude. We should not claim that our heart is sincere and our motive is right. That is not good enough. Only the Lord knows our motive. We are not the Lord; we are human, and we cannot see someone's motive. We can only see his face and attitude. It is not possible to speak harshly to a brother while claiming to have a good heart and motive. Therefore, in order to keep the proper church life, we must all learn to be adjusted in our attitude. In this matter we need true brokenness.

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.

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). 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. (The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 164-165)

Further Reading: Vital Factors for the Recovery of the Church Life, ch. 6; CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 3-4

## 第七周 周五

### 晨兴喂养

弗四 2~3 “凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。”

约壹四 18 “爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”

按照我的经历，恒忍与我们说的话有关。在召会里，我们必须谨慎我们的言辞和对话。…一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发。…述说、发表、并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐。（召会作基督身体的异象、实行与建造，一九九页。）

### 信息选读

我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事。…然而，我们若学了这功课，为着主的荣耀并为着祂召会的缘故，我们什么都不会说。反之，我们会到主面前流泪。…没有需要再对别人说什么。反之，我们该有恒忍。我们若学习这样正确地守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。

但是我们正好相反。因着我们喜欢讲，我们常常不用受苦。我们喜欢谈论我们所看见和所发生的一切事。在这样不正确的实行里，不需要背负担子或负轭。一篇信息释放过后，我们可能立刻开始批评讲者。…我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话。我们的口会在圣灵的管制之下。…我们的言语和交谈破坏召会过于其他一切事。

## WEEK 7 — DAY 5

### Morning Nourishment

Eph. 4:2-3 ...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.

According to my experience, long-suffering is related to our spoken word. In the church we must be careful concerning our speech and conversation....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. (The Vision, Practice, and Building Up of the Church as the Body of Christ, p. 166)

### Today's Reading

If we see the leading brothers quarreling, we may immediately go to relate this to another brother....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....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.

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....Our speech and conversation damage the church more than anything else.

一个故事传到第二个人就开始走样，至终成了夸大其辞。谣言总是如此。我们要学习恒忍的功课，就需要经历苦难，而约束我们的口并禁止我们的舌头。我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说。我们不可让仇敌为着他的目的而利用我们的舌头。…甚至是一位弟兄亏负我们，我们都不该说任何话。选择受恒忍之苦比较好。这样，我们会蒙拯救脱离那种错误的受苦，召会生活也就免遭破坏。

我们在召会生活里，要在爱里彼此担就，需要对抗怀疑和恐惧。我们不该有怀疑和恐惧，只该有爱。对一位弟兄有所怀疑，意思就是我们的爱失去了。怀疑之后，恐惧随之而来。两位弟兄若彼此怀疑，就会像侦探一样彼此对待，这造成他们彼此之间的恐惧。…我们不可给怀疑和恐惧任何地位。我们爱我们的弟兄，不惧怕他们。约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”…我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么。我们要实化召会生活，就必须拒绝这种试诱。我们不该怀疑。我们相信主，并认为所有的弟兄都是好的。因此，不需要知道太多。不论别人如何看待我们，如何谈论我们，我们是在主手中。我们若这样实行，门就向仇敌关闭。

我们若仅仅与神有平安，却不与所有弟兄们有平安，我们就失去了召会生活。我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。我们需要这种平安。我们与任何人都该相联过度或相联不足。和平的联索乃是召会中平衡的相联。〔弗四3。〕（召会作基督身体的异象、实行与建造，一九九至二〇四页。）

参读：召会作基督身体的异象、实行与建造，第十四章。

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....If a brother wrongs us, we should not say a word....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.

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 toward 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. 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." 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 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 [in Ephesians 4:3] is the balanced relatedness in the church. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 166-170)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 14

## 第七周 周六

### 晨兴喂养

林前十二 17～20 “若全身是眼，听觉在哪里？若全身是听觉，嗅觉在哪里？但如今神照着自己的意思，把肢体俱各安置在身体上了。若都是一个肢体，身体在哪里？但如今肢体是多的，身体却是一个。”

关于基督的身体，倪弟兄教导说凡我们所作的，我们必须考虑众召会有什么感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地方召会。地方召会不是一个“地方身体”；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。（召会生活中引起风波的难处，二六页。）

### 信息选读

我们一有身体的启示，就有身体的感觉；一有身体的感觉，一切个人的想法和行动，自然而然就除去了。看见基督，就自然有一个结果，就是从罪得释放；看见身体，就自然有一个结果，就是从个人主义得释放。

眼睛、耳朵、手、脚是什么？这些就是基督自己。头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正像我不能向头独立，我也不能向身体独立。…我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。所以我必须让身体里别的肢体供应我的需要。我必须一直应用身体的交通，因为这身体就是我们的生命。

## WEEK 7 — DAY 6

### Morning Nourishment

1 Cor. 12:17-20 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be? But now God has placed the members, each one of them, in the body, even as He willed. And if all were one member, where would the body be? But now the members are many, but the body one.

When Brother Nee taught about the Body, he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. The local church is not a “local body”; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches. (The Problems Causing the Turmoils in the Church Life, pp. 28-29)

### Today's Reading

Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism.

What are the eyes, ears, hands, and feet? They are Christ Himself. The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body....What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. Therefore, I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life.



基督的一切都摆在祂的身体里。凡是说他只要作一个单独的基督徒的，乃是愚昧的人。…只要我们活在身体中，就能得着身体的供应。我们每一个作肢体的，都要学习宝贝身体的供应，宝贝每一个肢体。

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

我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹。当我们越过我们的度量，我们就干涉了身体的规矩。基督的身体乃是活的生命，不是用人的安排能够运动的；各肢体必须得着头的生命，并且在正确的规矩下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位。（基督的奥秘，一七、二二至二三、四八至四九页。）

我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。既然这件事是照着神的意思，就每一个肢体都是不可少的。（林前十二 21。）（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二五页。）

有一位管治者和度量者，就是度量的神，管治的神。所以我们必须留在神尺度和度量的限制之内。（哥林多后书生命读经，五二七页。）

参读：一个身体和一位灵，第一章；关于相调的实行，第一章；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇；基督的奥秘，第三至四、八篇；歌罗西书生命读经，第五十六篇；从天上来的异象，第三至四章；罗马书的结晶，第十篇。

Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone.... As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member.

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

We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (CWWN, vol. 44, "The Mystery of Christ," pp. 796-797, 801-802, 822-823)

Each one of us members has our own place in the Body of Christ. It is assigned by God, and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (1 Cor. 12:21). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

There is One who is ruling and measuring. This One is the God of measure, the God who rules. Therefore, we must stay within the limits of God's ruling, of God's measuring [2 Cor. 10:13]. (Life-study of 2 Corinthians, p. 447)

Further Reading: One Body and One Spirit, ch. 1; The Practical Points concerning Blending, ch. 1; Life-study of Colossians, msg. 56; Crystallization-study of the Epistle to the Romans, msg. 10

## 教会 — 建造

606

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 |  $\overset{F}{5}$  — —  $\overset{B^b}{5}$   $\overset{Dm}{6 \cdot 5}$  |  $\overset{C}{5}$  — 3 — 3 3 |  $\overset{F}{5}$  — — 2 #1 2 |  $\overset{F}{3}$  — — —

一 救我脱离自己、天然，主啊，我愿被建造，

3 4 |  $\overset{F}{5}$  — —  $\overset{B^b}{5}$   $\overset{Dm}{6 \cdot 5}$  |  $\overset{C7}{5}$  — 3 — 3 3 |  $\overset{F}{5}$  — — 2 4 · 3 |  $\overset{F}{1}$  — — —

同众圣徒作你圣殿，为着充满你荣耀。

$\overset{F7}{1}$  1 |  $\overset{B^b}{6}$  — — 6 7 · 6 |  $\overset{F}{6}$  — 5 — 1 1 |  $\overset{Dm}{1}$  — — 1 7 1 |  $\overset{C}{3}$  — 2 —

救我脱离乖僻个性，脱离骄傲与单独；

$\overset{C7}{3}$  4 |  $\overset{F}{5}$  — —  $\overset{Dm}{5}$   $\overset{C7}{6 \cdot 5}$  |  $\overset{F}{5}$  — 3 — 3 3 |  $\overset{F}{5}$  — — 2 4 · 3 |  $\overset{F}{1}$  — — — ||

使我甘愿服你权柄，让你有家可居住。

二 生命供应，活水流通，长进、变化又配搭；  
守住等次，尽我功用，成全别人，不践踏。  
自己所经，自己所见，所是、所有并所能，  
不再高估，不再稍偏，接受一切的平衡。

三 持定元首，联络供应，享受基督的丰富；  
充满神的一切丰盛，因神增加得成熟，  
同尝基督莫测大爱，赏识基督的阔长；  
长大成人，不作婴孩，满有基督的身量。

四 作神居所，作你身体，主啊，我愿被建造，  
成为你的团体大器，让你来显你荣耀。  
圣城景色、新妇荣美，今在此地就彰显，  
透出你的荣耀光辉，将你照耀在人间。

## Hymns # 840

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



主今日恢复之主要项目的重点

第八篇

召会地方的立场

读经：太十六 18，十八 17，徒八 1，十三 1，林前一 2，  
启一 11

MR 诗歌：s525，s712

纲 目

周 一、周 二

壹 在今天召会紊乱的时候，召会的立场可说是认识召会的关键；我们要认识召会，必须认定召会的立场——太十六 18，十八 17。

贰 我们需要认识召会的立场与召会的根基之间的不同——林前一 2，三 10：

一 根基乃是建筑物最底下的部分；立场乃是摆放建筑物的基地，场地。

二 召会既是神的居所，神的建筑物，就不只需要有根基，也需要有立场，就是场地；这场地是召会在其上建立的地方——一 2，启一 11。

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Eight

The Local Ground of the Church

Scripture Reading: Matt. 16:18; 18:17; Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11

Outline

Day 1&Day 2

**I. The ground of the church is the key to knowing the church in today's chaotic situation; in order to know the church, we must recognize the ground of the church—Matt. 16:18; 18:17.**

**II. We need to know the difference between the ground of the church and the foundation of the church—1 Cor. 1:2; 3:10:**

A. The foundation is the lowest part of a building; the ground is the base, the site, where the building is placed.

B. Since the church is the dwelling place of God, the building of God, it needs not only a foundation but also a ground, a site; this site is the locality in which the church is established—1:2; Rev. 1:11.

### 叁 立场之于地方召会，比地方召会的情形更为重要——林前一 2，11 ~ 13:

- 一 情形是相对的，是会改变的，但立场是绝对的，是不能改变的。
- 二 要断定召会，无论如何不能根据属灵的情形，只能根据立场。
- 三 召会的准确性和真实性，不在于召会好坏的情形，乃在于召会的立场。

### 肆 召会地方的立场，基本上乃是在众地方召会中所实行基督身体独一的——弗四 4，林前一 2，十二 27:

- 一 基督宇宙的身体和众地方召会，都是独一无二的。
- 二 身体是宇宙的，这个宇宙的身体在一个城市只有一个显出；因此，一个城市只应当有一个召会——启一 11，徒八 1，十三 1。
- 三 在全宇宙中，只有一个基督独一的身体，在每一个地方只有一个独一的地方召会；这个独一的，是召会生活的基本元素：

## 周 三

- 1 基督生机的身体是不分开的，也是不能分开的；这独一的身体，彰显于许多地方召会里，乃是在神圣的一里，如三一神所是的；也是在神圣的性质、元素、素质、彰显、功用和见证上——启一 11，约十七 11，21，23。

### III. The ground is much more important to a local church than its condition—1 Cor. 1:2, 11-13:

- A. Condition is relative and may change, but the ground is absolute and cannot be altered.
- B. The assessment of a church should never be based on its spiritual condition but on its ground.
- C. Whether a church is proper, or genuine, does not depend on the condition of the church but on the ground of the church.

### IV. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27:

- A. Both the universal Body of Christ and the local churches are uniquely one.
- B. The Body is universal, and this universal Body has only one expression in a city; thus, there should be only one church in a city—Rev. 1:11; Acts 8:1; 13:1.
- C. There is one unique Body of Christ in the universe, and there is one unique local church in each locality; this unique oneness is the basic element of the church life:

## Day 3

1. The organic Body is undivided and indivisible; this unique Body is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony—Rev. 1:11; John 17:11, 21, 23.

2 地方召会有许多，但同有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证，因为众地方召会乃是一个身体—启一 11 ~ 12, 20。

2. There are many local churches, yet they all have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body—Rev. 1:11-12, 20.

