

二〇一五年秋季國際長老及負責弟兄訓練

主今日恢復之主要項目的重點

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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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二〇一五年秋季國際長老及負責弟兄訓練

主今日恢復之主要項目的重點

第一篇

神經綸的恢復

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綱 目

週 一

壹 我們必須在神的經綸、神經綸的標的、以及神經綸的目標這屬天異象的真理中行事為人；這異象必須在我們裏面日日得更新，成為支配我們一切生活、工作與活動的異象—箴二九 18 上，徒二六 16 ~ 19，約壹一 7，約叁 3 ~ 4：

一 神的經綸是祂的計畫，要將祂自己分賜到祂所揀選、豫定、並救贖的人裏面，作他們的生命、生命的供應和一切，以產生、構成、並建造基督生機的身體—提前一 3 ~ 6，六 3 ~ 4，林後十一 2 ~ 3，多一 9，西二 19。

週 二

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

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

Message One

The Recovery of the Economy of God

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

Outline

Day 1

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:

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.

Day 2

二 神經綸的標的，就是神經綸的戰畧和中心點，乃是內住、主觀的基督，作為那靈在我們的靈裏，就是在我們調和的靈裏——林後三 17，提後四 22，羅八 16，林前六 17：

1 我們必須心無旁騖，專注於我們人的靈裏那包羅萬有神聖的靈，使我們不至偏離神聖綸的標的——提前一 6，瑪二 15～16，羅一 9，八 4，6，加五 25，腓三 3，林後二 13。

2 在神原初心意的『藍圖』裏，人是整個宇宙的中心，而人的中心乃是他的靈——創二 7，箴二十 27：

a 諸天是為着地，地是為着人，神給人造了靈，使人可以接觸神，接受神，盛裝神，敬拜神，活神，為神完成神的定旨，彰顯神，並與神成為一——亞十二 1，約四 24。

b 神若不是靈，我們若沒有靈來接觸神，與神成為一，整個宇宙就是空洞的，我們也一無所是——傳一 2，三 11，伯三二 8，參羅九 21，23，林後四 7。

3 我們活在靈裏並操練靈時，作為賜生命之靈的基督對我們就能成為一切；活在魂裏，乃是活在敵基督的原則裏——亞四 6，十二 1，林前十五 45 下，六 17，約壹二 18～19。

4 主的恢復乃是恢復我們靈裏的一；在我們的靈裏，就是在耶路撒冷，是單純與一的所在，但在我們的心思裏，就是在巴比倫，是混亂和分裂的所在——約四 24，弗二 22，羅一 9，提後一 6～7。

5 我們的靈是恩典的『國家』，為着一個新人，恩典吞沒種族；我們的心思是爭吵的『國家』；享受主作為那靈在我們的靈裏，就是有恩典與我們同在；把這個失去了，就是召會的墮落——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 神永遠經綸的目標乃是基督生機身體的實際，終極完成於新耶路撒冷——弗一 22 ~ 23，啓二一 2 ~ 3，9 ~ 10：

- 1 沒有地方召會，就沒有基督身體實際的彰顯，也不可能有基督身體的實際——10 ~ 13，二 7。
- 2 神永遠的經綸是要得着基督的身體；任何在此之外的工作，都不在神經綸的中心線上——弗四 1 ~ 6，11 ~ 16。
- 3 我們必須跟從使徒保羅的腳蹤，將眾聖徒帶到基督身體全體的相調生活中——林前十二 24，羅十六 1 ~ 20。
- 4 爲着主在今時代的恢復，我們必須與主合作，作得勝者，就是在今日的耶路撒冷（召會生活）裏作今日的錫安，爲着建造基督的身體，終極完成新耶路撒冷——啓三 21 ~ 22，十四 1 ~ 5，士五 15 ~ 16，31。

四 神經綸那獨一而健康的教訓，乃是使徒的教訓，凡與此不同的教訓，會使我們與那位作我們生命和一切的主耶穌基督分開，而失去對祂自己這寶貴人位真正的珍賞、愛和享受——提前一 3 ~ 4，徒二 42，林後十一 2 ~ 3。

五 今天我們能同心合意，因爲我們只有一個異象，就是神永遠經綸的異象——徒一 14，林前一 9 ~ 10，耶三二 39。

貳 神的經綸是藉着使徒揭示的，但因爲信徒失去了對神的經綸正確的領會，就需要由主來恢復：

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 『恢復』和『經綸』這兩個辭，是從兩個不同的觀點來看同一件事—就神一面說，是經綸的事；就我們一面說，是恢復的事—提前一4，弗一10，三9。

二 『恢復』的意思是回到起初；我們需要回到起初，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 一個有力而扎實的原則，就是每當神大體的子民失敗，不能完成神的定旨，神就進來有所恢復；祂的恢復總是在少數人身上，在主得勝者這些遺民身上，而不是在多數人身上—王下二二8，拉一3～11，尼二11，17，啓三21，十八4。

週 四

四 我們的異象不該受現今的光景或傳統的作法所管制，乃該照着神恢復的當前進展，受聖經所啓示神原初的心意和標準所管制：

1 主的恢復是要恢復基督作我們的中心、實際、生命和一切—西一17下，18下，啓二4，7，17，三20，詩八十1，15，17～19。

2 主的恢復是要恢復基督身體的——約十七11，21～23，弗四3～4上，啓一11。

3 主的恢復是要恢復基督身體眾肢體的功用—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 我們在主的恢復裏，必須對神的經綸有清楚的異象，然後被這異象所管制、支配並指引；因為我們在這裏乃是在主的恢復裏實行神的經綸—徒二六 18～19，箴二九 18 上。

週 五

叁 我們要認識主的恢復，以完成神的經綸，就必須遠離死亡和分裂：

一 我們必須遠離死亡，並被基督這生命所吞滅；召會裏的每一件事都必須是在生命的性質裏，有生命的內容，並在生命的流與分賜裏—林後五 4，約七 38，約壹五 16 上。

二 我們必須棄絕任何一種分裂，（林前一 10，）抵擋任何教訓之風和任何屬靈死亡的散佈，（弗四 14，提後二 16～17，）並要留意且避開那些造成分立和絆跌之事，違反神經綸之教訓的人。（羅十六 17，多三 10。）

三 利未記啓示，我們這些神的祭司首先要對付的，就是我們的聽；我們的行動（腳）和工作（手），總是受我們所聽見的指引—八 23～24，十四 14～17：

1 我們若不顧到我們的聽，卻去傾聽消極的談話，我們的行為和工作就會受到消極的影響。

2 一個召會若停止聽消極的事，那個召會就會很健康、很活；最軟弱、最死沉的召會，乃是滿了批評、閒話和爭論的召會。

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 因着我們常聽不潔的事，就是那些不健康和容易傳染的事，我們就需要用基督的血洗淨我們的耳朵；我們被血洗淨之後，就能享受那靈的膏抹。
- 4 積極的聽會拯救我們脫離消極的聽；我們若從早到晚都聽神的話，就無暇聽任何消極的談話—啓二 7，約十 3～5，16，27，歌二 8，14。

週 六

四 我們要享受基督作我們的素祭，而過素祭的召會生活，就必須潔除任何的酵（作頭的野心）和蜜（天然的感情）—利二 11：

- 1 野心和天然的感情是並行的；一個有野心的人，會愛凡幫助他得到他所要的人；但是凡阻擋他，不讓他達成他野心的人，會被視為仇敵—約叁 9。
- 2 我們不該因着任何人而走主恢復的路或離開這條路；我們乃是因認識主的恢復，而跟從神經綸的異象—徒二六 19，提後一 15，二 1～15。

五 我們若要為着召會生活而過聖別的生活，就必須謹慎我們所接觸的是何種人；利未記十一章一切動物表徵不同種類的人，而喫表徵我們與人的接觸—參徒十 9 下～15，27～29：

- 1 喫乃是接觸我們身外之物，將其接受到我們裏面，使其至終成為我們裏面的構成；凡我們所接觸的，我們會接受，凡我們所接受的，會將我們重新構成，使我們成為與現今不同的人。
- 2 『你們不要受迷惑：濫交敗壞善行』—林前十五 33。
- 3 『與智慧人同行的，必得智慧；和愚昧人作伴的，必受虧損』—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 『要遠避世俗的空談，因為這些空談必進而成為更不敬虔。他們的話必像毒瘡蔓延；其中有許米乃和腓理徒，他們在真理上偏離了目標...。你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平』—提後二 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.

第一週 週一

晨興餽養

提前一 3 ~ 6『我…曾勸你…囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。這囑咐的目的乃是愛，這愛是出於清潔的心、無虧的良心、並無偽的信心。有人失去目標，偏離這些，轉向虛空的談論。』

我…的負擔，是要和你們交通到神的經綸。…〔提前一章三至七節〕含有兩個非常重要的辭：『神的經綸』以及『失去目標』。使徒保羅蒙神揀選，背負神經綸的責任，並且在這經綸裏訓練他屬靈的兒子提摩太。有一件很有意思的事值得注意：保羅寫信給提摩太的時候，正是許多基督徒偏離了原初道路的時候。他們失去了神經綸的中心目標，而去注意別的事情。（李常受文集一九六四年第三冊，一八九頁。）

信息選讀

神在信仰裏的經綸，乃是神的家庭經營，神的家庭行政，…要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會，（提前三 15，）基督的身體。使徒的職事乃是以神這經綸為中心；（西一 25，林前九 17；）然而那些異議者不同的教訓，被神的仇敵利用，使神的子民從這經綸岔出去。在地方召會的行政和牧養中，我們必須使眾聖徒完全清楚這神聖的經綸。（聖經恢復本，提前一 4 註 4。）

按歷史來看，有兩個主要的因素—猶太教和智慧派—叫早期的基督徒受到打岔，離開正路。…表面看

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

來，乃是猶太教和智慧派中的一些好東西，轉移了這些早期基督徒的目標。猶太教徒非常強調舊約摩西的律法。…今天雖然沒有猶太教徒或智慧派人士來攪擾我們，但還是有許多事情叫我們分心。…我們如果花時間到主面前，就會曉得仇敵一直利用基督教中美好的事物，來打岔主的兒女，使他們偏離神經綸的目標。

甚麼是神的經綸？…我們若有屬靈的見識，透徹且仔細的研讀聖經，就會曉得神的經綸乃是神要把祂自己分賜到人性裏面的計畫。神的經綸就是神的分賜，其意義無非就是神把祂自己分賜到人性裏面。…全能且包羅萬有的神，在這神聖的分賜裏，是要將祂自己，而不是其他的東西，分賜到我們裏面。

神太豐富了。…〔祂的〕資本就是祂自己，神要用這筆資本來大量『製造』祂自己。神自己是企業家，是資本，也是產品。神的心意是將祂自己經過大量生產白白分賜給許多人。因此，神需要這樣一個神聖的安排、神聖的管理、神聖的分賜、神聖的經綸，好將祂自己帶進人性裏。

現在我們要說得更專一一點。我們既然知道神的定旨是要將祂自己分賜到人性裏面，我們就必須探討神的所是，纔曉得祂分賜的是甚麼。換句話說，我們需要認識神的本質。一個企業家計畫製造一種產品的時候，首先必須清楚產品的本質，或基本成分。神的本質是靈。（約四 24。）全能、包羅萬有、宇宙之神的素質就是靈。神是製造者，祂要複製出像祂自己的產品；因此，祂複製出來的必須是靈，就是祂自己的本質。（李常受文集一九六四年第三冊，一九〇至一九二頁。）

參讀：李常受文集一九六四年第三冊，神的經綸，第一、四至五章；異象的高峯與基督身體的實際，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

第一週 週二

晨興餽養

亞十二 1『…鋪張諸天、建立地基、造人裏面之靈的耶和華說。』

林後三 17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

提後四 22『願主與你的靈同在。願恩典與你同在。』

神在祂的創造裏，造了三樣極其關鍵、同等重要的東西—諸天、地、和人的靈。諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成爲一。在神的經綸裏，神計畫要使基督作祂在地上行動的中心與普及。為使祂所揀選的人能關心祂這位創造主並救贖主，祂需要為人創造一個接受的器官，使人能接受神計畫裏之基督一切的所是。…（弗一 17～18 上，三 5。）（聖經恢復本，亞十二 1 註 2。）

信息選讀

神的聖靈一住在我們人的靈裏，就把神在基督裏的一切所是分賜到我們全人裏面，這正是三一神奧秘分賜的焦點、目標。這也是屬靈爭戰的戰場。從已過到現在，狡猾的仇敵一直利用許多美好的，甚至合乎聖經的事物來打岔神的聖徒！連有心追求的聖徒也受打岔，而偏離了神經綸的目標。今天在這樣一個混亂的時代，就像當日保羅寫信給提摩太的那個時代，我們必須心無旁騖，專注於我們人的靈裏那包羅萬有神聖的靈，使我們不至失去神聖經綸的目標。因此，今天基本的需要乃是要回到我們的靈裏，住在我們的靈裏，並且運用我們的靈來實化神的靈。這樣，我們就可以享受基督追測不盡的豐富，藉此有分於神一切的豐滿。願主恩待我們，帶領我們有這樣的體認，並在日常生活和一切所行的事上，都付諸實行。

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.

包羅萬有的基督作美地，是在我們的靈裏；而祂住在至聖所裏，也是在我們的靈裏。我們如果不曉得如何分辨靈與魂，就會失去目標，而無法享受基督。我們必須天天經歷活的基督，祂對我們是主觀的。基督在我們裏面，祂是活的、真實的，也是實際的。…我實在仰望主開啓我們的眼睛，好看見屬天的異象和裏面的啓示，就是這位活的、內住的、主觀的基督在我們靈裏，乃是神經綸的目標。（李常受文集一九六四年第三冊，一八七至一八八、四四一頁。）

召會生活就是恩典吞滅種族。種族的英文字 race 和恩典的英文字 grace 比較，少了一個字母 g。如果我們把 g 加到種族的英文字上，就不再有種族 (race)，只有恩典 (grace) 了。倘若有種族 (race)，就表明我們缺少恩典 (grace)。（與長老們在實行一面的談話，二一頁。）

加拉太六章十八節說，主的恩與我們的靈同在。當我們進入我們的靈裏，我們就享受主作恩典。當我們要和妻子或丈夫爭吵時，就必須趕快回到靈裏。…心思是一個爭吵的國，但靈是一個恩典的國。問題不是要壓抑克服，乃是要在正確的國裏。正確的國是在我們的靈裏。（李常受文集一九七三至一九七四年第一冊，八三八頁。）

保羅說，『願主與你的靈同在。願恩典與你同在。』（提後四 22。）我們若不經歷主與我們的靈同在，而失去了恩典，那就是召會的墮落。這是我們所必須當心的。我們最高的享受，最高的經歷，就是我們的主與我們的靈同在。…享受主的靈在我們的靈裏，就是有恩典與我們同在。把這個失去了，就是召會的墮落。（如何作同工與長老，並如何履行同工與長老的義務，四五至四六頁。）

參讀：李常受文集一九六四年第三冊，神的經綸，第二十四章；如何作同工與長老，並如何履行同工與長老的義務，第三篇；活在靈中，第五篇；約伯記生命讀經，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

第一週 週三

晨興餽養

羅十六 20『平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。』

弗四 3～5『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸。』

羅馬書末了三章給我們看見，使徒照着神並照着基督的接納，而有的一種基督身體生活的相調和交通。這樣的解釋，是歷代的解經家所沒有看見的。十六章給我們看見使徒的一個絕佳的榜樣，他將眾聖徒帶到基督身體全體相調的生活中。我們在這樣的生活，纔能真實的在生命中作王。

我們必須跟隨使徒的腳蹤；他藉着推薦與問安，將我們帶進基督身體全體相調等等生活中，使平安的神，能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。(1～16, 21～24, 20。)(經歷神生機的救恩等於在基督的生命中作王，七四至七五頁。)

信息選讀

今天我們能同心合意，因為我們只有一個異象，只有一個看法。我們都在這一個構上時代，並承繼一切的異象裏，只有一個眼光，只說一樣的話，一心一口，同聲同調，一同事奉神。結果出來一個力量，成為我們的士氣，也成為我們的衝擊力；這就是我們的能力。主的恢復在地上有了這個能力，自然就有繁增的美麗光景。(時代的異象，五八頁。)

『恢復』和『經綸』二辭是從兩個觀點來看同一件事。在神那一面是經綸，在我們這一面是恢復。

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

神的經綸乃是由使徒們揭示出來，但因着信徒失去對神經綸的正確領會，就需要有恢復。因此，今天正被恢復的，就是神的經綸。

主的恢復也是恢復身體的一。這意思是，在恢復裏，我們必須看見宇宙的身體，並且在一個身體的限制和規律之下作一切事。我們都需要學習如何實行主的恢復，就是一個身體。（撒母耳記生命讀經，二三七至二三八頁。）

我們相信今天神所要恢復的，乃是最難的點…，就是以弗所四章。…神今天在各處作恢復的工作，神在祂恢復的工作中，末了的恢復也許就是身體的見證。神今天的帶領乃是叫我們看見當初，回到當初的光景。（倪柝聲文集第三輯第十一冊，二五一至二五二頁。）

在聖經中，舊約和新約都有一個有力、扎實的原則，就是每當神大體的子民未能完成神的定旨時，神就進來有所恢復。…神絕不會放棄祂的定旨。…聖殿被毀，百姓被擄。然後神進來完成祂恢復的工作，但那恢復不是藉着神全體子民。只有少數分散的人歸回，為着神的恢復重建聖殿。…國乃是藉着他們得恢復。他們重建被毀的聖殿，並恢復城。

我們能確信，主要藉着祂恢復的原則，使祂身體建造的豫言得應驗。祂的恢復總是藉着少數人，不是多數人。（李常受文集一九七二年第三冊，五七三至五七六頁。）

參讀：關於相調的實行，第三章；經歷神生機的救恩等於在基督的生命中作王，第六篇；時代的異象，第二至三篇；撒母耳記生命讀經，第三十篇；倪柝聲恢復職事過程中信息記錄，第五十、六十四篇；聖經中最大的豫言及其應驗，第二章；活力排的訓練與實行，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

第一週 週四

晨興餽養

弗四 12, 16『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，…本於祂〔元首基督〕，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

主恢復頭一個主要項目，乃是恢復基督，並恢復基督為着召會作信徒的生命。（西一 15～19，三 4上，太十六 16～18。）…今天基督教的光景，就像啓示錄三章十四至二十二節主的書信裏所描述老底嘉召會的光景。按照二十節，基督是在老底嘉召會的門外。照樣，在今天的基督教中，基督的名在那裏，但是基督的人位和實際卻不在那裏。（照着神命定之路召會生活的實行，九頁。）

信息選讀

主恢復的第二個主要項目，乃是恢復地方召會生活。（徒九 31，十四 23。）倪弟兄非常強調這事。…我們都必須看見，在恢復裏，就是在眾地方召會裏，我們都是牧人，我們也都是被牧養的人。

主恢復的第三個主要項目，乃是恢復基督身體獨一的一。（約十七 11，22～23，弗四 3～6。）…按照保羅的教訓，在基督徒中間的不同是不可避免的，但沒有一個不同能彀成為分裂的因素。在羅馬十四章保羅用喫和守日子為例，（2～6，）指出信徒中間有許多的不同。雖然保羅教導說，這樣的不同的不該成為信徒中間分裂的因素；許多基督徒卻用了許多的不同來製造分裂，作為他們的榮耀。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.

對我們而言，這種的作法乃是羞恥。（照着神命定之路召會生活的實行，一〇至一二頁。）

主的恢復乃是恢復三個主要項目。這些項目對我們實行召會生活是極重要的；我們不可漏掉其中任何一項，這是至關緊要的。

首先，主的恢復是恢復基督身體的一。過去這些世紀以來，基督徒一再分裂。…主的恢復乃是見證，不管種族、文化、和教育水平有何不同，所有的基督徒都應該是一。我們沒有理由分裂。

第二，主的恢復不是恢復任何的道理，乃是恢復基督作我們一切的一切。基督是一切；祂是中心，祂也是圓周。我們只在意基督。過去六十年來，主使用我們出版了許多書報，論到基督、召會、和在一裏之基督的身體。

第三，主的恢復是恢復基督身體所有肢體的功用。主渴望祂身體上的每個肢體都是盡功用的肢體。幾乎所有的基督徒團體都實行聖品階級與平信徒制度。聖品階級是專業的傳道人和牧師，他們代替召會中其他的肢體來事奉神。實際上，聖品階級取代了基督身體上的肢體，這樣的取代自然就廢除並扼殺了基督肢體的功用、性能和用處。這實在得罪主。主的恢復是要廢除聖品階級與平信徒制度，並要發展基督生機身體上所有肢體的恩賜、功用和性能。（弗四 11～16。）

根據馬太二十五章十四至三十節的比喻，主把銀子分給了我們所有人。…身體上的每個肢體，不管得救多久，不管領受了幾他連得，都必須服事。只要他已經得救，就必須參與召會的服事。（召會的異象與建造，八六至八八頁。）

參讀：照着神命定之路召會生活的實行，第一篇；召會的異象與建造，第八章；召會與地方召會的歷史，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

第一週 週五

晨興餽養

林後五 4『…好叫這必死的被生命吞滅了。』

約七 38『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』

約壹五 16『人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他，就是給那些犯了不至於死之罪的…。』

我們這些已經重生的人，都有神聖的生命。然而，我們在召會事奉裏也許不太運用這神聖的生命。我們可能只是作事、說話、閒談、發問，以『交通』為名義運用我們的心思和情感，而不運用我們裏面的神聖生命。…真實的交通乃是生命的湧流，彼此分賜生命。我將生命供應給你，你也將生命供應給我，在這生命的交流裏就有真實的交通。…在召會裏，每一件事都必須在生命的性質中，有生命作內容，並分賜生命。…我們的工作、說話、交通、服事、盡職、傳講信息、研讀聖經和禱告，都必須是在生命的湧流和生命的分賜中。（李常受文集一九七三至一七九四年，七三九頁。）

信息選讀

我們…必須避開那些製造分立的人。（羅十六 17，多三 10，林前一 13。）即使我們的至親，如我們的丈夫、妻子、父親、母親、兄弟、姊妹，是一個製造分立的人，我們也必須避開他們的分裂。同樣的原則適用於我們親密而接近的朋友。雖然避開那些我們親密的朋友是很難的事，但我們必須看見友誼是一回事，在基督裏並在祂身體裏的交通是另一回事。當摩西的姐姐米利暗得了大癩瘋，她就在摩西的面前被隔離。（民十二。）隔離是醫學的名

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

辭，意思是分開。將一個患麻瘋的人分開或隔離，不是要放棄他或把他趕走，只是要將患麻瘋的人從神其餘的子民中分開，好叫神的子民不受麻瘋的感染。一旦麻瘋治好了，那人就被宣告為潔淨，就能回到神子民的交通中。按照利未記十三章和十四章，要分辨一個人是否患了麻瘋，或是否已經從麻瘋得了潔淨，是一件難事。這事不能由普通的人鑑別，必須由正當的祭司極為小心的來分辨。（照着神命定之路召會生活的實行，一五至一六頁。）

我們無論往那裏去，都需要顧到我們的聽。我們若這樣作，凡我們所聽到的，就都是正確而積極的。這樣我們必會走正確的路，作正確的工。然而，我們若不顧到我們的聽，卻去傾聽消極的談話，我們的行為和工作就會受到消極的影響。…一個召會若停止聽消極的事，那個召會就會很健康、很活。最軟弱、最死沉的召會，乃是滿了批評、閒話和爭論的召會。

我們既是神的祭司，就需要問問自己想聽甚麼。我們要聽積極的事，還是消極的事？因着我們常聽不潔的事，就是那些不健康和容易傳染的事，我們就需要用基督的血洗淨我們的耳朵。按照聖經，那裏有血的洗淨，那裏就有靈的膏抹。我們被血洗淨之後，就能享受那靈的膏抹。這樣，我們就會忘了所聽見消極的事，至少不會重複這些事。我們會成為健康的活人，召會也會在我們的健康中往前。

我們這些神的祭司首先要對付的，就是我們的聽。積極的聽會拯救我們脫離消極的聽。我們若從早到晚都聽神的話，就無暇聽任何消極的談話。（利未記生命讀經，三〇六至三〇七、三一二頁。）

參讀：為着召會的建造正常結果子和牧養的路，第一、三章；新約的職事以及使徒的教訓和交通，第二章；利未記生命讀經，第二十二、二十九至三十、三十七篇；召會與地方召會的歷史，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

第一週 週六

晨興餽養

利二 11『你們獻給耶和華的素祭都不可攪酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。』

提後二 22『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』

素祭裏沒有會發酵的蜜，（利二 11，）表徵在基督裏沒有天然的感情和天然的良善。…沒有甚麼比野心和天然的感情更破壞召會生活、主的職事和主的工作。有野心要帶頭乃是酵，酵就帶進敗壞。天然的感情是蜜，蜜帶進腐敗。

野心與感情密切相關。假定一位弟兄有某種野心。他的野心若得着滿足，他就高興；若沒有得着滿足，他就不高興。凡幫助他得着他所想要的，他就愛他們；凡攔阻他滿足他野心的，他就視為仇敵。

我們若要長期事奉主，必須仰望主潔淨我們，脫離野心和天然的感情。…我們只該有主的死〔由利未記二章十三節素祭的鹽所表徵〕廢除的功效。這樣，我們就會有純淨的謙卑和純淨的愛。我們會純淨，會活出主耶穌在地上所過的生活，就是一種沒有酵、沒有蜜，卻滿了鹽的生活。（利未記生命讀經，一三三至一三四頁。）

信息選讀

是主憐憫我，啓示給我看見異象。所以我勸你們，不要跟隨我，乃要跟隨我蒙主憐憫，承繼倪弟兄和歷代主的僕人所留下，傳承給你們看見的這個異象。這實在是從亞當頭一幕的異象，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

了一幕的異象。五十多年過去了，我親眼看見，走到主恢復裏，停留一下又出去的，至終都沒有結果，因為路只有一條。屬靈的事是一元化的：一位神，一位主，一位靈，一個召會，一個身體，一個見證，一條路，一個流，一個工作。如果你不走這條路，你將無路可走。（時代的異象，五四頁。）

利未記十一章所說到的動物…都有重大的意義，牠們乃是表徵各類的人。這由行傳十章九節下半至十四節，二十七至二十九節可得證明。彼得『看見天開了，有一器皿降下，好像一塊大布，繫着四角，鎚在地上，裏面有地上各樣四足的走獸和爬物，並天空的飛鳥』（11～12。）起初，彼得不明白這些走獸、爬物和飛鳥表徵人；最後他終於明白這點，因為在哥尼流家裏的乃是人，不是走獸。（27～28。）

喫乃是接觸那在我們外面，卻能影響我們裏面的東西，特指我們與人的接觸。我們喫的時候，是接觸那在我們外面，原來與我們無關的食物。然而，我們若將它喫下去，它就能影響我們裏面。在利未記十一章，我們所喫的東西表徵人，而喫就表徵我們與人的接觸。

喫不僅是接觸食物，更是將食物接受到裏面；食物一旦接受到裏面，就能在裏面消化，成為我們的構成成分，就是我們的所是，我們的構成。我們都是我們所喫並消化之食物的構成。至終，我們所消化的成了我們；這些東西成了我們的構成。這指明接觸人是重要的事。我們若想要過聖別之神所要求的聖別生活，就需要謹慎我們與人的接觸。我們與某種人接觸，就能叫我們被重組，因而變成那一種人。凡我們所接觸的，我們就接受；凡我們所接受的，就重組我們，使我們與現在不一樣。（利未記生命讀經，三六五至三六七頁。）

參讀：利未記生命讀經，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

第一週詩歌

WEEK 1 — HYMN

經歷神—神人聯調

附 5

8 8 8 8 8 8 重

A 大調

4/4

^A 1 - 1 · 2 | ^{Bm} 3 - - 5 | ^E 4 6 7 2 | ^A 1 - - 3 | ^D 4 2 7 5 |
 一 何 大 神 蹟! 何 深 奧 祕! 神 竟 與
^A 1 - 2 1 | ^{B7} 7 - 6 - | ^E 5 - - - | ^A 5 - 7 1 | ^E 1 - 7 5 | ^A 1 -
 人 聯 調 爲 一! 神 成 爲 人, 人 成
^E 3 - | 2 - - 5 | ^D 6 1 - 6 | ^A 5 1 - 2 | ^{E7} 3 - 2 - | 1 - - - |
 爲 神, 天 使、 世 人 莫 測 經 綸;
^{E7} 3 - 2 5 | ^A 1 - 2 3 | ^D 4 6 2 1 | ^{B7} 7 · 6 5 5 | ^A 3 5 1 5 |
 出 自 神 的 心 愛 美 意, 達 到 神
^D 6 1 4 6 | ^E 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 的 最 高 目 的。 出 自 神 的 心 愛
^A 4 - | 3 - - 3 | ^D 6 - 6 - | ^A ^{Bm} 5 - 4 2 | ^{E7} 1 - 7 - | 1 - - - ||
 美 意, 達 到 神 的 最 高 目 的。

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

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!

主今日恢復之主要項目的重點

第二篇

三一神

讀經：太二八 19 · 林後十三 14 · 啓一 4 ~ 5 · 弗四 6 ·
西一 27 · 約十四 20 · 17

MC 詩歌：9, 447

綱 目

週 一

壹 神是獨一無二的，我們必須受這啓示的
管治—詩八六 10，賽四五 5，林前八 4。

貳 這位獨一的神乃是三一的，是三而一—
父、子、靈—太二八 19。

參 『三一神』主要是指神自己；『神聖
三一』主要是指神是三一的，這乃是
神格主要的屬性—19 節，林後十三
14，啓一 4 ~ 5。

肆 神聖三一的三者永遠同時共存：

週 二

一 父、子、靈都是神—彼前一 2，弗一 17，來
一 8，約一 1，羅九 5，徒五 3 ~ 4。

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

Message Two

The Triune God

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

Outline

Day 1

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

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

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.

