

## 二〇一六年感恩节特会

### 主今日行动的方向

#### 标语

- ① 我们需要作宇宙的基督徒，有基督宇宙、奥秘身体的宇宙观；  
这身体乃是那普及宇宙、包罗万有、延展无限、充满万有之基督的彰显。
- ② 基督的身体这一个新人，  
是基督在自己里面借着祂的死与复活所创造之神的杰作，  
祂的诗章，以彰显神无穷的智慧和神圣的设计。
- ③ 羔羊的婚娶乃是神新约经纶的结果；  
神新约的经纶是要借着祂法理的救赎并凭着祂神圣生命里生机的拯救，  
为基督娶得一个新妇，就是召会。
- ④ 我们对主耶稣若有情深的爱，我们的舌头就会是快手的笔，  
照着我们对祂丰满职事里一切所是的经历和享受，  
迅速写出我们对祂的爱和赞美。
- ⑤ 神的国乃是基督自己作生命的种子，撒到神的选民里面，  
并且发展为一个范围，就是神的国，使神在祂神圣的生命里，  
能在其中掌权，且扩增为扩大的国，就是主回来时所要带来的。
- ⑥ 召会的建造，在于运用三把钥匙关上阴间的门：  
我们需要学习运用否认己这把钥匙；  
我们需要学习运用背十字架这把钥匙；  
我们需要学习运用丧失魂生命这把钥匙。

## 2016 Thanksgiving Weekend Conference

### THE DIRECTION OF THE LORD'S MOVE TODAY

#### Banners

- ① We need to be universal Christians with a universal view of the universal, mystical Body of Christ—the expression of the universal, all-inclusive, and all-extensive Christ, who fills all things.
- ② The Body of Christ as the one new man is God's masterpiece,  
His poem, created in Himself through His death and resurrection  
to express His infinite wisdom and divine design.
- ③ The marriage of the Lamb is the issue of God's New Testament economy,  
which is to obtain for Christ a bride, the church,  
through His judicial redemption and by His organic salvation in His divine life.
- ④ If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer,  
ready to write our love for Him and our praise to Him  
with our experience and enjoyment of Him according to all that He is in His full ministry.
- ⑤ The kingdom of God is Christ Himself as the seed of life sown into God's chosen people  
and developing into a realm over which God can rule as His kingdom in His divine life and  
increasing to be the enlarged kingdom, which the Lord will bring in at His coming back.
- ⑥ The building up of the church depends on the shutting up of the gates of Hades  
through the exercise of three keys: we need to learn to exercise the key of denying the self;  
we need to learn to exercise the key of taking up the cross;  
and we need to learn to exercise the key of losing the soul-life.

# 二〇一六年感恩节特会

## 主今日行动的方向

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受基督宇宙身体作神经纶之目标的异象所支配

#### 第二篇 基督生机身体内在的建造（二）

在以弗所书中基督身体的启示与建造

#### 第三篇 预备新妇作新郎的配偶（一）

新妇的预备

#### 第四篇 预备新妇作新郎的配偶（二）

赞美作王的基督——在祂自己里，在作祂王后的召会里，  
并在祂所有子孙，就是在作众首领的得胜者里

#### 第五篇 带进神的国（一）

神的国作神圣生命的扩展，为着神永远的行政

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# 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

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# 二〇一六年感恩节特会

## 主今日行动的方向

### 第一篇

#### 基督生机身体内在的建造（一）

#### 受基督宇宙身体

#### 作神经纶之目标的异象所支配

补 508, 598

读经：弗一 22 ~ 23, 二 21 ~ 22, 三 19, 四 10、12、16, 西二 19, 三 15, 启二一 10

### 纲 目

### 周 一

壹 主今日行动的方向是要建造基督生机的身体，作经过过程并分赐之神在祂神圣三一里的生机体，使祂得着完满的彰显——弗四 12、16：

一 这生机的身体乃是满了基督自己，并以祂自己这赐生命的灵所建造的；这灵乃是基督身体的素质和实际——西三 11, 弗四 4。

二 这样的身体成为经过过程并终极完成之三一神的生机体，这三一神在祂神圣的三一里分赐祂自己，生机地浸透基督的身体，使其成为祂在宇宙中完满的彰显——约十五 1、5、8 上，林后十三 14, 弗三 19。

# 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

### Message One

#### The Intrinsic Building Up of the Organic Body of Christ (1)

#### Governed by a Vision of the Universal Body of Christ

#### as the Goal of God's Economy

Hymns: E1226, 824

Scripture Reading: Eph. 1:22-23; 2:21-22; 3:19; 4:10, 12, 16; Col. 2:19; 3:15; Rev. 21:10

### Outline

### Day 1

I. The direction of the Lord's move today is to build up the organic Body of Christ as the organism of the processed and dispensing God in His Divine Trinity for His full expression—Eph. 4:12, 16:

A. This organic Body is full of Christ Himself and is built up with Himself as the life-giving Spirit, who is the essence and reality of the Body of Christ—Col. 3:11; Eph. 4:4.

B. Such a Body becomes the organism of the processed and consummated Triune God, who is dispensing Himself in His Divine Trinity to saturate the Body of Christ organically so that it might be His full expression in the universe—John 15:1, 5, 8a; 2 Cor. 13:14; Eph. 3:19.