伍照着新约神圣的启示，召会的立场是由三个重要的元素构成的：

**V. According to the divine revelation in the New Testament, the church ground is constituted of three crucial elements:**

一 构成召会立场的第一个元素，是基督宇宙身体独一的一，称为“那灵的一”（弗四 3）—这就是在约翰十七章主所祷告的一：

A. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3)—the oneness for which the Lord prayed in John 17:

1 因为基督身体的一就是那灵的一，所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。

1. Since the oneness of the Body of Christ is the oneness of the Spirit, the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit.

2 一个地方召会建造在其上的召会立场，必须是由那灵所执行的一构成，并且在这一里才有功效。

2. The church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit.

二 召会立场的第二个元素，是地方召会在其上建立并存在的地方独一无二立场—启一 11，徒十四 23，多一 5：

B. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5:

1 新约中神所命定一的正确立场，乃是一地一会的独一无二立场—启一 11。

1. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11.

## 周 四

## Day 4

2 新约陈明一幅清楚的图画：所有的地方召会—作宇宙召会，基督宇宙身体的彰显—分别位于各个城市—徒八 1，十三 1，罗十六 1，林前一 2，启一 4, 11：

2. The New Testament presents a clear picture that all the local churches—as the expression of the universal church, the universal Body of Christ—are located in their respective cities—Acts 8:1; 13:1; Rom. 16:1; 1 Cor. 1:2; Rev. 1:4, 11:

a 召会在不同的城市建立，乃是以一个城市为每一地方召会的界限和立场。

a. The churches are established in different cities by taking a city as the boundary and ground of each local church.

b 地方召会的范围和界限，必须与该召会所在的城市完全相同—11 节，徒十四 23，多一 5。

3 召会是由宇宙的神所构成的，却存在于地上的许多地方；就性质说，召会在神里面是宇宙的；但就实行说，召会在一个确定的地方是地方的，就如“在哥林多神的召会”—林前一 2。

三 召会立场的第三个元素是合一之灵的实际，就是那灵的实际；那灵是神圣三一活的实际—约壹五 6，约十六 13：

1 凭着这灵，基督身体的一成为又真又活的。

2 借着这灵，地方的立场得以应用在生命里，而非在律法上。

3 凭着这灵，召会真正的立场得以与三一神联结—弗四 3~6。

## 周 五

陆 我们需要看见召会的立场，一的真正的立场，与生命有内在的关系—诗一三三 1, 3, 三六 8~9：

一 神永远的生命是神命定给那些在召会生活里，在一里同住之人的福—约三 16，弗四 18，诗一三三 1, 3。

二 生命是一的素质；离开了生命，就不能有一—约十 10 下，16 下。

三 在神经纶中的一，圣经所完整启示那伟大的一，只能凭生命来保存。

b. The sphere and limit of a local church must be exactly the same as that of the city in which it is located—v. 11; Acts 14:23; Titus 1:5.

3. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2.

C. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13:

1. It is by this Spirit that the oneness of the Body of Christ becomes real and living.

2. It is by this Spirit that the ground of locality is applied in life and not in legality.

3. It is by this Spirit that the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.

## Day 5

**VI. We need to see that the ground of the church, the genuine ground of oneness, is intrinsically related to life—Psa. 133:1, 3; 36:8-9:**

A. The eternal life of God is commanded by God as a blessing to those who dwell together in oneness in the church life—John 3:16; Eph. 4:18; Psa. 133:1, 3.

B. Life is the essence of oneness; without life, there can be no oneness—John 10:10b, 16b.

C. The oneness in God's economy, the great oneness revealed in entirety in the Scriptures, can be preserved only by life.

四 一的维持，唯一的路是借着生命，在生命里，并用生命—罗八2，6，10~11，十二4~5，十五6。

## 周 六

柒 在主的恢复里，我们领头站在召会唯一的立场，就是一的真正立场上—太十六18，十八17：

一 林前一章二节说到在哥林多的召会—这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场；因此，在哥林多的召会，是建造在哥林多城的立场上。

二 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会—徒八1，十三1，启一11：

1 这就是地方召会，是以城为单位，不是以街道或区域为单位。

2 地方召会行政的区域，应当包括该召会所在的整个城市，而不该大于或小于该城的界限。

3 所有在这界限内的信徒，应当构成该城内唯一的召会。

三 我们应该领悟召会在今天必须是一，并且必须建造在一的立场上—弗四3，林前一2：

1 真正的一就是召会的立场。

2 关于这个宝贵的一，愿主给我们更多的亮光。

D. The only way that oneness can be maintained is by life, in life, and with life—Rom. 8:2, 6, 10-11; 12:4-5; 15:6.

## Day 6

**VII. In the Lord's recovery, we take the lead to stand on the unique ground of the church, the genuine ground of oneness—Matt. 16:18; 18:17:**

A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.

B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11:

1. This is the local church with the city, not the street or area, as the unit.

2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.

3. All the believers within that boundary should constitute the one unique local church within that city.

C. We need to realize that the church today must be in oneness and must be built on the ground of oneness—Eph. 4:3; 1 Cor. 1:2:

1. The genuine oneness is the ground of the church.

2. May the Lord grant us more light concerning this precious oneness.





# 第八周 周一

## 晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

十八 17 “他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。”

召会的立场…可说是今天召会紊乱的时候，认识召会的一个关键。一个人要认识召会，必须懂得召会的立场。无论按着事实，还是按着定理，任何一件事，第一是在于它的立场，第二才是在于它的情形。…情形和立场是两件事。（初信课程，二七五页。）

## 信息选读

要断定一个召会的准确性，情形问题还是其次的，立场问题才是首要的。但是很可惜，今天人认识召会，差不多都是根据召会的情形，而忽略了召会的立场。一谈到某一个基督教团体，如果他们很热心，很圣洁，很属灵，大家就觉得他们没有问题了。这就是只根据情形，而不根据立场来认识召会。这是太危险了。

情形都是相对的，只有立场才是绝对的。你说某一个基督教团体光景很好，因此就没有问题了。但好坏的程度是没有标准的，是相对的。

不仅如此，情形还是会改变的。你今天看他不爱主，可能明天他非常爱主。你今天看这一个团体不属灵，可能明年很属灵。所以要断定召会，无论如何不能根据属灵的情形，只能根据立场。立场是绝对的，是不会改变的。

# WEEK 8 — DAY 1

## Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

[The ground of the church] can be said to be the key to knowing the church in today's chaotic situation. If someone desires to know the church, he must know the ground of the church. Every matter, whether according to fact or according to principle, depends first on its ground and then on its condition....Condition and ground are two separate matters. (Lessons for New Believers, p. 213)

## Today's Reading

In determining the correctness of a church, the matter of condition is secondary; the primary matter is the ground. Sadly, people's knowledge of the church is mainly based on the condition of the church, and they neglect the ground of the church. When speaking concerning a certain Christian group, they feel that there is no problem if the people are zealous, holy, and spiritual. This is to know the church based on condition, not on the ground. This is dangerous.

Condition is relative, but the ground is absolute. Some may say that a Christian group has no problem because its condition is good. However, condition is a relative matter because there is no standard for measuring a good or bad condition.

Moreover, conditions may change. Someone may not love the Lord today, but perhaps tomorrow he will love the Lord very much. A particular group may not be spiritual today, but next year they will become very spiritual. Therefore, the assessment of a church can never be based on its spiritual condition but on its ground. Its ground is absolute and can never change.

这不是说，我们不应该属灵，不应该好。我们要求主怜悯我们，叫我们的光景天天有进步，越过越好。我乃是说，召会的准确性，绝不在好坏的情形上，乃在立场上。

我在这里很沉重地…说几句话。若是主来得迟慢，像我们这样年龄的人，有一天总要离开地上，这个见证很自然地就落到你们年轻人的肩头上。有一件事我深深地知道，若是你们在召会的立场上，不能绝对地站住，你们只要稍微一从这里出去，以后你们对召会的事一定要糊涂。还不仅如此，不必多久，我们中间马上要分裂。若是有一天，这话真是悲惨地应验在我们身上，请你们要记得，那个分裂的原因，就是大家去注意属灵而把立场摆在一边。

你我关乎召会的认识，一离开立场去注意别的东西，无论那个东西是多好，前头定规很危险，没有多久定规会有分裂。不错，你我绝对该注意属灵，注意生命追求，但永远要把追求的脚步，踏在召会的立场上。这就是我们的保障，叫我们永远不分裂。什么时候我们的心追求属灵，脚也踏到属灵上，以下就是分裂。一离开立场，我们的追求，我们的属灵，反而变作危险的东西。

我不知道我的话够不够清楚？一直要看见，召会的准确性，不在情形上，乃在立场上。立场对了，情形就是差，那个召会还是准确的。立场不对，情形无论怎样好，怎样属灵，那个召会还是不准确。这一点非常重。

这些问题不是为着我们自己，乃是为着神在这个时代末了的一个恢复。这是一个很厉害的恢复，也是一个很厉害的争战。我们必须看见，立场之于召会，不知道比情形重要多少。我们要认识召会，必须认识召会的立场。（初信课程，二七六至二八〇页。）

参读：召会的立场与召会的聚会，第一章；召会的立场与身体的事奉，第二至三篇。

This does not mean that we should not be spiritual and good. We need to ask the Lord for His mercy that our condition would progress and improve day by day. Whether a church is proper does not depend on its condition but on the ground of the church.

Let me say a few solemn words. If the Lord delays His coming, we will one day go to the Lord, and this testimony will spontaneously fall on the shoulders of the young ones. If we do not stand firm on the ground of the church with absolutely no deviation, these young ones will be confused regarding the church. Not only so, there will be divisions among us. If this word is tragically fulfilled one day, please remember that the reason for such a division is that we have paid attention to spirituality and put the ground aside.

In regard to knowing the church, if we depart from the ground and focus our attention on anything else, regardless of how good it is, danger awaits us in the future. Sooner or later, there will be division. No doubt we should pay attention to spirituality and the pursuit of life, but we should set our pursuing feet firmly on the ground of the church. This is our safeguard against any division. Whenever our hearts pursue spirituality and our feet are set on spirituality, division will follow. Once we leave the ground, our pursuing and our spirituality will turn into something dangerous.

I do not know if these words are clear enough. Whether a church is proper does not depend on its condition but on the ground. If the ground is correct, the church is proper even if the condition is poor. If the ground is not correct, the church is improper no matter how good and spiritual its condition is. This is a crucial point.

This matter is not for ourselves; it is for God's recovery at the end of this age. A strong recovery involves fierce warfare. We must see that the ground is much more important to the church than its condition. If we desire to know the church, we must know the ground of the church. (Lessons for New Believers, pp. 214-216)

Further Reading: CWWL, 1965, vol. 2, "The Ground of the Church and the Meetings of the Church," ch. 1; The Ground of the Church and the Service of the Body, chs. 2-3

## 第八周 周二

### 晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…”

三 10 “我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

召会必须有立场。什么叫作立场？立场就是摆放东西的地方。…召会在宇宙中是一个太大的东西，当然也必须有一个确定的地方来摆放。召会是太实际了，太具体了，也是太大了，太重要了，你要她在宇宙里出现，必须给她一个地方来摆放。所以召会需要一个立场。没有立场，就是空谈召会，没有办法把召会摆出来。要把召会摆放出来，必须有一个立场。这是一个原则，这是一个定理。（初信课程，二八〇页。）

### 信息选读

圣经说，召会是神所建造的房屋，是神的居所。要建造房屋，必定需要一块基地。这块基地，就是立场。大家要分别，基地和建筑的根基…是不同的。根基…乃是指建筑物最底下的部分，而基地是指根基…底下的那一块地。所以就召会是神所建造的房屋这点而论，召会也需要一个立场。

当我和人谈到召会立场的时候，有的人就把林前三章十一节的话拿出来，说，“‘那已经立好的根基，就是耶稣基督，’所以主耶稣就是召会的立场。”他们这样说，就是把立场和根基混为一谈了。但立场和根基，是绝对不同的两件东西。根基乃是一个建筑物最底下的部分，而立场乃是摆放建筑物

## WEEK 8 — DAY 2

### Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

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.

The church must have a ground. What do we mean by the ground? The ground is where something is placed....The church, being something so great in the universe, needs a definite place, a site where it can be placed. The church is real, concrete, great, and weighty. In order for the church to be expressed in the universe, it must be on a site; this site is its ground. Without a ground, speaking of the church is vanity because there is no way for the church to be displayed. In order for the church to be displayed, there must be a ground. This is a principle, a law. (Lessons for New Believers, pp. 216-217)

### Today's Reading

The Bible says that the church is a house built by God as His dwelling place. In order to build a house, there must be a base. This base is the ground. We must differentiate the base of a building from its foundation. The foundation is the lowest part of a building, but the base is the piece of land that is underneath the foundation. Therefore, as the house built by God, the church needs a ground.