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

Day 2

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、靈都是永遠的—賽九 6，來一 12，七 3，九 14。

三 父、子、靈從永遠到永遠同時共存—約十四 16～17，弗三 14～17，林後十三 14。

伍 神聖三一的三者永遠互相內在：

一 父、子、靈互住在彼此裏面—約十四 10～11，26，十五 26。

二 父、子、靈在互相內在同時共存，因而有分別卻不分開—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 神聖三一的三者之間有分別卻不分開。

2 神格三者就着同時共存說是有分別的，但互相內在使三者成爲一；父、子、靈是在互相內在同時共存。

陸 『素質的三一』是指三一神的素質，爲着祂的存在—太二八 19：

一 在祂的素質裏，神乃是一，是獨一的一位神—賽四五 18，林前八 6。

二 在素質的三一裏，父、子、靈是同時、同等的並存，互相內在，沒有先後之分。

週 三

三 父、子、靈在素質上是一：

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 有一子賜給我們，但祂的名稱為永遠的父—賽九 6。
- 2 子這末後的亞當成了賜生命的靈—林前十五 45。
- 3 主就是那靈和主靈—林後三 17～18。

柒『經綸的三一』是指三一神的計畫，為着祂的行動—啓一 4～5：

- 一 在經綸的三一裏，父、子、靈在神經綸的過程中，分三個先後的步驟或階段工作。
- 二 父計畫，子完成，靈應用子照着父的計畫所完成的—弗一 4～5, 7, 13。

週 四

- 三 父、子、靈在經綸上是三，但在經綸的三一裏仍然是和諧一致的—約十 30, 十七 21, 23, 太三 16～17, 弗一 4, 6～7, 13。
- 四 當經綸的三一執行神聖的經綸時，神格三者永遠的同時共存和互相內在，仍保持完整，不受破壞。

捌 神聖三一的三者都住在我們這些在基督裏的信徒裏面：

- 一 父在我們裏面，(四 6,) 子在我們裏面，(約十四 20, 西一 27, 林後十三 5,) 靈也在我們裏面。(約十四 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 雖然父、子、靈都在我們裏面，但在我們的經歷中，我們覺得只有一位在我們裏面；這住在我們裏面的一位乃是三一神。

玖 按照聖經中的神聖啓示，神聖三一是爲着神的分賜，爲要將三一神分授到祂所揀選的人裏面—林後十三 14：

一 神聖經綸的完成乃是藉着神聖三一分賜—弗一 3 ~ 23, 三 14 ~ 21：

1 神聖的經綸就是出於神的願望和定旨而有的計畫和安排—一 5, 9 ~ 11。

2 神聖的分賜乃是照着這計畫和安排之神的分賜和分授—三 14 ~ 17 上。

3 新約裏說到關於神的一切事，都與爲着神聖經綸的神聖分賜有關—羅八 3, 11。

二 神的願望同祂堅決的目的，是要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。

三 在神聖三一的神聖分賜裏，父是源，子是泉，靈是流：

1 源是水流或河流的起源、源頭；泉是源的湧現、彰顯；水流或河流就是流。

週 五

2 父是起源，就是源；子是彰顯，就是泉；靈是傳輸，就是三一神的流、臨及和應用，爲要將祂自己分授到祂所揀選的人裏面—耶二 13, 約四 14, 七 37 ~ 39, 啓二二 1：

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.

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:

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

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

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

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.

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.

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. 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.

Day 5

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 在耶利米二章十三節，神說到自己是活水的源；在約翰四章十四節，基督乃是那在信徒裏面湧入永遠生命之水的泉；而在啓示錄二十二章一節，那靈乃是生命水的河，就是生命水的流。

b 父是源，就是源頭；子是泉，就是彰顯源頭的流道；這流道，這水泉，產生一道水流，就是那靈作三一神的臨及，應用。

四 林後十三章十四節有力的證明，神聖的三一不是給我們在道理上領會系統的神學，乃是爲着將三一神分賜、分授到祂所揀選的人裏面。

拾 我們是藉着經歷並享受三一神來認識祂——約壹一5，二27，四16，五11~12：

一 藉着子神（祂是完成者，是憑藉），並在靈神裏（祂是執行者，是應用），使我們得以進到父神面前（祂是起始，是我們享受的源頭）——弗二18：

1 在地位上，我們是與神和好；在經歷上，我們是進到父面前。

2 與神和好是得救，進到父面前是享受神；祂是生命的源頭，已經重生我們成爲祂的兒子。

二 三一神不僅是我們信仰的對象；祂住在我們裏面作我們的生命和生命的供應，給我們經歷並享受——約壹四13~15。

週 六

三 我們需要藉着對主觀之神內裏的享受，在經歷上認識三一神——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 對三一神的經歷與享受有個中心點：神成爲人，就是神人；這位神人成功救贖，且在復活裏成了賜生命的靈—9～10, 13～14節，林前十五45下。

五 膏油塗抹是我們所經歷並享受之三一神的運行；膏油塗抹的教訓實際上就是三一神教導我們關於祂自己的事—約壹二20, 27。

六 我們若要認識三一神，就必須在生命線上，並在生命長大的過程裏；我們越在生命裏長大，就越在意神聖三一—13～18節。

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.

第二週 週一

晨興餽養

賽四五5『我是耶和華，再沒有別神；除了我以外沒有神；你雖不認識我，我卻給你束腰。』

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、聖靈的名裏。』

我們必須受『神是獨一無二的』這啓示所管治。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）乃是複數的，有些人就將它繙譯成『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，『惟獨你是神。』這裏不是說，『惟獨你們是神。』原文的代名詞是第二人稱單數，而非第二人稱複數。…如果你參考紐伯瑞聖經（Newberry Bible），你會發現字旁有符號指明這裏的『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，『惟獨你是神。』『惟獨』這辭必須控制我們的思想。『惟獨你是神（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。因着我沒有辦法解決，好久以前我就放棄了。我對自己說，『微小的人！你太渺小了。你絕對無法恰切的明白神聖的三一。』

馬太二十八章十九節清楚說到父、子、聖靈。不過倘若你仔細的讀本節，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（單數而非複數）裏。』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

我們如何能解釋這事呢？我們無法解釋。（李常受文集一九七五至一九七六年第二冊，三九九、四〇一頁。）

現在我們接着來看三一神與神聖三一之間的不同。三一神主要的是指神自己，神聖的三一主要的是指神是三一的，這是神格主要的屬性。將神聖的分賜歸之於神聖的三一，比歸之於三一神更要正確。三一神是指神這身位，神聖的三一是指神格的主要屬性。例如，說『某人是忠信的人』，與說『他是忠信』不同。忠信的人是指人說的。他的忠信是指他這人是忠信的，是指他的美德。（長老訓練第三冊，七二至七三頁。）

我們必須清楚，父、子、靈從永遠到永遠同時並存。毫無疑問，父是神，（彼前一2，弗一17，）子是神，（來一8，約一1，羅九5，）靈也是神。（徒五3~4。）三者不是三位神，乃是一位神。聖經清楚且確定的告訴我們，神只有一位，（林前八4，賽四五5，詩八六10，）但祂也是三一父、子、靈。祂乃是三一神。

父是永遠的，（賽九6，）子是永遠的，（來一12，七3，）靈也是永遠的，（九14，）三者同時並存。約翰十四章十六至十七節…裏，子說祂要向父禱告，求父差那靈來。因此，父、子、靈是在同一時間裏一同存在的。在以弗所三章十四至十七節，保羅禱告父，願祂藉着祂的靈，用大能使得我們得以加強到我們裏面的人裏，使基督安家在我們心裏。在這段經文裏有父、靈、和子基督，再次表明這三者在同一時間裏一同存在。…林後十三章十四節說到子基督的恩，父神的愛，和聖靈的交通，表明三一神的三者同時並存。（主今日恢復之主要項目的重點，五至六頁。）

參讀：李常受文集一九七五至一九七六年第二冊，依照聖經純正話語的三一神啓示，三九七至四〇九頁；李常受文集一九七五至一九七六年第三冊，青年訓練，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

第二週 週二

晨興餽養

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

26『但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。』

(一)父是神。彼前一章二節說，『父神。』以弗所一章十七節也說，『神，榮耀的父。』這都是說出父是神。(二)子是神。希伯來一章八節說，『論到子卻說，「神阿。」』約翰一章一節也說，『話就是神。』這都是明言子是神。(三)靈是神。行傳五章三至四節說，『你欺騙聖靈，…乃是欺騙神了。』這話確定的給我們看見，靈也是神。

所以聖經清楚啓示我們，父、子、靈三者都是神。…雖然有父、子、靈三者，但這三者不是三位神，乃是一位神。這實在是一個奧秘！我們實在明白不透！但是感謝讚美主，我們能照聖經所說的，接受並享受祂這位奧秘者！（關於父子靈三而一的神，一四至一五頁。）

信息選讀

父、子、靈之間的關係，不僅是同時存在，也是彼此互相內在。父存在於子和靈裏；子存在於父和靈裏；靈又存在於父和子裏。在神格三者之間這個相互的內住，稱為互相內在 (coinherence)。…約翰十四章十至十一節…不僅說到父與子同時存在，也說到二者互相內在。神格的三者—父、子、靈—既同時並存，也互相內在。

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.

神聖三一的三者彼此有別，卻不分開。父與子有分別，子與靈有分別，靈與子和父也有分別。但我們不能說牠們是分開的，因為牠們互相內在，也就是說，牠們活在彼此的裏面。就着牠們同時並存而言，神格的三者彼此有別，但牠們的互相內在卻使牠們成爲一。三者有牠們的互相內在裏同時並存；因此，三者雖有分別，卻不分開。

子從不離開父去作任何事。（約五 19。）祂在父的名裏，（43，）並同着父（八 29，十六 32）而來。祂在父裏面，父在祂裏面。（十四 10～11。）此外，祂由聖靈所生，（路一 35，太一 8，20，）並憑那靈作一切事。（路四 1，18 上，太十二 28。）

素質的三一是指三一神的素質，爲着祂的存在。在祂的素質裏，神乃是一，是獨一的一位神。（賽四五 18 下，林前八 4。）在素質的三一裏，父、子、靈在同一時間裏，以同一方式同時並存，互相內在，不分先後；沒有第一、第二或第三者的分別。（主今日恢復之主要項目的重點，六至八頁。）

聖經明確的啓示我們，子就是父，子也就是靈。否則，此三者怎能是一位神呢？五年前我曾以此問題請問不贊成說子是父，子也是靈的人。他明白的答說，父是一位神，子是一位神，靈又是一位神，這三位神合起來，就成了一個團體的神。我立即勸他說，千萬不要這樣講，這實在是異端。…人既有了這種父、子、靈是三位神的觀念，就怎能照聖經的啓示，承認子是父，子也是靈呢？（關於父子靈三而一的神，一九至二〇頁。）

參讀：主今日恢復之主要項目的重點，一至五頁；長老訓練第三冊，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

第二週 週三

晨興餵養

賽九 6『因有一嬰孩為我們而生，有一子賜給我們；…祂的名稱為奇妙的策士、全能的神、永遠的父、和平的君。』

林後三 17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

〔在以賽亞九章六節中，〕『全能的神』是對着『嬰孩』的，『永遠的父』是對着『子』的。不錯，是一個嬰孩，但祂就是全能的神。那位生在伯利恆馬槽中的嬰孩，就是全能的神。嬰孩和全能的神怎樣是一位，子和永遠的父也照樣是一位。子就是永遠的父。我們講是很難講得透，但聖經是這樣說。哦！『有一子賜給我們；…祂的名稱為…永遠的父。』這豈不是明言子就是父麼？子若不是父，就『子』怎能稱為『父』呢？我們若承認這節裏面所說的『嬰孩』，就是那『全能的神』，也就得承認這節裏面所說的『子』，也就是那『永遠的父』；否則我們就是不信這節聖經明文的啓示了。（關於父子靈三而一的神，一五至一六頁。）

信息選讀

我們照這明文深信，那成為嬰孩的主耶穌，就是全能的神；那是子的主耶穌，也就是永遠的父。我們的主是子，也是父。阿利路亞！

基督這位復活的主，今天就是賜生命的靈。所以使徒保羅稱祂作『主靈』。（林後三 18。）祂不光是主，祂也是主靈。

還有林前十五章四十五節也說，『末後的亞當成了賜生命的靈。』末後的亞當，當然是在肉體裏的

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

主耶穌，而賜生命的靈，也當然是聖靈。絕不能在聖靈之外，還另有一位賜生命的靈。所以這節聖經，也是清楚告訴我們，主耶穌就是聖靈。

林後三章十七節說，『主就是那靈。』這裏所說的『主』，當然是主耶穌；所說的『那靈』，當然是聖靈。這豈不是清楚又確定的告訴我們，主耶穌就是聖靈麼？我們的主就是聖靈。祂是父，祂也是靈。一切都是祂！（關於父子靈三而一的神，一六至一八頁。）

在素質上，神是一；但在經綸上，祂卻是三一父、子、靈。（太二八 19，林後十三 14。）在神的計畫，神行政的安排，神的經綸裏，父取了第一個步驟，子取了第二個步驟，靈取了第三個步驟。父定計畫，（弗一 4～6，）子來完成，（7～12，）靈來應用子按照父的計畫所完成的。（13～14。）這是神經綸中一個連續的程序，為要完成祂永遠的定旨。素質的三一是指三一神的素質，為着祂的存在；而經綸的三一是指祂的計畫，為着祂的行動。神聖三一的存是在是必需的，神聖三一的計畫也是必需的。

父作工揀選並豫定我們，藉此完成了祂計畫（經綸）的第一個步驟；但祂是在子基督裏，（4～5，）並同着靈作這事。父定了這計畫之後，子來完成這計畫，但祂是同着父，（約八 29，十六 32，）並憑着靈（路一 35，太一 18，20，十二 28）作這事。現在子已經完成了父所有的計畫，靈就來取第三個步驟，應用子所完成的，但祂是作為子並同着父作這事。（約十四 26，十五 26，林前十五 45 下，林後三 17。）藉此，當神聖三一的神聖經綸完成的同時，神聖三一的神聖存在，就是祂永遠的同時並存和互相內在，仍保持完整，不受破壞。（主今日恢復之主要項目的重點，七至八頁。）

參讀：關於父子靈三而一的神；在神聖三一裏並同神聖三一活着，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

第二週 週四

晨興餽養

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

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

當我們在經綸一面說到三一神時，我們乃是照着祂的行動和作為說到祂，而不是照着祂的素質。按照經綸，三一神的三者乃是三；因此，有經綸之神聖三一的一面。父是起源者，制定了神聖的經綸；（弗一 9～10，三 9，提前一 4 下；）子完成了父所制定的神聖經綸；（約五 19，八 28；）靈將子所完成的應用在神的選民身上。（十六 13。）這些乃是一個完整行動的幾個步驟。父神計畫要作一些事，子來完成這計畫，那靈將子所完成的應用在我們身上。祂們在經綸的三一裏仍然是和諧一致的。（十 30，十七 21，23。）（約翰福音結晶讀經，四〇頁。）

信息選讀

(一)父在我們裏面。以弗所四章六節說，『一位眾人的神與父，…在眾人之間的。』(二)子在我們裏面。歌羅西一章二十七節說，『基督在你們裏面。』主在約翰十四章二十節也說，『我…在你們裏面。』(三)靈也在我們裏面。十七節說，『實際的靈…要在你們裏面。』

所以聖經清楚告訴我們，父在我們裏面，子在我們裏面，靈也在我們裏面。我們的經歷告訴我們，這不是三位在我們裏面，乃是一位在我們裏面。因為父是在子裏來住在我們裏面，而住在我們裏面的子，就是靈。靈在我們裏面，就是子在我們裏面，而父也在子裏在我們裏面。所以只要有了靈，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。約壹二章二十三節說，『凡否認子的就沒有父，承認子的連父也有了。』羅馬八章九至十節也給我們看見，基督的靈在我們裏面，就是基督在我們裏面。所以人有了靈，就有了子；有了子，也就有了父。父在子裏面，子就是靈，進入我們裏面，給我們得着並享受祂這三而一的神。說起來是三者，而經歷起來就是一位。這真是奧秘！（關於父子靈三而一的神，二七至二八頁。）

神渴望得着召會作基督的身體，就是祂的豐滿，作經過過程之三神團體的彰顯。（弗一 23，三 19 下。）…基督的身體乃是基督這偉大人位生機的身體。基督要得着這樣一個身體，就必須將祂自己分賜到祂所揀選並救贖的人裏面。

神聖經綸的完成乃是藉着神聖三一的神聖分賜。神是神聖的，也是三一的。祂是三一的，為要完成將祂自己分賜到我們裏面的步驟。祂為了將祂自己分賜到我們裏面，採取了三個步驟：父的揀選和豫定、子的救贖、以及靈的印塗。這三個步驟是為着神的神聖分賜。（為着神聖經綸的神聖分賜，七至八頁。）

按照聖經六十六卷書的全部啓示，神聖的三一—父、子、靈—是為着神的分賜，就是將神分授到祂所揀選的人裏面。神的願望同祂堅決的目的，是要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。要完成這分賜，祂必須是三一的。

父作為源頭乃是源；子作為彰顯乃是泉；靈作為傳輸乃是流。那靈作為流，乃是三一神的臨到，應用，為要將祂自己分授到祂所揀選的人裏面。源是一道河的根源，源頭；泉是源的顯出，彰顯；而河就是流。（主今日恢復之主要項目的重點，四頁。）

參讀：約翰福音結晶讀經，第三篇；神的經綸與神聖三一輸送的奧秘，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

第二週 週五

晨興餽養

耶二 13『因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

弗二 18『因為藉着祂，我們兩下在一位靈裏，得以進到父面前。』

在耶利米二章十三節，神說到自己是活水的源；（直譯；）在約翰四章十四節，基督乃是那在信徒裏面湧入永遠生命之水的泉；（直譯；）而在啓示錄二十二章一節，那靈乃是生命水的河，就是生命水的流。父是源，就是源頭；子是泉，就是彰顯源頭的流道。這流道，這水泉，產生一道水流，就是那靈作三一神的臨到，應用。這給我們看見，神是三一的，為要將祂自己分賜或分授到祂所揀選的人裏面。（主今日恢復之主要項目的重點，四頁。）

信息選讀

林後十三章十四節說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』這裏題到三件東西：恩、愛和交通。這說出神為甚麼是三一的：藉此祂纔能將祂自己分賜到我們裏面，將祂自己作到我們裏面，給我們享受，並作我們的一切。神的愛，就是父的愛，乃是源頭。基督的恩，就是子的恩，是父愛的流出。聖靈的交通，乃是子的恩同着父的愛流進我們裏面，給我們享受。這是為叫我們經歷並享受三一神—父、子、靈。父的愛、子的恩、和聖靈的交通，不是三件不同的東西，乃是一件東西的三方面，為給我們得着並享受。照樣，父、子、靈也不是三位分開的神，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，為給我們得着並享受。十四節有力的證明，神聖的三一不是給我們在道理上領會系統的神學，乃是為着將神自己分賜、分授到祂所揀選的人裏面。（主今日恢復之主要項目的重點，四至五頁。）

在地位上，我們是與神和好；在經歷上，我們是進到父面前。與神和好是得救，進到父面前是享受神；祂是生命的源頭，已經重生我們成為祂的兒子。

〔以弗所二章十八節〕含示神格的三一：藉着子神，祂是完成者，是憑藉；在靈神裏，祂是執行者，是應用；我們得以進到父神面前，祂是起源，是我們享受的源頭。（聖經恢復本，弗二 18 註 4。）

我們已經看見仇敵的一項狡計是否認基督的某些方面，因而限制了祂，使祂不再是包羅萬有的。另一項狡計是否認三一神對我們是主觀的，為着給我們經歷並享受。〔有些人〕把神聖的三一僅僅陳述為宗教的客觀道理。許多基督徒的宗教是以信經為根據。在某些公會裏，每週崇拜時都要背誦使徒信經。許多背誦信經的人對三一神沒有經歷。對他們來說，神聖的三一僅僅是道理上的信仰。但聖經啓示三一神不僅是我們信仰的對象；祂對我們乃是主觀的，住在我們裏面作我們的生命和生命的供應。我們每天，甚至每時每刻都需要這樣經歷祂並享受祂。這由林後十三章十四節論到享受三一神的話得着證實。

聖經清楚的啓示，三一神經過成為肉體、為人生活、釘十字架、復活、升天等過程以後，已經完成於包羅萬有的靈，這靈已經來住在我們的靈裏。阿利路亞，這奇妙、包羅萬有的靈住在我們人的靈裏！我們的靈是個小小的器官，然而這靈卻住在裏面。（約翰一書生命讀經，三四六頁。）

參讀：為着神聖經綸的神聖分賜，第一章；神的啓示和異象，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

第二週 週六

晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

我們不是僅僅在道理上客觀的認識神。…我們這些從神而生，有神生命的人，不僅是客觀的認識神，更是特別在經歷上主觀的認識神。（約翰一書生命讀經，一六七頁。）

約翰書信中有一基本思想。這思想與一件事有關，就是當約翰寫這些書信時，有些關於基督身位的異端潛入了召會。這些異端教訓影響所及，消除了聖徒對三一神的享受。這享受有個中心點：神成為人，這位神人成功救贖，且在復活裏成了賜生命的靈。（約翰三書生命讀經，一八至一九頁。）

信息選讀

現今在生機上與我們是一的三一神，正教導我們關於祂自己的事。這教導是主觀的，且是在經歷上的。一天過一天，我們在與三一神生機的聯結裏，我們就享受祂，經歷祂，在祂裏面，同着祂並憑着祂生活。這生活乃是一種關於三一神的事持續不斷的教導。我們能見證，我們的確在日常生活裏享受三一神。

我們可以用喫東西為例，說明以享受和經歷三一神的方式學知三一神的事。…你若喫〔某種〕食物，藉着你所喫的，你就得着關於那種食物的教導；這

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

不僅是關於食物的客觀課程，乃是藉着經歷對食物有主觀的認識。你越喫一種食物，就越認識那種食物。這認識不是道理的，乃是經歷的。同樣的，我們藉着享受並經歷三一神，就認識了祂。我們僅僅憑着道理，不可能認識三一神。但我們藉着享受並經歷祂，就能認識祂。

當三一神成爲我們的享受和經歷時，祂的運行就是我們裏面的膏油塗抹。這種領會使我們能給膏油塗抹一個正確的定義：膏油塗抹乃是三一神的運行，成了我們裏面的享受和經歷。

約翰在約壹二章十二至二十七節是照着信徒生命的長大，論到神聖的三一。他首先稱所有的信徒爲他的孩子們，他們的罪因着主的名得了赦免。然後約翰繼續對父老們，就是那些在神聖生命裏成熟的信徒說話。這些信徒藉着神聖的膏油塗抹，認識那從起初原有的，就是那永遠、在萬有之先就存在的基督，祂是從起初原有的話。青年人是在神聖生命裏長大的信徒，他們藉着神聖的膏油塗抹，勝了那惡者。不僅如此，他們剛強，神的話住在他們裏面。

約翰將信徒分類，是照着他們屬靈的年齡，不是照着任何別的標準。有一些人是父老，另外一些人是青年人或小孩子。使徒約翰用這些辭，有力的指明他寫這些經文特別是基於生命的長大。

約翰的著作乃是基於信徒生命的長大，這事實該使我們領悟，我們若要明白神聖的三一，特別是這段話所論到神聖的三一，就必須在生命長大的過程裏。這就是說，我們必須在生命這條線上。我們若不在生命這條線上追求生命的長大，就無法明白任何關於神聖三一的事。（約翰一書生命讀經，二二一至二二二、二〇三至二〇四頁。）

參讀：約翰一書生命讀經，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

第二週詩歌

經歷神一藉三身位

447

11 10 11 10 副 (英 608)

C 大調

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奧妙,父、子、靈乃是一神!身位雖三,本質卻

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是一靈; 何等榮耀,這位神進入我心,

6 6 6 | 5·3 5 5 4 4 | 3-3 5 5 1 | 3·2

在我裏面,作我一切供應。(副)三一之神,作

Am F C Dm7 G7 C

1 7 1 6 | 5-5 1 1 7 | 2-2 4 6 5 | 3-3 5 5 1 |

了我的一切! 何等奇妙! 何等榮耀! 神聖成

E7 Am F C F G7 C F C

3·2 1 7 1 6 | 5-5 1 7 1 | 2-2 3 4 7 | 1-1 ||

分,我能取用不竭! 何等高超! 何等逍遙!

- 二 何等豐富,父乃是一切源頭, 祂的一切全為供人享受;
何等有福,這一切竟歸我有, 不盡不竭,取用直到永久!
- 三 何等奇妙,子乃是父的顯出, 藉着肉身來與人類同處;
何等有效,在十架成功救贖, 使我罪人竟能與神聯屬!
- 四 何等美妙,靈乃是子的進入, 進入我靈,作我生命供應;
何等逍遙,我今能與靈接觸, 靈靈響應,二靈竟成一靈。
- 五 何等實際,神一切全在靈裏, 是靈在靈給我接觸、經歷;
何等希奇,我與神聯合為一, 生命、性情不再彼此各異。

WEEK 2 — HYMN

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!

主今日恢復之主要項目的重點

第三篇

包羅萬有的基督無上的寶貝

讀經：彼前一 7, 19, 二 4, 6 ~ 7, 三 4, 彼後一 1, 4, 腓三 8 ~ 9

AL 詩歌：402, 403

綱 目

週 一

壹 在基督裏的信徒，該有價值觀的改變—太二三 16 ~ 26, 撒十六 7, 路十六 15, 九 54 ~ 56, 彼前三 4:

一 信徒正確的價值觀，可見於他們對基督和祂完滿救恩以下各方面的估計和評價：

1 對於主耶穌的估價—詩一一八 22, 彼前二 7。

2 對於十字架之話的估價—林前一 18, 彼前二 24, 三 18。

3 對於神的國和神的義與人日用所需之間的估價—太六 32 ~ 33, 彼後一 1, 11, 二 5, 三 13。

週 二

4 對於主耶穌與他們親人之間的估價—太十 37 ~ 38, 路十八 26 ~ 30, 彼前一 1, 17, 二 11 上。

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

Message Three

The Supreme Preciousness of the All-inclusive Christ

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

Outline

Day 1

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:

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

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

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.

Day 2

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 對於人的魂與全世界之間的估價—太十六 26, 四 8 ~ 11, 啓十八 13, 彼前四 19。
- 6 對於他們身體與罪的嚴重及結局之間的估價—太十八 8 ~ 9, 彼後三 10 ~ 13。
- 7 對於宗教階級地位與作主奴僕並彼此作奴僕之間的估價—太二十 25 ~ 27, 彼前二 16, 彼後一 1。
- 8 對於基督為義的珍寶與屬地珍寶之間的估價—伯二二 23 ~ 28, 太十二 18 ~ 21, 賽四二 1 ~ 4, 彼前一 18 ~ 20。
- 9 對於罪的享受與看不見的賞賜之間的估價—來十一 24 ~ 27, 彼前一 8 ~ 12, 彼後一 8 ~ 11, 二 20 ~ 22。
- 10 對於基督的認識與萬事之間的估價—腓三 7 ~ 8, 彼前一 8, 彼後一 2 ~ 3, 8, 二 20, 三 18。

週 三

二 我們需要求主給我們亮光，叫我們的價值觀有徹底的改變，叫我們不斷的揀選基督並祂一切的所是，作我們絕佳的份—可九 7 ~ 8, 林後二 10, 四 7, 彼前一 8。

三 『你若將寶貴的從低賤的分別出來，你就可以作我的口』—耶十五 19, 參 16 節：

- 1 我們必須看重主的話，過於派定給我們的飲食，在主的話裏品嚐主作湧流着滋養的奶和新蜜之美地的實際，使我們將其分賜給神的子民，為着他們完滿的救恩—伯二三 12, 彼前二 2 ~ 5, 詩一一九 103, 出三 8, 申八 8, 歌四 11 上。
- 2 我們必須看重主的話，過於一切地上的財富，使我們能講神的諭言，分賜基督那追測不盡的豐富，作為神諸般的恩典—詩一一九 72, 9 ~ 16, 弗三 8, 林後六 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; Psa. 119:103; Exo. 3:8; Deut. 8:8; S. S. 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—Psa. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

貳 基督自己在信祂的人是寶貴的—二 7，腓三 8～9：

- 一 彼得被主迷住（吸引並奪取）到一個地步，雖然多次受主責備並大大的失敗，還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，約二—15～22，彼後—14～15。
- 二 彼得曉得在主變化形像時，他和雅各、約翰乃是得許可極其完全的進入其中，觀看祂的威榮—16～18 節，參彼前五 1。
- 三 基督在祂的升天裏是『威嚴者』（賽三三 21）—祂是我們的神和救主，（彼後—1，）是萬有的主，（彼前三 22，徒二 36，）在神的行政中作我們的審判者、設立律法者和君王，（賽三三 21～22，）好將祂自己分賜到我們裏面，作我們的享受，使我們得着完滿的救恩。（啓二二 1。）

週 四

參 爲着神建造的寶石，乃是基督自己—彼前二 4，6～8：

- 一 在神新約的經綸裏，基督是神所揀選、寶貴的房角石，拯救我們，使我們成爲活石，並變化我們，以建造神屬靈的殿，就是祂的居所—徒四 11～12，弗二 20～22。
- 二 基督這包羅萬有的活石並寶石，是神行動的中心和普及，以建造祂永遠的居所—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, 賽二八 16, 弗二 19 ~ 22, 亞三 9, 四 6 ~ 7, 但二 34 ~ 35。

週 五

肆 基督的寶血已救贖我們脫離虛妄的生活—彼前一 15, 18 ~ 19:

- 一 基督救贖的血乃是立約的血，引我們進入神的同在裏，進入神自己裏，並進入對神聖別性情完滿的享受裏，使我們在一切行事為人上成為聖的，好成為祂聖別的祭司體系和聖城—2, 15 ~ 17 節，弗一 4, 啓二一 2, 16。
- 二 我們若看見我們已經因基督寶血的重價被救贖、買回，這領悟會使我們憑着聖別的敬畏，有聖別的行事為人—彼前一 15 ~ 19, 徒二十 28, 參賽十一 2。

伍 我們的神和救主，耶穌基督，已將那又寶貴又極大的應許賜給我們—彼後一 1, 4, 參賽四二 6, 來八 8 ~ 12:

- 一 我們藉着呼求主寶貴的名，就得以飲於祂這救恩的杯，享受祂是神一切又寶貴又極大之應許的實際，為着神建造的目標—徒四 10 ~ 12, 詩一一六 12 ~ 13。
- 二 這些寶貴的應許具體化於神的話；藉着禱讀這些應許，我們就有分於並享受神聖的性情，使我們長大，並在生命裏發展，達到生命的成熟，得以享受豐富的進入我們主和救主耶穌基督永遠的國—彼後一 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.