When discussing the ground of the church with people, some quote 1 Corinthians 3:11, which says, “Another foundation no one is able to lay besides that which is laid, which is Jesus Christ.” From this verse they concluded that the Lord Jesus is the ground of the church. Their speaking has confused the ground with the foundation. The ground and the foundation are two absolutely different things. The foundation is the lowest part of a building, and the ground is the base

的基地。召会既是神的居所，神的建筑物，就召会不只需要有根基，也需要有基地，就是立场。

有的人作基督徒是游击式的，什么地方都不属，这里走走，那里去去。这就像犹大书里面所说流荡的星。〔13。〕你作一个基督徒，总要把自己固定起来，住定下来。既是要把自己住定下来，就需要一个地方，一个立场。你不能把自己住定在一种情形中，情形是不能放东西的。你需要把自己住定在一个地方。所以无论是召会，或是信徒个人，都需要一个立场。（初信课程，二八〇至二八一页。）

召会地方的立场，基本上乃是在众地方召会中所实行基督身体独一无二的一。基督宇宙的身体和众地方召会，都是独一无二的。在全宇宙中，只有一个基督独一无二的身体，在每一个地方也各自只有一个地方召会。这个独一无二的一，是召会生活的基本元素。（主今日恢复之主要项目的重点，二二页。）

今天关于召会的情形是满了云雾的，但是对我们而言，天是晴朗的。我们是身体的肢体，这身体是宇宙的。这个宇宙的身体在一个城只有一个显出。因此，一个城只应当有一个召会。在耶路撒冷、安提阿是这样，在以弗所也是这样。但今天我们的所在地并不是这样。所以我们必须运用我们的鉴别力，找出谁是在合一的正确立场上聚集。

我们需要清楚，召会的立场不是决定于任何说法或情形，乃是只在于合一的立场。合一的立场就是地方的立场。我们基督徒无论在哪里，应该就是那个地方的召会。如果我们在伦敦、巴黎、纽约或洛杉矶，我们应该就是那个城市的召会。今天的情形混乱且分裂；因此，我们需要恢复回到真实的一。真实的一就是独一无二的一，立场的一。（那灵与基督的身体，二四七至二四八页。）

参读：初信课程，第十六课；那灵与基督的身体，第十九章。

upon which the building is placed. Since the church is the dwelling place of God, the building of God, it not only needs a foundation but also needs a ground.

Some people are “wandering” Christians; they do not belong anywhere but come and go from place to place. They are like the wandering stars spoken of in Jude 13.... As a Christian, we need to be stable and settled. In order for us to be settled, we need a place, a ground. Because conditions change, we cannot be settled merely based on a condition. We can be settled only in a place. Therefore, both the church and even individual believers need a ground. (Lessons for New Believers, p. 217)

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches. Both the universal Body of Christ and the local churches are uniquely one. There is one unique Body of Christ in the whole universe, and there is one unique local church in each locality, respectively. This unique oneness is the basic element of the church life. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 21-22)

Today the situation regarding the church is cloudy. But for us the sky is clear. We are members of the Body, and the Body is universal. This universal Body has just one expression in a city. Thus, there should be just one church in a city. It was this way in Jerusalem, in Antioch, and also in Ephesus. But it is not this way in our locality today. Therefore, we must exercise our discernment to discover who is meeting on the proper ground of oneness.

We need to be clear that the standing of the church does not depend upon any terms or conditions but only upon the ground of oneness. The ground of oneness is the ground of locality. Wherever we Christians are, we should be the church in that place. If we are in London, Paris, New York, or Los Angeles, we should simply be the church in that city. Today the situation is confused and divided. Thus, we need to be recovered back to the genuine oneness. The genuine oneness is the unique oneness, the oneness of the ground. (CWWL, 1977, vol. 3, “The Spirit and the Body,” pp. 460-461)

Further Reading: Lessons for New Believers, lsn. 16; CWWL, 1977, vol. 3, “The Spirit and the Body,” ch. 19

## 第八周 周三

### 晨兴喂养

弗四 3 “以和平的联索，竭力保守那灵的一。”

约十七 11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

〔基督〕生机的身体是不分开的，也是不能分开的。（林前一 13 上。）这身体不是自治的。基督这独一的身体，彰显于许多地方召会里，（启一 11，）乃是在神圣的一里，如三一神所是的；（约十七 11， 21， 23；）也是在神圣的性质、元素、素质、彰显、功用和见证上。虽然有许多召会，但众召会同有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证，因为众召会乃是一个身体。（经过过程的神圣三一之分赐与超越基督之输供的结果，一一一页。）

### 信息选读

照着新约神圣的启示，召会的立场是由三个重要的元素构成的。

构成召会立场的第一个元素，是基督宇宙身体独一的一，称为“那灵的一。”（弗四 3。）这就是在约翰十七章主所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一。这个一是在父的名里，（6， 11，）父的名指父的人位，其中有父的生命。这个一甚至是借着神圣言这真理的圣别，而在三一神里。（14～21。）这一最终是在神圣的荣耀里，为着彰显三一神。（22～24。）所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，这样的一就分赐到他们灵里；

## WEEK 8 — DAY 3

### Morning Nourishment

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

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

The organic Body is undivided and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 93)

### Today's Reading

According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements.

The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. This oneness is in the name of the Father (John 17:6, 11), denoting the Father's person, in which is the Father's life. This oneness is even in the Triune God through sanctification by His holy word as the truth (John 17:14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (John 17:22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ

这一成了召会立场的基本元素。（主恢复的简说，二九页。）

因为基督身体的一就是那灵的一，（弗四3，）所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。因此，那灵也是召会立场的基本元素。…一个地方召会建立在其上的召会立场，必须是由“一”所构成，并在“一”里得维系；这个一乃是由那灵执行，并由召会所在地保守的。（主今日恢复之主要项目的重点，二二至二三页。）

召会立场的第二个元素，是地方召会在其上建立并存在的地方独一立场。新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督宇宙身体一的彰显，分别位于各个城市。因此，我们看见在耶路撒冷的召会、（徒八1、）在安提阿的召会、（十三1、）在坚革哩的召会、（罗十六1、）在哥林多的召会、（林前一2、）以及分别在亚西亚七个城市里的七个召会。（启一4，11。）每个城市作为召会在其中存在的界限，乃是那个召会的地方立场。这样独一的地方立场保守召会，不致因着许多不同的事物作不同的立场而分裂。（主恢复的简说，二九至三〇页。）

所有在基督里的信徒，都是组成基督身体的一分子。就着实行一面说，他们是分散在地上许多城里。他们自然而然就照着他们的住处分在各城，形成许多单位。按照神所设立并命定新约的榜样，且照着新约关于神对召会之经纶启示的原则，在信徒所住的每一城里，不可有一个以上的单位，作基督独一身体的地方彰显，也不许一城的一个地方召会，与其他地方召会没有基督身体里正确的交通。（关于主的恢复和我们当前的需要，一八页。）

参读：主恢复中应有的认识，第十四至十五篇；主今日恢复之主要项目的重点，二二至二四页。

as the divine life; this oneness has become the basic element of the church ground. (A Brief Presentation of the Lord's Recovery, p. 28)

Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground.... The church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 22)

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (Acts 13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities (Rev. 1:4, 11). Every city as the boundary in which a church exists is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds. (A Brief Presentation of the Lord's Recovery, pp. 28-29)

All the believers in Christ are the components of the Body of Christ. Practically, they are scattered in many cities on this earth. Spontaneously, they are separated into many units in each city, respectively, according to their dwelling. According to the New Testament pattern set up and ordained by God and according to the principle of the New Testament revelation concerning God's economy of the church, in each city in which the believers dwell, it is not allowed to have more than one unit as a local expression of the unique Body of Christ, nor is it permitted to have a local church in a certain city without the proper fellowship in the Body of Christ with the other local churches. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 22)

Further Reading: Young People's Training, chs. 14-15; The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 21-22

## 第八周 周四

### 晨兴喂养

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

约壹 5:6 “这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是实际。”

新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督身体—的彰显，分别位于各个城市。…启示录一章十一节给我们看见，分别在亚西亚七个城市里的七个召会。城市乃是召会在其上建造的立场。

事实上，许多召会只是一个宇宙召会显于许多城市。我们可以用月亮说明。月亮只有一个，但显在不同的地方。当我们在圣地牙哥，月亮乃是在圣地牙哥的月亮；当我们在台北，月亮就是在台北的月亮。…召会也是这样。乃是一个召会显在许多地方。（关于主的恢复和我们当前的需要，三七页。）

### 信息选读

亚西亚是古罗马帝国的一省，那里有启示录一章十一节所提到的七个城市。那七个召会分别在这七个城市中。…召会在不同的城市建立，是借着以一城为一地方召会的界限和立场。（新约总论第七册，一二八页。）

〔十一节用了许多“给”字，〕我不相信任何人会像这样写法。我们每个人都可能会把七个召会放在一个“给”字后面。但主不这样作。祂告诉约翰将这卷书寄给

## WEEK 8 — DAY 4

### Morning Nourishment

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

The New Testament presents a clear picture that all the local churches as the expression of the universal church, the Body of Christ, are located in respective cities...Revelation 1:11 shows us the seven churches in Asia in seven respective cities. The city is the ground on which the church is built.

Actually, the many churches are simply the one universal church appearing in many cities. We may use the illustration of the moon. There is one moon but it appears in different localities. When we are in San Diego, it is the moon in San Diego, and when we are in Taipei, it is the moon in Taipei.... It is the same with the church. There is one church appearing in many localities. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 36)

### Today's Reading

Asia was a province of the ancient Roman Empire in which were the seven cities mentioned in Revelation 1:11. The seven churches were in those seven cities respectively...The churches are established in different cities by taking a city as the boundary and ground of each local church. (The Conclusion of the New Testament, p. 2153)

I do not believe that anyone would write Revelation 1:11 as it is. Every one of us would probably put all seven names after one “to.” But the Lord did not do it in this way. He told John to send this book to the seven churches. Then



七个召会。然后他说寄给这个城，给那个城等。这清楚地给我们看见，一个召会相当于一个城，也代表那个城。

写信寄给在以弗所的召会，意思就是寄到以弗所城，因为在以弗所的召会在主眼中代表那个城。我们如果再读十一节，便会明白这就是这节的意思。这节清楚确定地告诉我们，在一个地方的召会必须相当于这召会所在的城。这与行传十四章二十三节和提多书一章五节相符。在这两节里我们看见，在各召会设立长老，就是在各城设立长老；而在各城设立长老，意思就是在各召会设立长老。这充分清楚说明，召会的范围和界限必须与那城市的范围和界限恰好相同。换句话说，召会的界限，管辖区域，乃是与那城市的界限，管辖区域完全相同。（李常受文集一九六八年第一册，五二一页。）

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。（圣经恢复本，林前一2注2。）

召会立场的第三个元素是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的。简单地说，召会立场的第三个元素就是那灵的实际；那灵是神圣三一活的实际。（约壹五6，约十六13。）凭着这灵，基督身体的一成为又真又活的。也借着这灵，地方的立场得以应用在生命里，而非在律法上。并且凭着这灵，召会真正的立场得以与三一神联结。（弗四3~6。）（主恢复的简说，三〇页。）

参读：召会实际的彰显，第六、八至九章；主恢复的简说，二八至三二页。

He said to send it to this city and to that city. This clearly shows us that one church equals one city and represents that city.