陸神已將同樣寶貴的信，分給所有的信徒—1 節：

- 一 正如以色列人分得美地上的一塊，神已將基督作為信分給我們，使我們重生的靈，就是我們心中隱藏的人，成為信心的靈—書十三 6，西一 12，彼前三 4，林後四 13。
- 二 我們所有的信在質的一面都是同樣寶貴的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長—羅十二 3，來十一 1，5～6，27，西二 19。

柒 我們信心所受寶貴的試驗，乃是藉着苦難而來的諸般試煉—彼前一 7：

- 一 我們需要付代價，經過火煉的試驗，得着更多基督作金的信，使我們信心所受的試驗，在主顯現的時候，帶來稱讚、榮耀和尊貴—7 節，啓三 18 上。
- 二 憑信過得勝生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結局（結果）—彼前一 8～9。

捌 我們必須贖回光陰，享受包羅萬有的基督作神無上的寶貝，使我們被祂構成，成為寶貴的人，作祂自己的珍寶；當我們活在祂寶貴的同在裏，享受祂作我們的分，正如祂享受我們作祂的珍寶，祂就將自己

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

建造到我們裏面，把我們作成祂屬靈的殿和祂聖別、君尊的祭司體系，以完成祂心頭的渴望—二 7，三 4，但九 23，十 11，19，林後二 10，詩十六 5，出十九 4～6，彼前二 1～9，彼後三 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.

第三週 週一

晨興餽養

詩一一八 22『匠人所棄的石頭，已成了房角的頭塊石頭。』

彼前二 4『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前。』

一個人對任何事物價值的衡量，常是看他對那件事物的認識有多少。在馬太二十三章十六至二十六節的這段話裏，我們能看見，有的人看見一個非常大的聖殿，大部分是用金子建成的，就把這殿當作非常貴重的。有的人看見一個祭壇，和獻在其上的牛、羊、鴿子，就以祭壇為沒有價值的，而以牛、羊、鴿子為貴重的。有人照着律法，將薄荷、芹菜、茴香獻上十分之一，但對律法上那更重的事，就如正義、憐憫、信實，反倒不實行。有人對甚麼都很小心，就連蠓蟲也都濾出來，但卻把駱駝吞下去。有人急用杯盤時，只抹淨杯盤的外面，杯盤的裏面卻滿了污穢。…主耶穌稱以上那些人為愚拙的、瞎眼的、假冒為善的。因為那些人完全不認識真實的價值，他們所有的價值觀全數是錯誤的。（倪柝聲文集第三輯第十四冊，一九〇至一九一頁。）

信息選讀

每一個信主的人，都有一個特點，就是必定有一種價值觀的改變：從前所認為寶貝的，現在都不寶貝了；從前所不寶貝的，現在都寶貝了。這就叫作價值觀的改變。凡是價值的判斷沒有改變的，都不是真基督徒。

全本聖經大半都是記載關於價值觀的改變。這些價值觀的改變能殼給初信的弟兄姊妹亮光，叫他們看見一個基督人的價值觀是甚麼。以下我們舉幾個例子，給弟兄姊妹們看見價值觀的改變。

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.

詩篇一百一十八篇二十二節說，『匠人所棄的石頭，已成了房角的頭塊石頭。』這是說到價值觀的改變。在匠人的看法裏，有這麼一塊石頭是不可用的，所以丟掉它。這就是說，在猶太首領的眼裏，基督乃是多餘的，因此就除滅祂。然而另有人在建造救恩的時候，就拿這被棄的石頭，來安作房角的頭塊石頭。…猶太匠人所棄絕不用的，卻是神在祂救恩的建造裏所寶貴的；這兩種價值的認定，是何等的不同。因此，我們也必須把初信的弟兄姊妹，擺在一個價值觀的改變裏面，問他從前看基督如何，今天看基督又如何。我們總要讓他們看見，從前他所認為不值錢的，現在反倒該看為值錢了。從前我們看祂不可靠，今天看祂可靠了。別人棄絕基督，但我們寶貝祂。

林前一章十八節說，『因為十字架的話，對那正在滅亡的人為愚拙，對我們正在得救的人卻為神的大能。』十字架原來是那滅亡的人所藐視，並且看為愚拙的。…人信主之前，看十字架是不中用的；但人信主之後，卻看十字架是神的大能，是可喜愛、可寶貝的。一個人一信主，價值觀定規立刻改變，他看十字架的救恩乃是寶貴的。

馬太六章三十二至三十三節說，『你們的天父原知道你們需要這一切。但你們要先尋求祂的國和祂的義。』一個人（特別是貧窮的人）信主以前，為着每天的日用之物，總是念念不忘。衣食的事，在世人之中總是最大的事。…我們信徒總要認識：人活在世上，沒有甚麼比神的國更寶貝。十三章四十四節說，諸天的國好像寶貝藏在田地裏；人找到了，就去變賣他一切所有的，買這田地。這是指主發現諸天之國的寶貝，就捨了自己和所有的，去買這寶貝。主看見諸天的國是寶貝的。（倪柝聲文集第三輯第十四冊，一九一至一九四頁。）

參讀：倪柝聲文集第三輯第十四冊，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

第三週 週二

晨興餽養

太十 37～38『愛父母過於愛我的，配不過我；愛兒女過於愛我的，配不過我；不背起他的十字架，並跟從我的，也配不過我。』

十六 26『人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？人還能拿甚麼換自己的魂生命？』

父母、妻子、兒女都是人所最愛的，也是人認為最重要的。在不與主比較時，都是人應當愛的。但是，如果我們臨到一個環境，是需要在這二者之間有揀選時，我們該如何呢？…〔按照馬太十章三十七至三十八節，〕親人固然是人所寶貴的，但比起我們的主，就沒得比了。我們的主乃是比親人更寶貝的。

十六章二十六節…拿人的靈魂和全世界來比較。到底是靈魂寶貴，還是世界寶貴呢？人常常看重世界的寶貴，而不認識靈魂的寶貴。（倪柝聲文集第三輯第十四冊，一九五頁。）

信息選讀

今天撒但想要人的靈魂，許多人不必他出價都願意賣，因為人不信自己的靈魂有甚麼價值。路加十五章的浪子離家，不是人用筵席將他請去的，乃是豬的豆莢將他拉下去的。靈魂在不信的人身上，是何等的不值錢！然而主說，縱然是全世界，都不能買到人的靈魂。只有一次撒但是出高價的，那就是當撒但把主帶到山上，指着萬國與萬國的榮耀給主看，要主拜他一下，就把一切都給主。〔太四 8～9。〕全本聖經就這麼一次，記載撒但出這極高的價，要買人的靈魂。當然撒但沒有成功。假定有這麼一

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，撒但也要將全世界給一個拜他一下的人，你想這人怎麼揀選呢？這裏完全是價值觀的問題。他是捨靈魂來得世界呢，還是得靈魂而捨世界？今天撒但沒有拿全世界來和我們換靈魂，他看我們的生命不值那麼多；他只用小利益、小便宜來引誘我們。…巴蘭為利自甘墮落，咒詛神的百姓。所以我們必須要初信的人看見，誠實是比金子、比世界、比大米都值錢。為着保守靈魂的清潔，我們是可以犧牲任何東西的。

馬太二十章二十五至二十七節說，『你們知道外邦人有君王為主治理他們，也有大臣操權管轄他們。但你們中間不是這樣；反倒你們中間無論誰想要為大，就必作你們的僕役；你們中間無論誰想要為首，就必作你們的奴僕。』外邦人有君王治理他們，有大臣操權管轄他們，這是在不信主的人中間的事；只是在信徒中間卻不可這樣。在信徒中間，無論誰想要為大，就要作僕役；無論誰想要為首，就要作奴僕。這是價值觀的變更，就是對地位看法的改變。…〔我們應當〕看作大臣、居操權的地位是可輕視的。我們是改變了地位的價值觀；我們寶貴作奴僕，寶貴作僕役。

腓立比三章七至八節說，『從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』在這裏我們看見，保羅也改變了他的價值觀；他先前以為對他是贏得的，現在因基督的緣故，他都看作虧損了。…他以認識基督耶穌為至寶。（倪柝聲文集第三輯第十四冊，一九五至一九六、一九八、二〇〇至二〇一頁。）

參讀：至寶的基督，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

第三週 週三

晨興餽養

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，你卻不歸向他們。』

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，在那裏你們要看見祂，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。）

信息選讀

彼得被主迷到一個地步，雖然整天受責備，還是跟定了祂，責備也責備不走。今天我都不敢對同工、長老說重話；如果責備重了，就怕他們受不了而不幹了。但是彼得臉皮很厚，多次被主耶穌對付，還是照樣跟從祂。在主被賣的前一夜，主對門徒說，『今夜你們都要因我絆跌。』彼得就應聲對祂說，『即使眾人因你絆跌，我總不絆跌。』（太二六 31～33。）於是主對他說，『西門，西門，看哪，撒但想要得着你們，好篩你們像麥子一樣。但我已經為你祈求，叫你不至於失了信心。』彼得說，『主阿，我已經豫備好，去同你下監，同你受死。』主說，『彼得，我告訴你，今日雞還沒有叫，你要三次否認你認得我。』（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

彼得不僅不信這話，還說，『我就是必須和你同死，也絕不會否認你。』（太二六 35。）後來彼得在大祭司的院子裏坐着，有一個使女來問他；這一問，他就否認主了。當主轉過身來看彼得，彼得便想起主對他所說的話，就到外面去痛哭。（路二二 54～62。）

彼得否認主，按理主也該忘記他。但是主沒有忘記他。在主復活那天早晨，天使對幾位婦女說，『你們要去告訴祂的門徒和彼得…。』（可十六 7。）主也親自對抹大拉的馬利亞說，『你往我弟兄那裏去…。』（約二十 17。）主稱門徒為弟兄，並且特別題起彼得的名字，這樣就把彼得奪取了。（如何作同工與長老，並如何履行同工與長老的義務，一五至一六頁。）

〔論到包羅萬有的基督，〕以賽亞三十三章二十二節說，祂是審判我們的，是給我們設律法的，也是拯救我們的王。在祂神聖的行政裏，祂是這樣一個有三面講究的人位。美國政府也同樣的分為三部分。這個政府有三個分支：行政、立法、和司法部門。已過我以為是美國發明這個權力平衡的美好政府。至終我發現，按照二十二節，神早已如此行了。基督作王，乃是神聖行政的行政部門。祂也是設律法的立法者，作為立法部門。最後，祂是審判我們的，作為司法部門。祂是在這三面運用祂的神聖行政，拯救祂的子民。在美國政府裏，這三個分支一直是彼此平衡的，但許多時候它們彼此相爭。然而，主耶穌在祂的神聖行政裏，在每一面都是完全平衡的。神聖行政的三部分，乃是一個人位。我們的耶穌在祂神聖的行政裏，乃是行政、立法、司法的部門。（以賽亞書生命讀經，三八四至三八五頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一篇；以賽亞書生命讀經，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

第三週 週四

晨興餽養

彼前二 5～7『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，…因為經上記着說，「看哪，我把所揀選所寶貴的房角石，安放在錫安，信靠祂的人，必不至於羞愧。」所以祂在你們信的人是寶貴的，在那不信的人卻是「匠人所棄的石頭，已成了房角的頭塊石頭」。』

彼得在他的兩封書信裏，向我們陳明五件寶貴的東西：(一)寶貴的石頭，就是主自己；(彼前二 4, 6～7；)(二)寶貴的血；(一 19；)(三)寶貴的應許；(彼後一 4；)(四)寶貴的信；(1；)和(五)寶貴的試驗。(彼前一 7。)(聖經恢復本，彼前一 7 註 3。)

活石不僅有生命，也能在生命裏長大。這活石就是為着神的建造的基督。〔在彼前二章四節，〕彼得將他的隱喻，由植物生命的種子(一 23～24)轉換為礦物的石頭。種子是為着生命的栽種；石頭是為着建造。(二 5。)彼得的思想已經從生命的栽種往前到了神的建造。為着作我們的生命，基督是種子；為着神的建造，祂是石頭。我們接受祂作生命的種子後，就需要長大，好經歷祂作活在我們裏面的石頭。這樣，祂也要把我們作成因祂石頭性情而變化的活石，在祂這根基和房角石(賽二二 8 16)上，與別人同被建造，成為屬靈的殿。(彼前二 4 註 2。)

信息選讀

以賽亞二十八章十六節說，『所以主耶和華如此說：看哪，我在錫安放一塊石頭，作為根基，是試驗過的石頭，是寶貴的房角石，作為穩固的根基…。』基督是我們的榮耀和華美，也是有許多方面的石頭。祂是神在錫安所放的一塊石頭。

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.

這石頭是為着神在以色列的建造所穩固建立的根基。…基督是試驗過的石頭，是受過試驗且是可靠的。基督這石頭，在祂三十三年半的人性生活中受了試驗。從祂成為人的時候起，祂在地上生活的每一天，都受試驗而沒有失敗。祂是完美、完全、穩固和剛強的。

我們不該忘記我們是在基督裏的信徒。基督是我們的根基，這根基已經受過試驗。祂是可靠的，所以我們當信靠祂。我們不該着急慌亂。我研讀這一段話時，有一本參考書引一句格言說，着急是出於魔鬼。當我們匆忙慌亂時，我們不該忘記，這是出於魔鬼的。我們毋須着急，因為我們有基督這試驗過的石頭作我們的根基。

這石頭也是寶貴的房角石，為着神建造的連接。基石托住整個建築，而房角石連接建築的兩部分。新約根據詩篇一百一十八篇二十二至二十四節告訴我們，基督是房角的頭塊石頭。（羅九 33，太二一 42，徒四 11～12，弗二 20。）按照新約，基督作為房角石，將兩面牆連接起來，一面牆是猶太信徒，另一面牆是外邦信徒。因為基督帶頭把猶太人和外邦人聯結一起，所以祂是房角的頭塊石頭。甚至在今天我們不僅以祂作我們的基石托住我們，也以祂作我們的房角石將我們聯結在一起。…我們需要經歷基督作試驗過的、可靠的石頭，作穩固建立的根基托住我們，並作房角石把我們聯結起來。這個結果就是神的建造，基督的身體。

在行傳四章十一節〔彼得〕題到基督是房角石，在十二節他指明今天這房角石是我們的救主。很少基督徒知道，耶穌基督他們的救主乃是房角石。我們的救主耶穌，將我們救到神的建造裏，並將我們聯於神的建造。（以賽亞書生命讀經，三七七至三七八、三八〇至三八一頁。）

參讀：以賽亞書生命讀經，第四十三篇；詩篇生命讀經，第三十九篇；彼得前書生命讀經，第十六至第十七篇；神聖三一的神聖分賜，第九章；使徒行傳生命讀經，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

第三週 週五

晨興餽養

彼前一 18 ~ 19 『知道你們得贖，脫離你們祖宗所傳流虛妄的生活，不是用能壞的金銀等物，乃是用基督的寶血，如同無瑕疵無玷污的羔羊之血。』

彼後一 4 『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

我們蒙基督的寶血所灑，因此就從凡俗的人中被標明出來；這血比金銀還要寶貴。基督為着救贖我們付了極高的代價，把我們從虛妄的生活救贖到聖別的生活。（彼前一 18，15。）為此我們在神面前該有聖別的敬畏，健康、認真的謹慎，免得我們這蒙神用極高代價所救贖的選民，偏離基督這最高救贖的目的。（聖經恢復本，彼前一 19 註 1。）

信息選讀

救贖我們的血是一種特別的血——神人耶穌基督，生命達到最高標準之人的血。主耶穌是與神調和的人。所以，這人死在十字架上的時候，神也經過死。沒有人的言語足以解釋這點。

惟有基督的血有資格並足以救贖我們，買我們。我們曾被霸佔我們的仇敵撒但出售，但我們的救贖者基督付了極高的代價買我們。…彼前一章十八至十九節說到這點。

在十八節彼得說，我們得贖，『不是用能壞的金銀等物。』基督的血是物質的東西，但其功效、功用、價值、能力和權柄，是永遠的、不能壞的。

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.

十八至十九節有金銀與羔羊之間的比較。金銀是貴重的，但沒有生命。金銀不是生機的，但羔羊是活的、生機的。藉着這比較，彼得指明基督為我們所付的代價與生命之物和生機之物有關。

我要鼓勵你們單獨花一小時與主同在，思想基督在十字架上為你所流的寶血。這會使你渴望憑着敬畏有聖別的生活；你會想要在一切行事為人上成為聖的，並且在你餘下寄居的時日中，憑着敬畏行事為人。我們若要這樣生活，就需要領悟我們已經因基督寶血的重價被救贖、買回。這領悟會使我們過一種生活，有聖別的行事為人，因為我們會領悟基督的寶血已救贖我們脫離虛妄的生活。我們會不願再過虛妄的生活……沒有目標、目的或標的。（彼得前書生命讀經，一一九至一二〇、一二四至一二五頁。）

我們必須殷勤，藉着接受應許，藉着接受祂的話，發展信的種子。接受祂的話最好的路，就是禱讀話。我們越禱讀所有的應許，我們就越享受神的性情。我們享受這神的性情，就有生命裏的長大、生命裏的成熟、和生命的收成。這成熟就是進入主耶穌的國。我們都需要在主耶穌基督的恩典和知識上長大。

我們需要藉着接受祂的應許，藉着禱讀祂應許的話而發展種子，使我們享受神的性情。藉此我們要逐步得着發展並長大，直到我們達到成熟。這樣我們就會豐豐富富的進入我們主和救主耶穌基督永遠的國。（聖經中關於生命的重要啟示，一六七頁。）

參讀：倪柝聲文集第二輯第二十二冊，第五十二篇；彼得前書生命讀經，第十二篇；彼得後書生命讀經，第五篇；聖經中關於生命的重要啟示，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

第三週 週六

晨興餽養

彼後一 1『耶穌基督的奴僕和使徒西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人。』

彼前一 7『叫你們信心所受的試驗，比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的。』

在彼後一章一節，彼得說到『那些…分得同樣寶貴之信的人』。如同以色列人分得美地上的一塊，（書十三 6，十四 1～5，十九 51，）我們分得同樣寶貴的信。這含示一切關於生命和敬虔的事，（彼後一 3，）包括信徒照着又寶貴又極大的應許，藉着同樣寶貴的信，所有分於神的性情，（4，）都是神在新約裏賜給信徒的真產業。（彼得後書生命讀經，三頁。）

信息選讀

我們需要在生命中長大，…我們乃是憑信將自己聯於基督而長大。我們可以得着聯結的信，不僅是藉着聽見神的話，更是藉着接觸那對我們是信的三一神。這信不是在起始階段的信，乃是在第二階段，就是聯結階段的信。今天的復興和新的復興，乃是激動人起來接觸三一神，使這第二階段的信能作聯結的工作。當你接觸活的神，你立即就得着復興。這是聯結的信的功效。

神分給我們同樣寶貴的信。這信對所有的信徒是『同樣寶貴』的。讓我們…用電來說明。電分送到建築物裏，就將所有的燈聯在一起。這電在所有的燈裏，在質和量上都是相同的，因為燈的大小都是一樣的。但是在我們裏面的信，在質上雖然是一樣的，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

卻有所不同。我們無法與使徒保羅相比。他的聯結的信可能像一座大山，而我們的卻好像一顆小石頭。但你必須看見，這石頭是會長大的！在聖經裏，石頭是活的。（彼前二5。）如果你接觸神，信就會在你裏面長大。這意思是說，神在你裏面增長。當神在你裏面增長，第二階段的信就在你裏面越長越大。我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長。當神在你裏面增長，這第二階段的信也就在你裏面增長。（羅馬書的結晶，一三三至一三四頁。）

在彼前一章七節彼得指明，我們信心所受的試驗，『可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的。』六節裏諸般的試煉，乃是叫我們信心所受的試驗，能帶來主顯現時的稱讚、榮耀和尊貴。（彼得前書生命讀經，五六頁。）

當主回來時，祂盼望找着這樣的人。基督盼望在祂回來時，找着憑這樣聯結之信而活的人。基督盼望找着我們作祂隱藏的得勝者。

憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結果。（彼前一8~9。）就一面的意義說，我們不知道甚麼，也不作甚麼。我們只知道如何憑聯結之信得勝並歡騰。今天凡憑信而活的人，最終要得着他們信心的結果，就是他們魂的救恩。我們已經得着一個救恩，但這只是起初的救恩。救恩長進的階段乃是變化的階段。救恩完成的階段乃是得榮的階段。如果我們在長進的階段憑聯結的信而活，使我們被變化，我們就要在千年國裏與基督一同作王。（羅馬書的結晶，一五〇至一五一頁。）

參讀：羅馬書的結晶，第十至十一篇；彼得前書生命讀經，第六、二十二篇；彼得後書生命讀經，第一至四篇；生命的基本功課，第十九課。

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

第三週詩歌

WEEK 3 — HYMN

經歷基督—與一切相對

402

6 5 6 5 雙 (541)

降 B 大調

4/4

B^b E^b B^b C₇ F₇ B^b E^b
 1̣ · 1̣ 7 6 | 5 - 3 - | 5 3̣ 2̣ 1̣ | 2̣ - - - | 1̣ · 1̣ 7 6 |

一 不是字句律法，乃是生命主，神願賜給
 B^b F₇ B^b F₇ G₇ C_m F₇ B^b
 5 - 3 - | 5 5 3̣ 2̣ | 1̣ - - - | 2̣ 2̣ 2̣ 3̣ | 4̣ - 2̣ - | 3̣ 1̣
 我們，救我脫重負；不是任何道理，乃是
 C₇ F₇ B^b E^b B^b F₇ B^b
 6 2̣ | 5 - - - | 1̣ · 1̣ 7 6 | 5 - 3 - | 5 5 3̣ 2̣ | 1̣ - - - ||
 主基督，使我脫離自己，不再作罪奴。

- | | |
|--|--------------------------------------|
| 二 任何一種儀式，
不能點活我靈，
乃是活的基督，
使我活出神命， | 任何的教訓，
不能變化魂；
賜給我生命，
照神所命定。 |
| 三 不是任何哲學，
能照基督模出
乃是基督自己，
藉祂復活大能， | 任何的倫理，
祂的眾肢體；
在我人性裏，
作成祂身體。 |
| 四 不是任何宗教，
能將神旨成就，
乃是內住基督，
成全神的心意， | 也非基督教，
穀上神所要；
作我的一切，
問題全解決。 |
| 五 我們從主所得
全都不能頂替
必須基督自己
惟有基督自己 | 恩賜與功用，
基督的內容；
作我的一切，
是我之所缺。 |

Hymns # 541

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

主今日恢復之主要項目的重點

第四篇

終極完成的靈

讀經：約一 14, 29, 七 39, 二十 22, 林前十五 45 下, 加三 14, 腓一 19

RK 詩歌：s108, 400

綱 目

週 一

壹『終極完成的靈』一辭含示那靈已經經過過程，因而成為終極完成的靈——約七 39, 加三 14:

一 按照聖經裏的啓示，神的靈最終成了終極完成、包羅萬有、複合的靈——腓一 19。

二 在終極完成的靈這事上，基督教教師們的疏忽、無知、不足、誤會和誤解，達到了最高峯；所以需要恢復關於終極完成的靈這個真理。

貳 終極完成的靈是經過了成為肉體、人性生活、釘十字架、復活的過程之後的三一神——約七 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 三一神成爲那靈所經過的過程，是經綸的事，不是素質的事——14，來九14，林前十五45下：

1 神的改變絕不能是素質的，只能是經綸的。

2 神在祂的經綸裏經過了過程，就這一面說，祂改變了；雖然神在祂的經綸上改變了，但在祂的素質上絕沒有改變。

二 『經過過程』指三一神在神聖經綸裏所經過的步驟，『終極完成』指明這過程已經完成了；『終極完成的靈』含示神的靈已經經過過程，成爲終極完成的靈——約七39。

三 終極完成的靈就是三一神、爲人的耶穌、祂的人性生活、祂的死、祂的復活的複合——39節，徒十六7，羅八10～11，腓一19。

週 二

叁 關於終極完成的靈，有三個主要且重要的點：

一 神的靈已經得以複合成爲複合的膏油，如出埃及三十章二十三至二十五節所啓示的。

二 在耶穌復活得榮耀之前『還沒有』那靈，如約翰七章三十九節所啓示的：

1 神的靈從起初就有了，（創一2，）但那靈作爲『基督的靈』（羅八9）和『耶穌基督之靈』（腓一19，）在約翰七章三十九節的時候『還沒有』，因爲主耶穌尚未得着榮耀。

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 主耶穌是在復活時得着榮耀的，藉着這得榮，神的靈就成了那成為肉體、釘十字架、復活之耶穌基督的靈——路二四 26，腓一 19。

3 末後的亞當，就是在肉體裏的基督，在復活裏成了賜生命的靈；從那時起，耶穌基督的靈就兼有神聖的元素和屬人的元素，包含了基督成為肉體、釘十字架並復活的實際——林前十五 45 下，徒十六 7，羅八 9。

三 那靈被視為神的七靈，作神寶座前的七燈，和羔羊的七眼，這啓示於啓示錄一章四節，四章五節，和五章六節。

週 三

肆子在復活裏，將終極完成的靈作為聖氣吹入門徒裏面——約二十 22：

一 約翰福音啓示，基督成為肉體作神的羔羊，並且在復活裏成為賜生命的靈；因此，祂在復活裏將祂自己作為終極完成的靈，吹入門徒裏面—— 29，二十 22：

1 二十章二十二節的聖靈，就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈；這指明主將聖靈吹入門徒裏面，乃是成就關於另一位保惠師的應許。

2 將自己吹入門徒裏面的基督，乃是賜生命的靈——林前十五 45 下。

3 主耶穌將那靈吹入門徒裏面，藉此將自己分賜到他們裏面作生命和一切。

4 約翰二十章二十二節的聖靈，事實上就是復活的基督自己，因為這靈就是祂的氣；因此，那靈就是子的氣。

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（賜人生命）的靈，這靈就是我們的氣息；那是神的話成了肉體作神的羔羊，在復活裏成了聖氣給我們吸入—林後三 6、17，約一 29，二十 22。

週 四

二 終極完成的靈作為氣，對於我們過基督徒的生活乃是一切；只有這氣，就是那靈，纔能作基督徒，也纔能作得勝者—加三 2～3，14，腓一 19，啓二 7。

週 五

伍 終極完成的靈乃是神聖奧祕的範圍，我們得以進入並活在其中—約七 39：

一 神聖三一的三者是自有永有、同時並存、互相內在的，並且父、子、靈是一個神聖奧祕的範圍—太二八 19，林後十三 14。

二 我們可以進入之神聖奧祕的範圍，不僅是三一神的神聖奧祕範圍，也是終極完成之靈那神聖奧祕的範圍—腓一 19。

三 三一神自己作為一個神聖奧祕的範圍，並沒有太多的講究，但在終極完成之靈那神聖奧祕的範圍裏，就有好些講究；而這一切的講究，對我們都是祝福—出三十 23～25：

1 在終極完成之靈那神聖奧祕的範圍裏，我們不僅有神性，也有基督的人性、基督的死及其功效、基督的復活及其大能—腓三 10。

2 在終極完成的靈，就是複合之靈那奇妙的範圍裏，我們就有所需要的一切—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 作為在基督裏的信徒，我們得以活在終極完成的靈裏並經歷祂作神聖奧祕的範圍：

- 1 在終極完成的靈那神聖奧祕的範圍裏，我們接受那靈作獨一、包羅萬有的福—加三 14。
- 2 在終極完成的靈那神聖奧祕的範圍裏，我們接受升天基督的傳輸和祂天上職事的供應—弗一 22，來八 1～2。
- 3 在終極完成的靈那神聖奧祕的範圍裏，我們經歷神生機的拯救並在生命中作王—羅五 10、17、21。
- 4 在終極完成的靈那神聖奧祕的範圍裏，我們活在神的國這神聖種類的範圍裏—約三 3、5。
- 5 在終極完成的靈那神聖奧祕的範圍裏，我們活在神聖生命的交通裏；這交通乃是活在基督身體裏的實際—約壹一 3，7，徒二 42，羅十二 5。
- 6 在終極完成的靈那神聖奧祕的範圍裏，我們與三一神調和，為着保守—約十七 21，23，弗四 3：
 - a 真實的一乃是在三一神裏—約十七 21，23。
 - b 真正的一乃是信徒與三一神的調和。

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.