When something was written and sent to the church in Ephesus, it was sent to the city of Ephesus, because the church in Ephesus represented that city in the eyes of the Lord. If we read Revelation 1:11 again, we will realize that this is what it means. This verse tells us clearly and definitely that a church in a place must be equal to the city in which the church is located, and it corresponds with Acts 14:23 and Titus 1:5. In these two verses we see that to ordain elders in every church is to ordain elders in every city, and to ordain elders in every city means to ordain elders in every church. This makes it abundantly clear that the sphere and limit of the church must be exactly the same as that of the city. In other words, the boundary, the jurisdiction, of the church is identical to that of the city. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," pp. 397-398)

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. (1 Cor. 1:2, footnote 2)

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church. Briefly, the third element of the church ground is the reality of the Spirit, who is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6). (A Brief Presentation of the Lord's Recovery, p. 29)

Further Reading: The Practical Expression of the Church, chs. 6, 8-9; A Brief Presentation of the Lord's Recovery, pp. 28-31

# 第八周 周五

## 晨兴喂养

诗一三三 1 “看哪，弟兄和睦同居，是何等的善，何等的美！”

3 “又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

在我们很贫穷的时候，我们需要怜悯。但是当我们在合一的时候，我们所有的不只是怜悯。我们有甘露，也就是主耶稣基督够用的恩典。“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（林后十三14。）圣灵的交通就是膏油的运行，主耶稣的恩就是甘露。

我们越聚在一起，彼此有交通，并且彼此相爱，我们里面自然就有圣灵甜美的涌流，是这样亲切、美好、使人欢畅。同时我们也感觉里面的加强、滋润、复苏、舒畅和加力。这就是恩典。在合一，我们有圣灵的交通，我们也有主耶稣的恩典。作为身体，我们需要膏油；作为居所，我们需要恩典。没有恩典，我们就很枯干。但有了恩典，我们就被滋润、得复苏。（李常受文集一九六八年第一册，五五四至五五五页。）

## 信息选读

在地方召会里，我们天天都被恩典滋润，正如每早晨新鲜的甘露滋润一样。在我的感觉里，召会生活里没有夜晚。即使晚上的聚会也是在清晨。每当我们晚上在主的桌子前，我总感觉是在早晨，因为甘露在那里。我们没有晚上，只有带着甘露的早晨。这就是伴随着召会生活的一而有的光景。

# WEEK 8 — DAY 5

## Morning Nourishment

Psa. 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

When we are really poor, we need mercy. But when we are in oneness, we have something more than mercy. This is the dew, the sufficient grace of the Lord Jesus Christ. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14). The fellowship of the Holy Spirit is the moving of the oil, and the grace of the Lord Jesus is the dew.

The more we meet together, fellowship with each other, and love one another, there is spontaneously within us a sweet flow of the Spirit, so gracious, so good, and so pleasant. At the same time we sense the strengthening within, the watering, the refreshing, the comforting and empowering. This is the grace. We have the fellowship of the Holy Spirit in the oneness, and we also have the grace of the Lord Jesus. As the Body we need the oil, and as the dwelling place we need the grace. Without the grace we are very dry. But with the grace we are watered and refreshed. (CWVL, 1968, vol. 1, “The Practical Expression of the Church,” p. 422)

## Today's Reading

In the local church we are being watered day by day with grace, just as the fresh dew every morning. To my sense, there are no evenings in the church life. Even the evening meetings are still in the morning. Whenever we are at the Lord's table in the evening, I always sense that it is morning, because the dew is there. We do not have night, but morning with the dew. This is what accompanies the oneness of the church life.

赞美主！膏油和甘露乃是所命定生命之福的结果。主不仅给我们福分，祂也“命定”这福分。主似乎在宝座上命令，福分降在那些在一的立场上的人身上。我不是在说我所不知道的。我所告诉你们的，是我们在已过四十年所经历的。你们无法想像，我们在已过这些年间所享受的膏油和甘露。并且我现今仍在享受这膏油和甘露。…什么是如此享受的路？唯有借着持守一才是路。今天许多人为自己找借口说，这事在使徒时代很容易，但现今不是那么容易。他们说，持守一是不可能的，所以不必谈论一，只要向人说到主耶稣，并帮助人认识祂就够了。他们甚至说，我们越说到一，就越多分裂。然而若是我们不在一里，我们就缺少膏油和甘露。这样，主就很难命定生命之福。（李常受文集一九六八年第一册，五五五至五五六页。）

取用知识树的结果就是分裂。…但在另一面，生命是一的素质。在神经纶中的一，圣经所完整启示那伟大的一，只能凭生命来保存。离开了生命，就不能有一。

神命定所造团体的人，要生养众多的子孙。这些子孙如何能保持一呢？是借着教育？是借着某种的权力？是借着组织？一的维持，唯一的路是借着生命，在生命里，并用生命。如果亚当吃了生命树的果子，他的子孙即使有亿万，也能保持一。可惜亚当取用了知识树，分裂的素质就注入他里面，他的子孙也就分裂了。创世记十一章所显示巴别的素质，是在第三章放进人里面的。这指明不和与分裂，都是因为把不属生命的东西接受到我们人的里面。这种元素乃是分裂的因素、根源与素质。相反的，一的素质是生命；只有生命才能保守我们在一里。（一的真正立场，一八至一九页。）

参读：一的真正立场，第二、六至七章。

Praise the Lord! The oil and the dew are the result of the commanded blessing of life. The Lord not only gives us the blessing, but He commands the blessing. It seems that the Lord on the throne orders the blessing upon those who are on the ground of oneness. I am not speaking what I do not know. I am telling you what I have experienced for the past forty years. You cannot imagine how much I have enjoyed the oil and the dew in these past years, and I am still enjoying it...What is the way for such an enjoyment? It is simply by keeping the oneness. So many today excuse themselves by saying that it was easy in the time of the apostles, but now it is not so easy. They say that it is impossible to keep the oneness, so we must not talk about it; it is enough to talk about the Lord Jesus and help others to know Him. They even say that the more we speak about oneness, the more divisions we will have. But if we are not in the oneness, we will be short of the oil and the dew. Then it will be difficult for the Lord to command the blessing of life. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," pp. 422-423)

The issue of partaking of the tree of knowledge is division. Life, on the contrary, is the essence of oneness. The oneness in God's economy, the great oneness revealed in entirety in the Scriptures, can be preserved only by life. Without life, there can be no oneness.

The one corporate man created by God was destined to produce a great number of descendants. How could these descendants remain one? By education? By some kind of power? By organization? The only way that oneness can be maintained is by life, in life, and with life. If Adam had eaten of the tree of life, all his descendants, even though they number in the millions, would have been kept in oneness. But because Adam partook of the tree of knowledge, the essence of division was injected into him, and his descendants were divided. The essence of Babel that is manifested in Genesis 11 was put into man in Genesis 3. This indicates that divisiveness and divisions are the issue of taking into our being something other than life. This element is the factor, source, and essence of division. The essence of oneness, on the contrary, is life. Only life can keep us in oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 244-245)

Further Reading: The Genuine Ground of Oneness, chs. 2, 6-7

## 第八周 周六

### 晨兴喂养

徒八 1 “就在那日，在耶路撒冷的召会大遭逼迫，除了使徒以外，门徒都分散在犹太和撒玛利亚各地。”

十三 1 “在安提阿当地的召会中，有几位申言者和教师…”。

好些〔基督徒〕对于一的真理有所看见，问题只是不愿付代价。回到一的立场会叫他们许多人损失地位、名声、荣誉和声望。靠主的怜悯，我们已经选择这条十架窄路，站住一的立场。除了接受主的选择，我们没有选择，即使因此而遭诽谤、被轻视、受批评。

为我们在一的立场上经历过的一切属灵、属天的事物，赞美主！在这地方上、独一无二的一里，我们有主的同在、祭坛、居所和筵席。没有什么能与正当立场上对属灵丰富的享受相比。我能与你们众人在这地方上的一里，是何等快乐！（一的真正立场，一六七页。）

### 信息选读

除非主带领我们真正地移民到别的城市，我们只愿意留在我们的地方召会中，而不凭自己的口味或爱好有所移动。让我们简单地留在主为我们安排的召会中。为着这个异象，叫我们毁掉丘坛，并且恢复地方上的一，赞美主！为着地方上的一的启示，以及这一的恢复，阿利路亚！今天能有分于这个恢复，乃是我们的特权。（一的真正立场，一六七页。）

林前一章二节说到在哥林多的召会。这表明哥林

## WEEK 8 — DAY 6

### Morning Nourishment

Acts 8:1 ...And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

13:1 Now there were in Antioch, in the local church, prophets and teachers...

A number of [Christians] have seen something of the truth of oneness. But the problem is they are not willing to pay the price. Returning to the ground of oneness would cause many to lose their position, name, reputation, or popularity. By the Lord's mercy, we have chosen to take the narrow way of the cross and to stand on the ground of oneness. We have no choice except to take the Lord's choice, even though we may be defamed, despised, and criticized.

Praise the Lord for all the spiritual and heavenly things that have become our experience on this ground! Here in the local, unique oneness we have the Lord's presence, the altar, the house, and the feasts. Nothing can compare with the enjoyment of the spiritual riches on the proper ground. How happy I am to be with you all in the local oneness! (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 351)

### Today's Reading

Unless the Lord leads us to make a genuine migration to another locality, we should simply remain in our local church, not moving to suit our taste or preference. Let us simply stay in the church where the Lord has placed us. We praise the Lord for the vision concerning the destruction of the high places and the recovery of the local oneness. Hallelujah for the revelation of the local oneness and its recovery! It is our privilege to have a share in this recovery today. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 351-352)

First Corinthians 1:2b speaks of the church at Corinth. This shows the

多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别地建造在其上的地方立场。（徒八1，十三1，启一11。）为着召会的存在、出现和实行，的确需要一个地点；照着新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。…在纽约的召会，是建造在纽约市的立场上。因此，地方自然而然成了召会的立场。

倪柝声弟兄曾指出，神在地方立场上建造召会的作法非常有智慧。神所拣选的人很多。全球到处都有在基督里的信徒，他们不该是分散的，乃该聚集在一起成为召会。若没有立场作正确的限制，设立召会就没有限制了。（神圣奥秘的范围，九二至九三页。）

早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不该大于或小于该城的界限。所有在这界限内的信徒，应当构成该城内唯一的地方召会。（圣经恢复本，启一11注2。）

神是一，神所造的人也是一。这独一无二的人被安置在独一的生命树跟前。在神所造团体的人分裂为邦国之后，神拣选了一个人——亚伯拉罕。许多世纪之后，神产生了一个召会。至终，神要得着一座永远的城，其中有一个宝座、一条街道、一道河和一棵树。因此，在神四次的大作为之中，每一次我们都看见一的原则。这应该使我们领悟，召会在今天必须是一，并且必须建造在一的立场上。一就是召会的立场。关于这个宝贵的一，愿主给我们更多的亮光。（一的真正立场，一五页。）

参读：一的真正立场，第六章；神圣奥秘的范围，第六章。

locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth... The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground.

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. (The Divine and Mystical Realm, p. 81)

The practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

God is one, and the man created by God was also one. This unique man was placed in front of the unique tree of life. After the corporate man created by God had been divided into nations, God selected one man, Abraham. Then, centuries later, He produced one church. Ultimately, God will have one eternal city with one throne, one street, one river, and one tree. In each of the four great acts of God, therefore, we see the principle of oneness. This should cause us to realize that the church today must be in oneness and must be built on the ground of oneness. Oneness is the very ground of the church. May the Lord grant us more light concerning this precious oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 242)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 10; The Divine and Mystical Realm, ch. 6

# 第八周诗歌

# WEEK 8 — HYMN

## 教会合一

600

8 7 8 7 双 (英 831)

F 大调

4/4

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

一 圣 徒 实 际 活 在 一 起, 才 是 教 会 的 合 一;

5 | 3 3 3 3 | #4 . 3 2 2 | 5 7 5 #4 3 | #4 - 5 |

内 住 圣 灵 将 这 合 一 放 在 所 有 圣 徒 里。

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

因 是 出 于 圣 灵 自 己, 故 称 圣 灵 的 合 一;

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

乃 是 根 据 所 有 圣 徒 同 得 之 信 而 有 的。

二 所有圣徒共同所得 一样宝贵的信心,  
组成是以基督和祂 救赎工作为成分。  
在此圣徒真是合一, 信仰全同, 无异议;  
由于这个同得之信, 始有教会的存立。

三 宇宙教会既然是一, 作主基督的产业;  
各地教会也该是一, 作主表现无分别。  
教会元素原都是一: 一神、一主并一灵,  
一信、一洗并一身体, 一望由于神命定。

四 这“一”就是教会立场, 圣徒共同的立场,  
就是合一独一立场, 圣灵在我所愿望。  
借此, 教会就能实行 真正实际的合一,  
她在各地所有出现 也就因此得建立。

五 主, 使我们竭力保守 这个圣灵的合一,  
站在教会合一立场, 身体生活来经历。  
使你心中伟大愿望, 因此就可得实现,  
使神心爱永远计划, 也可完满得成全。

## Hymns # 831

- 1 The unity of Church is but  
The saints in oneness living;  
The Spirit which indwelleth them  
This oneness ever giving.  
Thus it is realized and called  
The unity of Spirit;  
'Tis based upon the common faith  
Which all the saints inherit.
- 2 This precious faith of all the saints,  
Is constituted solely  
Of Christ and His redemptive work,  
Which are unique and holy.  
In this the saints are truly one,  
Together all agreeing,  
And it is from this common faith  
The Church came into being.
- 3 The Church within the universe  
Is one as Christ's possession;  
The Church must therefore locally  
Be one in her expression;  
For all her elements are one—  
One God, one Lord, one Spirit,  
One faith, baptism, Body too,  
One hope all saints inherit.
- 4 This oneness is the Church's ground,  
The ground of common standing,  
The only ground of unity  
The Spirit is demanding.  
The Church in actual practise thus  
May keep her vital union,  
And her expressions locally  
Be built up in communion.
- 5 Lord, help us ever strive to keep  
This unity by taking  
The Church's ground of unity,  
The Body-life partaking,  
That all Thy heart's profound desire  
May fully be effected,  
And God's eternal purpose may  
Completely be perfected.



主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第九篇

Message Nine

主的恢复与现今邪恶的世代相对，  
以及召会末世论

The Lord's Recovery versus the Present Evil Age  
and the Eschatology of the Church

读经：加一 4·五 4·六 13 ~ 15·启十一 15·十九  
7 ~ 9·二一 2·10 ~ 11

Scripture Reading: Gal. 1:4; 5:4; 6:13-15; Rev. 11:15; 19:7-9; 21:2, 10-11

RK 诗歌：s508·768

纲 目

Outline

周 一

Day 1

壹 主的恢复与现今邪恶的世代—邪恶的  
宗教世代—相对—加一 4:

I. The Lord's recovery is versus the present evil age—the evil  
age of religion—Gal. 1:4:

一 加拉太一章四节说，主耶稣基督“照着我们  
神与父的旨意，为我们的罪舍了自己，要把  
我们从现今这邪恶的世代救出来”：

A. Galatians 1:4 says that the Lord Jesus Christ “gave Himself for  
our sins that He might rescue us out of the present evil age  
according to the will of our God and Father”:

1 世代是世界这撒但系统的一部分、一方面、以及现  
今时髦的表现，为撒但所利用，篡夺并霸占神的  
子民，使他们远离神和神的定旨—弗二 2，约壹二  
15 ~ 16。

1. An age refers to a section, an aspect, the present or modern appearance,  
of the world as the satanic system, which is used by Satan to usurp and  
occupy God's people in order to keep them away from God and His  
purpose—Eph. 2:2; 1 John 2:15-16.

2 按加拉太书全文看，一章四节中“现今这邪恶的世  
代”，是指宗教世界，世界的宗教系，犹太宗教；  
这由六章十四至十五节得着证实，那里说到宗教世  
界，就这世界而论，使徒保罗已经钉了十字架。

2. According to the context of Galatians, the present evil age in 1:4 refers to  
the religious world, the religious course of the world, the Jewish religion;  
this is confirmed by 6:14-15, which speaks of the religious world which  
to the apostle Paul was crucified.



3 基督为我们的罪舍了自己，目的是要把我们从现今这邪恶的世代救出来，拔出来，解脱出来——4。

## 周二

4 基督在十字架上的死把我们从现今这邪恶的世代救出来，乃是照着神那关于基督与召会的旨意——西一9。

二 宗教是人的心思受撒但煽动和指示而形成的，为要反对神的经纶——提前一4，弗一10，三9：

1 宗教就是为着神并为着人的益处，却没有基督，离开了基督的灵——加五4~5，三1，5，14，24。

2 宗教徒就是敬拜神、事奉神，却没有基督或那灵；我们一变成宗教徒，就被牢笼在现今这邪恶的世代里。

3 撒但形成宗教世界，使我们远离神、神的旨意、神永远的定旨——4，五4：

## 周三

a 撒但利用宗教，使人远离基督和召会——神的旨意。

b 撒但只要能使我们远离神的旨意——基督和祂的身体，他就满足了——西一9，四12，一18，二19：

(一) 宗教世代是邪恶的，因为它使人远离基督与召会——弗五32。

(二) 在神眼中，没有什么比那使我们远离基督的事更为邪恶——加一4，五4。

(三) 宗教的网罗剥夺我们，叫我们失去内住基督所有的益处——一15~16，二20，四19。

4 主无法在宗教（包括犹太教、天主教、更正教）中成功祂的定旨。

3. The purpose of Christ's giving Himself for our sins was to rescue us, to pluck us, to extricate us, out of the present evil age—1:4.

## Day 2

4. Christ's death on the cross to deliver us from the present evil age was according to the will of God, which concerns Christ and the church—Col. 1:9.

B. Religion is something formed by the human mind under Satan's instigation and inspiration in order to oppose God's economy—1 Tim. 1:4; Eph. 1:10; 3:9:

1. Religion is something for God and for the benefit of people, yet it is without Christ and apart from the Spirit of Christ—Gal. 5:4-5; 3:1, 5, 14, 24.

2. To be religious is to worship God and serve God without Christ or the Spirit; whenever we become religious, we become ensnared in the present evil age.

3. Satan formed the religious world to keep us away from God, the will of God, and God's eternal purpose—1:4; 5:4:

## Day 3

a. Satan utilizes religion to keep people from Christ and the church as God's will.

b. As long as Satan can keep us away from Christ and His Body as the will of God, he is satisfied—Col. 1:9; 4:12; 1:18; 2:19:

1) The religious age is evil because it keeps people from Christ and the church—Eph. 5:32.

2) Nothing is more evil in the sight of God than that which keeps us from Christ—Gal. 1:4; 5:4.

3) The religious snare deprives us of all the benefits of the indwelling Christ—1:15-16; 2:20; 4:19.

4. The Lord has no way to fulfill His purpose in religion, including Judaism, Catholicism, and Protestantism.

5 在我们与宗教之间的乃是十字架；就我们而论，宗教这世界已经钉了十字架，就宗教而论，我们也已经钉了十字架—六 13 ~ 14。

三 对保罗来说，现今邪恶的世代是犹太教；对今日的我们来说，现今邪恶的世代是走样、堕落的基督教—一 4，太十三 31 ~ 33，44 ~ 46：

## 周 四

- 1 我们需要领悟自己多么需要蒙拯救，脱离现今这邪恶世代宗教的影响。
- 2 召会是基督活的身体，但今天围绕我们的是满了传统、组织、表演、和虚假的宗教—走样、堕落的基督教；主无法在这光景中完成祂的定旨。
- 3 我们都需要蒙拯救脱离宗教，脱离基督教这现今邪恶的世代；我们必须从巴比伦出来，巴比伦也必须从我们身上出去—拉一，启十八 4，亚三 1 ~ 4。
- 4 主的恢复在我们中间的历史，一直是离开基督教的历史—离开现今的邪恶世代，并在现今邪恶世代之外的历史—加一 4，来十三 12 ~ 13。
- 5 主的恢复与今天的宗教—走样、堕落的基督教—不同，因此，主的恢复与基督教之间是不可能妥协的—太十三 31 ~ 33，44 ~ 46，启十八 4，十九 1 ~ 3，7 ~ 9。
- 6 我们需要维持主的恢复与基督教之间的鸿沟；这鸿沟越宽大越好，因为这是我们与现今邪恶世代之间的鸿沟—加一 4。

## 周 五

5. Between us and religion is the cross; religion as a world has been crucified to us, and we have been crucified to religion—6:13-14.

C. For Paul, the present evil age was Judaism; for us today, the present evil age is deformed and degraded Christianity—1:4; Matt. 13:31-33, 44-46:

## Day 4

1. We need to realize how much we need to be delivered from the influence of religion in the present evil age.
2. The church is the living Body of Christ, but what surrounds us today is a religion—deformed and degraded Christianity—full of traditions, organizations, performances, and falsehoods; the Lord cannot accomplish His purpose in this situation.
3. We all need to be delivered from religion, from Christianity as the present evil age; we must come out of Babylon, and Babylon must come out of us—Ezra 1; Rev. 18:4; Zech. 3:1-4.
4. The history among us in the Lord's recovery has been a history of coming out of Christianity—a history of coming out of and being outside of the present evil age—Gal. 1:4; Heb. 13:12-13.
5. Because the Lord's recovery is different from today's religion—deformed and degraded Christianity—it is impossible for there to be reconciliation between the recovery and Christianity—Matt. 13:31-33, 44-46; Rev. 18:4; 19:1-3, 7-9.
6. We need to maintain the gap between the Lord's recovery and Christianity; the wider this gap is, the better, because it is a gap between us and the present evil age—Gal. 1:4.

## Day 5

贰不但有世界末世论（对世界之终结的研究），也有召会末世论—启十一 15，十二 10，二一 2，10～11，二二 16：

一 召会末世论包括天主教、更正教、以及原初和恢复的召会。

二 “恢复的召会”这辞指原初的召会，按照圣经中神圣启示的召会—太十六 18，十八 17，林前一 2，启一 11：

1 使徒们建立了原初的召会，但甚至彼得、约翰和保罗还活着的时候，召会就从原初的光景落到堕落的光景，走样的光景，甚至变质的光景—提前三 15，提后二 18～21。

2 就如提摩太后书、彼得后书、约翰二书和三书（恢复的书信）所指明的，原初的召会建立不久之后，就有了恢复的召会—徒十四 23。

三 天主教实际的光景和结局，揭示在启示录十七章。

## 周 六

四 更正教里有许多“稗子”，假信徒—太十三 37～42。

五 原初和恢复的召会乃是真正的召会—林前一 2，三 9，16～17：

1 在恢复的召会中，我们总是走窄路—太七 14。

2 有分于恢复之召会的人，学习基督徒的生活特别的功课：

a 认识基督—腓三 10。

**II. There is not only an eschatology of the world, the study of the end of the world, but also an eschatology of the church—Rev. 11:15; 12:10; 21:2, 10-11; 22:16:**

**A. The eschatology of the church involves the Catholic Church, the Protestant church, and the original and recovered church.**

**B. The expression the recovered church refers to the original church, the church according to the divine revelation in the Scriptures—Matt. 16:18; 18:17; 1 Cor. 1:2; Rev. 1:11:**

**1. The apostles established the original church, but even while Peter, John, and Paul were still living, the church fell from its original state to a degraded state, a deformed state, even a transmuted state—1 Tim. 3:15; 2 Tim. 2:18-21.**

**2. As indicated by 2 Timothy, 2 Peter, and 2 and 3 John—letters of recovery—the recovered church came into being not long after the original church had been established—Acts 14:23.**

**C. The real condition and end of the Catholic Church are revealed in Revelation 17.**

## Day 6

**D. In the Protestant church there are many “tares,” false believers—Matt. 13:37-42.**

**E. The original and recovered church is the genuine church—1 Cor. 1:2; 3:9, 16-17:**

**1. In the recovered church we always take the narrow way—Matt. 7:14.**

**2. Those who participate in the recovered church learn the special lessons of the Christian life:**

**a. To know Christ—Phil. 3:10.**

b 认识肉体和己—罗七 18，太十六 24。

c 学习如何被钉死而过神人的生活—加二 20。

六 主回来时，要审判并对付天主教、更正教、以及原初和恢复的召会：

1 祂要将祂在每一种召会里的真信徒召到祂的审判台前，受祂审判并对付—林后五 10，罗十四 10，林前四 5。

2 主在那审判要分辨他们是用金、银、宝石，或用木、草、禾秸建造—三 12～15。

3 变化成金、银、宝石的得胜者要得赏赐，进入千年国的新耶路撒冷里—启二 7，三 12。

4 宗教将被了结，但基督的新妇要预备好—十九 1～4，7～9。

七 至终，所有的真信徒都要在神定旨的终极完成—新耶路撒冷里—二一 2，10～11。

b. To know the flesh and the self—Rom. 7:18; Matt. 16:24.

c. To learn how to be crucified to live the God-man life—Gal. 2:20.

F. At His coming back, the Lord will judge and deal with the Catholic Church, the Protestant church, and the original and recovered church:

1. He will summon all His genuine believers in every kind of church to His judgment seat to be judged and dealt with by Him—2 Cor. 5:10; Rom. 14:10; 1 Cor. 4:5.

2. In that judgment the Lord will discern whether they have built with gold, silver, and precious stones or with wood, grass, and stubble—3:12-15.

3. The overcomers who are transformed into gold, silver, and precious stones will be rewarded to be in the New Jerusalem in the thousand years of the kingdom—Rev. 2:7; 3:12.

4. Religion will be terminated, but the bride of Christ will be prepared—19:1-4, 7-9.

G. Eventually, all genuine believers will be in the ultimate consummation of God's purpose—the New Jerusalem—21:2, 10-11.