第四週 週一

晨興餽養

約七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

按照舊約和新約裏的啓示，神的靈最終成了終極完成、包羅萬有、複合的膏油。…在主的恢復裏，所有〔基督教教師們〕對那靈的疏忽、無知、誤會、和誤解都完全改正過來了；關於那靈的真理，也得着完成。（主今日恢復之主要項目的重點，一五至一六頁。）

信息選讀

那嬰孩，就是全能的神，（賽九 6，）在童女馬利亞腹中九個月以後出生，被放在馬槽裏。（路二 12。）星象家尊榮並敬拜祂為神。（太二 11。）祂生活在木匠家裏三十年之久，祂自己作過木匠，曾被稱為木匠。（可六 3。）至終祂被釘死，在十字架上六小時。祂被埋葬，下到陰間，甚至降到地的低處。（弗四 9。）然後祂進入復活，在復活裏，祂這末後的亞當成了賜生命的靈。這一切都是過程。三一神經過成為肉體、人性生活、釘十字架、和復活的過程，成為賜生命的靈，作經過過程之三一神的終極完成。

在素質一面，我們的神不能改變。從永遠到永遠，祂在祂的素質一面仍是一樣。但在祂的經綸裏，三一神在經過過程的意義上改變了。首先，僅僅是

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。祂僅僅是神時，沒有人性。但祂藉着成爲神人而改變時，人性就加到祂的神性裏。然而，這不是說，神在祂的素質上改變了。反之，祂只在祂的經綸，在祂的行政安排裏改變了。

雖然神在祂的經綸裏改變了，但祂不會再在經綸一面改變。反之，祂將永是一樣。因這緣故，希伯來十三章八節說，『耶穌基督，昨日、今日、直到永遠，是一樣的。』在『昨日』以前，耶穌基督的確在經綸一面有過改變，祂藉着成爲人而改變；祂藉着成爲賜生命的靈，在復活裏有過改變；但如今在祂復活以後，耶穌基督永是一樣。在希伯來十三章八節，就是在基督成爲肉體並復活以後所寫的經文，『昨日』一辭該從祂復活那天算起。基督的『今日』就是今日，祂的『永遠』包括來世和永世。所以，用這節作基礎，宣稱三一神無法在經綸一面改變，乃是錯誤。首先，基督藉着成爲肉體成爲人，然後祂藉着復活成爲賜生命的靈。如今祂既成了賜生命的靈，就要永遠一樣。（新約總論第四冊，七四至七五頁。）

『終極完成』這辭指明一種工作或過程已經完成、結束了。這可由烹飪說明。在烹飪開始之前，所有的食材都是生的。經過二小時的烹飪之後，這些食材都終極完成爲筵席。在神成爲肉體之前，神是『生』的，有神性卻沒有人性。經過了成爲肉體、爲人生活、釘十字架、復活、升天之後，神就經過了過程而終極完成了。現今祂不再是『生』的神；祂乃是終極完成、完整的三一神，帶着神性、人性、爲人生活、包羅萬有的死、大能的復活、超越的升天。這一切都是經過過程並終極完成之三一神裏的元素或成分。（三一神作三部分人的生命，五二頁。）

參讀：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

第四週 週二

晨興餽養

路二四 26『基督受這些害，又進入祂的榮耀，豈不是應當的麼？』

啓一 4『約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈。』

關於終極完成的靈，有三個主要且重要的點。第一，神的靈已經得以複合成為複合的膏油，如出埃及三十章二十三至二十五節所啓示的。第二，在耶穌復活得榮耀之前，還沒有那靈，如約翰七章三十九節有力題到的。第三，那靈被視為神的七靈，作神寶座前的七燈，和羔羊的七眼，這特別啓示於啓示錄一章四節，四章五節，和五章六節。（主今日恢復之主要項目的重點，一五頁。）

信息選讀

出埃及三十章二十三至二十五節啓示，神的靈已經複合了基督的神性（由一欣的油所表徵）、基督的人性（由四種香料所表徵）、基督的死及其功效（由沒藥和香肉桂所表徵）、基督的復活及其能力（由菖蒲和桂皮所表徵）、以及神聖的三一（由四種香料之量的三個五百舍客勒單位，而中間的單位分為兩半—各有兩百五十舍客勒—所表徵）。因此，神的靈成了複合的靈，就是有數種元素的膏，而不是只有油的膏。

乃是在祂的復活裏，基督這位在肉體裏的末後亞當，纔藉着釘死與復活的過程，成了賜生命的靈。後來，這賜生命的靈又稱為耶穌的靈，（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

基督的靈—那是靈的基督，（羅八 9，）耶穌基督的靈，（腓一 19，）以及生命的靈。（羅八 2。）在啓示錄一章四節，四章五節，五章六節，神的靈最後成了七靈，就是七倍加強的靈，在召會黑暗的時代，對付召會的敗落。神的靈經過複合、變化、並加強之後，就成了『那靈』，作經過過程並終極完成的神的靈，甚至作經過過程並終極完成之三一神的終極完成。（啓二二 17 上。）

我們都需要專注的學習這一點，因為終極完成的靈乃是主恢復中主要項目的一個重點。…終極完成的靈，神的靈，聖靈，複合着基督的神性、人性、祂的死及其功效、祂的復活及其大能，成為賜生命並內住的靈，乃是成為肉體、釘死、復活之基督的實際、實化，以及經過過程並終極完成之三一神的終極完成。主在已過幾十年給我們看見的以上各點，在主今日的恢復裏都是極大而重要的項目。（主今日恢復之主要項目的重點，一六至一八頁。）

神的靈從起初就有了，（創一 1～2，）但那靈，就是基督的靈，（羅八 9，）耶穌基督的靈，（腓一 19，）在〔約翰七章三十七至三十九節〕主說這話時還沒有，因為祂尚未得着榮耀。耶穌是在復活時得着榮耀的。（路二四 26。）祂復活後，神的靈就成了那成為肉體、釘十字架、復活之耶穌基督的靈。基督在祂復活的晚上，已將這靈吹到門徒裏面。（約二十 22。）（聖經恢復本，約七 39 註 1。）

在復活裏，主成了賜生命的靈。（林前十五 45。）末後的亞當，也就是在肉體中的基督，在復活裏成了賜生命的靈。從此以後，耶穌基督之靈兼有神聖和屬人的元素，包括基督成為肉體、釘十字架和復活的實際。（約翰福音生命讀經，二四七頁。）

參讀：主今日恢復之主要項目的重點，一五至一八頁；約翰福音生命讀經，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

第四週 週三

晨興餽養

約二十 22『說了這話，就向他們吹入一口氣，說，你們受聖靈。』

林前十五 45『…末後的亞當成了賜生命的靈。』

希伯來書…告訴我們，那靈是恩典的靈。（十 29。）恩典的靈，意思就是三一神在子裏成爲那靈，作了我們的享受。那靈乃是三一神臨到我們。子在成爲那靈以前，無法進入我們裏面；祂不過是在門徒中間。祂需要藉着死而復活，成爲賜生命的靈，（約十四 16～20，林前十五 45，）然後，祂就能將自己作爲聖氣吹進門徒裏面，作他們的享受。（約二十 22。）（神新約的經綸上冊，二二〇至二二一頁。）

信息選讀

〔約翰二十章二十二節的聖靈，〕就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈。因此，主將聖靈吹入門徒裏面，乃是成就祂關於聖靈作保惠師的應許。這成就與行傳二章一至四節者不同，那是主成就路加二十四章四十九節所說父的應許。（見約十四 17 註 1。）在使徒行傳，爲着門徒的工作，聖靈像一陣暴風颳過，降在他們身上作能力。（一 8。）在約翰二十章二十二節，爲着門徒的生命，聖靈像一口氣，吹入他們裏面作生命。主把聖靈吹入門徒裏面，藉此將自己分賜到他們裏面作生命和一切。這樣，祂在十四至十六章所說的一切就能成就了。

落在地裏死了，又從地裏長出來，怎樣使一粒麥子變成另一種又新又活的形態；照樣，主的死與復活也使祂從肉體變成那靈。祂在肉體裏是末後的亞當，經過死與復活的過程，成了賜生命的靈。（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。)祂怎樣是父的化身，那靈也照樣是祂的實化，實際。祂是那靈，就得以吹入門徒裏面。祂是那靈，就能給祂的信徒接受到裏面，並且如同活水的江河，從他們裏面湧流出來。(約七 38～39。)祂是那靈，就能藉着死與復活回到門徒中間，進入他們裏面作保惠師，開始住在他們裏面。(十四 16～17。)

主是『話』，這話就是永遠的神。(一 1。)爲着完成神永遠的定旨，祂採取了兩個步驟：第一個步驟是成爲肉體，成了在肉體裏的人，(14,)作神的羔羊，爲人成功救贖，(29,)將神向人表明出來，(18,)並將父顯給祂的信徒看；(十四 9～11;)第二個步驟是死而復活，化身成爲那靈，使祂能將自己分賜到信徒裏面，作他們的生命和一切，並使祂能產生神的眾子，就是祂的許多弟兄，爲要建造祂的身體，就是召會，神的居所，以彰顯三一神，直到永遠。因此，祂原初是永遠的話，以後藉着成爲肉體，成了在肉體裏的人，成功神的救贖，又藉着死與復活，成了那靈，要成爲一切，並作成一切，以完成神的建造。(聖經恢復本，約二十 22 註 1。)

子在復活裏將那靈吹進信徒裏面。祂『向他們吹入一口氣，說，你們受聖靈』。(約二十 22。)在這裏，聖靈實際上就是復活的基督自己，因爲這靈乃是祂的氣。因此聖靈乃是子的氣。這節經文裏的靈，在原文是 pneuma，紐瑪，這字可用作氣、靈和風。所以這節經文可以譯爲『你們受聖氣』。主耶穌在復活那一日，將祂自己吹進祂的門徒裏面作爲聖氣。這位素質的、充滿的靈，是我們的氣，作我們的呼吸。(那靈，七九頁。)

參讀：神經綸的總綱與神人該有的生活，第二篇；那靈，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

第四週 週四

晨興餽養

林後三 6『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

有一天，基督，就是這位神，成為肉體，由童女所生。祂活在地上三十三年半以後，被釘在十字架上，藉着除去我們的罪而救贖我們。在十字架上，主耶穌也廢除了祂的仇敵魔鬼。然後祂被埋在墳墓裏，並到陰間去。祂遊歷死的範圍以後，就在復活裏出來。照着行傳二章二十四節，陰間運用其權勢要拘禁祂，卻徒勞無功。祂這復活的生命，不能被死拘禁。祂進入復活，祂物質的身體就變化形像成為榮耀屬靈的身體。在復活裏的基督仍有身體，這乃是事實。然而，聖經也啓示，在復活裏，祂成了賜生命的靈：『末後的亞當成了賜生命的靈。』（林前十五 45。）這靈現今是我們的氣息。（腓立比書生命讀經，三五五至三五六頁。）

信息選讀

林後三章六節說，『那字句殺死人，那靈卻叫人活。』照着達祕 (Darby) 的新譯本，七至十六節是插進的話。這指明達祕認為十七節直接接續六節。十七節宣告：『主就是那靈。』主就是那叫人活的靈，這靈乃是我們的氣息。

主耶穌進入復活以後，來到祂的門徒那裏。照着約翰二十章二十二節，祂『向他們吹入一口氣，說，你們受聖靈』。靈的希臘文 *pneuma*，紐瑪，意思也是氣。這指明主耶穌吩咐門徒受聖氣。約翰福音開

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

始於話，接着說到羔羊和葡萄樹。最終，在二十章二十二節我們看見，那是話、神、羔羊、和葡萄樹的一位，也是給我們接受的聖氣。一面，祂呼出；另一面，門徒吸入。

我們不該分析這氣，只要藉着把氣吸入我們裏面而接受這氣。不幸的是，今天許多基督徒只知道推理並思考；他們沒有吸入聖氣的經歷。宣信（A. B. Simpson）是一個認識吸入基督之經歷的人。他有一首詩歌第一行就說，『主，求你向我吹聖靈，教我如何吸入你。』（詩歌二一〇首。）

約翰福音裏有神聖過程的記載。那是神的話成了肉體。至終，祂經過了釘十字架與復活，成了聖氣給我們吸入。（腓立比書生命讀經，三五六、三五頁。）

作基督徒不僅困難，而且不可能。惟有那經過過程並終極完成，作為包羅萬有之靈的三一神活在我們裏面，這一位纔能作基督徒。新約對我們的要求太高了。譬如，新約所要求的聖別是我們無法產生的。但讚美主，不是我們需要履行新約的要求，乃是那靈在我們裏面履行這些要求。我們不該靠自己作事，只該享受祂的活着和祂的作工。惟有那靈能作基督徒；惟有那靈能作得勝者。請記住，那靈就是我們的神、我們的父、我們的主、我們的救贖主、我們的救主、我們的牧人、我們的生命和生命的供應。

那靈對我們過基督徒的生活乃是一切。基督徒的生活完全是在於經過過程並終極完成的三一神作為包羅萬有的靈。在這靈裏，我們有父、子、靈。我們在這靈裏，就在父、子、靈裏。（太二八19。）我們今天所有的是怎樣的神？我們的神乃是經過過程並終極完成的三一神，就是終極完成、包羅萬有的靈，來作我們基督徒生活的一切。（約伯記生命讀經，一二五至一二六頁。）

參讀：腓立比書生命讀經，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

第四週 週五

晨興餽養

出三十 23 ~ 25『你要取上好的香料，就是流質的沒藥五百舍客勒，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，都按着聖所的舍客勒，又取橄欖油一欣；你要把這些香料，按調製香品者之法複合成香品…。』

三一神—父、子、靈—乃是自有永有的，並且互相內在，就是神聖三一的三者住在彼此裏面。…〔約翰十四章十至十一節〕指明父具體化在子裏面，而子是父的具體表現，形成一個神聖奧祕的範圍，就是三一神的範圍。因此，三一神自己就是神聖奧祕的範圍。

我們今天可以進入的神聖奧祕的範圍，事實上不僅是三一神的神聖奧祕範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。（神聖奧祕的範圍，三五頁。）

信息選讀

誰是終極完成的靈？終極完成的靈乃是由塗抹的膏油（由一欣橄欖油與四種香料及其功效複合而成—出三十 23 ~ 25）所豫表的複合之靈。那靈終極完成之前，祂是神的靈，耶和華的靈，以及聖靈。祂有分於神的創造，只是作為神的靈。（創一 2。）

雖然那靈已經是神的靈、耶和華的靈和聖靈，但在約翰七章『還沒有』那賜生命的靈，因為主耶穌尚未為着人的罪經過死，也尚未進入復活。相反的，在七章的時候，祂仍然是在肉體裏，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

能進到人裏面，作人的生命。但在復活裏，基督成了賜生命的靈；如今祂能進到信徒裏面，將生命分賜給他們。

在復活裏，神的靈與基督的人性、祂的死及死的功效、並祂的復活及復活的大能調和。這調和的結果，就是複合、終極完成的靈。

那靈已經終極完成，並且基督成了賜生命的靈，就是那是靈的基督。因此，我們現在可以說到這終極完成之靈與是靈之基督那神聖奧祕的範圍。這是何等美妙的範圍！

我們已經指出，神聖三一的三者是自有永有、互相內在的，並且父、子、靈是一個神聖奧祕的範圍。三一神自己作為一個奧祕的範圍，並沒有太多的講究，但在終極完成之靈與是靈之基督那神聖奧祕的範圍裏，就有好些講究；而這一切的講究，對我們都是祝福。

神要我們在祂裏面。但祂若只是三一神，沒有基督的人性、死與復活，我們就算進到祂裏面，也只能找着父、子、靈，卻找不着人性、死與復活。然而，當我們進到終極完成之靈與是靈之基督那神聖奧祕的範圍裏，我們就不僅有神性，也有基督的人性、基督的死及其功效、基督的復活及其驅逐的大能。每一樣都在這奇妙的範圍這裏。

我〔所在〕的範圍乃是有許多講究且難以領畧的三一神。我在這裏是同着父、同着釘死並復活的子、並同着終極完成的靈。既然我是在這樣一位三一神裏面，我就有我所需要的一切。我若需要釘死，我就發現在這範圍裏，我已經釘死了。我若需要復活，在這範圍裏，我已經復活了。為着這樣一個神聖奧祕的範圍，讚美主！（神聖奧祕的範圍，三五、三七、三九至四〇頁。）

參讀：神聖奧祕的範圍，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

第四週 週六

晨興餽養

加三 14『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

約十七 23『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

在福音裏，我們不僅接受赦罪、洗淨和潔淨的福，更接受那最大的福，就是三一神，父、子、靈，成爲經過過程，包羅萬有賜生命的靈，極其主觀的住在我們裏面作我們的享受。我們能享受這包羅萬有者作我們每天的分，這是何等的福！（聖經恢復本，加三 14 註 2。）

信息選讀

復活、超越之基督的屬天職事，〔乃是〕在祂的超越裏，…把那靈全部的聖別，供應給我們。一面說是那靈把這聖別作在我們裏面；另一面乃是基督把聖別供應給我們。

我們的確有一位無限、屬天的基督，在天上並在我們靈裏供應我們。藉着祂屬天職事的豐富供應，我們的工作成了我們的安息和享受。（經過過程的神聖三一之分賜與超越基督之輸供的結果，五一至五二頁。）

我們是在屬靈、實行並經歷上的聯結裏，在生命中作王。…今天神的靈，就是三一神包羅萬有的靈，住在我們重生之人的靈裏，並在這靈裏運行。這二靈成爲一靈，一同生活，一同工作，一同存在，乃是一個調和的靈。（羅馬書中神完整的救恩結晶讀經，二八頁。）

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)

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物。

神成爲肉體，進到人的種類裏；而人成爲神，有神的生命和性情，（但無分於祂神聖的神格，）進到祂神聖的種類裏。在約翰三章，神的國指神的種類，多過於指神的掌權。（約翰福音結晶讀經，一四九頁。）

神聖的交通乃是在基督身體裏生活的實際。…在啓示錄二十二章二十節，主耶穌說，『我必快來！』但將近二千年過去，主仍沒有回來。原因乃是信徒持個人主義，都是單獨、有意見、並且製造分裂的。…信徒好像脫韁野馬，今天似乎沒有甚麼能管制信徒；實際上，神聖的交通該管制信徒。

有一件事能管制我們，那就是神聖的交通。…藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。我們若離開交通，一切就都完了。那使一切活着的乃是交通。我們若學習交通，就會得着許多益處，特別在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三頁。）

子在信徒裏面，父在子裏面，使信徒被成全成爲一。（約十七 21，23。）我們的一必須與三一神三者之間的一一樣。事實上，信徒的一就是三一神的一。我們在三一神裏，纔能被成全成爲一。因此，真實的一乃是在三一神裏。

這一就是真正的一，乃是信徒與三一神的調和。信徒要有這樣的一，就必須是在三一神這神聖奧祕的範圍裏。這裏父在子裏面，子在信徒裏面，信徒也在子裏面，子又在父裏面。這指明信徒乃是在是靈之基督與終極完成之靈那神聖奧祕的範圍裏，與三一神是一。（神聖奧祕的範圍，四九頁。）

參讀：約翰福音結晶讀經，第四、八篇；神聖的經綸，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

第四週詩歌

WEEK 4 — HYMN

聖靈的豐滿—氣

(英 1114)

G 大調

3/4

5̣ | 1 1 2 | 3 3 2 | 1 2 7̣ | 1 -
一 那 靈 猶 如 空 氣, 吸 入 何 便 利;

1 | 4 4 4 | 3 3 2 | 1 7̣ 1 | 2 -
我 們 時 刻 吸 取, 靈 中 真 歡 喜。

5̣ | 3 3 2 | 1 1 2 3 | 4 4 3 | 2 -
正 如 人 體 生 存 靠 呼 吸 空 氣,

2 | 5 5 4 3 4 | 5 3 1 | 2 1 7̣ | 1 - ||
我 們 靈 中 生 活 全 憑 將 祂 吸。

二 那靈猶如空氣, 新鮮又親近;
時刻將祂吸入— 有何更要緊?
如此一呼一吸, 接受新生命,
常新、全備活神 就作我供應。

三 神已經過過程, 成爲生命靈;
應付大小需要, 全備且充盈。
只要將祂吸入, 不需何代價;
靈中憑祂而行, 供應必無差。

四 那靈已經澆灌, 哦, 怎不歡讚?
神今經過過程, 湧流且溢漫!
只管盡情吸入 賜生命之主,
領受祂的生命, 榮耀且豐足!

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!

主今日恢復之主要項目的重點

第五篇

永遠的生命

讀經：太七 13 ~ 14, 林後三 6, 啓二二 1 ~ 2

MC 詩歌：443

綱 目

週 一

壹 主恢復的路乃是永遠、神聖生命的路；我們在主的恢復裏需要認識生命內在的素質—詩十六 11, 耶二一 8, 約一 4, 十 10 下, 十四 6, 林前十五 45 下：

一 三一神內在的素質就是永遠、神聖的生命—父神是生命的源頭, (約五 26,) 子神是生命的具體化身, (一 4,) 靈神是生命的湧流。(四 14 下, 七 38 ~ 39 上。)

二 新耶路撒冷內在的素質就是永遠、神聖的生命—父神是生命的光, (啓二一 23, 二二 5,) 子神是生命樹, (二,) 靈神是生命水的河。(1。)

三 神用永遠、神聖的生命, 就是復活的生命, 建造召會, 豫備基督的新婦, 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；這生命乃是湧流、變化和建造的生命—創二 22，約十九 34，詩三六 8～9。

週 二

貳 永遠的生命就是三一神的生命，分賜到三部分人裏面，而在這生命裏藉着重生、聖別、更新、變化、模成並榮化，在主觀方面拯救聖徒—羅五 10 下，八 2、10、6、11：

- 一 第一，這生命是在那靈裏神的生命—2 節。
- 二 第二，這生命藉着重生，成了我們靈裏的生命—10 節。
- 三 而後，這生命要從我們的靈，浸透我們的心思，使我們心思所屬的魂變化，而成爲在我們魂裏的生命—6 節。
- 四 最終，這生命要滲入我們的身體，終極的結果是我們的身體改變形狀，也就是我們的身體得贖—11，23 節，腓三 21。

參 神子民日常生活以及他們與神並與彼此交通的惟一道路，乃是神聖的生命在神聖的性情裏湧流—啓二一 21 下，二二 1～2，約壹一 3：

- 一 聖城的街道是純金的，象徵神聖的性情，並有生命水的河流在街道當中—啓二一 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 那裏有神聖生命的湧流，那裏就有神聖的性情作聖別的道路，給神的子民憑以行事；那裏有神聖性情的聖別道路，那裏就有神聖生命的湧流—彼後一4，約七38～39上。

三 聯於寶座並從寶座出來的街道乃是『交通的街道』；神聖的交通將神帶給所有蒙神救贖的人，好將他們帶回歸神自己，使祂成爲他們的寶座，在他們裏面施行金的行政管理—啓二一18下，二二1～2，二一21下，參結一22，26，王上十18。

四 當我們在神的神聖性情裏生活行動，我們就被帶到神金的行政管理下，享受生命的流和生命的供應—啓二二1～2。

週 三

肆 我們應當照着生命樹的原則，就是倚靠的原則而活，不應當照着善惡知識樹的原則，就是獨立的原則而活—創二9，17，羅八6：

一 神是我們的食物，由生命樹所表徵，意思就是我們必須不斷倚靠神；知識樹指明獨立。

二 知識或宗教的意思就是作好人，行好事，敬拜神或爲神作工，卻沒有神活的同在一約五39～40，十五5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，最大的罪是獨立；獨立是一種屬靈的絕緣體，使我們與神的生命隔絕—弗四 18。

四 我們必須學習不斷倚靠主，一直活在與神直接的接觸中—林後一 12，來十一 8，太六 28，參王上七 17～19，歌八 5 上，參代下十六 12，賽五十 10～11。

週 四

伍 在我們對主的事奉中，我們必須棄絕我們天然的熱心、天然的力量和天然的才幹；我們的事奉必須是從我們流出生命，成為對別人生命的供應—約七 38，林後三 6，約壹五 16 上：

一 我們必須憑神生命的火而靈裏火熱；我們不該用凡火事奉；凡火表徵天然的熱心，沒有經過十字架的對付，也不是在復活裏—出三 2，路十二 49～50，羅十二 11，利十 1：

1 在祭司事奉裏的凡火，乃是妄為的罪，造成在神面前的死亡—出 24，十 1～2。

2 獻凡火可能與喝酒有關；喝酒表徵過度享受屬世、天然或物質的事物—八～九 節。

3 當祭司喝醉了，就失去分辨聖別的能力，也不能教導神的子民—十～十一 節。

二 我們天然的力量和才幹需要受十字架的對付，好在復活裏對我們事奉主成為有用的一—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 摩西被神擺在一邊四十年之後，學會照着神的引導事奉神並信靠神—出二 14 ~ 15，徒七 22 ~ 36，來十一 28。
- 2 彼得全然失敗後，學會憑着信心，謙卑的服事弟兄們—路二二 32 ~ 33，約十八 15 ~ 18，25 ~ 27，太二六 69 ~ 75，彼前五 5 ~ 6。

週 五

陸 在頒佈國度憲法時，基督展示人在神面前生活工作兩條可能的路太七 13 ~ 14，21 ~ 27:

- 一 引到毀壞的闊路是按照屬世的系統，滿足天然的口味，要得着羣眾，維持人的事業，成就人的企業—十三 31 ~ 33，啓二 13，20，十七 4 ~ 5。
- 二 引到生命的狹路是按照神聖的規律，履行屬靈的要求，帶進神的選民，作耶穌基督的見證，完成神的經綸，為着建造基督的身體—羅一 9，來十一 5 ~ 6，啓一 1 ~ 2，9 ~ 10。
- 三 引到生命裏之活賞賜的路就是這道路（徒九 2，十九 9，23，二二 4，二四 22）—真理的路、正路、義路、（彼後二 2，15，21、）平安的路、（路一 79，羅三 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；（約一 23，徒十八 25；）這路被毀謗為異端的道路。（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種生活和工作，一直是窄的、狹的，照着主那無法描述之生活與職事的模型—約五 19，四 34，十七 4，十四 10，24，五 30，七 6，18：

1 在主的恢復裏，我們必須在靈裏行事為人；在靈裏行事為人約束我們，使我們過正常的基督徒生活，也使我们成為有活力並健康的信徒—羅八 4，加五 16，22～23，帖前五 16～18。

2 主耶穌把自己當作生命的種子撒出去，祂是一粒麥子落在地裏死了，使祂裏面的生命得以釋放出來，結出許多子粒；我們需要這樣服事祂並跟隨祂—太十三 3，約十二 23～26，十 11，約壹三 16。

3 主所需要之產生並擴增召會的工作乃是裏面生命的滿溢和流出，不是外面活動的努力—約七 37～39，四 10，14：

a 對我們的工作而言，重要的不是量，乃是質；金、銀、寶石總是量少而質高，木、草、禾稈則是量多而質低—林前三 12～15：

(一) 金表徵神的神聖性情，銀表徵基督救贖的工作，寶石表徵那靈變化的工作。

(二) 木表徵人的性情，草表徵肉體裏的人，禾稈表徵無生命的光景。

b 我們將來在基督的審判臺前受審判，不是看我們工作的量有多少，乃是看我們工作的質如何，看我們的工作『是那一種的』—13 節。

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，他職事生命的結果已經流遍全地。… 在我一生所認識的人中，他是惟一注重生命過於工作的。』（倪柝聲—今時代神聖啓示的先見，八八頁。）

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).

第五週 週一

晨興餽養

啓二二 1～2『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。』

啓示錄二十一章三至四節…說，『我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。神要從他們眼中擦去一切的眼淚，不再有死亡，也不再有悲哀、哭號、疼痛，因為先前的事情都過去了。』這話…不是對信徒說的，乃是對聖城外新地上的百姓說的。…神擦去眼淚…乃是城外的福分，這裏面並沒有永遠的生命。…永遠生命的福分不是擦去你的眼淚，乃是用另一種水來充滿你。若是你裏面被活水充滿，就絕不會流出眼淚來。

我們〔要〕清楚主恢復中一切要緊的項目。…我們都必須謹慎自己的傳講，自己的教訓，自己所謂的職事。…我們必須認識主恢復中生命的內在素質。（長老訓練第二冊，八一至八三頁。）

信息選讀

我們必須來看新耶路撒冷的內容。在城的中心，從神和羔羊的寶座流出一道生命水的河，在這生命河中長着生命樹。並且生命之光照明全城。這三項是三一神內裏的素質。三一神內在的素質就是神聖的生命。神聖的生命要成為河，（啓二二 1，）神聖的生命要成為樹，（2，）神聖的生命也要成為光。（5。）我們要飲這河，喫這樹，並活在光中。

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

這三項乃是三一神內在基本的素質。光主要的是指父神。啓示錄告訴我們，新耶路撒冷不用燈光或日光，因為主神是光，羔羊基督是燈。（二一23。）生命樹是指子神，生命水的河是指靈神。這就是神聖素質裏的神聖三一，為着我們在永世裏的生活與享受。

新耶路撒冷基本內在的素質，乃是神聖的生命。神聖的生命在父神是光，在子神是樹，在靈神是河。光使我們活在其中，樹使我們得餵養，河使我們暢飲。這將是我們對三一神內裏素質的生活與享受，直到永遠，並且祂要住在我們裏面，我們也要住在祂裏面。約翰十五章有這種互住的小影：『你們要住在我裏面，我也住在你們裏面。』（4。）約翰十五章的住要擴充並發展成為新耶路撒冷，就是神聖互住的總結。我們要住在祂裏面，祂也要住在我們裏面，直到永遠。我們要事奉祂，祂要被我們事奉，這要成為永遠的國，就是神聖生命的永遠範圍。（長老訓練第二冊，六七至六八頁。）

父作為光乃是源頭，子是救贖主，為給我們接受。我們若認我們一切的罪，並承認、認識祂為我們的罪死在十字架上，在我們裏面立即就有一道流。這就是那靈，而在這流裏有生命樹在我們裏面生長，作生命的供應，使我們天天得着餵養。…這會新陳代謝的變化我們。這個變化的生命也是建造的生命，…把我們與別人建造在一起。（生命樹，一七八頁。）

見於創世記二章的生命，乃是湧流的生命，變化的生命，和建造的生命。這生命在我們裏面湧流，變化我們，至終將我們建造成基督的新婦。（聖經中關於生命的重要啓示，一八至一九頁。）

參讀：長老訓練第二冊，第五至六章；聖經中關於生命的重要啓示，第二章；約翰福音結晶讀經，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

第五週 週二

晨興餽養

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

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

羅馬八章揭示屬靈的生命有四重。第一，這生命是在那靈裏神的生命。（2。）第二，這生命藉着重生，成了我們靈裏的生命。（10。）而後，這生命要從我們的靈，浸透我們的心思，使我們心思所屬的魂變化，而成為在我們魂裏的生命。（6。）最終，這生命要滲入我們的身體，成為我們身體裏的生命。（11。）終極的結果，是我們的身體改變形狀，（腓三 21，）也就是我們的身體得贖。（羅八 23。）（聖經恢復本，羅八 2 註 1。）

信息選讀

在〔新耶路撒冷城內〕街道當中有生命水的河，（啓二二 1，）指出當你照着神的性情而行，神的生命就在你裏面湧流。神聖生命在神聖性情裏湧流，成為神贖民日常生活中惟一的道路。我若不照着神的性情買領帶，在我裏面就沒有生命的湧流。然而，我若照着神的性情買領帶，我就覺得生命的湧流。丈夫若要和妻子離婚，就是違反神的性情，也會導致屬靈的死亡。然而，丈夫若願意和妻子同住，並照着神的性情愛她，生命河就要在他裏面湧流。我們照着神的性情，無論作甚麼，都會立刻深深感覺到生命的流在澆灌我們。

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.