# 第九周 周一

## 晨兴喂养

加一 4 “基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”

六 14～15 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

字典可能告诉我们，“宗教”是一个好辞，但加拉太一章指明，宗教与基督相对。宗教逼迫召会，损毁召会，并试图根除召会。…宗教就是为基督作事，却没有基督的同在和实际。犹太教是按着圣言创立的宗教，正如今天基督教基要的事物也是基于神的话。然而，许多在基督教里的人只尊崇其外在的传统和节日，并非单纯、真诚地为着基督。借此我们可以看见，宗教与基督相对。今天我们仍需要蒙拯救脱离现今这邪恶的宗教世代。（李常受文集一九七二年第三册，六五九页。）

## 信息选读

〔加拉太书的〕开头是别卷书所没有的。在一章四节，保罗说主耶稣基督“为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来”。有人可能期待保罗说，基督为我们的罪舍了自己，使我们能从地狱蒙拯救，但保罗不是这样说。保罗说，基督为我们的罪死了，使祂能拯救我们脱离现今这邪恶的世代；这是照着我们神与父的旨意。（李常受文集一九七三至一九七四年第一册，一二七页。）

# WEEK 9 — DAY 1

## Morning Nourishment

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.

6:14-15 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

A dictionary may tell us that religion is a good word, but Galatians 1 indicates that religion is versus Christ. It is something that persecutes the church, ravages it, and tries to root it out...Religion is anything done for Christ but not having the presence and reality of Christ. Judaism was a religion founded according to the holy Word, just as today the fundamental things of Christianity are also based on the Word of God. Nevertheless, many in Christianity honor only its outward traditions and holidays without being truly for Christ in a pure way. By this we can see that religion is versus Christ. Today we still need to be delivered from the present evil age of religion. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” pp. 496-497)

## Today's Reading

[Galatians] opens with a word that cannot be found in any other book. In 1:4 Paul says that the Lord Jesus Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.” Some might expect Paul to say that Christ gave Himself for our sins so that we might be delivered from hell, but Paul does not say this. Paul says that Christ died for our sins so that He might rescue us out of the present evil age. This is according to the will of our God and Father. (The History of the Church and the Local Churches, p. 110)

世代是世界这撒但系统的一部分。世代是指撒但之系统的部分、片段、方面、现今或现代的显出，这系统为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。撒但的世界系统有不同的时代，不同的片段。…现今的世代是撒但的世界，是他世界系统现今的片段。罪是鬼魔的，现今的世代是撒但性的。神的仇敌是魔鬼，与罪有关；他是撒但，与邪恶的世代有关。神的仇敌是狡诈的，潜伏在罪与邪恶世代的背后。没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代。基督为我们的罪钉十字架，要拯救我们脱离这邪恶的世代。这指明唯有基督能拯救我们脱离魔鬼与撒但。罪与邪恶的世代已被钉十字架的基督所对付。祂照着神的旨意，在十字架上为我们的罪舍了自己。祂为我们的罪而死，要拯救我们脱离现今邪恶的世代。所以，我们若要蒙拯救脱离这邪恶的世代，我们的罪必须受对付。我们若借着传扬福音，帮助别人罪得赦免，他们就会开始领悟，他们需要蒙拯救脱离现今邪恶的世代。

加拉太一章四节的“救”，原文直译的意思是拔出来，拉出来，解脱出来。按加拉太书全文看，这节所说现今邪恶的世代，是指宗教世界，世界的宗教系，在保罗的时代就是犹太宗教。这由六章十四至十五节得着证实。那里把割礼看作世界（宗教世界）的一部分。对使徒保罗，这世界已经钉了十字架。保罗在这里着重地说，基督为我们的罪舍了自己，目的是要把我们从犹太宗教，就是现今这邪恶的世代救出来。这是照着神的旨意，把神所拣选的人从律法的监护下释放出来，（三23，）把他们从羊圈带出来。（约十1，3。）（**新约总论第三册，二八五至二八六页。**）

参读：现今邪恶世代中基督的恢复，第一至二章；主的恢复以及宗教的现况，第一章。

An age is a part of the world as the satanic system. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. The world system of Satan has different ages, different sections....The present age is the present section of Satan's cosmos, his world system. Whereas sins are devilish, the present age is satanic. As the devil, God's enemy is involved with sins, and as Satan, he is involved with the evil age. God's enemy is subtle, lurking behind sins and the evil age. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides. Christ was crucified for our sins so that He might rescue us from this evil age. This indicates that only Christ can save us from the devil and Satan. Both sins and the evil age have been dealt with by Christ crucified. He gave Himself for us on the cross according to the will of God. He died for our sins so that we might be delivered from the present evil age. Therefore, if we would be delivered from this evil age, our sins must be dealt with. If we, through the preaching of the gospel, help others to have the forgiveness of sins, they will begin to realize that they need to be rescued from the present evil age.

Literally, the Greek word translated “rescue” in Galatians 1:4 means to pluck out, to draw out, to extricate. The present evil age in this verse, according to the context of the book, refers to the religious world, the religious course of the world, which at Paul's time was the Jewish religion. This is confirmed by Galatians 6:14 and 15, where circumcision is considered part of the world—the religious world to which the apostle Paul is crucified. Here Paul emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (Gal. 3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God. (The Conclusion of the New Testament, pp. 775-776)

Further Reading: CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” chs. 1-2; CWWL, 1977, vol. 1, “The Lord's Recovery and the Present Situation of Religion,” ch. 1

## 第九周 周二

### 晨兴喂养

加五 4 “你们这要靠律法得称义的，是与基督隔绝，从恩典中坠落了。”

西一 9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

在约翰十章的时候，神的百姓，祂的羊，是在犹太教的圈中。但是这章指明，基督来把祂的羊从圈中领出来，并使他们与外邦信徒合成一群，就是召会。(16。)因此，羊圈是宗教，而羊群是召会。…基督正设法把祂的羊从各种宗教的圈中救出来，并把他们带来合成一群。

基督在十字架上的死把我们在这邪恶的世代救出来，乃是照着神与父的旨意。

因此，拯救羊脱离羊圈，是照着父神的旨意。主耶稣来进入羊圈，开了门，并把羊从圈中领出来。热中犹太教的人把祂钉在十字架上。但借着祂在十字架上的死，主为我们的罪舍了自己，要把我们从宗教的羊圈救出来。(加拉太书生命读经，一一至一二页。)

### 信息选读

诸天是为着地，地是为着人的生存，而人有灵是为着神。人必须用人的灵接触、接受、盛装并吸取神，好使祂作人的生命，而人作祂活的团体彰显。这是神在历世历代里的心意。这事在圣经里是非常清楚的；但我们要看见这事，就必须有异象。…基督教有圣经，但在基督教里有许多人

## WEEK 9 — DAY 2

### Morning Nourishment

Gal. 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

At the time of John 10, God's people, His sheep, were in the fold of Judaism. But as this chapter makes clear, Christ came to bring His sheep out of the fold and to form them with the Gentile believers into one flock, the church (10:16). Hence, the fold is religion, whereas the flock is the church... Christ is seeking to rescue His sheep out of the various religious folds and to bring them together as the one flock.

Christ's death on the cross to deliver us from the present evil age was according to the will of God, the Father. To rescue the sheep from the fold is thus according to the will of God.

The Lord Jesus came into the fold, opened the door, and led the sheep out of the fold. The Judaizers crucified Him. But through His death on the cross, the Lord gave Himself for our sins in order to rescue us from the religious fold. (Life-study of Galatians, p. 9)

### Today's Reading

The heavens are for the earth, the earth is for man's existence, and man with his spirit is for God. With his spirit man must contact, receive, contain, and assimilate God so that He may be life to man, and man may be His living corporate expression. This is God's intention throughout all the dispensations and generations. This is very clear in the Bible, but in order to see this, we must have a vision...Christianity has the Bible, but many people in Christianity do not



没有看见神永远的计划。为要让人看见神的愿望，神将圣经赐给人。然而，神的仇敌从未睡觉；他进来利用这圣书的每一点，激起人运用头脑而形成宗教。宗教是人的头脑受撒但煽动和指示而形成的，为要反对神的经纶。宗教表面上是为着神，实际上却完全反对神。（主的恢复以及宗教的现况，一四至一五页。）

宗教就是为着神并为着人的益处，却离了基督，也没有基督的灵。无论一件事有多好，只要基督不在其中，那就只是宗教。就算我们祷告或读经，只要不在灵里，没有基督的灵，就是在宗教里，宗教不会产生召会。主的恢复是要带我们回到正确的召会生活；而作为那灵的基督，乃是产生召会的唯一元素。只要我们在灵里，同着基督的灵行事，就有召会生活。（李常受文集一九七二年第三册，六六〇至六六一页。）

人借着圣言被带回归神之后，撒但再次进来，使人运用堕落的头脑，基于这些经文，形成各种不同的宗教。如此，第二种世界—宗教的世界—就产生了。

撒但的目标是使人不能成就神永远的定旨。最初，是第一种世界，世俗的世界，使人远离神的定旨；但神将人带回归祂自己之后，撒但形成第二种世界，宗教的世界，再次使人远离神。表面上，好像世俗的世界使人远离神，而宗教的世界帮助人回归祂自己。但事实上，世界的两面—世俗面和宗教面，都使人远离神。（主的恢复以及宗教的现况，二至三页。）

参读：为着实际、真正、真实的召会生活享受基督作包罗万有的灵，第一至二章；新约总论，第三百二十三篇。

see the eternal plan of God. In order that man may see God's desire, God gave him the Bible. However, the enemy of God never sleeps. He came in and utilized all the points in this Holy Book to instigate man to exercise his mentality to form religion. Religion is something formed by the human mentality under Satan's instigation and inspiration in order to oppose God's economy. Apparently, religion is for God, but in actuality, it is fully against Him. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 467)

Religion is something for God and for the benefit of people, yet it is apart from Christ and without the Spirit of Christ. As long as Christ is not in something, no matter how good it may be, it is only religion. Even if we pray or study the Bible but are not in the spirit and do not have the Spirit of Christ, we are in religion, which does not bring forth the church. The Lord's recovery is to bring us back to the proper church life, and Christ as the Spirit is the only element that produces the church. As long as we do things in the spirit and with the Spirit of Christ, we have the church life. (CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," p. 497)

After man was brought back to God through the holy writings, Satan came in again to cause man to use his fallen mentality to form different kinds of religions based on these writings. In this way the second kind of world—the religious world—came into existence.

Satan's goal is to keep man away from the fulfillment of God's eternal purpose. Originally, it was the first kind of world, the secular world, that kept man away from God's purpose, but after God brought man back to Himself, Satan formed the second kind of world, the religious world, to once again keep man away from God. It may seem that the secular world keeps man away from God and that the religious world helps man to come back to Him. In actuality, however, both aspects of the world, the secular and the religious, keep man away from God. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," pp. 457-458)

Further Reading: CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," chs. 1-2; The Conclusion of the New Testament, msg. 323

## 第九周 周三

### 晨兴喂养

太十三 33 “祂对他们另讲一个比喻说，诸天的国好像面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

44 “诸天的国好像宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。”

人很难领悟宗教是基督的强敌。撒但利用宗教的帕子欺骗人。…我们可将撒但的系统比作一所大学，内有许多科系。…撒但只要能使人远离神的旨意—基督和祂的身体，他就满足了。…主说，“我要把我的召会建造…，阴间的门不能胜过她。”（太十六 18。）撒但的确畏惧召会。人若寻求死的道理知识，他可以在撒但的宗教系中寻得；但若有人正确地称自己是召会，撒但就要颤抖。今天，许多善良的基督徒被撒但欺骗了。他们可以谈论基督的身体，但不实行身体。（李常受文集一九七二年第三册，六五六至六五七页。）

### 信息选读

在神眼中，基督教中没有基督同在和实际的老旧传统作法，就是现今这邪恶世代的一部分。宗教世代是邪恶的，因为它使人远离基督与召会，就是神的旨意。在神眼中，没有什么比那些使我们远离基督的事更为邪恶。（李常受文集一九七二年第三册，六五九至六六〇页。）

加拉太书随在哥林多后书之后，是非常有意义的。…如果我们要成为一个像保罗的人，凭基督而活，并接

## WEEK 9 — DAY 3

### Morning Nourishment

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

It is difficult to realize that religion is a strong enemy of Christ. Satan utilizes the veil of religion to deceive people. As long as Satan can keep someone away from Christ and His Body as the will of God, he is satisfied....The Lord said, “I will build My church, and the gates of Hades shall not prevail against it” (Matt. 16:18). Satan is truly afraid of the church. If someone seeks after dead and doctrinal knowledge, he can find it in Satan's department of religion, but if some proclaim themselves in a proper way to be the church, Satan trembles. Many good Christians today have been cheated by Satan. They may speak about the Body of Christ, but they have no practice of the Body. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” pp. 494-495)