一棵生命樹長在河的兩岸，(2,) 表徵生命樹是一種藤蔓，沿着生命水的流伸展、蔓延，給神的子民接受並享受。生命樹的果子要作神贖民的食物，直到永遠；這些果子始終是新鮮的，每月都結，每年結十二樣果子。這就是說，當我們在神的神聖性情裏生活行動，我們裏面不僅感覺到生命的湧流，也感覺到生命的供應，生命的滋養，屬靈的食物。你接受神聖的道路，就是神神聖性情的街道，你就有生命在裏面湧流，也有生命的供應來滋養。一天又一天，我們過這樣的生活，並照着神的神聖性情行動，我們就享受生命水和生命樹作我們的供應。一天又一天，我們都需要經歷純金的神聖街道，這街道當中有生命水的河與生命樹，表徵生命水與生命的供應是在神聖的道路中湧流。(神新約的經綸下冊，四四九至四五〇頁。)

在街道上有交通、往來。首先，街道是為着神的往來，那是為着神的行政。至終，這條街道成了『交通的街道』。這交通是在救贖的神與蒙祂救贖的人之間。救贖的神與蒙祂救贖的人之間必定有往來的交通。不僅如此，蒙神救贖的人彼此之間也必定有往來的交通。

神聖的交通將神帶給所有蒙神救贖的人，帶到所有十二個門，好將所有蒙神救贖的人帶回歸祂自己。街道首先從寶座達到十二個門，然後從十二個門回到寶座。

有一條街道聯於神的寶座，你應當在其上行走，那條街道就是祂的行政管理。從你悔改那天起，你就覺得在你裏面有一個寶座和一條金的街道，有金的行政管理。然後，你就開始照着這金，就是照着神的性情行事。這是因為寶座和街道都是建造在金子(神的性情)上面。(新耶路撒冷的解釋應用於尋求的信徒，八至九頁。)

參讀：羅馬書生命讀經，第六十二篇；神新約的經綸，第三十六章；新耶路撒冷的解釋應用於尋求的信徒，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

第五週 週三

晨興餽養

創二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

17『只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

生命樹…指明神自己是生命。生命樹的內容是生命，單單、純粹、絕對是生命。這樹的性質和結果也是生命。生命是內容、性質和結果。一切都是生命。

生命樹的原則是倚靠。…我們念書有畢業的時候，卻絕不可從喫畢業，也不能從喝水或呼吸畢業。我鼓勵你好好念書，早點從學校畢業，卻絕不鼓勵你從呼吸畢業，因為這樣你就會死亡。（創世記生命讀經，二〇一至二〇二頁。）

信息選讀

喫使我們非常依賴。因着我們必須一天喫許多次，而不是一生只喫一次，所以我們非常依賴喫。喫指明倚靠。神是我們的食物，由生命樹所表徵，意思就是我們必須不斷倚靠神。我們必須來到祂這裏，好一再從祂得餽養。然而，知識樹指明獨立。我們一旦在學校學會怎樣使用電腦，就不需要再回到學校去學同樣的東西。我們所得的知識叫我們獨立。

創世記二章的生命樹和知識樹，建立了人能憑以活着的兩種原則。我們若喫生命樹，就倚靠神。我們若喫知識樹，就不倚靠神，反倒使我們向神

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

獨立。在神眼中，最大的罪是獨立。我們必須學習不斷的倚靠神。操練獨立乃是罪。在家庭生活及召會生活中，倚靠是美麗的，獨立卻是醜陋的。操練獨立是死亡的原則。喫生命樹就是生命，喫知識樹卻是死亡。（三一神作三部分人的生命，七頁。）

凡是我們倚靠主所作的，都是在生命樹的原則裏。凡是我們不倚靠主所作的，都是在知識樹的原則裏。

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，『我在基督裏有許多經歷，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。我們需要一直的倚靠主，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，卻沒有神活的同在。一切為神所作的好事，若沒有祂的同在，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；若是沒有神的同在，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。

甚麼是生命？生命就是神自己。甚麼是生命的原則？生命的原則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。（創世記生命讀經，二一〇至二一一、二一六至二一七頁。）

參讀：創世記生命讀經，第十三至十四篇；十二籃第九輯，兩種生活的原則；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

第五週 週四

晨興餽養

羅十二 11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

在祭司事奉裏的凡火，造成在神面前的死亡。〔利十 1～2。〕…可能亞倫的兩個兒子是好心好意的作這事，但他們還是被燒死。獻上凡火，使這兩個祭司在神面前死亡。

我們都需要事奉、盡功用，並運用我們的一他連得，我們的恩賜。但我們必須謹慎不要天然的事奉，不用我們天然的火熱來事奉。當然，主的確要我們在靈裏火熱，不要冷淡或不冷不熱。但我們必須在我們的靈裏火熱，而不是在我們天然的生命裏火熱。保羅在羅馬十二章十一節告訴我們：『要靈裏火熱，常常服事主。』在我們天然生命裏的火熱，對神都是凡火，並帶進死亡。（事奉的基本功課，一二九至一三一頁。）

信息選讀

按照利未記十章，獻凡火可能與喝酒有關。拿答和亞比戶一死，神就吩咐祭司們不要喝酒。〔8～9。〕…凡有邏輯的讀者都會想到，亞倫的兩個兒子獻凡火給耶和華，可能是因為喝醉了。他們喝了太多酒。

在聖經裏，喝酒表徵過度享受屬世、天然或物質的事物。換句話說，我們若過度享受這世界上的事物，就常常會叫我們喝醉。當我們喝醉時，就會很興奮並失去控制，不按規律作事。亞倫的兩個兒子

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，所以他們非常興奮，得意忘形，以致不按規律作事。那就是說，他們妄自獻上凡火。獻凡火乃是犯了妄為的罪。他們妄自想要為神作事；實際上，那對神不是真正的獻祭，乃是他們違反神的定規妄自作的。

人因着過度享受一些事，就妄自行事；他們是喝醉了。當祭司喝醉了，就失去分辨聖別的能力，（10，）也不能教導神的子民。（11。）當我們因喝醉而失去分辨力時，我們就不受規律；所以必然不能教導別人，使他們受規律。

天然的力量和才幹需要受十字架的對付。要勝過並對付罪都不像這事這麼困難。勝過我們天然的力量和才幹，乃是一個重大、主觀的功課，比對付罪更為主觀。在某種意義上，我們天然的力量和才幹等於我們的己，我們天然的構成。我們天然的力量和才幹乃是己的具體表現。這就是為甚麼在否認己…之後，我們需要…說到棄絕天然的力量和才幹，以及藉十字架對付天然的力量和才幹。

天然的力量和才幹若經過十字架的對付，就會非常有用。它們經過十字架的對付之後，就是在復活裏。…在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏，甚至有些神聖的元素已經作到我們的口才裏。每當我們說話，我們的口才需要受十字架的對付。十字架總是將神聖的元素作到所對付的人裏面，將神帶到那人裏面。你若從未在口才上受過十字架的對付，你所有的就只是天然的口才，沒有一點神聖的成分。然而，你的口才若經過對付，那種口才就是在復活裏，並滿了神聖的元素。天然的口才裏沒有神，然而在復活裏『被對付』的口才卻滿了神。我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成為有用的。（事奉的基本功課，一三二至一三三、一七七至一七九頁。）

參讀：事奉的基本功課，第十四、二十課。

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

第五週 週五

晨興餽養

徒七 30『滿了四十年，在西乃山的曠野，有一位天使在荊棘火焰中向摩西顯現。』

來十一 28『他〔摩西〕因着信，就立了逾越節並塗血的事，免得那滅長子的臨及以色列人。』

摩西的事例乃是棄絕天然的力量和才幹最好的說明。聖經中沒有一個人的事例在這方面比摩西更好。…行傳七章二十二節告訴我們，摩西在埃及人的一切智慧上受了訓練，說話行事都有能力。他出來為神作工，拯救神的百姓脫離法老的暴政。…摩西照着自己的意思為神的百姓作事。（23～26。）他滿有把握自己能成就一些事，但他是實行自己的意願，而不是神的意願。…神特意並主宰的將摩西擺在一邊，達四十年之久。（出二 14～15，徒七 27～30。）

在那四十年中，摩西學會照着神的引導事奉神並信靠神。（34～36，來十一 28。）後來摩西成了一位不照着自己的意思作任何事的人。他總是照着主的引導行事。主引導，他就跟隨，他一點不信靠自己的才幹。雖然他非常能幹，但他不用他天然的才幹。他天然的才幹受了對付，就成為在復活裏的才幹；這在復活裏的才幹是與神的行動一致的。我們天然的才幹若未受對付，就與神的行動分離；然而，我們的才幹經過了十字架的對付之後，就與神的行動成為一。實際上，是神作到摩西的才幹裏，他的才幹至終就充滿了神。（事奉的基本功課，一七九至一八〇頁。）

信息選讀

彼得對他天然的力量和才幹很有自信，他甚至認為自己能同主下監，同主受死。（路二二 33。）…彼得受到試驗；他三次否認主，甚至在一位使女面

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

前否認主。（約十八 15～18，25～27。）…彼得徹徹底底被打倒，結果全然失敗。（太二六 69～75。）他的確有心愛主，但是他對自己的力量，天然的力量過於自信。他對主的愛是寶貴的，但他天然的力量必須被否認並受對付。主容許彼得三次當面否認祂，讓彼得徹底失敗，好使他天然的力量和自信可以受到對付。…經過失敗，彼得學會憑着在主裏的信心，謙卑的服事弟兄們。（路二二 32，彼前五 5～6。）彼得真的被破碎，並從天然的才幹轉到復活裏的事物。（事奉的基本功課，一八一至一八二頁。）

在頒佈國度憲法時，基督展示人在神面前生活和工作兩條可能的路（太七 13～14）：(一)闊路—從寬門進入；引到毀壞；進寬門，走這闊路的人很多；按照屬世的系統，滿足天然的口味；為要得着羣眾；維持人的事業；成就人的企業。(二)狹路—從窄門進入；引到生命；找着這狹路，行在其上的人很少；按照神聖的規律，履行屬靈的要求；帶進神的選民；作耶穌基督的見證；完成神的經綸，…為着建造神的召會—基督的身體。（活力排的訓練與實行，一五九至一六〇頁。）

行傳九章二節的道路包括彼後二章二節、十五節、二十一節所說真理的路、正路、義路。真理的路就是基督徒按着真理生活的途徑；這真理乃是新約內容的實際。（提前二 4，三 15，四 3，提後二 15，18，多一 1。）這途徑按其各種美德有其他的名稱，如正路、（彼後二 15、）義路、（21、）平安的路、（路一 79，羅三 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、（約一 23，徒十八 25、）這道路；（十九 9，23，二二 4，二四 22；）以及被毀謗為異端的道路。（二四 14。）（使徒行傳生命讀經，二三〇至二三一頁。）

參讀：出埃及記生命讀經，第六篇；使徒行傳生命讀經，第二十五篇；馬太福音生命讀經，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

第五週 週六

晨興餽養

太七 14『引到生命的，那門窄，那路狹，找着的人也少。』

林前三 12～14『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，…這火要試驗各人的工程是那一種的。人在那根基上所建造的工程若存得住，他就要得賞賜。』

我們正在聖經所啓示神命定的路上受訓練。神命定的路就是要有一種生活和工作，一直是窄的、狹的。…在屬靈的範圍裏，並沒有闊路；屬靈範圍裏的路總是狹的。在這路上，我們的自由總是受約束的。（活力排的訓練與實行，一六六頁。）

信息選讀

當耶穌受了浸，聖靈降在祂身上以後，祂就成了這樣一位兼有神性和人性的人，而祂的人性已經了結並復活了。祂受膏以後，就開始盡職。要緊的是我們要看見，祂的職事是甚麼。…基督出來盡職的時候，祂活動、生活、作工、行動、盡職的方式，沒有一種字彙能彀描述。（長老訓練第一冊，三七至三八頁。）

在馬太、馬可和路加福音這三卷書，福音的傳揚似乎是一種運動、某種活動或工作，只有在約翰福音這卷生命的福音書裏，福音的傳揚並不是工作或活動，乃是生命的流出。這就是為甚麼約翰十五章十六節說到主揀選並設立門徒前去結果子。這是傳福音使基督得擴增。我們必須前去生產基督，使基督繁殖、繁增並擴增三十倍、六十倍或一百倍。這是『偉大的

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.

託付』。…這傳揚不是以一種工作、活動或運動的方式，乃是以生命的方式，以內裏生命湧流的方式。（憑生命的路傳揚福音，一五四至一五五頁。）

倪弟兄從林前三章十二至十五節看見，對我們的工作而言，重要的不是量，乃是質。金、銀、寶石總是量少而質高，木、草、禾稈則是量多而質低。木、草、禾稈經不起火的試驗，金、銀、寶石卻經得起火煉。我們將來在審判臺前受審判，不是看我們工作的量有多少，乃是看我們工作的質如何。

當他聽見某某傳道人成功的得着許多跟從者，或某某基督教工人在作龐大的工作時，他經常會告訴我們這些受他訓練的人，真實的工作乃是生命的流露。

憑着倪弟兄的恩賜、知識和才幹，他很容易在基督教中得着大批的跟從者；但他沒有在這一面濫用他的恩賜和知識。在運用恩賜和知識上，他總是竭力約束自己，確保他的工作完全是在生命裏，屬於生命，藉着生命，並且就是生命。只要他有把握，他的職事是生命的流露，他就滿意了。

因着倪弟兄不在意外面的工作，他職事生命的結果已經流遍全地。他的職事中，藉着他的書報充滿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。對他而言，工作算不得甚麼，生命纔是一切。在我一生所認識的人中，他是惟一注重生命過於工作的。（倪柝聲—今時代神聖啓示的先見，八七至八八頁。）

參讀：活力排的訓練與實行，第十三篇；長老訓練第一冊，第三章；憑生命的路傳揚福音，第十一章；倪柝聲—今時代神聖啓示的先見，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

第五週詩歌

喝！喫！看！

補 216

(英 1151)

降 A 大調

4/4

^{A^b} 5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣ 1̣ - | ^{D^b} 6̣ 6̣ 6̣ 7̣ 1̣ 1̣
 一 喝！從寶座流出純淨 生命河的水！ 喫！生命樹果子，
 1̣ 6̣ | 1̣ 1̣ 1̣ 6̣ 5̣ - | 5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣
 豐碩 又纍纍垂垂！ 看！那滿城光輝，不需 燈光或日、
^{Fm E^o} 1̣ 2̣ | ^{A^b} 3̣ · ^{E^b} 1̣ ^{A^b} 3̣ 2̣ 1̣ | 1̣ - - - | 5̣ 5̣ 6̣ 1̣ 1̣ 2̣ |
 月， 她沒有 黑夜！ (副) 來罷！哦，來罷！聖
 3̣ · 3̣ 3̣ 2̣ 1̣ - | ^{D^b} 6̣ 6̣ 7̣ 1̣ 1̣ 6̣ | 1̣ · 1̣ 1̣ 6̣ 5̣ - |
 靈 與新婦說； 來罷！哦，來罷！聽見的人也說；
 5̣ 5̣ 6̣ 1̣ 1̣ 2̣ | 3̣ · 3̣ 3̣ 2̣ 1̣ 2̣ | 3̣ · 1̣ ^{E^b} 3̣ 2̣ 1̣ | 1̣ - - - ||
 來罷！哦，來罷！口 渴又願意的 可白白 來 喝！

二 基督乃是我們河水，在裏面湧流；
 基督乃是生命樹果，供我們享受；
 基督乃是我們的光、晨星與白晝；
 祂乃是萬有！

三 我們洗淨袍子，有權來喫生命樹，
 “哦主，阿們，阿利路亞，”我們真有福！
 我們操練我們的靈，來經歷基督—
 何等的基督！

四 現在我們有一個家，輝煌勝太陽，
 弟兄姊妹同心站住合一的立場；
 地方召會乃是新耶路撒冷豫嘗—
 何等的豫嘗！

WEEK 5 — HYMN

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.

主今日恢復之主要項目的重點

第六篇

召會的恢復

讀經：太十六 18，十八 17，弗一 22 ~ 23，三 9 ~ 11，四 16，羅十四 17

卍 詩歌：598，s525

綱 目

週 一

壹 我們說到召會的恢復，意即召會原初有一種情形，後來卻失去、受了破壞或被誤解，現今需要復原，回歸原初的情形—太十六 18：

一 經過了許多世紀的歷史，召會已經墮落了，所以需要恢復到照着神原初心意的光景—弗一 4 ~ 5，11，22 ~ 23，二 15，三 9 ~ 11。

二 我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準—21 節，五 23 ~ 27，29，32。

三 召會是神心頭的願望—三 9 ~ 11，五 25：

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

Message Six

The Recovery of the Church

Scripture Reading: Matt. 16:18; 18:17; Eph. 1:22-23; 3:9-11; 4:16; Rom. 14:17

Outline

Day 1

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:

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.

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.

C. The church is the heart's desire of God—3:9-11; 5:25:

- 1 召會是神的召會，為父神揀選並豫定，為子神救贖，並為靈神蓋印—林前十 32，弗一 3～14。
- 2 召會是活神的家，真理的柱石和根基，使神顯現於肉體—提前三 15～16。
- 3 召會是基督的身體，是那在萬有中充滿萬有者的豐滿，作祂的彰顯—弗一 22～23。
- 4 召會是基督的妻子，是祂的配偶—五 23～27。
- 5 召會乃是新人—二 15。
- 6 召會在宇宙一面存在為獨一的宇宙召會，但在地方上彰顯為許多地方召會—一 22～23，啓一 4 上，11。

週 二

貳 召會的恢復是由以色列人從被擄歸回所豫表的一拉一 3～11：

- 一 正如以色列人後來的歷史所豫表的，恢復就是離開巴比倫—被擄與分裂的立場；召會的恢復包含歸回，就是從巴比倫所表徵被擄和分裂的立場歸回—11 節，啓十七 5。
- 二 以色列人的恢復，不僅是從巴比倫出來，乃是要歸回到耶路撒冷，就是神所命定獨一的立場；耶路撒冷是主所揀選的地方—申十二 5。
- 三 那些從巴比倫回到耶路撒冷的人，乃是帶着所有被擄到巴比倫之神殿的器皿；這些器皿是銀的、金的，表徵對基督並基督之豐富的經歷—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 召會的恢復，也是由神的子民從巴比倫歸回後，在耶路撒冷重建神的殿，就是神的家所豫表；因此，恢復不只是要帶着神殿的器皿回到耶路撒冷，也是要重建神的殿——3 節。

五 召會的恢復是由耶路撒冷城的重建所豫表——尼二 11, 17。

週 三

叁 雖然『恢復』這辭在新約裏沒有使用過，召會的恢復卻在新約裏啓示出來：

一 我們需要得恢復，脫離分門結黨——宗派和公會——多三 10。

二 召會的恢復也需要我們潔淨自己，脫離大戶人家（背道的基督教國）裏卑賤的器皿——提後二 20 ~ 21。

三 我們不要接觸那些不留於基督之教訓中的人——這教訓是關於基督的神性以及藉着神聖的成孕而成爲肉體——約貳 9 ~ 11。

四 我們需要遵從主的話，從宗教的大巴比倫出來——啓十八 4。

週 四

肆 我們需要看見召會得恢復的意義：

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 爲着召會的恢復，我們需要得恢復脫離分裂與背道的立場，及其對三一神之身位並基督身位與工作之真理的偏差：

- 1 我們要拒絕形態論和三神論的異端，持守照着神的話關於三一神的純正啓示；關於三一神身位的真理有兩面——一面是一，一面是三；因爲獨一的神是三一的，是三而一——父、子、靈——太二八 19，林後十三 14。
- 2 我們需要得恢復，脫離所有關於基督身位的異端教訓，承認耶穌基督這位神顯現於肉體，是完整的神，完全的人，並且祂作爲包羅萬有的一位，乃是每一件正面事物的實際——約壹四 2～3，14～15，西一 15～19，二 17。

週 五

二 爲着召會的恢復，我們需要回到基督身體獨一和純正之一的立場及其真理：

- 1 我們需要回到關於新約信仰與神經綸的真理——猶 3，彼後一 1，提前一 3～4。
- 2 我們需要回到關於基督之身位與工作的真理——約一 1，14，18，提前三 15～16，一 15，林前十五 1～4。
- 3 召會的恢復也需要我們恢復關於三一神的身位與分賜的真理——太二八 19，約十六 13～14，林後十三 14。
- 4 召會的恢復包括恢復召會作爲基督的身體，團體的基督：
 - a 基督的身體是個生機體，由所有重生有神生命的信徒所構成，爲着頭的彰顯——弗一 22～23。
 - b 基督的身體實際上就是團體的基督——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 關於召會宇宙一面與地方一面的真理，也需要恢復：

a 就宇宙一面而言，召會乃是獨一無二的一太十六 18。

b 就地方一面而言，召會顯在許多的地方上，作為許多的地方召會—十八 17，林前一 2。

三 在召會的恢復裏，我們乃是在建造基督的身體，神的殿，神的家—弗四 16：

1 這是由在以斯拉領導之下的聖殿重建所豫表的。

2 今天我們是在重建召會作為神的殿—二 21 ~ 22，林前三 9，16 ~ 17。

3 仇敵對召會所作一切的破壞，給主機會在復活裏擴大祂的身體—約二 19 ~ 21。

四 召會的恢復包括建立國度的生活；召會生活的實際就是國度—羅十二 5，十四 17：

1 羅馬十四章十七節啓示神的國就是召會的生活；國度就是今天的召會生活。

2 神的國作為召會生活，乃在於公義、和平、並聖靈中的喜樂—17 節。

3 有這樣的一種生活，乃是建立國度的生活，正如尼希米記中，重建耶路撒冷城所豫表的。

4 在召會的恢復裏，我們乃是建造召會作為神的家和神的城。

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.

第六週 週一

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。我們說到召會的恢復，意即召會原初有一種情形，後來卻失去或受了破壞，現今就需要把召會帶到她原初的情形。因為經過了許多世紀的歷史，召會已經墮落了，她需要恢復到照着神原初心意的光景。我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準。

神乃是一位有永遠定旨的神。祂是滿有定旨的神，祂一旦定意要作某事，就沒有任何事能改變祂的心意或使祂停止。（新約總論第七冊，四五九至四六〇頁。）

信息選讀

新約啓示，若沒有召會，基督就是單獨的，不能作甚麼。新約特別啓示，召會是神心頭的願望。神在今時代的願望，就是要得着召會。（從天上來的異象，一五頁。）

召會是神的召會，（林前十 32，）為父神揀選並豫定，（弗一 3～6，）為子神救贖，（7～12，）並為靈神蓋印。（13～14。）（主恢復的簡說，二五頁。）

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)

提前三章十六節給我們看見，召會這神的家，真理的柱石和根基，乃是神顯現於肉體。神不僅渴望在召會中安家並有安息之所，也要在召會中彰顯祂自己。祂要在召會中實行祂新約的經綸，說出祂的願望，並彰顯祂的榮耀。凡祂所是、所作、並所要得着的，都要在召會（祂的家）中彰顯出來。

宇宙召會是基督的身體。…基督的身體是祂的豐滿，就是祂完滿的彰顯。〔弗一 22 ~ 23。〕身體是頭的豐滿，而豐滿是頭的彰顯。基督是無限的神，沒有任何的限制；祂大到一個地步，在萬有中充滿萬有。這樣一位偉大的基督，需要召會作祂的豐滿，使祂得着完全的彰顯。

召會也是基督的妻子，是祂的配偶。（五 23 ~ 27。）召會作基督的配偶，含示滿足與愛裏的安息。基督需要這樣一個妻子。作為召會，就是要給基督充分的滿足與愛裏的安息。

最後，宇宙召會乃是新人。（西三 10 ~ 11。）在以弗所二章十五節我們看見，基督在祂自己裏面，將猶太人和外邦人創造成一個新人。這個新人是團體的，也是宇宙的。信徒雖有許多，卻只有一個新人。所有的信徒都是這團體、宇宙新人的組成分子。

強調召會是基督的身體，是在生命的一面；而強調召會是宇宙的新人，乃是在基督作我們人位的一面。為了身體，我們需要基督作我們的生命；為了新人，我們需要基督作我們的人位。（新約總論第七冊，一一七至一一八、一二〇至一二一頁。）

召會在宇宙一面存在為獨一的宇宙召會，（弗一 22 ~ 23，）但在地方上彰顯為許多地方召會。（啓一 4 上，11。）…這一切都是照着神永遠經綸的安排。（弗三 9 ~ 11，一 9 ~ 11。）（主恢復的簡說，二八頁。）

參讀：召會的歷程，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

第六週 週二

晨興餽養

拉一 3『你們中間凡作祂子民的，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；）願這人的神與祂同在。』

11『金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。』

召會的恢復是由以色列人從被擄歸回所豫表的。（拉一3～11。）…舊約是一本豫表的書，其中最大，最包羅一切的豫表，就是以色列人的歷史。許多聖經教師將發生在以色列人歷史開端的事，應用在今天基督徒的經歷上。例如，他們把逾越節應用在救贖的經歷上，把過紅海應用在受浸的經歷上。…然而，卻沒有太多基督徒知道，如何應用以色列人末了一部分的歷史—被擄到巴比倫，和從被擄中歸回。我們將要看見，以色列人從被擄歸回，豫表召會的恢復。（新約總論第七冊，四六〇頁。）

信息選讀

以色列子民得恢復，意思就是他們從巴比倫被帶回到耶路撒冷。消極的說，恢復就是從巴比倫被帶出來；積極的說，恢復乃是被帶到耶路撒冷。

以色列人的恢復，不僅是從巴比倫出來，乃是要歸回到耶路撒冷，就是神所命定獨一的立場。耶路撒冷是主所揀選的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，這獨一的中心保守了神子民的一。若沒有這樣的一個中心，以色列人進入美地後，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.

那些從巴比倫回到耶路撒冷的人，乃是帶着所有被擄到巴比倫，神殿的器皿。（拉一5～11。）這些器皿是銀的、金的，表徵對基督並基督之豐富的經歷。…神的子民被分散，所有屬靈的經歷也都被擄去了。那對他們並對神乃是一個羞恥！甚至今天，有些親愛的基督徒有真實的經歷，他們卻是在巴比倫。這就是說，他們對基督的經歷，是在被擄的地方，就是偶像的地方。經歷是正確的，地方卻是錯誤的，因為器皿是正確的，卻是神殿的器皿放在偶像的廟中。因此，所有的銀器和金器都必須帶回耶路撒冷。

召會的恢復，也是由…在耶路撒冷重建神的殿，就是神的家所豫表。以斯拉一章三節說，『你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與他同在。』五節繼續說，『於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。』這幾節指出，恢復不只是一要帶着神殿的器皿回到耶路撒冷，也是要重建被毀壞之神的殿。

末了，召會的恢復是由舊約裏，耶路撒冷城的重建所豫表。（尼二11，17。）聖殿的建造恢復後，還需要建造城。沒有城，殿就沒有保護。聖殿乃是主同在的地方，需要受到保護。城的牆對殿乃是防禦。（新約總論第七冊，四六二、四六四至四六六頁。）

參讀：新約總論，第二百三十篇；主今日恢復之主要項目的重點，一九至二一頁。

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

第六週 週三

晨興餽養

提後二 20～21『但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。』

雖然『恢復』這辭在新約裏沒有使用過，召會的恢復卻完全在新約裏啓示出來。…在羅馬書或哥林多前書這樣的書信裏，沒有說到召會的恢復；但在提多書、提摩太後書、約翰二書和啓示錄裏，我們都能發現召會的恢復。在這些新約晚期的著作裏，恢復完全被揭示出來。…為着召會的恢復，我們需要離開分門結黨的人—宗派和公會。這是保羅在提多書三章十節所指明的。就像以斯拉、尼希米、和其他舊約裏的忠信者，我們需要離開巴比倫回到耶路撒冷。（新約總論第七冊，四六九至四七〇頁。）

信息選讀

召會的恢復也需要我們潔淨自己，脫離大戶人家（背道的基督教國）裏卑賤的器皿。…〔在提後二章二十至二十一節，〕保羅用了『大戶人家』一辭。提前三章十五至十六節所說明神的家，就其神聖的性質和素質的特性而言，乃是真實的召會，作了真理的根基；而這裏的大戶人家，就其攙雜的特性而言，乃指墮落的召會，如馬太十三章三十一至三十二節反常的大樹所例證的。

我們若潔淨自己，脫離消極的事和人，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

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.

『凡越過基督的教訓，不留於其中的，就沒有神；留於這教訓中的，這人就又有父又有子。若有人到你們那裏，不是傳講這教訓，不要接他到家裏，也不要對他說，願你喜樂；因為對他說，願你喜樂的，就在他的惡行上有分。』（約貳 9～11。）這幾節啓示，我們不該接觸那些不留於基督之教訓中的人——這教訓是關於基督的神性以及藉着神聖的成孕而成爲肉體。九節的『越過』，直譯，（在反面的意義上）帶領向前。也就是說，越過了正確的事，超過了關於基督之正統教訓的界限。那些這樣行的人，越過了基督神聖成孕的教訓，因而否認了基督的神格；結果就無法在救恩和生命裏得着神。

啓示錄十七章陳明了大巴比倫的異象。按照五節，大巴比倫被稱爲『地上妓女和可憎之物的母』。四節揭示出一個事實，雖然這女人有美麗的外表，但隱藏在她裏面的乃是邪惡；『那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。』大巴比倫在外表上是穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾；不僅如此，她手中還拿着金杯。但是這金杯裏卻盛滿了可憎之物，並她淫亂的污穢。這是今天基督教國的一幅圖畫：基督教國也許有金杯，但杯的內容卻是拜偶像、淫亂、和各樣的邪惡。

我們當然不能留在大巴比倫裏。反之，我們需要遵從主在啓示錄十八章四節的話。這裏祂告訴我們：『我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』…我們…必須離開巴比倫的系統，回到耶路撒冷，就是回到正當的召會生活。這就是召會的恢復。（新約總論第七冊，四七〇至四七二、四七六頁。）

參讀：新約總論，第二百三十一篇；主恢復的簡說，一至三五頁。

“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

第六週 週四

晨興餽養

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、聖靈的名裏。』

約壹四 14～15『父差子作世人的救主，這是我們所看見，現在又作見證的。凡承認耶穌是神兒子的，神就住在他裏面，他也住在神裏面。』

我們要繼續來看，召會得恢復的意義。…我們要來看，得恢復脫離分裂與背道的立場，及其對三一神之身位並基督身位與工作之真理的偏差。（新約總論第七冊，四七七頁。）

信息選讀

歷代以來，關於神聖的三一，出現了三個主要學派的教訓：形態論、三神論、以及照着聖經純正的啓示。形態論教導說，父、子、靈不都是永遠的，也不都同時存在，而僅僅是一位神三個暫時的表顯。三神論教導說，父、子、靈是三位神。我們應當與形態論無分無關，因為那種關於神聖三一的極端觀點，乃是異端。另一面，教導有三位神也是大異端。

在聖經裏關於三一神的純正啓示，介於形態論和三神論這兩個極端之間。因為聖經中的真理有兩面，所以神聖的三一有兩面：『一在三裏』的一面，以及『三在一裏』的一面。形態論是三在一裏這面的極端。當然，聖經中有三在一裏這面的依據，但走極端的形態論，越過聖經的界限，忽畧甚至抹煞了一在三裏的方面。形態論越過聖經關於三這面的界限，因此在一的極端上乃是異端。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

論是相反的極端。三神論強調三的方面而忽畧了一的方面。三神論也有聖經的依據，因為父、子、靈的確是三。但三神論和形態論一樣，也越過聖經的界限，而成爲極端。因此，形態論和三神論都是極端，都是異端。

關於神聖三一之真理的兩面，具體包含在『三一』(triune) 這辭裏。…我們的神一面是獨一的，另一面又是三。在神是一的這面，父、子、靈不是分開的；但在神是三的這面，父、子、靈卻有區別。

我們也需要得恢復，脫離分裂與背道的立場，及其對基督身位與工作之真理的偏差。…在約壹二章二十二節我們看見，敵基督者的原則乃是否認基督的所是。耶穌是基督，基督就是神的兒子，神的兒子乃是父的具體化身。否認這真理的任何一面，就是否認基督所是的事物，因而跟隨了敵基督者的原則。

否認耶穌基督是在肉體裏來的，就是否認祂聖別的成孕、祂的成爲肉體、祂的出生、祂的人性、祂的人性生活、以及祂的救贖。新約對這事強調得很清楚：基督的救贖是在祂屬人的身體裏，並藉着祂的流血而成就的。

凡棄絕基督的成爲肉體，因而棄絕祂救贖的，也就否認基督的復活。如果基督從來沒有經過死，祂就不可能進入復活。

否認耶穌基督是在肉體裏來的，乃是大異端。這異端的教訓叫人無法享受神聖的三一。(新約總論第七冊，四七七至四七八、四八〇至四八二、四八四頁。)

參讀：新約總論，第二百三十二篇；召會的意義，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

第六週 週五

晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

我們需要回到基督身體獨一和純正之一的立場，及其關於下列事項的真理：新約的信仰與神的經綸，基督的身位與工作，三一神的身位與分賜，召會，基督的身體，團體的基督，以及召會宇宙一面和地方一面。（新約總論第七冊，四九〇頁。）

信息選讀

在提前一章三至四節…神的經綸〔是指〕神的家庭行政，要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會，（三 15，）基督的身體。使徒的職事乃是以神這經綸為中心；（西一 25，林前九 17；）然而那些異議者不同的教訓，被神的仇敵利用，使神的子民從這經綸岔出去。

神的經綸乃是祂的家庭經營。根據聖經，神不是先要得着國度；反之，祂乃是先要得着一個家、一個家庭。一旦祂有了家，祂的家自然而然成了祂的國。祂若是不能得着一個家、家庭、居所，祂就不能得着一個國。因此，神的經綸首先是一件神的家庭經營的事。

關於基督的身位與工作，我們必須傳揚基督是神成為肉體來作神人，祂兼有神性和人性。我們也必須傳揚基督

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

救贖的死。在祂救贖的工作裏，基督為我們的罪，並為我們罪人死在十字架上。然後祂復活了，使祂能將祂自己分賜到我們裏面，作神聖的生命。因此，我們所傳揚的福音，乃是基督這位神人為我們的罪死了並且復活了。

基督的福音不僅有生命，也有生命的大能，可以征服死、勝過死、且將死廢去。這個征服死、勝過死、且將死廢去的生命，就是復活。

召會的恢復也需要我們恢復關於三一神的身位與分賜的真理。神的分賜這件事，今天許多的基督徒已完全失去了。靠着主的憐憫，我們已蒙光照，看見在神新約的經綸裏，有那神聖、三一的人位，要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。因着今天許多人忽畧了這點，我們就需要恢復對神聖的分賜，就是對經過過程之三一神的豐富分賜到我們裏面這件事，有正確的認識和領會。

以弗所一章二十三節說到，『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』基督的身體是個生機體，由所有重生有神生命的信徒所構成，為着頭的彰顯。身體乃是頭的豐滿，這豐滿就是頭的彰顯。

因着召會是基督的身體，基督又是召會的頭，（西一18，）召會和基督乃是一個身體，就是那奧秘、宇宙的大人，有同樣的生命和性情，分享同樣的地位和權柄。正如基督是遠超過一切，且坐在諸天界裏，（弗一20～21，）召會也在諸天界裏與祂同坐。（二6。）正如基督領受了天上地上所有的權柄，（太二八18，）召會也有分於基督的權柄。（路十19。）（新約總論第七冊，四九〇至四九一、四九三至四九四、四九七、五〇一頁。）

參讀：新約總論，第二百三十三篇；教會的見證與立場，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

第六週 週六

晨興餽養

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

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

基督的身體，實際上就是團體的基督。…〔在林前十二章十二節裏，〕基督不是個別的基督，乃是團體的基督，就是身體的基督。這裏的『基督』，直譯，那基督，指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣。（新約總論第七冊，五〇二至五〇三頁。）

信息選讀

關於召會宇宙一面與地方一面的真理，也需要恢復。實在說來，這些事已經失落了，甚至被抹煞了。因此，我們需要恢復關於召會這兩面的真理。就宇宙一面而言，召會乃是獨一無二的。召會的這一面是主耶穌在馬太十六章十八節所啓示的。…這裏所啓示的，乃是宇宙的召會，為着主在宇宙中獨一的見證。

在十八章十七節，主耶穌啓示出地方召會。這節所題的召會，必定是地方召會，因為這裏所題的，乃是一個我們可以前去的地方。我們不能帶着難處去到宇宙召會，我們只能去到地方召會。

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，召會顯在許多的地方上，作為許多的地方召會。一個宇宙召會，在地上顯在許多的地方上，就成為許多的地方召會。召會在一個地方上的顯出，就是在那特定地方上的地方召會。沒有眾地方召會，就沒有宇宙召會的實行和現實。宇宙召會乃是實化在眾地方召會裏。

在召會的恢復裏，我們乃是在建造基督的身體，神的殿，神的家。這是由舊約時代，在以斯拉領導之下的聖殿重建所豫表的。今天我們是在重建召會生活作為神的殿，就是基督的身體。

仇敵對召會所作一切的破壞，只是給主機會在復活裏擴大祂的身體。仇敵絕不能勝過主耶穌。陰間的門絕不能勝過建造的召會。（太十六 18。）召會仍在往前，仍在增長。雖然仇敵會竭盡所能來拆毀，但我們要看見主的得勝。我們要看見，不只主耶穌自己是得勝的，召會，祂的身體，聖殿，也是得勝的。

末了，召會的恢復包括建立國度的生活。這是由保羅在羅馬十四章十七節的話所指明的。…這節經文啓示，神的國就是召會的生活。按照十四章的上下文，國度就是今天的召會生活。召會生活的實際就是國度。十二章說到身體生活，十四章說到國度生活。這指明，按照羅馬書，國度生活乃是身體生活的實際。

神的國作為召會的生活，乃在於公義、和平、並聖靈中的喜樂。當神國的權柄運行在我們裏面時，公義、和平並喜樂，就要成為我們日常生活的特性。有這樣的一種生活，乃是建立國度的生活，正如尼希米記中，重建耶路撒冷城所豫表的。因此，在召會的恢復裏，我們乃是建造召會，作為神的家和神的城。（新約總論第七冊，五〇三至五〇五、五一〇、五一二頁。）

參讀：新約總論，第二百三十四篇；教會的見證與立場，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

第六週詩歌

回耶路撒冷

補503

(以斯拉一章)(英1252)

A 大調

4/4

A D A E
3 3 3·2 1 | 2 2 2·1 6 | 5 5 1·7 1 2 | 3 3 2 - |
一 落到巴比倫，在被擄之地，哦主，將我們的靈激起！
A D A F#m E7 A
3 3 3·2 1 | 2 2 2·1 6 | 5 5 1·7 1 2 | 3 2 1 - |
分散在各處，失去了合一，哦主，將我們的靈激起！
A D A E
3 - 1 - | 1 - 6 - | 5 5 1·7 1 2 | 3 3 2 - |
激 起！ 激 起！ 哦主，將我們的靈激起！
A D A F#m E7 A
3 - 1 - | 1 - 6 - | 5 5 1·7 1 2 | 3 2 1 - ||
激 起！ 激 起！ 哦主，將我們的靈激起！

二 離開巴比倫，各宗派之地，從分裂中我們都起來！
因為巴比倫，並非神所立，從分裂中我們都起來！
起來！起來！ 從分裂中我們都起來！
(重複最後一行，下同)

三 從被擄之地，回耶路撒冷，有神同在，我們都上來！
在獨一立場，作合一見證，有神同在，我們都上來！
上來！上來！ 有神同在，我們都上來！

四 盤裏滿基督，碗裏滿聖靈，將所有的器皿都帶來！
帶到召會裏，照神所命定，將所有的器皿都帶來！
帶來！帶來！ 將所有的器皿都帶來！

五 在耶路撒冷，神所選之地，神的聖殿我們同建立！
眾聖同事奉，都一心一意，神的聖殿我們同建立！
建立！建立！ 神的聖殿我們同建立！

註：原文裏共有五個 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!

主今日恢復之主要項目的重點

第七篇

基督身體的一

讀經：約十七 21 ~ 22，弗四 1 ~ 6，徒一 14，林前十二 15 ~ 22，林後十 13 ~ 15

AY 詩歌：606，381

綱 目

週 一

壹 聖經中所揭示的一，因為難於明白，所以主耶穌在祂的講論之後，在約翰十七章並不繼續和門徒說到一，而是為一禱告：

一 父和子是一，（11，21，）而這一含示或包括那靈。

二 主用複數代名詞『我們』（11，21）表徵三一神。

三 三一神是一，那一乃是基督身體一的模型。

四 基督身體的一就是神聖三一擴大的一—21 節。

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 我們一的基礎乃是主所禱告的一：

1 這一是在父的名裏，藉着永遠的生命—2, 6, 11 節。

週 二

2 這一是在三一神裏，藉着聖言的聖別—14 ~ 21 節。

3 這一是在神聖的榮耀裏，為着三一神的彰顯—22 ~ 24 節。

六 主為着祂所有信徒中間的一向父禱告，使信徒中間的一與神聖三一真正的一合在一起—21 ~ 23 節。

貳 我們需要看見基督身體的獨一—在宇宙中只有一個身體—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 一的實行乃是同心合意；同心合意是開啓新約中一切福分的萬能鑰匙—徒一 14, 二 46, 四 24, 五 12, 十五 25, 羅十五 6。

週 三

肆 以弗所四章一至三節的五個辭句給我們實際的路，以保守那靈的一（基督身體的一），就是實行同心合意：『卑微』、『溫柔』、『恆忍』、『在愛裏彼此擔就』、以及『和平的聯索』；這五個項目是我們實行召會生活的試驗；憑這試驗，我們可以知道我們是否實際的在召會生活裏：

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 我們不該為別人設定高的標準，乃該在卑微裏愛軟弱的人：

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

週 四

二 我們必須犧牲自己而態度溫柔—民十二3，太五5：

- 1 『溫柔』在原文裏含示溫和、和藹與不自私。
- 2 溫柔乃是不自私的態度，是溫和並和藹的，絕不為自己爭辯，絕不為自己找藉口—代下一10，西二2～3，腓四5。
- 3 我們要溫柔，就必須犧牲自己，不論我們受到怎樣的對待；在召會生活中，我們絕不能有嚴厲、刻薄或冷酷的態度。
- 4 我們要有正確的態度，就不可自私；不自私產生溫柔、溫和與和藹。
- 5 在許多地方召會裏，難處大部分來自錯誤、疏忽、冷淡、苛刻的態度；撒但常利用輕忽的態度來攻擊召會—弗六16。
- 6 我們要過召會生活，就需要學知召會生活是非常柔細而不粗糙的；按照豫表，召會是團體的素祭，是細麵作的餅利二1～5，林前十17。

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 恆忍是忍受錯待；恆忍主要與我們說的話有關：

- 1 一位弟兄可能虧負我們，但為着主的榮耀並為着召會生活的緣故，我們該一言不發；述說、發表、並談論我們所遭遇的每一件事，並不需要恆忍或忍耐。
- 2 我們若看見帶領的弟兄們起爭執，可能立刻去向另一位弟兄述說這事；然而，我們若學了功課，為着主的榮耀並為着祂召會的緣故，我們就甚麼都不會說。
- 3 我們若學習這樣正確的守住我們的話語，就會領悟召會生活裏『受苦』這辭的真實意義。
- 4 一篇信息、釋放過後，我們可能立刻開始批評講者，但我們若學了功課，不論我們感覺如何，為着實行召會生活的緣故，我們不會說任何有關職事消極的話；我們的口會在聖靈的管制之下。
- 5 我們的言語和交談比其他一切事更破壞召會；一個故事傳到第二個人就開始走樣，至終成了誇大其辭；謠言總是如此。
- 6 我們要學習恆忍的功課，就需要經歷約束口並禁止舌頭之苦；我們可能看到並聽到許多事，若沒有聖靈的膏抹和帶領，我們甚麼都不該說，好使召會生活免遭破壞。

四 我們在召會生活裏，要在愛裏彼此擔就，就需要對抗懷疑和恐懼：

- 1 我們不該有懷疑和恐懼，只該有愛；愛應當在召會生活中滿有效能；在召會生活中，為着我們的所是和所作，愛乃是極超越的路—十二 31 下。
- 2 對一位弟兄有所懷疑，意思就是我們的愛失去了；懷疑之後，恐懼隨之而來；約壹四章十八節說，『愛裏沒有懼怕，完全的愛把懼怕驅除。』

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 我們常受試誘，想要知道別人對我們的態度，他們如何看待我們，以及他們說了我們甚麼；我們要實化召會生活，就必須拒絕這種試誘—參傳七 21 ~ 22。

五 我們需要以和平的聯索，竭力保守那靈的一：

1 我們若僅僅與神有平安，卻不與所有弟兄們有平安，就失去了召會生活；我們擁有的平安，試驗我們的召會生活，這平安不僅是與神之間垂直的平安，也是與所有弟兄之間水平的平安。

2 我們與任何人都不能相聯過度或相聯不足；和平的聯索乃是召會中平衡的相聯。

週 六

伍 如果我們持定基督作元首，（承認只有祂是頭，並且絕對順服祂的權柄，）我們就不能有不同的解經—提前一 3 ~ 4，西二 19：

一 一有不同，就必定有人不持定元首，因為祂不可能對一個肢體說一樣，對另一個肢體說另一樣。

二 基督乃是身體惟一的權柄；所有肢體的地位，就是持定元首，凡事以祂為惟一、絕對的權柄。

陸 我們應當一直考慮到身體，顧到身體，尊重身體，並且作任何事都要對身體最有益處—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『關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺。』（召會生活中引起風波的難處，二六頁。）

捌在身體裏不能有獨立或個人主義，因為我們是肢體，而肢體無法脫離身體而生活—27節，羅十二5，弗五30：

- 一 那裏有身體的啓示，那裏就有身體的感覺；那裏有身體的感覺，那裏個人主義的想法和行動就除去了。
- 二 我不知道的，身體裏別的肢體會知道；我不能看見的，身體裏別的肢體會看見；我不能作的，身體裏別的肢體會作—林前十二17～22。
- 三 我們若拒絕同作肢體者的幫助，就是拒絕基督的幫助；凡是單獨的基督徒，遲早都要變得枯乾—12節。

玖我們作為基督身體的肢體，必須讓自己受其他肢體的限制，不超過我們的度量：

- 一 神照着自己的意思，把身體所有的肢體俱各安置在身體上—18節：
 - 1 元首把我們安排在身體的特別位置上，也指派我們特別的功用—羅十二4，林前十二15～17。
 - 2 我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。

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 既然這件事是照着神的意思，就每一個肢體都是不可少的；每一個肢體都有他一定的位置，有一定的安排，有他的那一分來服事基督的身體—18～22 節。

4 每一個肢體都有他的特點，都有他所能的，那就是他的位置，就是他的地位，也就是他的職事—羅十二 4～8。

二 身體長大和發展的基本要求，是我們認清我們的度量，不越過這度量—弗四 7，16：

1 當我們越過我們的度量，我們就干涉了身體的規矩。

2 不清明適度，而看自己過於所當看的，就是抹煞身體生活中正確的等次—羅十二 3。

三 我們應該像保羅一樣，留在神尺度和度量的界限之內，照着神在基督的身體裏所量給我們有多少而行動並行事—林後十 13～15，弗四 16，提後四 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.

第七週 週一

晨興餽養

約十七 11『我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

21『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

一的真理既鉅大又深奧。聖經所啓示真正一的完滿意義，遠超過我們所能領會的。因爲聖經中所揭示的一難以明白，所以主耶穌在約翰十七章並不向門徒繼續講論一，而是爲這一禱告。我信主知道，祂的門徒無法明白一的事，所以祂爲這事禱告。（一的真正立場，八三頁。）

信息選讀

真正的一不只是我們聚在一起的事。…我們的一乃是基督生機身體的一。基督的身體乃是三一神與蒙救贖並被變化之人的調和。因爲身體是這樣的調和，這身體本身就是一。三一神的三者—父、子、靈—乃是這一的三個神聖因素，而這三個神聖因素與一個人性因素相調和，終極成爲身體。這身體就是真正的一。

首先，這一是主的心願。主的這個心願成了祂的渴望，而這渴望藉着主在約翰十七章所獻上的禱告發表出來。（2, 6, 11, 14～24。）在十七章，主禱告的主題是一。主從神聖的渴望中發表這個禱告。那時這一還未成爲實際；然而，這一的模

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—神聖三一的三者之間的一—已經有了。父和子是一，（11， 21，）而這一含示或包括那靈在內。在十七章，主用複數代名詞『我們』（11， 21）表徵三一神。三一神是一，這一乃是基督身體一的模型。因為身體的一有神聖三一三者之間的一為模型，十七章告訴我們，這一全然是與三一神有關聯的。（21。）基督身體的一就是神聖三一擴大的一。在主禱告時，已經有了模型，但還沒有擴大。這擴大的一是在五旬節來到的。藉着那靈的澆灌，基督的身體就產生了。（林前十二 13。）那身體是扎實的一。

身體的一乃是所有在基督裏的信徒，在父名裏的一。（約十七 2， 6， 11。）在父的名裏，就是在父的人位裏，因為在新約裏，名總是指人位。因此，在父的名裏就是在父自己裏。按新約的意義而言，父總是含有生命源頭之意。一個家庭的父親乃是那個家庭的生命源頭。在約翰十七章十一節，主禱告求父在祂的名裏使信徒成為一。在父的名裏成為一，乃是在神聖三一的源頭裏成為一。

這一也是憑着父的神聖生命，帶同父的神聖性情。我們既有父的生命，就也有父的性情，因為性情總是與生命並行的。我們有父的人位作真正一的源頭，我們也有父的神聖生命帶同祂的神聖性情作這一的元素。這些都是身體的一內在的內容。（今日主恢復中內在的難處及其合乎聖經的救治，五至七頁。）

參讀：今日主恢復中內在的難處及其合乎聖經的救治，第一至二章。

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

第七週 週二

晨興餽養

約十七 21 ~ 23 『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

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

信息選讀

我們要在三一神裏以祂作爲我們的一，就需要被聖別，也就是需要從世界的攙雜裏分別出來。我們若要實行真正的一，我們必須看見世界必須去掉。我們不能與三一神相調和，同時又留在世界的攙雜裏。所以我們必須從世界的攙雜裏分別出來，使我們得以聖別歸與三一神，與祂有純淨的調和。這純淨的調和就是一。如果我們要認識真正的一，我們就必須從攙雜的世界分別出來，藉着神聖別話語的實際，歸與聖別的神。

真正的一，就是三一神與蒙救贖之人性的調和，有三方面。第一面是在父的名裏憑着父的神聖生命

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；第二面是在三一神裏，憑着聖別的話而有的。第一面與一的源頭和元素有關，第二面與一的立足點有關。我們若在世界裏並在撒但手下，我們就無法實行一。要實行一就必須從世界分別出來，並蒙保守脫離撒但的手。

真正的一的第三面乃是在基督裏的信徒在神聖榮耀裏的一。（約十七 22～24。）經過多年研究新約，我們發現神的榮耀乃是神的神聖生命帶着祂的神聖性情，將祂彰顯出來。我們若沒有父的生命帶着父的性情，我們就不可能彰顯父。父的彰顯來自父的生命帶着父的性情。父的這個彰顯就是榮耀。（今日主恢復中內在的難處及其合乎聖經的救治，八至九頁。）

基督的身體是獨一的。在整個宇宙中，只有一個基督的身體。（弗四 4 上。）召會作基督的身體，也是神的家庭，神的家。（二 19，提前三 15。）召會作神的家庭，神的家，乃是獨一的。不僅如此，召會作基督的身體，乃是基督的妻子。（弗五 23～25。）人有兩個妻子或兩個家乃是羞恥。我們的主只有一個身體，一個家庭（就是祂的家），並一個妻子。

宇宙中有一個身體，這身體就是新人。（二 15。）這真理廢去我們中間一切的不同，使我們在基督裏成爲一。在基督裏，在身體的生命裏，沒有種族的分別。反之，基督是一切肢體，又在一切肢體之內。（西三 11，林前十二 12。）

基督身體的一由每個地方的地方召會所保守並彰顯。在召會生活的實行上，一個城市只有一個召會。（徒八 1 上，十三 1 上，啓一 11。）地方召會是基督在宇宙中那一個身體在地方上的彰顯。在一個地方，基督那一個身體不該有超過一個地方上的彰顯。（一九九〇年秋全時間訓練信息合輯，一三二頁。）

參讀：一九九〇年秋全時間訓練信息合輯，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

第七週 週三

晨興餽養

弗四 1～3『所以我這在主裏的囚犯勸你們，行事為人要與你們所蒙的呼召相配，凡事卑微、溫柔、恆忍，在愛裏彼此擔就，以和平的聯索，竭力保守那靈的一。』

以弗所四章一至三節的五個辭句，提供我們保守這一的實行之路：卑微、溫柔、恆忍、在愛裏彼此擔就、以及和平的聯索。我們不該馬上以為我們知道這一切辭句的意思。我們也許能從字典中得知這些辭句的意思，但我們可能不知道其實際。我們能知道這些是甚麼，主要是來自我們的經歷。按照我已過的經歷和學習，這五個項目是我們實行召會生活的試驗。憑這試驗，我們可以知道我們是否實際的在召會生活裏。（召會作基督身體的異象、實行與建造，一九二至一九三頁。）

信息選讀

首先，我們絕不該為別人設定高的標準。不設定標準乃是真實的實行卑微。…難得找到任何不設定高標準的〔基督徒團體〕。有些宣稱十字架是他們的標準，還有些說聖別、內裏生命、或屬靈是他們的標準。我遇到一個小團體，他們甚至宣稱基督的豐滿是他們的標準。甚至連基督的豐滿都能成為我們設定的高標準。只要我們以基督以外的事物為我們的標準，我們就沒有卑微。我們若定出高的標準，我們在心思和態度上就不是卑微的。

十字架主觀的經歷、基督復活的生命、說方言的恩賜、醫病或傳道工作，都不是我們的標準。傳道工作並沒有錯；照樣，說方言、醫病、傳講十字架、

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

有復活的生命、實行聖別都沒有錯。錯的是將這些定為標準。一件事不論多麼好、多麼屬天、或多麼屬靈，只要不是基督自己，就會造成分裂。…一個團體即使不根據一種標準給自己命名，原則上還是分裂。我們甚至不該以一種分裂的方式，宣稱基督是我們的標準。

已過在基督徒中間，主張一種屬靈的標準，造成了許多破壞。基督徒越屬靈，就越在屬靈一面殺死人；因為一個人一旦屬靈到某個程度，就設定那個屬靈作別人的標準。

無論一個人屬靈與否，愛主與否，我們對待他都必須像對待別人一樣。靠主的憐憫，我們對待不愛主的人，應該好過愛主的人。…我們若愛〔一個可憐的退後者〕，他可能就不再冷淡退後。他會被我們的愛帶回來。許多時候，就是因着我們冷漠的態度，叫人更冷淡退後。他可能因着不能忍受冷漠的臉孔，就不回到召會來。軟弱的、年幼的、冷淡退後的，更需要愛。我從已過的經歷學知，我們在召會裏，不該過分珍賞屬靈人。反之，愛軟弱、屬肉體和屬魂的人、以及有難處的人，會解決他們大部分的難處。否則，我們會由於驕傲和不卑微，而設定高標準。

按照四福音書，主在這地上時，愛罪人和稅吏過於愛好人。這是真實的卑微和謙卑。要有真實的謙卑，就不要在我們中間設定任何標準。這是過召會生活實際的路。召會生活非常屬靈，但召會裏也有許多冷淡退後的人。…我們必須愛每一個人，甚至最差的人。（召會作基督身體的異象、實行與建造，一九三至一九五頁。）

參讀：召會作基督身體的異象、實行與建造，第十三章。

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

第七週 週四

晨興餽養

民十二3『摩西這人極其謙和，勝過地上的眾人。』

太五5『溫柔的人有福了，因為他們必承受地土。』

以弗所四章二節…題到溫柔。不設定高標準，乃是試驗我們的動機是否卑微。我們的動機必須是不管標準的在卑微裏愛每一個人。然而，溫柔乃是一件態度的事。我們的態度必須是溫柔的。『溫柔』在原文裏含示溫和、和善與不自私。我們在召會中的態度必須溫和並溫柔。所以，我們沒有藉口，我們都必須被破碎。我們若自私，絕不可能真實的溫柔。反之，我們的溫柔會是虛假的。惟獨不自私的人纔有真實的溫柔。我們要溫柔，就必須犧牲自己。我們越犧牲自己就越溫柔。譬如，若有人拿了我們的聖經而不歸還，我們對他的態度就很難溫柔。然而，我們若有犧牲的靈，就願意犧牲聖經給我們的弟兄。我們會說，『沒關係，讚美主！請用那本聖經。』這就是態度溫柔。（召會作基督身體的異象、實行與建造，一九六頁。）

信息選讀

兩位弟兄若比鄰而坐，一位可能不小心踢到另一位。照樣，兩位姊妹若同坐在一張小的長椅上，一位可能佔據太多空間，另一位想要得回她那一半的空間。這些試驗是在小事上，卻關係到大原則。不論我們受到怎樣的對待，我們都必須願意犧牲自己。

我們的態度來自我們的所是。我們若自私，就會有嚴厲並苛刻的態度。我們若不自私，就會時時顯出真實而不虛偽的溫和、溫柔並和藹。在召會生活裏，我

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

們需要這種態度，而不是嚴厲、刻薄、或冷酷的態度。有一次在一家餐館裏，一位侍者將一碗湯灑在我背上。我若愛惜我的西裝上衣，就會嚴厲的說，『你怎麼搞的？』然而，靠着主的憐憫，我能溫柔。我告訴和我在一起的人：『沒事，不用擔心。』不自私產生溫柔、溫和與和藹。我們要有正確的態度，就不可自私。

我們必須學習有正確的態度。我們不該宣稱我們的心是真誠的，我們的動機是正確的。那還不彀好。惟有主知道我們的動機。我們不是主；我們是人，我們無法看到一個人的動機。我們只能看到一個人的臉和態度。對弟兄嚴厲的說話，卻宣稱有好的心意和動機，這是不可能的。因此，我們眾人要保守正確的召會生活，就必須學習在我們的態度上受調整。在這件事上，我們需要真實的破碎。

在許多地方召會裏，難處大部分來自錯誤、疏忽、冷淡、苛刻的態度。有正確的態度不是一件小事。撒但那狡猾者甚至會利用一位弟兄向人打招呼時的一點小輕忽。撒但會發射火燒的箭到那位弟兄的心思裏，（弗六16，）他那晚就寢時，另一位弟兄的態度會攪擾他的心思。

我們要過召會生活，需要學知召會生活是非常柔細而不粗糙的。按照豫表，召會是細麵作的餅。（利二1~5，林前十17。）…一切的誤解幾乎都來自輕忽的態度。撒但常利用輕忽的態度攻擊召會，這就是我們必須謹慎待人的原因，不僅為着他們的緣故，更是因着那狡猾者。那狡猾者就在我們中間，所以我們需要謹慎。我們的態度不可輕忽，以免給仇敵佔了便宜，被利用來攻擊我們。

溫柔乃是不自私的態度、溫和並和藹，絕不為自己爭辯，絕不為自己找藉口。（召會作基督身體的異象、實行與建造，一九六至一九八頁。）

參讀：召會生活之恢復極重要的因素，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

第七週 週五

晨興餽養

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

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

按照我的經歷，恆忍與我們說的話有關。在召會裏，我們必須謹慎我們的言辭和對話。…一位弟兄可能虧負我們，但為着主的榮耀並為着召會生活的緣故，我們該一言不發。…述說、發表、並談論我們所遭遇的每一件事，並不需要恆忍或忍耐。（召會作基督身體的異象、實行與建造，一九九頁。）

信息選讀

我們若看見帶領的弟兄們起爭執，可能立刻去向另一位弟兄述說這事。…然而，我們若學了這功課，為着主的榮耀並為着祂召會的緣故，我們甚麼都不會說。反之，我們會到主面前流淚。…沒有需要再對別人說甚麼。反之，我們該有恆忍。我們若學習這樣正確的守住我們的話語，就會領悟召會生活裏『受苦』這辭的真實意義。

但是我們正好相反。因着我們喜歡講，我們常常不用受苦。我們喜歡談論我們所看見和所發生的一切事。在這樣不正確的實行裏，不需要背負擔子或負軛。一篇信息釋放過後，我們可能立刻開始批評講者。…我們若學了功課，不論我們感覺如何，為着實行召會生活的緣故，我們不會說任何有關職事消極的話。我們的口會在聖靈的管制之下。…我們的言語和交談破壞召會過於其他一切事。

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.