### Today's Reading

In God's eyes, the old and traditional practices in Christianity without the presence and reality of Christ are a part of the present evil age. The religious age is evil because it keeps people from Christ and the church as God's will. There is nothing as evil in God's eyes as that which keeps us from Christ. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” p. 497)

It is very meaningful that Galatians follows 2 Corinthians....If we would be a person like Paul, living by Christ and taking Him as our person, we must

受祂作我们的人位，我们就必须谨防宗教。无论何时我们变成恪守宗教，我们就被牢笼在现今这邪恶的世代里。如果我们看看今日的基督徒，我们能看到好多人就是在一种的宗教中。他们有教训、条例、传统和规条。…宗教就是人敬拜神，为神作工，谨守律法，改良自己，虔诚地作许多好事，而没有基督的同在。它可能是好的，但仍旧是宗教，因为没有基督。（李常受文集一九七三至一九七四年第一册，八二四页。）

宗教的黑暗遮蔽全地。人们被宗教麻醉，全然在其影响之下。因此，在宗教（包括犹太教、天主教和更正教）里，主无法完成祂永远的定旨。大部分人不得觉得宗教有多黑暗、多邪恶。一个房间若长久充斥大蒜味，在房间里的每一个人都会对这种气味失去感觉；但若有人从空气清新地方进入这房间，就不能忍受。（主的恢复以及宗教的现况，六页。）

在我们与宗教之间有十字架。就我们而论，宗教这世界已经钉了十字架；就宗教而论，我们也已经钉了十字架。…有一天，我向那个宗教世界说再见。就我而论，宗教世界已经钉了十字架；就那个世界而论，我也已经钉了十字架。（李常受文集一九七二年第三册，七一五页。）

我们需要将在圣经里所看见的和在今天基督教里所看见的作比较。我不得不用两个辞描写今天的基督教，就是变形和堕落。…整个基督教都失去神圣话语启示的规范而变形了，并且堕落了。…我们这样谈论基督教，并不表示我们不爱所有的基督徒。我们爱所有在主里的弟兄和姊妹，但我们必须承认，今天基督教国的情形是绝对远离了神永远的计划的。（神命定实行新约经纶的路，二二页。）

参读：主的恢复以及宗教的现况，第四章；神命定实行新约经纶的路，第三章。

be aware of religion. Whenever we become religious, we become ensnared in the present evil age. If we look at today's Christians, we can see that so many of them are simply in a kind of religion. They have the teachings, the regulations, the traditions, and the ordinances....Religion is simply to worship God, to work for God, to keep the law, and to improve ourselves and do so many good things religiously without the presence of Christ. It may be good, but it is still a religion because it is without Christ. (The Indwelling Christ in the Canon of the New Testament, p. 101)

The darkness of religion overshadows the entire earth. People have been drugged with religion and are fully under its influence. Therefore, the Lord has no way to fulfill His eternal purpose in religion, including Judaism, Catholicism, and Protestantism. Most people have no sense of how dark and evil religion is. If a room is filled with the odor of garlic for a long time, everyone in the room will lose his consciousness of the odor, but if someone comes into the room from the fresh air, he will not be able to tolerate it. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 460)

Between us and religion is the cross. Religion as a world has been crucified to us, and we have been crucified to religion.... One day I said goodbye to that religious world. The religious world was crucified to me, and I to that world. (CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," p. 539)

We need to compare what is seen in the Bible with what is seen today in Christianity. I have to use two words to describe today's Christianity: deformed and degraded....All of Christianity is deformed from the form of the revelation in the holy Word and is also degraded....When we talk about Christianity in such a way, this does not mean that we do not love all Christians. We love all of our brothers and sisters in the Lord, yet we have to admit that today's Christendom is absolutely far off from God's eternal plan. (The God-ordained Way to Practice the New Testament Economy, p. 25)

Further Reading: CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," ch. 4; The God-ordained Way to Practice the New Testament Economy, ch. 3

## 第九周 周四

### 晨兴喂养

来十三 12 ~ 13 “所以耶稣为要借自己的血圣别百姓，也就在城门外受苦。这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

我们需要操练我们的灵来摸着基督，并在我们灵里经历祂作恩典。这就是神的经纶，这经纶与宗教相对。在保罗的时代，大概只有一种宗教，但今天有许多宗教，教导人敬拜神、事奉神、并尽力讨神喜悦，却没有经历活的基督。保罗时代的世代若是邪恶的，今天的世代就更加邪恶。保罗若向圣徒揭示他们不该在那宗教世代的影响之下，我们就更加需要蒙拯救，脱离我们这世代宗教的影响。（主的恢复以及宗教的现况，九至一〇页。）

### 信息选读

在宗教里，没有光、生命、真理或实际；也就是说，没有基督。在宗教里只有名义上的基督，没有在人位和活的实际里的基督。照样，在宗教里，也没有在实际里的召会。召会是基督活的身体，但今天围绕我们的是满了传统、组织、教训、道理、表演、和虚假的宗教。主无法在这光景中完成祂的定旨。（主的恢复以及宗教的现况，二六页。）

保罗开始看见基督。神乐意把基督启示在他里面，他就从宗教被拯救出来。这就是为什么他说，基督为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。现在他写信，为使加拉太人也得着同样的拯救。他们已陷入宗教的网罗里，需要从宗教里救出来。现在不是遵守传统的问题，乃是得着基督启示在我们里面的问题。现在也不是遵守律法的问题，乃是得着基

## WEEK 9 — DAY 4

### Morning Nourishment

Heb. 13:12-13 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him outside the camp, bearing His reproach.

We need to exercise our spirit to touch Christ and experience Him as grace in our spirit. This is God's economy, which is versus religion. At Paul's time there was mainly one religion, but today there are many religions that teach people to worship God, to serve God, and to try to please God apart from the experience of the living Christ. If the age at Paul's time was evil, the age today is much more evil. If Paul unveiled to the saints that they should not be under the influence of that religious age, how much more do we need to be delivered from the influence of religion in our own age. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 463)

### Today's Reading

In religion there is no light, life, truth, or reality; that is, there is no Christ. Christ is there only in name, not in His person and living reality. Likewise, there is no church in reality. The church is the living Body of Christ, but what surrounds us today is a religion full of traditions, organizations, teachings, doctrines, performances, and falsehood. The Lord cannot accomplish His purpose in this situation. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 476)

Paul began to see Christ. It had pleased God to reveal Christ into him, and he was rescued out of religion. This is why he said that Christ gave Himself for our sins to rescue us out of the present evil age. Now he is writing that the Galatians might obtain the same deliverance. They had been trapped in a snare of religion and needed deliverance from religion. Now it is not a matter of keeping the traditions but of having Christ revealed in us. And it is not a matter of keeping the law but of having Christ living in us. "It is no longer I

督活在我们里面的问题。“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）基督不仅该启示在我们里面，也该活在我们里面。基督必须是我们的生命和我们的生活。（李常受文集一九七三至一九七四年第一册，八二六至八二七页。）

因着我们为纯正的召会生活站住，就得罪了其他人。但我们能怎么办？保罗在加拉太一章十节说，“若我仍讨人的喜悦，我就不是基督的奴仆了。”我们若讨人的喜悦，就不会像保罗一样受逼迫。主恢复的历史是脱离现今这邪恶的世代，并在这世代之外的历史。我们已经把我们与基督教之间的桥梁烧了，但我们中间有些人却想搭一座桥将我们带回去。我们需要把所有的桥梁烧掉。地方召会与基督教之间不该有桥梁。万物都各从其类，公会是从公会的类，地方召会应该从地方召会的类。我们应该就是我们所是的，没有妥协或假冒。

我怕在要来的年间，如果主回来得迟，有些诡诈的人还会被仇敌利用，想要跨越我们与基督教之间的鸿沟。我们需要维持我们与基督教中间的这一道鸿沟。这鸿沟越宽越好，因为这是我们与现今这邪恶世代之间的鸿沟。感谢主，倪弟兄是在我们前头的先驱，脱离了基督教，进入纯正的召会生活，以完成神要得着基督身体的旨意。（一三二页。）

主的恢复与今天的宗教全然不同。我们所关切的，不是只在字句上认识圣经。我们在这里——在主的恢复中，乃是要实行神的经纶。主的恢复与基督教之间是不可能妥协的。在恢复里，我们弃绝木、草、禾秸。…在主的恢复里，我们宁愿要少量的金、银、宝石，也不要一大堆的木、草、禾秸。（出埃及记生命读经，一一二二页。）

参读：现今邪恶世代中基督的恢复，第四章；長老训练第六册，第五章。

who live, but it is Christ who lives in me” (Gal. 2:20). Christ should not only be revealed in us but also live in us. Christ has to be both our life and our living. (CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” pp. 604-605)

Because of our standing for the pure church life, others have been offended. But what can we do? Paul says in Galatians 1:10, “If I were still trying to please men, I would not be a slave of Christ.” If we were men-pleasers, we would not suffer persecution as Paul did. The history of the Lord's recovery is a history of coming out of and being outside of the present evil age. We have burned the bridges between us and Christianity, but some among us have tried to build a bridge to bring us back. We need to burn all the bridges. There should be no bridge between the local churches and Christianity. Everything should be after its kind. The denominations are after their kind, and the local churches should be after their kind. We should be what we are without compromise or pretense.

I am afraid that in the coming years, if the Lord delays His coming, some subtle ones will be used by the enemy again to try to bridge the gap between us and Christianity. We need to maintain such a gap between us and Christianity. The wider this gap is the better because it is a gap between us and the present evil age. Thank the Lord that Brother Nee was a pioneer ahead of us to come out of Christianity into the pure church life to accomplish God's will to have the Body of Christ. (CWWL, 1973-1974, vol. 1, “The History of the Church and the Local Churches,” p. 95)

The Lord's recovery is absolutely different from today's religion. We are not concerned with knowing the Bible merely in letters. We are here to carry out God's economy in His recovery. It is impossible for there to be reconciliation between the recovery and Christianity. In the recovery we repudiate the wood, the grass, and the stubble... In the recovery we would rather have a small amount of gold, silver, and precious stones than a huge pile of wood, grass, and stubble. (Life-study of Exodus, p. 967)

Further Reading: CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” ch. 4; Elders' Training, Book 6: The Crucial Points of Truth in Paul's Epistles, ch. 5

## 第九周 周五

### 晨兴喂养

提后二 19 ~ 21 “...凡称呼主名的人，总要离开不义。但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

我们需要看见，不但有世界末世论（对世界局势终结的研究），也有召会末世论。...我们在基督里的信徒不但是在世界里，也是在召会里。真正的召会存在基督教里面。基督教变得非常庞大，主要包括天主教和更正教。在使徒保罗的时候，没有天主教和更正教；那时所有的是原初和恢复的召会。恢复的召会就是原初的召会；这二者乃是一。（历代志。以斯拉记。尼希米记。以斯拉帖记生命读经，附录一合乎圣经神圣启示的召会末世论，一页。）

### 信息选读

使徒们在不到五十年中建立了原初的召会。但彼得、约翰和保罗还活着的时候，召会就从原初的光景落到堕落的光景，走样的光景，甚至变质的光景。这就是使徒们写书信的原因。彼得、约翰和保罗所写的“后书”（如提摩太后书、彼得后书、约翰二、三书等），都是恢复的书信。这些书信都是为着恢复失去的召会。

在约翰的时候，有些人甚至说，基督从未在肉体里来。（约壹四 2 ~ 3，约贰 7。）还有些人说，基督原来不是神的儿子，后来才成为神的儿子。（约壹二 22 ~ 23。）...因此，约翰写信给信徒，要恢复他们。在使徒的时代，我们能看见原初和恢复的召会。

## WEEK 9 — DAY 5

### Morning Nourishment

2 Tim. 2:19-21 ...Let everyone who names the name of the Lord depart from unrighteousness. But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

We need to see that there is not only an eschatology of the world, the study of the end of the world situation, but also an eschatology of the church...We believers in Christ are not only in the world but also in the church. The genuine church exists within Christianity. Christianity has become very great and includes mainly the Catholic Church and the Protestant church. The Catholic Church and the Protestant church were not there at the time of the apostle Paul. What was there at his time was the original and recovered church. The recovered church refers to the original church. These two are one. (“The Eschatology of the Church,” p. 1)

### Today's Reading

The apostles established the original church within less than fifty years. But while Peter, John, and Paul were still living, the church fell from its original state to a degraded state, a deformed state, and even a transmuted state. This is why the Epistles were written. All the “second” letters of Peter, John, and Paul (e.g., 2 Peter, 2 and 3 John, 2 Corinthians, etc.) were letters of recovery. All these letters were for recovering the lost church.