一個故事傳到第二個人就開始走樣，至終成了誇大其辭。謠言總是如此。我們要學習恆忍的功課，就需要經歷苦難，而約束我們的口並禁止我們的舌頭。我們可能看到並聽到許多事，若沒有聖靈的膏抹和帶領，我們甚麼都不該說。我們不可讓仇敵為着他的目的而利用我們的舌頭。…甚至是一位弟兄虧負我們，我們都不該說任何話。選擇受恆忍之苦比較好。這樣，我們會蒙拯救脫離那種錯誤的受苦，召會生活也就免遭破壞。

我們在召會生活裏，要在愛裏彼此擔就，需要對抗懷疑和恐懼。我們不該有懷疑和恐懼，只該有愛。對一位弟兄有所懷疑，意思就是我們的愛失去了。懷疑之後，恐懼隨之而來。兩位弟兄若彼此懷疑，就會像偵探一樣彼此對待，這造成他們彼此之間的恐懼。…我們不可給懷疑和恐懼任何地位。我們愛我們的弟兄，不懼怕他們。約壹四章十八節說，『愛裏沒有懼怕，完全的愛把懼怕驅除。』…我們常受試誘，想要知道別人對我們的態度，他們如何看待我們，以及他們說了我們甚麼。我們要實化召會生活，就必須拒絕這種試誘。我們不該懷疑。我們相信主，並認為所有的弟兄都是好的。因此，不需要知道太多。不論別人如何看待我們，如何談論我們，我們是在主手中。我們若這樣實行，門就向仇敵關閉。

我們若僅僅與神有平安，卻不與所有弟兄們有平安，我們就失去了召會生活。我們擁有的平安，試驗我們的召會生活，這平安不僅是與神之間垂直的平安，也是與所有弟兄之間水平的平安。我們需要這種平安。我們與任何人都不能相聯過度或相聯不足。和平的聯索乃是召會中平衡的相聯。〔弗四3。〕（召會作基督身體的異象、實行與建造，一九九至二〇四頁。）

參讀：召會作基督身體的異象、實行與建造，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

第七週 週六

晨興餽養

林前十二 17～20『若全身是眼，聽覺在那裏？若全身是聽覺，嗅覺在那裏？但如今神照着自己的意思，把肢體俱各安置在身體上了。若都是一個肢體，身體在那裏？但如今肢體是多的，身體卻是一個。』

關於基督的身體，倪弟兄教導說凡我們所作的，我們必須考慮眾召會有甚麼感覺。我們要作一件事時，不可忘記我們是基督身體上的肢體，這身體不僅是一個地方召會。地方召會不是一個『地方身體』；若是這樣，就變成地方宗派了。身體乃是基督的身體，由三一神同這地上所有的信徒，同所有地方召會所構成。（召會生活中引起風波的難處，二六頁。）

信息選讀

我們一有身體的啓示，就有身體的感覺；一有身體的感覺，一切個人的想法和行動，自然而然就除去了。看見基督，就自然有一個結果，就是從罪得釋放；看見身體，就自然有一個結果，就是從個人主義得釋放。

眼睛、耳朵、手、腳是甚麼？這些就是基督自己。頭是基督，身體也是基督。每一個肢體都是基督生命的一部分。如果我拒絕在身體裏同作肢體者的幫助，我就是拒絕基督的幫助。如果我不願意承認我需要他們，我就是不願意承認我需要基督。正像我不能向頭獨立，我也不能向身體獨立。…我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作。所以我必須讓身體裏別的肢體供應我的需要。我必須一直應用身體的交通，因為這身體就是我們的生命。

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.

基督的一切都擺在祂的身體裏。凡是說他只要作一個單獨的基督徒的，乃是愚昧的人。…只要我們活在身體中，就能得着身體的供應。我們每一個作肢體的，都要學習寶貝身體的供應，寶貝每一個肢體。

我們乃是用我們個人從元首基督所得的生命，來供應身體。但我們盡功用時，必須按着秩序，必須有規矩。身體裏的規矩對長大和職事是緊要的。…在聚會時，…你需要按着信心的度量，按着聖靈的引導來發言。你說話的時候，要看有沒有越分的話，或者話是否拉得太長。…當我們真的來在頭的權柄底下，主就把我們安排在身體的特別地位上，也指派我們特別的功用。

我們要樂意受我們度量的限制。只要我們越過度量，我們就越過元首的權柄，離開膏油的塗抹。當我們越過我們的度量，我們就干涉了身體的規矩。基督的身體乃是活的生命，不是用人的安排能殼運動的；各肢體必須得着頭的生命，並且在正確的規矩下盡功用。我們與頭的關係正確，我們就自然而然保守我們在身體裏的地位。（基督的奧祕，一七、二二至二三、四八至四九頁。）

我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。既然這件事是照着神的意思，就每一個肢體都是不可少的。（林前十二 21。）（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二五頁。）

有一位管治者和度量者，就是度量的神，管治的神。所以我們必須留在神尺度和度量的限制之內。（哥林多後書生命讀經，五二七頁。）

參讀：一個身體和一位靈，第一章；關於相調的實行，第一章；主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第二篇；基督的奧祕，第三至四、八篇；歌羅西書生命讀經，第五十六篇；從天上來的異象，第三至四章；羅馬書的結晶，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

召會—建造

606

8 7 8 7 雙 (英 840)

F 大調

3/2

3 4 | 5 -- 5 ^{B^b} 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 ----

一 救我 脫 離 自 己、天 然，主 阿，我 願 被 建 造，

3 4 | 5 -- 5 ^{B^b} 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 ----

同 眾 聖 徒 作 你 聖 殿，為 着 充 滿 你 榮 耀。

^{F7} 1 1 | 6 -- 6 7 · 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -

救 我 脫 離 乖 僻 個 性，脫 離 驕 傲 與 單 獨；

^{C7} 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 ---- ||

使 我 甘 願 服 你 權 柄，讓 你 有 家 可 居 住。

二 生命供應，活水流通，長進、變化又配搭；
 守住等次，盡我功用，成全別人，不踐踏。
 自己所經，自己所見，所是、所有並所能，
 不再高估，不再稍偏，接受一切的平衡。

三 持定元首，聯絡供應，享受基督的豐富；
 充滿神的一切豐盛，因神增加得成熟，
 同嘗基督莫測大愛，賞識基督的闊長；
 長大成人，不作嬰孩，滿有基督的身量。

四 作神居所，作你身體，主阿，我願被建造，
 成為你的團體大器，讓你來顯你榮耀。
 聖城景色、新婦榮美，今在此地就彰顯，
 透出你的榮耀光輝，將你照耀在人間。

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.

主今日恢復之主要項目的重點

第八篇

召會地方的立場

讀經：太十六 18，十八 17，徒八 1，十三 1，林前一 2，
啓一 11

MR 詩歌：s525，s712

綱 目

週 一、週 二

壹 在今天召會紊亂的時候，召會的立場可說是認識召會的關鍵；我們要認識召會，必須認定召會的立場——太十六 18，十八 17。

貳 我們需要認識召會的立場與召會的根基之間的不同——林前一 2，三 10：

一 根基乃是建築物最底下的部分；立場乃是擺放建築物的基地，場地。

二 召會既是神的居所，神的建築物，就不只需要有根基，也需要有立場，就是場地；這場地是召會在其上建立的地方——一 2，啓一 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 立場之於地方召會，比地方召會的情形更爲重要—林前一 2， 11 ~ 13:

- 一 情形是相對的，是會改變的，但立場是絕對的，是不能改變的。
- 二 要斷定召會，無論如何不能根據屬靈的情形，只能根據立場。
- 三 召會的準確性和真實性，不在於召會好壞的情形，乃在於召會的立場。

肆 召會地方的立場，基本上乃是在眾地方召會中所實行基督身體獨一的一—弗四 4， 林前一 2， 十二 27:

- 一 基督宇宙的身體和眾地方召會，都是獨一無二的。
- 二 身體是宇宙的，這個宇宙的身體在一個城市只有一個顯出；因此，一個城市只應當有一個召會—啓一 11， 徒八 1， 十三 1。
- 三 在全宇宙中，只有一個基督獨一的身體，在每一個地方只有一個獨一的地方召會；這個獨一的一，是召會生活的基本元素：

週 三

- 1 基督生機的身體是不分開的，也是不能分開的；這獨一的身體，彰顯於許多地方召會裏，乃是在神聖的一裏，如三一神所是的；也是在神聖的性質、元素、素質、彰顯、功用和見證上—啓一 11， 約十七 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 地方召會有許多，但同有一個神聖性質、一個神聖元素、一個神聖素質、一個神聖彰顯、一個神聖功用、和一個神聖見證，因為眾地方召會乃是一個身體—啓一 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.

伍照着新約神聖的啓示，召會的立場是由三個重要的元素構成的：

V. According to the divine revelation in the New Testament, the church ground is constituted of three crucial elements:

一 構成召會立場的第一個元素，是基督宇宙身體獨一的一，稱為『那靈的一』（弗四 3）—這就是在約翰十七章主所禱告的一：

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 因為基督身體的一就是那靈的一，所以在地方召會中所實行的一，必須是在那靈的行動裏，並在那靈的管治之下。

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 一個地方召會建造在其上的召會立場，必須是由那靈所執行的一構成，並且在這一裏纔有功效。

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 召會立場的第二個元素，是地方召會在其上建立並存在的地方獨一立場—啓一 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 新約中神所命定一的正確立場，乃是一地一會的獨一立場—啓一 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.

週 四

Day 4

2 新約陳明一幅清楚的圖畫：所有的地方召會—作宇宙召會，基督宇宙身體的彰顯—分別位於各個城市—徒八 1，十三 1，羅十六 1，林前一 2，啓一 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 召會在不同的城市建立，乃是以一個城市為每一地方召會的界限和立場。

a. The churches are established in different cities by taking a city as the boundary and ground of each local church.

b 地方召會的範圍和界限，必須與該召會所在的城市完全相同—11 節，徒十四 23，多一 5。

3 召會是由宇宙的神所構成的，卻存在於地上的許多地方；就性質說，召會在神裏面是宇宙的；但就實行說，召會在一個確定的地方是地方的，就如『在哥林多神的召會』—林前一 2。

三 召會立場的第三個元素是合一之靈的實際，就是那靈的實際；那靈是神聖三一活的實際—約壹五 6，約十六 13：

1 憑着這靈，基督身體的一成爲又真又活的。

2 藉着這靈，地方的立場得以應用在生命裏，而非在律法上。

3 憑着這靈，召會真正的立場得以與三一神聯結—弗四 3～6。

週 五

陸 我們需要看見召會的立場，一真正的立場，與生命有內在的關係—詩一三三 1, 3, 三六 8～9：

一 神永遠的生命是神命定給那些在召會生活裏，在一裏同住之人的福—約三 16，弗四 18，詩一三三 1, 3。

二 生命是一的素質；離開了生命，就不能有一—約十 10 下，16 下。

三 在神經綸中的一，聖經所完整啓示那偉大的一，只能憑生命來保存。

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 一的維持，惟一的路是藉着生命，在生命裏，並用生命—羅八2, 6, 10~11, 十二4~5, 十五6。

週 六

柒 在主的恢復裏，我們領頭站在召會獨一的立場，就是一的真正立場上—太十六18, 十八17:

一 林前一章二節說到在哥林多的召會—這表明哥林多這個地方，是為着召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場；因此，在哥林多的召會，是建造在哥林多城的立場上。

二 早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會；沒有一個城有一個以上的召會—徒八1, 十三1, 啓一11:

1 這就是地方召會，是以城為單位，不是以街道或區域為單位。

2 地方召會行政的區域，應當包括該召會所在的整個城市，而不該大於或小於該城的界限。

3 所有在這界限內的信徒，應當構成該城內惟一的地方召會。

三 我們應該領悟召會在今天必須是一，並且必須建造在一的立場上—弗四3, 林前一2:

1 真正的一就是召會的立場。

2 關於這個寶貴的一，願主給我們更多的亮光。

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.

第八週 週一

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

十八 17『他若不聽他們，就告訴召會；他若連召會也不聽，就把他當作外邦人和稅吏。』

召會的立場…可說是今天召會紊亂的時候，認識召會的一個關鍵。一個人要認識召會，必須懂得召會的立場。無論按着事實，還是按着定理，任何一件事，第一是在於它的立場，第二纔是在於它的情形。…情形和立場是兩件事。（初信課程，二七五頁。）

信息選讀

要斷定一個召會的準確性，情形問題還是其次的，立場問題纔是首要的。但是很可惜，今天人認識召會，差不多都是根據召會的情形，而忽略了召會的立場。一談到某一個基督教團體，如果他們很熱心，很聖潔，很屬靈，大家就覺得他們沒有問題了。這就是只根據情形，而不根據立場來認識召會。這是太危險了。

情形都是相對的，只有立場纔是絕對的。你說某一個基督教團體光景很好，因此就沒有問題了。但好壞的程度是沒有標準的，是相對的。

不僅如此，情形還是會改變的。你今天看他不愛主，可能明天他非常愛主。你今天看這一個團體很不屬靈，可能明年很屬靈。所以要斷定召會，無論如何不能根據屬靈的情形，只能根據立場。立場是絕對的，是不會改變的。

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.

這不是說，我們不應該屬靈，不應該好。我們要求主憐憫我們，叫我們的光景天天有進步，越過越好。我乃是說，召會的準確性，絕不在好壞的情形上，乃在立場上。

我在這裏很沉重的…說幾句話。若是主來得遲慢，像我們這樣年齡的人，有一天總要離開地上，這個見證很自然的就落到你們年輕人的肩頭上。有一件事我深深的知道，若是你們在召會的立場上，不能絕對的站住，你們只要稍微一從這裏出去，以後你們對召會的事一定要糊塗。還不僅如此，不必多久，我們中間馬上要分裂。若是有一天，這話真是悲慘的應驗在我們身上，請你們要記得，那個分裂的原因，就是大家去注意屬靈而把立場擺在一邊。

你我關乎召會的認識，一離開立場去注意別的東西，無論那個東西是多好，前頭定規很危險，沒有多久定規會有分裂。不錯，你我絕對該注意屬靈，注意生命追求，但永遠要把追求的腳，踏在召會的立場上。這就是我們的保障，叫我們永遠不分裂。甚麼時候我們的心追求屬靈，腳也踏到屬靈上，以下就是分裂。一離開立場，我們的追求，我們的屬靈，反而變作危險的東西。

我不知道我的話穀不穀清楚？一直要看見，召會的準確性，不在情形上，乃在立場上。立場對了，情形就是差，那個召會還是準確的。立場不對，情形無論怎樣好，怎樣屬靈，那個召會還是不準確。這一點非常重。

這些問題不是為着我們自己，乃是為着神在這個時代末了的一個恢復。這是一個很厲害的恢復，也是一個很厲害的爭戰。我們必須看見，立場之於召會，不知道比情形重要多少。我們要認識召會，必須認識召會的立場。（初信課程，二七六至二八〇頁。）

參讀：召會的立場與召會的聚會，第一章；召會的立場與身體的事奉，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

第八週 週二

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人…。』

三 10『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』

召會必須有立場。甚麼叫作立場？立場就是擺放東西的地方。…召會在宇宙中是一個太大的東西，當然也必須有一個確定的地方來擺放。召會是太實際了，太具體了，也是太大了，太重要了，你要她在宇宙裏出現，必須給她一個地方來擺放。所以召會需要一個立場。沒有立場，就是空談召會，沒有辦法把召會擺出來。要把召會擺放出來，必須有一個立場。這是一個原則，這是一個定理。（初信課程，二八〇頁。）

信息選讀

聖經說，召會是神所建造的房屋，是神的居所。要建造房屋，必定需要一塊基地。這塊基地，就是立場。大家要分別，基地和建築的根基…是不同的。根基…乃是指建築物最底下的部分，而基地是指根基…底下的那一塊地。所以就召會是神所建造的房屋這點而論，召會也需要一個立場。

當我和人談到召會立場的時候，有的人就把林前三章十一節的話拿出來，說，『「那已經立好的根基，就是耶穌基督，」所以主耶穌就是召會的立場。』他們這樣說，就是把立場和根基混為一談了。但立場和根基，是絕對不同的兩件東西。根基乃是一個建築物最底下的部分，而立場乃是擺放建築物

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。召會既是神的居所，神的建築物，就召會不只需要有根基，也需要有基地，就是立場。

有的人作基督徒是游擊式的，甚麼地方都不屬，這裏走走，那裏去去。這就像猶大書裏面所說流蕩的星。〔13。〕你作一個基督徒，總要把自己固定起來，住定下來。既是要把自己住定下來，就需要一個地方，一個立場。你不能把自己住定在一種情形中，情形是不能放東西的。你需要把自己住定在一個地方。所以無論是召會，或是信徒個人，都需要一個立場。（初信課程，二八〇至二八一頁。）

召會地方的立場，基本上乃是在眾地方召會中所實行基督身體獨一的一。基督宇宙的身體和眾地方召會，都是獨一無二的。在全宇宙中，只有一個基督獨一的身體，在每一個地方也各自只有一個地方召會。這個獨一的一，是召會生活的基本元素。（主今日恢復之主要項目的重點，二二頁。）

今天關於召會的情形是滿了雲霧的，但是對我們而言，天是晴朗的。我們是身體的肢體，這身體是宇宙的。這個宇宙的身體在一個城只有一個顯出。因此，一個城只應當有一個召會。在耶路撒冷、安提阿是這樣，在以弗所也是這樣。但今天我們的所在地並不是這樣。所以我們必須運用我們的鑑別力，找出誰是在合一的正確立場上聚集。

我們需要清楚，召會的立場不是決定於任何說法或情形，乃是只在於合一的立場。合一的立場就是地方的立場。我們基督徒無論在那裏，應該就是那個地方的召會。如果我們在倫敦、巴黎、紐約或洛杉磯，我們應該就是那個城市的召會。今天的情形混亂且分裂；因此，我們需要恢復回到真實的一。真實的一就是獨一的一，立場的一。（那靈與基督的身體，二四七至二四八頁。）

參讀：初信課程，第十六課；那靈與基督的身體，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

第八週 週三

晨興餽養

弗四 3『以和平的聯索，竭力保守那靈的一。』

約十七 11『我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

〔基督〕生機的身體是不分開的，也是不能分開的。（林前一 13 上。）這身體不是自治的。基督這獨一的身體，彰顯於許多地方召會裏，（啓一 11，）乃是在神聖的一裏，如三一神所是的；（約十七 11， 21， 23；）也是在神聖的性質、元素、素質、彰顯、功用和見證上。雖然有許多召會，但眾召會同有一個神聖性質、一個神聖元素、一個神聖素質、一個神聖彰顯、一個神聖功用、和一個神聖見證，因爲眾召會乃是一個身體。（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一一頁。）

信息選讀

照着新約神聖的啓示，召會的立場是由三個重要的元素構成的。

構成召會立場的第一個元素，是基督宇宙身體獨一的一，稱爲『那靈的一。』（弗四 3。）這就是在約翰十七章主所禱告的一，是經過過程之三一神與所有在基督裏之信徒調和的一。這個一是在父的名裏，（6， 11，）父的名指父的人位，其中有父的生命。這個一甚至是藉着神聖言這真理的聖別，而在三一神裏。（14～21。）這一最終是在神聖的榮耀裏，爲着彰顯三一神。（22～24。）所有在基督裏的信徒憑着生命的靈，藉着基督這神聖的生命重生時，這樣的一就分賜到他們靈裏；

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

這一成了召會立場的基本元素。（主恢復的簡說，二九頁。）

因為基督身體的一就是那靈的一，（弗四3，）所以在地方召會中所實行的一，必須是在那靈的行動裏，並在那靈的管治之下。因此，那靈也是召會立場的基本元素。…一個地方召會建立在其上的召會立場，必須是由『一』所構成，並在『一』裏得維繫；這個一乃是由那靈執行，並由召會所在地保守的。（主今日恢復之主要項目的重點，二二至二三頁。）

召會立場的第二個元素，是地方召會在其上建立並存在的地方獨一立場。新約向我們陳明一幅清楚的圖畫：所有的地方召會，作宇宙召會—基督宇宙身體—的彰顯，分別位於各個城市。因此，我們看見在耶路撒冷的召會、（徒八1、）在安提阿的召會、（十三1、）在堅革哩的召會、（羅十六1、）在哥林多的召會、（林前一2、）以及分別在亞西亞七個城市裏的七個召會。（啓一4，11。）每個城市作為召會在其中存在的界限，乃是那個召會的地方立場。這樣獨一的地方立場保守召會，不致因着許多不同的事物作不同的立場而分裂。（主恢復的簡說，二九至三〇頁。）

所有在基督裏的信徒，都是組成基督身體的一分子。就着實行一面說，他們是分散在地上許多城裏。他們自然而然就照着他們的住處分在各城，形成許多單位。按照神所設立並命定新約的榜樣，且照着新約關於神對召會之經綸啓示的原則，在信徒所住的每一城裏，不可有一個以上的單位，作基督獨一身體的地方彰顯，也不許一城的一個地方召會，與其他地方召會沒有基督身體裏正確的交通。（關於主的恢復和我們當前的需要，一八頁。）

參讀：主恢復中應有的認識，第十四至十五篇；主今日恢復之主要項目的重點，二二至二四頁。

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

第八週 週四

晨興餽養

啓一 11『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

約壹五 6『這藉着水與血來的，就是耶穌基督；不是單憑着水，乃是憑着水，又憑着血；並且作見證的就是那靈，因為那靈就是實際。』

新約向我們陳明一幅清楚的圖畫：所有的地方召會，作宇宙召會—基督身體—的彰顯，分別位於各個城市。…啓示錄一章十一節給我們看見，分別在亞西亞七個城市裏的七個召會。城市乃是召會在其上建造的立場。

事實上，許多召會只是一個宇宙召會顯於許多城市。我們可以用月亮說明。月亮只有一個，但顯在不同的地方。當我們在聖地牙哥，月亮乃是在聖地牙哥的月亮；當我們在臺北，月亮就是在臺北的月亮。…召會也是這樣。乃是一個召會顯在許多地方。（關於主的恢復和我們當前的需要，三七頁。）

信息選讀

亞西亞是古羅馬帝國的一省，那裏有啓示錄一章十一節所題到的七個城市。那七個召會分別在這七個城市中。…召會在不同的城市建立，是藉着以一城為一地方召會的界限和立場。（新約總論第七冊，一二八頁。）

〔十一節用了許多『給』字，〕我不相信任何人會像這樣寫法。我們每個人都可能會把七個召會放在一個『給』字後面。但主不這樣作。祂告訴約翰將這卷書寄給

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

七個召會。然後祂說寄給這個城，給那個城等。這清楚的給我們看見，一個召會相當於一個城，也代表那個城。

寫信寄給在以弗所的召會，意思就是寄到以弗所城，因為在以弗所的召會在主眼中代表那個城。我們如果再讀十一節，便會明白這就是這節的意思。這節清楚確定的告訴我們，在一個地方的召會必須相當於這召會所在的城。這與行傳十四章二十三節和提多書一章五節相符。在這兩節裏我們看見，在各召會設立長老，就是在各城設立長老；而在各城設立長老，意思就是在各召會設立長老。這充分清楚說明，召會的範圍和界限必須與那城市的範圍和界限恰好相同。換句話說，召會的界限，管轄區域，乃是與那城市的界限，管轄區域完全相同。（李常受文集一九六八年第一冊，五二一頁。）

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。（聖經恢復本，林前一2註2。）

召會立場的第三個元素是合一之靈的實際，在地方召會的地方獨一立場上彰顯基督宇宙身體獨一的。簡單的說，召會立場的第三個元素就是那靈的實際；那靈是神聖三一活的實際。（約壹五6，約十六13。）憑着這靈，基督身體的一成爲又真又活的。也藉着這靈，地方的立場得以應用在生命裏，而非在律法上。並且憑着這靈，召會真正的立場得以與三一神聯結。（弗四3~6。）（主恢復的簡說，三〇頁。）

參讀：召會實際的彰顯，第六、八至九章；主恢復的簡說，二八至三二頁。

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

第八週 週五

晨興餽養

詩一三三 1『看哪，弟兄和睦同居，是何等的善，何等的美！』

3『又好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。』

在我們很貧窮的時候，我們需要憐憫。但是當我們在一裏的時候，我們所有的不只是憐憫。我們有甘露，也就是主耶穌基督設用的恩典。『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』（林後十三 14。）聖靈的交通就是膏油的運行，主耶穌的恩就是甘露。

我們越聚在一起，彼此有交通，並且彼此相愛，我們裏面自然就有聖靈甜美的湧流，是這樣親切、美好、使人歡暢。同時我們也感覺裏面的加強、滋潤、復甦、舒暢和加力。這就是恩典。在一裏，我們有聖靈的交通，我們也有主耶穌的恩典。作為身體，我們需要膏油；作為居所，我們需要恩典。沒有恩典，我們就很枯乾。但有了恩典，我們就被滋潤、得復甦。（李常受文集一九六八年第一冊，五五四至五五五頁。）

信息選讀

在地方召會裏，我們天天都被恩典滋潤，正如每早晨新鮮的甘露滋潤一樣。在我的感覺裏，召會生活裏沒有夜晚。即使晚上的聚會也是在清晨。每當我們晚上在主的桌子前，我總感覺是在早晨，因為甘露在那裏。我們沒有晚上，只有帶着甘露的早晨。這就是伴隨着召會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.