At John's time, some even said that Christ never came in the flesh (1 John 4:2-3; 2 John 7). Others said that Christ was not the Son of God but eventually became the Son of God (1 John 2:22- 23)...Thus, John wrote to the believers to recover them. At the time of the apostles we can see the original and recovered church.

恢复的召会只比原初的召会晚一点产生。原初的召会只持续很短的时间。她生在有病的情形、不健康的环境里。使徒保罗从安提阿被圣灵差遣到亚西亚传扬福音，并建立众召会时，反对的犹太人就来阻挠他。众召会建立以后，智慧派进来引起难处。因此，召会因着犹太教或智慧派而生病了。原初的召会没有持续太久，但神不愿让召会失去，而没有任何一种恢复。这就是主这身体的头，嘱咐使徒彼得、约翰和保罗写后书以恢复召会的原因。我们必须领悟，主的恢复开始于第一世纪末。以后在每一世纪，主都兴起好些“以斯拉”和“尼希米”，来恢复、重新构成召会。在前五世纪，只有原初和恢复的召会。然后将近第六世纪末，天主教产生了，那时教皇被承认为天主教的权威。更正教则是产生在十六世纪路德马丁（Martin Luther）改教的时期。今天仍有这三种会。

天主教实际的光景和结局，清楚揭示在启示录十七章。这一章前六节告诉我们光景，后三节告诉我们结局。光景是用金杯的比喻来说明。（4。）杯表征递交与人，给人喝以应付人需要的东西。金杯表征背道的召会在外表上的确有属神的东西。…女人手中所拿的杯是金的，里面却满了可憎之物，并她淫乱的污秽。（4。）

十七章也告诉我们天主教的结局。…敌基督和他的十王要逼迫大巴比伦，并将她焚烧。那将是天主教的结局。（合乎圣经神圣启示的召会末世论，二至四、六页。）

参读：李常受文集一九七三至一九七四年第一册，新约圣经中内住的基督，第十一至十二章。

The recovered church came into being just a little later than the original church. The original church lasted only for a short time. It was born into a sick situation, an unhealthy environment. When the apostle Paul was sent by the Holy Spirit from Antioch to Asia to preach the gospel and to set up churches, the opposing Jews came to frustrate him. After the churches were established, the Gnostics came in to make trouble. Thus, the church became sick either from Judaism or Gnosticism. The original church did not last too long, but God would not let the church be lost without any kind of recovery. This is why the Lord as the Head of the Body charged the apostles Peter, John, and Paul to write their later Epistles to recover the church. We have to realize that the Lord's recovery began at the end of the first century. In every century afterward, the Lord raised up a number of "Ezras" and "Nehemiahs" to recover, to reconstitute, the church. In the first five centuries, there was only the original and recovered church. Then near the end of the sixth century the Catholic Church came into existence. At that time the pope was recognized as the authority of the Catholic Church. The Protestant church came into existence at the time of Martin Luther during the Reformation in the sixteenth century. Today there are still these three kinds of churches.

The real condition and end of the Catholic Church are clearly unveiled in Revelation 17. The first six verses tell us the condition, and the last three verses tell us the end. The condition is illustrated in a figure of speech by a golden cup (v. 4). A cup signifies something that is presented to a person for him to drink to meet his need. The golden cup signifies that in outward appearance the apostate church does have something of God....The cup which the woman has in her hand is golden, but it is full of abominations and the unclean things of her fornication (Rev. 17:4).

Revelation 17 also tells us the end of the Catholic Church.... Antichrist and his ten kings will persecute the Great Babylon and burn her. That will be the end of the Catholic Church. ("The Eschatology of the Church," pp. 2-5)

Further Reading: CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," chs. 11-12

## 第九周 周六

### 晨兴喂养

林后五 10 “因为我们众人，必要在基督的审判台前显露出来…”

启三 12 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

更正教满了假信徒。在马太十三章〔三十七至四十二节，〕主告诉我们，诸天的国好比人撒好的麦种在他的田里，但随后他的仇敌来了，将稗子撒在麦子中间。…主说，在这世代的终结，祂要差遣祂的使者，薅集这一切稗子（表征任何一种召会里一切挂名的假基督徒），将他们扔在火湖里。（40～42。）…他们的结局将与敌基督和假申言者一样。敌基督和假申言者也都要被扔在火湖里，不经过任何形式的审判。（启十九 20。）…〔另一方面，〕原初和恢复的召会乃是真正的召会。（合乎圣经神圣启示的召会末世论，六至七页。）

### 信息选读

恢复的召会总是走窄路。凡有分于恢复之召会的人，在基督徒的生活里都会学习一些特别的功课。他们学习认识基督，认识自己，并认识肉体。他们学习如何被钉死而过神人的生活。召会的众肢体都该是神人，因为召会是用成为神的人所组成的。神成为人，为要使人生命和性情上（但不在神格上）成为神，这个高的真理是教父们在第二世纪发现的。这真理乃是属于主的恢复。对我们而言，主的恢复

## WEEK 9 — DAY 6

### Morning Nourishment

2 Cor. 5:10 For we must all be manifested before the judgment seat of Christ...

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, 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.

The Protestant church is full of false believers (Matt. 13:37-42). In Matthew 13 the Lord told us that the kingdom of the heavens is like a man who sowed good seed of wheat in his field, but his enemy then came and sowed tares in the midst of the wheat.... The Lord said that at the consummation of this age, He will send His angels to collect all these tares, signifying all the false, nominal Christians in any kind of church, and will cast them into the lake of fire (vv. 40-42)... Their end will be the same as Antichrist and the false prophet. Both of them will also be thrown into the lake of fire directly, without any formal judgment (Rev. 19:20)... The original and recovered church is the genuine church. (“The Eschatology of the Church,” pp. 5-6)

### Today's Reading

The church of the recovery is always taking a narrow way. All of those who participate in the recovered church learn the special lessons in the Christian life. They learn to know Christ, to know themselves, and to know the flesh. They learn how to be crucified to live the God-man life. All the members of the church should be God-men because the church is formed with the deified man. The high truth of God becoming a man that man might become God in life and nature but not in the Godhead was discovered by the church fathers in the second century. This was something of the Lord's recovery. With us



是七十二年前在中国大陆开始的。今天地上主要有三种会：天主教、更正教、以及原初和恢复的召会。我们必须拣选原初和恢复的召会，因为这才是真正的召会。

主回来时，不但要审判并对付天主教和更正教，也要对付原初和恢复的召会。祂要将祂在每一种召会里的真信徒召到祂的审判台前，（林后五10，罗十四10，林前四5，）受祂审判并对付。在那审判里，祂要分辨他们是用金、银、宝石，或用木、草、禾秸建造。木、草、禾秸的工程要被烧毁，而用这些没有价值的材料作工的人“要得救；只是这样得救，要像从火里经过的一样”。（三15。）另一面，用金、银、宝石建造的人，将是在千年国里构成新耶路撒冷的材料，并要终极完成于新天新地里的新耶路撒冷。

主回来时，变化成金、银、宝石的得胜者要得赏赐，进入千年国的新耶路撒冷里。启示录给我们看见，新耶路撒冷将是在那一千年里赐给得胜者之神的乐园。（二7。）但产生木、草、禾秸的人，他们的工程在主回来时要被烧毁，他们自己要得救，但是要像从火里经过的一样。他们要受主管教一千年。至终，借着主的忍耐，他们要被成全，也要变化成为神建造的宝贵材料。在那一千年结束时，他们要加入并有分于终极完成的新耶路撒冷。这是原初和恢复之召会真正的光景和结局。

至终，我们都要在神定旨的终极完成，就是新耶路撒冷里。（二一1~11。）（合乎圣经神圣启示的召会末世论，三、七至九页。）

参读：合乎圣经神圣启示的召会末世论；新约总论，第二百三十九篇。

the Lord's recovery began in mainland China seventy-two years ago. Today there are mainly three kinds of churches on earth: the Catholic Church, the Protestant church, and the original and recovered church. We must choose the original and recovered church because it is genuine.

At His coming back, the Lord will judge and deal with not only the Catholic Church and the Protestant church but also the original and recovered church. He will summon all His genuine believers in any kind of church to His judgment seat (2 Cor. 5:10; Rom. 14:10; 1 Cor. 4:5) to be judged and dealt with by Him. In that judgment He will discern whether they have built with gold, silver, and precious stones or with wood, grass, and stubble. The work of wood, grass, and stubble will be consumed, and those who have worked with these worthless materials “will be saved, yet so as through fire” (1 Cor. 3:15). On the other hand, those who have built with gold, silver, and precious stones will be the materials for the constitution of the New Jerusalem in the millennium and be consummated in the New Jerusalem in the new heaven and new earth.

At the Lord's coming back, the overcomers who are transformed into gold, silver, and precious stones will be awarded to be in the New Jerusalem in the thousand years of the kingdom. Revelation shows us that the New Jerusalem will be the Paradise of God in the thousand years for the overcomers (2:7). But those who produce wood, grass, and stubble will have their work burned at the Lord's coming back, and they will be saved as through fire. They will be disciplined by the Lord for one thousand years. Eventually, through the Lord's patience, they will be perfected and transformed also into precious material for God's building. At the end of the thousand years, they will also join and participate in the New Jerusalem in its consummation. This is the genuine condition and end of the original and recovered church.

Eventually, we will be in the ultimate consummation of God's purpose, the New Jerusalem (Rev. 21:1-11). (“The Eschatology of the Church,” pp. 3, 6-8)

Further Reading: “The Eschatology of the Church according to the Divine Revelation of the Scriptures”; The Conclusion of the New Testament, msg. 239

# 第九周詩歌

# WEEK 9 — HYMN

## 在復活裏聚集

## Hymns # 1281

降 E 大調 3/4

(英 1281)

補 759

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

一) 當主在地與人同聚, 宗教、老套全撇棄;  
 二) 主已復活, 桎梏全除, 宗教事物已過時;  
 三) 唉呀! 宗教何其狡猾, 墮落血輪中藏著;  
 四) 山上、海邊, 處處可聚, 主作實際當持守;

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

我們今日主裏聚集, 儀文豈可再憑倚?  
 祂是活殿, 是真供物, 憑祂敬拜纔真實。  
 求主啟示, 大光照亮, 使那惡魔無處躲。  
 活的基督, 我們至愛, 有祂同在, 復何求?

5 5 | i· 5 6 5 | 5 3 5 i | 7· 5 7 6 | 5 -

哦, 讓我們在復活裏, 以主基督為實際,  
 阿利路亞, 同主復活, 何等釋放, 何超脫!  
 哦主, 救我脫離宗教, 脫開魂中的囚牢;  
 埋葬宗教, 除去老舊, 靈中新樣神所寶;

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

每逢聚集都是新樣, 死沉、虛儀無蹤迹。  
 聚集過節, 享受盛筵, 貧窮、老舊都消沒。  
 每逢聚集將靈釋放, 滿足神、人的需要。  
 非“基督教”乃是基督, 纔是實際神所要。

1  
 All the meetings Christ appointed  
 And attended here on earth  
 Were apart from all religion,  
 All its rituals, forms, and dearth.  
 Resurrection, not religion,  
 Must be our reality;  
 Let us meet in resurrection,  
 From all dead religion free.

2  
 When the Lord was resurrected,  
 All religious things were through;  
 Christ is now our living temple,  
 Christ is all our offerings too.  
 With our Lord in resurrection,  
 Hallelujah, we're released!  
 Pity all the old religion—  
 All our meetings are a feast!

3  
 Yet religion—oh, how subtle—  
 In our blood is hiding out;  
 God must give us revelation,  
 All that unseen monster rout.  
 Lord, we still are too religious—  
 Down with our religious soul!  
 We would all release our spirit,  
 Let each meeting reach the goal.

4  
 In the meetings, in the meetings,  
 On the mountain, at the shore,  
 Jesus, Jesus, living Jesus,  
 He is here—what want we more?  
 Bury all the old religion,  
 Even Christianity—  
 Jesus, Jesus, we have Jesus,  
 He is our reality!

第九周 • 申言

申言稿: \_\_\_\_\_

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***Composition for prophecy with main point and sub-points:***

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