讚美主！膏油和甘露乃是所命定生命之福的結果。主不僅給我們福分，祂也『命定』這福分。主似乎在寶座上命令，福分降在那些在一的立場上的人身上。我不是在說我所不知道的。我所告訴你們的，是我在已過四十年所經歷的。你們無法想像，我在已過這些年間所享受的膏油和甘露。並且我現今仍在享受這膏油和甘露。…甚麼是如此享受的路？惟有藉着持守一纔是路。今天許多人爲自己找藉口說，這事在使徒時代很容易，但現今不是那麼容易。他們說，持守一是不可能的，所以不必談論一，只要向人說到主耶穌，並幫助人認識祂就穀了。他們甚至說，我們越說到一，就越多分裂。然而若是我們不在一裏，我們就缺少膏油和甘露。這樣，主就很難命定生命之福。（李常受文集一九六八年第一冊，五五五至五五六頁。）

取用知識樹的結果就是分裂。…但在另一面，生命是一的素質。在神經綸中的一，聖經所完整啓示那偉大的一，只能憑生命來保存。離開了生命，就不能有一。

神命定所造團體的人，要生養眾多的子孫。這些子孫如何能保持一呢？是藉着教育？是藉着某種的權力？是藉着組織？一的維持，惟一的路是藉着生命，在生命裏，並用生命。如果亞當喫了生命樹的果子，他的子孫即使有億萬，也能保持一。可惜亞當取用了知識樹，分裂的素質就注入他裏面，他的子孫也就分裂了。創世記十一章所顯示巴別的素質，是在第三章放進人裏面的。這指明不和與分裂，都是因爲把不屬生命的東西接受到我們人的裏面。這種元素乃是分裂的因素、根源與素質。相反的，一的素質是生命；只有生命纔能保守我們在一裏。（一的真正立場，一八至一九頁。）

參讀：一的真正立場，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

第八週 週六

晨興餽養

徒八 1『就在那日，在耶路撒冷的召會大遭逼迫，除了使徒以外，門徒都分散在猶太和撒瑪利亞各地。』

十三 1『在安提阿當地的召會中，有幾位申言者和教師…。』

好些〔基督徒〕對於一的真理有所看見，問題只是不願付代價。回到一的立場會叫他們許多人損失地位、名聲、榮譽和聲望。靠主的憐憫，我們已經選擇這條十字架窄路，站住一的立場。除了接受主的選擇，我們沒有選擇，即使因此而遭誹謗、被輕視、受批評。

為我們在一的立場上經歷過的一切屬靈、屬天的事物，讚美主！在這地方上、獨一的一裏，我們有主的同在、祭壇、居所和筵席。沒有甚麼能與正當立場上對屬靈豐富的享受相比。我能與你們眾人在這地方上的一裏，是何等快樂！（一的真正立場，一六七頁。）

信息選讀

除非主帶領我們真正的移民到別的城市，我們只願意留在我們的地方召會中，而不憑自己的口味或愛好有所移動。讓我們簡單的留在主為我們安排的召會中。為着這個異象，叫我們毀掉邱壇，並且恢復地方上的一，讚美主！為着地方上的一的啓示，以及這一的恢復，阿利路亞！今天能有分於這個恢復，乃是我們的特權。（一的真正立場，一六七頁。）

林前一章二節說到在哥林多的召會。這表明哥林

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

多這個地方，是為着召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場。（徒八1，十三1，啓一11。）為着召會的存在、出現和實行，的確需要一個地點；照着新約，那地點就是一個地方。在哥林多的召會，是建造在哥林多。…在紐約的召會，是建造在紐約市的立場上。因此，地方自然而然成了召會的立場。

倪柝聲弟兄曾指出，神在地方立場上建造召會的作法非常有智慧。神所揀選的人很多。全球到處都有在基督裏的信徒，他們不該是分散的，乃該聚集在一起成為召會。若沒有立場作正確的限制，設立召會就沒有限制了。（神聖奧祕的範圍，九二至九三頁。）

早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會。沒有一個城有一個以上的召會。這就是地方召會，是以城為單位，不是以街道或區域為單位。地方召會行政的區域，應當包括該召會所在的整個城市，不該大於或小於該城的界限。所有在這界限內的信徒，應當構成該城內惟一的地方召會。（聖經恢復本，啓一11註2。）

神是一，神所造的人也是一。這獨一的人被安置在獨一的生命樹跟前。在神所造團體的人分裂為邦國之後，神揀選了一個人—亞伯拉罕。許多世紀之後，神產生了一個召會。至終，神要得着一座永遠的城，其中有一個寶座、一條街道、一道河和一棵樹。因此，在神四次的大作為之中，每一次我們都看見一的原則。這應該使我們領悟，召會在今天必須是一，並且必須建造在一的立場上。一就是召會的立場。關於這個寶貴的一，願主給我們更多的亮光。（一的真正立場，一五頁。）

參讀：一的真正立場，第六章；神聖奧祕的範圍，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

第八週詩歌

WEEK 8 — HYMN

召會—合一

600

8 7 8 7 雙 (英 831)

F 大調

4/4

5 | 3 3 3 3 | 4 · 3 2 2 | 5 6 3 2 1 | 2 - 1 |

一 聖徒實際活在一起,纔是召會的合一;

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

內住聖靈將這合一放在所有聖徒裏。

5 | 1 · 7 6 5 | 4 6 5 4 | 3 5 4 3 2 | 1 - 7 |

因是出於聖靈自己,故稱聖靈的合一;

5 | 3 3 3 3 | 4 · 3 2 2 | 5 6 3 2 1 | 2 - 1 ||

乃是根據所有聖徒同得之信而有的。

二 所有聖徒共同所得
組成是以基督和祂
在此聖徒真是合一,
由於這個同得之信,

一樣寶貴的信心,
救贖工作為成分。
信仰全同,無異議;
始有召會的存立。

三 宇宙召會既然是一,
各地召會也該是一,
召會元素原都是一:
一信、一洗並一身體,

作主基督的產業;
作主表現無分別。
一神、一主並一靈,
一望由於神命定。

四 這“一”就是召會立場,
就是合一獨一立場,
藉此,召會就能實行
她在各地所有出現

聖徒共同的立場,
聖靈在我所願望。
真正實際的合一,
也就因此得建立。

五 主,使我們竭力保守
站在召會合一立場,
使你心中偉大願望,
使神心愛永遠計畫,

這個聖靈的合一,
身體生活來經歷。
因此就可得實現,
也可完滿得成全。

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.

主今日恢復之主要項目的重點

第九篇

主的恢復與現今邪惡的世代相對，
以及召會末世論

讀經：加一 4，五 4，六 13 ~ 15，啓十一 15，十九
7 ~ 9，二一 2、10 ~ 11

RK 詩歌：s508，768

綱 目

週 一

壹 主的恢復與現今邪惡的世代—邪惡的
宗教世代—相對—加一 4：

一 加拉太一章四節說，主耶穌基督『照着我們
神與父的旨意，為我們的罪捨了自己，要把
我們從現今這邪惡的世代救出來』：

1 世代是世界這撒但系統的一部分、一方面、以及現
今時髦的表現，為撒但所利用，篡奪並霸佔神的
子民，使他們遠離神和神的定旨—弗二 2，約壹二
15 ~ 16。

2 按加拉太書全文看，一章四節中『現今這邪惡的世
代』，是指宗教世界，世界的宗教系，猶太宗教；
這由六章十四至十五節得着證實，那裏說到宗教世
界，就這世界而論，使徒保羅已經釘了十字架。

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

Message Nine

The Lord's Recovery versus the Present Evil Age
and the Eschatology of the Church

Scripture Reading: Gal. 1:4; 5:4; 6:13-15; Rev. 11:15; 19:7-9; 21:2, 10-11

Outline

Day 1

**I. The Lord's recovery is versus the present evil age—the evil
age of religion—Gal. 1:4:**

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. 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. 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 基督為我們的罪捨了自己，目的是要把我們從現今這邪惡的世代救出來，拔出來，解脫出來——4。

週 二

4 基督在十字架上的死把我們從現今這邪惡的世代救出來，乃是照着神那關於基督與召會的旨意——西一9。

二 宗教是人的心思受撒但煽動和指示而形成的，為要反對神的經綸——提前一4，弗一10，三9：

1 宗教就是為着神並為着人的益處，卻沒有基督，離了基督的靈——加五4~5，三1，5，14，24。

2 宗教徒就是敬拜神、事奉神，卻沒有基督或那靈；我們一變成宗教徒，就被牢籠在現今這邪惡的世代裏。

3 撒但形成宗教世界，使我們遠離神、神的旨意、神永遠的定旨——4，五4：

週 三

a 撒但利用宗教，使人遠離基督和召會——神的旨意。

b 撒但只要能使我們遠離神的旨意——基督和祂的身體，他就滿足了——西一9，四12，一18，二19：

(一) 宗教世代是邪惡的，因為它使人遠離基督與召會——弗五32。

(二) 在神眼中，沒有甚麼比那使我們遠離基督的事更為邪惡——加一4，五4。

(三) 宗教的網羅剝奪我們，叫我們失去內住基督所有的益處——一15~16，二20，四19。

4 主無法在宗教（包括猶太教、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 在我們與宗教之間的乃是十字架；就我們而論，宗教這世界已經釘了十字架，就宗教而論，我們也已經釘了十字架—六 13 ~ 14。

三 對保羅來說，現今邪惡的世代是猶太教；對今日的我們來說，現今邪惡的世代是走樣、墮落的基督教—一 4，太十三 31 ~ 33，44 ~ 46：

週 四

- 1 我們需要領悟自己多麼需要蒙拯救，脫離現今這邪惡世代宗教的影響。
- 2 召會是基督活的身體，但今天圍繞我們的是滿了傳統、組織、表演、和虛假的宗教—走樣、墮落的基督教；主無法在這光景中完成祂的定旨。
- 3 我們都需要蒙拯救脫離宗教，脫離基督教這現今邪惡的世代；我們必須從巴比倫出來，巴比倫也必須從我們身上出去—拉一，啓十八 4，亞三 1 ~ 4。
- 4 主的恢復在我們中間的歷史，一直是離開基督教的歷史—離開現今的邪惡世代，並在現今邪惡世代之外的歷史—加一 4，來十三 12 ~ 13。
- 5 主的恢復與今天的宗教—走樣、墮落的基督教—不同，因此，主的恢復與基督教之間是不可能妥協的—太十三 31 ~ 33，44 ~ 46，啓十八 4，十九 1 ~ 3，7 ~ 9。
- 6 我們需要維持主的恢復與基督教之間的鴻溝；這鴻溝越寬大越好，因為這是我們與現今邪惡世代之間的鴻溝—加一 4。

週 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

貳 不但有世界末世論（對世界之終結的研究），也有召會末世論—啓十一 15，十二 10，二一 2，10～11，二二 16：

- 一 召會末世論包括天主教、更正教、以及原初和恢復的召會。
- 二 『恢復的召會』這辭指原初的召會，按照聖經中神聖啓示的召會—太十六 18，十八 17，林前一 2，啓一 11：
 - 1 使徒們建立了原初的召會，但甚至彼得、約翰和保羅還活着的時候，召會就從原初的光景落到墮落的光景，走樣的光景，甚至變質的光景—提前三 15，提後二 18～21。
 - 2 就如提摩太後書、彼得後書、約翰貳書和叁書（恢復的書信）所指明的，原初的召會建立不久之後，就有了恢復的召會—徒十四 23。
- 三 天主教實際的光景和結局，揭示在啓示錄十七章。

週 六

- 四 更正教裏有許多『稗子』，假信徒—太十三 37～42。
- 五 原初和恢復的召會乃是真正的召會—林前一 2，三 9，16～17：
 - 1 在恢復的召會中，我們總是走窄路—太七 14。
 - 2 有分於恢復之召會的人，學習基督徒的生活特別的功課：
 - a 認識基督—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 認識肉體和己—羅七 18，太十六 24。

c 學習如何被釘死而過神人的生活—加二 20。

六 主回來時，要審判並對付天主教、更正教、以及原初和恢復的召會：

1 祂要將祂在每一種召會裏的真信徒召到祂的審判臺前，受祂審判並對付—林後五 10，羅十四 10，林前四 5。

2 主在那審判要分辨他們是用金、銀、寶石，或用木、草、禾稈建造—三 12～15。

3 變化成金、銀、寶石的得勝者要得賞賜，進入千年國的新耶路撒冷裏—啓二 7，三 12。

4 宗教將被了結，但基督的新婦要豫備好—十九 1～4，7～9。

七 至終，所有的真信徒都要在神定旨的終極完成—新耶路撒冷裏—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.

第九週 週一

晨興餽養

加一 4『基督照着我們神與父的旨意，為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。』

六 14～15『但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉着祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。受割禮不受割禮，都無關緊要，要緊的乃是作新造。』

字典可能告訴我們，『宗教』是一個好辭，但加拉太一章指明，宗教與基督相對。宗教逼迫召會，損毀召會，並試圖根除召會。…宗教就是為基督作事，卻沒有基督的同在和實際。猶太教是按着聖言創立的宗教，正如今天基督教基要的事物也是基於神的話。然而，許多在基督教裏的人只尊崇其外在的傳統和節日，並非單純、真誠的為着基督。藉此我們可以看見，宗教與基督相對。今天我們仍需要蒙拯救脫離現今這邪惡的宗教世代。（李常受文集一九七二年第三冊，六五九頁。）

信息選讀

〔加拉太書的〕開頭是別卷書所沒有的。在一章四節，保羅說主耶穌基督『為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來』。有人可能期待保羅說，基督為我們的罪捨了自己，使我們能從地獄蒙拯救，但保羅不是這樣說。保羅說，基督為我們的罪死了，使祂能拯救我們脫離現今這邪惡的世代；這是照着我們神與父的旨意。（李常受文集一九七三至一九七四年第一冊，一二七頁。）

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)

世代是世界這撒但系統的一部分。世代是指撒但之系統的部分、片段、方面、現今或現代的顯出，這系統為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨。撒但的世界系統有不同的時代，不同的片段。…現今的世代是撒但的世界，是他世界系統現今的片段。罪是鬼魔的，現今的世代是撒但性的。神的仇敵是魔鬼，與罪有關；他是撒但，與邪惡的世代有關。神的仇敵是狡詐的，潛伏在罪與邪惡世代的背後。沒有基督的釘十字架，我們無法對付魔鬼所藏於其後的罪，或撒但所藏於其後的邪惡世代。基督為我們的罪釘十字架，要拯救我們脫離這邪惡的世代。這指明惟有基督能拯救我們脫離魔鬼與撒但。罪與邪惡的世代已被釘十字架的基督所對付。祂照着神的旨意，在十字架上為我們的罪捨了自己。祂為我們的罪而死，要拯救我們脫離現今邪惡的世代。所以，我們若要蒙拯救脫離這邪惡的世代，我們的罪必須受對付。我們若藉着傳揚福音，幫助別人罪得赦免，他們就會開始領悟，他們需要蒙拯救脫離現今邪惡的世代。

加拉太一章四節的『救』，原文直譯的意思是拔出來，拉出來，解脫出來。按加拉太書全文看，這節所說現今邪惡的世代，是指宗教世界，世界的宗教系，在保羅的時代就是猶太宗教。這由六章十四至十五節得着證實。那裏把割禮看作世界（宗教世界）的一部分。對使徒保羅，這世界已經釘了十字架。保羅在這裏着重的說，基督為我們的罪捨了自己，目的是要把我們從猶太宗教，就是現今這邪惡的世代救出來。這是照着神的旨意，把神所揀選的人從律法的監護下釋放出來，（三23，）把他們從羊圈帶出來。（約十1，3。）（新約總論第三冊，二八五至二八六頁。）

參讀：現今邪惡世代中基督的恢復，第一至二章；主的恢復以及宗教的現況，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

第九週 週二

晨興餽養

加五 4『你們這要靠律法得稱義的，是與基督隔絕，從恩典中墜落了。』

西一 9『所以，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

在約翰十章的時候，神的百姓，祂的羊，是在猶太教的圈中。但是這章指明，基督來把祂的羊從圈中領出來，並使他們與外邦信徒合成一羣，就是召會。(16。)因此，羊圈是宗教，而羊羣是召會。…基督正設法把祂的羊從各種宗教的圈中救出來，並把他們帶來合成一羣。

基督在十字架上的死把我們從這邪惡的世代救出來，乃是照着神與父的旨意。

因此，拯救羊脫離羊圈，是照着父神的旨意。主耶穌來進入羊圈，開了門，並把羊從圈中領出來。熱中猶太教的人把祂釘在十字架上。但藉着祂在十字架上的死，主為我們的罪捨了自己，要把我們從宗教的羊圈救出來。(加拉太書生命讀經，一一至一二頁。)

信息選讀

諸天是為着地，地是為着人的生存，而人有靈是為着神。人必須用人的靈接觸、接受、盛裝並吸取神，好使祂作人的生命，而人作祂活的團體彰顯。這是神在歷世歷代裏的心意。這事在聖經裏是非常清楚的；但我們要看見這事，就必須有異象。…基督教有聖經，但在基督教裏有許多人

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

沒有看見神永遠的計畫。為要讓人看見神的願望，神將聖經賜給人。然而，神的仇敵從未睡覺；他進來利用這聖書的每一點，激起人運用頭腦而形成宗教。宗教是人的頭腦受撒但煽動和指示而形成的，為要反對神的經綸。宗教表面上是為着神，實際上卻完全反對神。（主的恢復以及宗教的現況，一四至一五頁。）

宗教就是為着神並為着人的益處，卻離了基督，也沒有基督的靈。無論一件事有多好，只要基督不在其中，那就只是宗教。就算我們禱告或讀經，只要不在靈裏，沒有基督的靈，就是在宗教裏，宗教不會產生召會。主的恢復是要帶我們回到正確的召會生活；而作為那靈的基督，乃是產生召會的惟一元素。只要我們在靈裏，同着基督的靈行事，就有召會生活。（李常受文集一九七二年第三冊，六六〇至六六一頁。）

人藉着聖言被帶回歸神之後，撒但再次進來，使人運用墮落的頭腦，基於這些經文，形成各種不同的宗教。如此，第二種世界—宗教的世界—就產生了。

撒但的目標是使人不能成就神永遠的定旨。最初，是第一種世界，世俗的世界，使人遠離神的定旨；但神將人帶回歸祂自己之後，撒但形成第二種世界，宗教的世界，再次使人遠離神。表面上，好像世俗的世界使人遠離神，而宗教的世界幫助人歸回祂自己。但事實上，世界的兩面—世俗面和宗教面，都使人遠離神。（主的恢復以及宗教的現況，二至三頁。）

參讀：為着實際、真正、真實的召會生活享受基督作包羅萬有的靈，第一至二章；新約總論，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

第九週 週三

晨興餽養

太十三 33『祂對他們另講一個比喻說，諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。』

44『諸天的國好像寶貝藏在田地裏，人找到了，就藏起來，歡歡喜喜的去變賣他一切所有的，買這田地。』

人很難領悟宗教是基督的強敵。撒但利用宗教的帕子欺騙人。…我們可將撒但的系統比作一所大學，內有許多科系。…撒但只要能使人遠離神的旨意—基督和祂的身體，他就滿足了。…主說，『我要把我的召會建造…，陰間的門不能勝過她。』（太十六 18。）撒但的確畏懼召會。人若尋求死的道理知識，他可以在撒但的宗教系中尋得；但若有人正確的稱自己是召會，撒但就要顫抖。今天，許多善良的基督徒被撒但欺騙了。他們可以談論基督的身體，但不實行身體。（李常受文集一九七二年第三冊，六五六至六五七頁。）

信息選讀

在神眼中，基督教中沒有基督同在和實際的老舊傳統作法，就是現今這邪惡世代的一部分。宗教世代是邪惡的，因為它使人遠離基督與召會，就是神的旨意。在神眼中，沒有甚麼比那些使我們遠離基督的事更為邪惡。（李常受文集一九七二年第三冊，六五九至六六〇頁。）

加拉太書隨在哥林多後書之後，是非常有意義的。…如果我們要成爲一個像保羅的人，憑基督而活，並接

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

受祂作我們的人位，我們就必須謹防宗教。無論何時我們變成恪守宗教，我們就被牢籠在現今這邪惡的時代裏。如果我們看看今日的基督徒，我們能看到好多人就是在一種的宗教中。他們有教訓、條例、傳統和規條。…宗教就是人敬拜神，為神作工，謹守律法，改良自己，虔誠的作許多好事，而沒有基督的同在。它可能是好的，但仍舊是宗教，因為沒有基督。（李常受文集一九七三至一九七四年第一冊，八二四頁。）

宗教的黑暗遮蔽全地。人們被宗教麻醉，全然在其影響之下。因此，在宗教（包括猶太教、天主教和更正教）裏，主無法完成祂永遠的定旨。大部分人不覺得宗教有多黑暗、多邪惡。一個房間若長久充斥大蒜味，在房間裏的每一個人都會對這種氣味失去感覺；但若有人從空氣清新的地方進入這房間，就不能忍受。（主的恢復以及宗教的現況，六頁。）

在我們與宗教之間有十字架。就我們而論，宗教這世界已經釘了十字架；就宗教而論，我們也已經釘了十字架。…有一天，我向那個宗教世界說再見。就我而論，宗教世界已經釘了十字架；就那個世界而論，我也已經釘了十字架。（李常受文集一九七二年第三冊，七一五頁。）

我們需要將在聖經裏所看見的和在今天基督教裏所看見的作比較。我不得不用兩個辭描寫今天的基督教，就是變形和墮落。…整個基督教都失去神聖話語啓示的規範而變形了，並且墮落了。…我們這樣談論基督教，並不表示我們不愛所有的基督徒。我們愛所有在主裏的弟兄和姊妹，但我們必須承認，今天基督教國的情形是絕對遠離了神永遠的計畫的。（神命定實行新約經綸的路，二二頁。）

參讀：主的恢復以及宗教的現況，第四章；神命定實行新約經綸的路，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

第九週 週四

晨興餽養

來十三 12 ~ 13 『所以耶穌為要藉自己的血聖別百姓，也就在城門外受苦。這樣，我們也當出到營外就了祂去，忍受祂所受的凌辱。』

我們需要操練我們的靈來摸着基督，並在我們靈裏經歷祂作恩典。這就是神的經綸，這經綸與宗教相對。在保羅的時代，大概只有一種宗教，但今天有許多宗教，教導人敬拜神、事奉神、並盡力討神喜悅，卻沒有經歷活的基督。保羅時代的世代若是邪惡的，今天的世代就更加邪惡。保羅若向聖徒揭示他們不該在那宗教世代的影響之下，我們就更加需要蒙拯救，脫離我們這世代宗教的影響。（主的恢復以及宗教的現況，九至一〇頁。）

信息選讀

在宗教裏，沒有光、生命、真理或實際；也就是說，沒有基督。在宗教裏只有名義上的基督，沒有在人位和活的實際裏的基督。照樣，在宗教裏，也沒有在實際裏的召會。召會是基督活的身體，但今天圍繞我們的是滿了傳統、組織、教訓、道理、表演、和虛假的宗教。主無法在這光景中完成祂的定旨。（主的恢復以及宗教的現況，二六頁。）

保羅開始看見基督。神樂意把基督啓示在他裏面，他就從宗教被拯救出來。這就是為甚麼他說，基督為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。現在他寫信，為使加拉太人也得着同樣的拯救。他們已陷入宗教的網羅裏，需要從宗教裏救出來。現在不是遵守傳統的問題，乃是得着基督啓示在我們裏面的問題。現在也不是遵守律法的問題，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

督活在我們裏面的問題。『現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20。）基督不僅該啓示在我們裏面，也該活在我們裏面。基督必須是我們的生命和我們的生活。（李常受文集一九七三至一九七四年第一冊，八二六至八二七頁。）

因着我們為純正的召會生活站住，就得罪了其他人。但我們能怎麼辦？保羅在加拉太一章十節說，『若我仍討人的喜悅，我就不是基督的奴僕了。』我們若討人的喜悅，就不會像保羅一樣受逼迫。主的恢復的歷史是脫離現今這邪惡的世代，並在這世代之外的歷史。我們已經把我們與基督教之間的橋梁燒了，但我們中間有些人卻想搭一座橋將我們帶回去。我們需要把所有的橋梁燒掉。地方召會與基督教之間不該有橋梁。萬物都各從其類，公會是從公會的類，地方召會應該從地方召會的類。我們應該就是我們所是的，沒有妥協或假冒。

我怕在要來的年間，如果主回來得遲，有些詭詐的人還會被仇敵利用，想要跨越我們與基督教之間的鴻溝。我們需要維持我們與基督教中間的這一道鴻溝。這鴻溝越寬越好，因為這是我們與現今這邪惡世代之間的鴻溝。感謝主，倪弟兄是在我們前頭的先驅，脫離了基督教，進入純正的召會生活，以完成神要得着基督身體的旨意。（一三二頁。）

主的恢復與今天的宗教全然不同。我們所關切的，不是只在字句上認識聖經。我們在這裏——在主的恢復中，乃是要實行神的經綸。主的恢復與基督教之間是不可能妥協的。在恢復裏，我們棄絕木、草、禾稈。…在主的恢復裏，我們寧願要少量的金、銀、寶石，也不要一大堆的木、草、禾稈。（出埃及記生命讀經，一一二三頁。）

參讀：現今邪惡世代中基督的恢復，第四章；長老訓練第六冊，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

第九週 週五

晨興餽養

提後二 19 ~ 21 『…凡稱呼主名的人，總要離開不義。但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。』

我們需要看見，不但有世界末世論（對世界局勢終結的研究），也有召會末世論。…我們在基督裏的信徒不但是在世界裏，也是在召會裏。真正的召會存在基督教裏面。基督教變得非常龐大，主要包括天主教和更正教。在使徒保羅的時候，沒有天主教和更正教；那時所有的是原初和恢復的召會。恢復的召會就是原初的召會；這二者乃是一。（歷代志。以斯拉記。尼希米記。以斯帖記生命讀經，附錄—合乎聖經神聖啓示的召會末世論，一頁。）

信息選讀

使徒們在不到五十年中建立了原初的召會。但彼得、約翰和保羅還活着的時候，召會就從原初的光景落到墮落的光景，走樣的光景，甚至變質的光景。這就是使徒們寫書信的原因。彼得、約翰和保羅所寫的『後書』（如提摩太後書、彼得後書、約翰二、三書等），都是恢復的書信。這些書信都是為着恢復失去的召會。

在約翰的時候，有些人甚至說，基督從未在肉體裏來。（約壹四 2 ~ 3，約貳 7。）還有些人說，基督原來不是神的兒子，後來纔成為神的兒子。（約壹二 22 ~ 23。）…因此，約翰寫信給信徒，要恢復他們。在使徒的時代，我們能看見原初和恢復的召會。

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.

恢復的召會只比原初的召會晚一點產生。原初的召會只持續很短的時間。她生在有病的情形、不健康的環境裏。使徒保羅從安提阿被聖靈差遣到亞西亞傳揚福音，並建立眾召會時，反對的猶太人就來阻撓他。眾召會建立以後，智慧派進來引起難處。因此，召會因着猶太教或智慧派而生病了。原初的召會沒有持續太久，但神不願讓召會失去，而沒有任何一種恢復。這就是主這身體的頭，囑咐使徒彼得、約翰和保羅寫後書以恢復召會的原因。我們必須領悟，主的恢復開始於第一世紀末。以後在每一世紀，主都興起好些『以斯拉』和『尼希米』，來恢復、重新構成召會。在前五世紀，只有原初和恢復的召會。然後將近第六世紀末，天主教產生了，那時教皇被承認為天主教的權威。更正教則是產生在十六世紀路德馬丁（Martin Luther）改教的時期。今天仍有這三種會。

天主教實際的光景和結局，清楚揭示在啓示錄十七章。這一章前六節告訴我們光景，後三節告訴我們結局。光景是用金杯的比喻來說明。（4。）杯表徵遞交與人，給人喝以應付人需要的東西。金杯表徵背道的召會在外表上的確有屬神的東西。…女人手中所拿的杯是金的，裏面卻滿了可憎之物，並她淫亂的污穢。（4。）

十七章也告訴我們天主教的結局。…敵基督和他的十王要逼迫大巴比倫，並將她焚燒。那將是天主教的結局。（合乎聖經神聖啓示的召會末世論，二至四、六頁。）

參讀：李常受文集一九七三至一九七四年第一冊，新約聖經中內住的基督，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

第九週 週六

晨興餽養

林後五 10『因為我們眾人，必要在基督的審判台前顯露出來…。』

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

更正教滿了假信徒。在馬太十三章〔三十七至四十二節，〕主告訴我們，諸天的國好比人撒好的麥種在他的田裏，但隨後他的仇敵來了，將稗子撒在麥子中間。…主說，在這世代的終結，祂要差遣祂的使者，薅集這一切稗子（表徵任何一種召會裏一切掛名的假基督徒），將他們扔在火湖裏。（40～42。）…他們的結局將與敵基督和假申言者一樣。敵基督和假申言者也都要被扔在火湖裏，不經過任何形式的審判。（啓十九 20。）…〔另一方面，〕原初和恢復的召會乃是真正的召會。（合乎聖經神聖啓示的召會末世論，六至七頁。）

信息選讀

恢復的召會總是走窄路。凡有分於恢復之召會的人，在基督徒的生活裏都會學習一些特別的功課。他們學習認識基督，認識自己，並認識肉體。他們學習如何被釘死而過神人的生活。召會的眾肢體都該是神人，因為召會是用成爲神的人所組成的。神成爲人，爲要使人在生命和性情上（但不在神格上）成爲神，這個高的真理是教父們在第二世紀發現的。這真理乃是屬於主的恢復。對我們而言，主的恢復

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

是七十二年前在中國大陸開始的。今天地上主要有三種會：天主教、更正教、以及原初和恢復的召會。我們必須揀選原初和恢復的召會，因為這纔是真正的召會。

主回來時，不但要審判並對付天主教和更正教，也要對付原初和恢復的召會。祂要將祂在每一種召會裏的真信徒召到祂的審判臺前，（林後五 10，羅十四 10，林前四 5，）受祂審判並對付。在那審判裏，祂要分辨他們是用金、銀、寶石，或用木、草、禾稈建造。木、草、禾稈的工程要被燒燬，而用這些沒有價值的材料作工的人『要得救；只是這樣得救，要像從火裏經過的一樣』（三 15。）另一面，用金、銀、寶石建造的人，將是在千年國裏構成新耶路撒冷的材料，並要終極完成於新天新地裏的新耶路撒冷。

主回來時，變化成金、銀、寶石的得勝者要得賞賜，進入千年國的新耶路撒冷裏。啓示錄給我們看見，新耶路撒冷將是在那一千年裏賜給得勝者之神的樂園。（二 7。）但產生木、草、禾稈的人，他們的工程在主回來時要被燒燬，他們自己要得救，但是要像從火裏經過的一樣。他們要受主管教一千年。至終，藉着主的忍耐，他們要被成全，也要變化成爲神建造的寶貴材料。在那一千年結束時，他們要加入並有分於終極完成的新耶路撒冷。這是原初和恢復之召會真正的光景和結局。

至終，我們都要在神定旨的終極完成，就是新耶路撒冷裏。（二 1-11。）（合乎聖經神聖啓示的召會末世論，三、七至九頁。）

參讀：合乎聖經神聖啓示的召會末世論；新約總論，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

第九週詩歌

WEEK 9 — HYMN

在復活裏聚集 補 759

(英1281)

降 E 大調

3/4

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;

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?

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,

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。

二 主已復活, 桎梏全除, 宗教事物已過時;
 祂是活殿, 是真供物, 憑祂敬拜纔真實。
 阿利路亞, 同主復活, 何等釋放, 何超脫!
 聚集過節, 享受盛筵, 貧窮、老舊都消沒。

三 唉呀! 宗教何其狡猾, 墮落血輪中藏着;
 求主啓示, 大光照亮, 使那惡魔無處躲。
 哦主, 救我脫離宗教, 脫開魂中的囚牢;
 每逢聚集將靈釋放, 滿足神、人的需要。

四 山上、海邊, 處處可聚, 主作實際當持守;
 活的基督, 我們至愛, 有祂同在, 復何求?
 埋葬宗教, 除去老舊, 靈中新樣神所寶;
 非“基督教”, 乃是基督, 纔是實際神所要。

Hymns # 1281

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!