## 贰 基督的身体是三一神与在基督里之信徒的神圣构成——四 4～6:

- 一 父、子、灵与人调和并建造在一起，成为基督的身体——一 23，四 12、16。
- 二 基督身体的建造，乃是三一神与三部分人在神的灵里与人的灵里的构成——林前六 17，罗八 16:
  - 1 这个构成乃是神和人的联结、调和与合并——约十四 20。
  - 2 这样的构成，乃是神性构成到人性里面，作人的居所，也是人性建造到神性里面，作神的居所——弗三 16～17，二 21～22，约十四 23，后二一 2～3、22。
- 三 基督的身体是生机体，具有神、人二性，以彰显基督——约十五 1，弗一 23，三 19～21。

## 周二

## 叁 神的经纶乃是要为祂的儿子产生一个身体；这身体实现神的心愿，就是彰显神，以及毁坏撒但——罗十二 4～5，林前十二 12、27，弗一 22～23，四 4、16，西一 18，二 19，创一 26～28:

- 一 三一神在我们里面的工作，是要产生并建造基督的身体——弗三 16～21，罗八 11，十二 4～5。
- 二 新约的职事乃是为着产生基督的身体；没有新约的职事，就不可能产生基督的身体——林前十二 12～27，林后三 6、8～9，四 1，五 18。
- 三 身体乃是召会内在的意义；没有身体，召会就毫无意义——罗十二 4～5，十六 1，林前一 2，十二 12～13、27。

## II. The Body of Christ is a divine constitution of the Triune God with the believers in Christ—4:4-6:

- A. The Father, the Son, the Spirit, and man are blended and built together to become the Body of Christ—1:23; 4:12, 16.
- B. The building up of the Body is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man—1 Cor. 6:17; Rom. 8:16:
  1. This constitution is the union, mingling, and incorporation of God and man—John 14:20.
  2. Such a constitution is a matter of divinity constituted into humanity to be man's dwelling place and of humanity built into divinity to be God's dwelling place—Eph. 3:16-17; 2:21-22; John 14:23; Rev. 21:2-3, 22.
- C. The Body of Christ is an organism, both divine and human, to express Christ—John 15:1; Eph. 1:23; 3:19-21.

## Day 2

## III. God's economy is to produce a Body for His Son; this Body fulfills God's desire for His expression and the destruction of Satan—Rom. 12:4-5; 1 Cor. 12:12, 27; Eph. 1:22-23; 4:4, 16; Col. 1:18; 2:19; Gen. 1:26-28:

- A. The work of the Triune God in us is to produce and build up the Body of Christ—Eph. 3:16-21; Rom. 8:11; 12:4-5.
- B. The ministry of the new covenant is for the producing of the Body of Christ; without the new covenant ministry, there is no possibility to bring forth the Body of Christ—1 Cor. 12:12-27; 2 Cor. 3:6, 8-9; 4:1; 5:18.
- C. The Body is the intrinsic significance of the church; without the Body, the church makes no sense and has no meaning—Rom. 12:4-5; 16:1; 1 Cor. 1:2; 12:12-13, 27.

四 今天召会一切的问题，都是由于对基督身体的无知；最大的难处，唯一的难处，就是不认识身体，不顾到身体，不尊重身体——弗一 17～23，林前十二 24～27。

五 认识身体乃是主正确的恢复；主渴望恢复基督的身体，以及基督身体的一——弗一 23，四 4。

## 周 三

六 主在地上有一个急切的需要；祂渴望基督身体的实际显于众地方召会中——罗十二 4～5，十六 16，林前一 2，十二 27：

1 主今天所要的，不仅是在一地一会之地方立场上的众召会，更是要得着身体的丰满——弗一 23，三 19。

2 除非基督的身体有具体的显出，主耶稣就不会回来——一 23，四 16，五 27、30，后十九 7。

肆 身体乃是神儿女生活与工作支配的定律——弗四 4、16，林前十二 4～6、12～13、27：

一 召会、职事与工作，三者都在身体的立场上——弗一 23，四 16，西三 15：

1 众召会是身体在地方上得彰显，职事是身体在尽功用，工作是身体在寻求扩增——徒十三 1～2，二一 19。

2 召会是身体在雏形上的生活，职事是身体在事奉上的功用，工作是身体在成长中的扩展——林前一 2，十二 27，十六 10，林后三 6。

二 召会、职事与工作，三者都源于身体而存在，都在身体里有其地位，并且都为着身体的益处效力——罗十二 4～5，西二 19，三 15：

D. All the problems in the church today are due to ignorance concerning the Body; the biggest problem, the unique problem, is not knowing the Body, not caring for the Body, and not honoring the Body—Eph. 1:17-23; 1 Cor. 12:24-27.

E. To know the Body is the proper recovery of the Lord; the Lord desires to recover the Body of Christ and the oneness of the Body—Eph. 1:23; 4:4.

## Day 3

F. The Lord has an urgent need on earth; He desires that the reality of the Body of Christ will be expressed in the local churches—Rom. 12:4-5; 16:16; 1 Cor. 1:2; 12:27:

1. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body in its fullness—Eph. 1:23; 3:19.

2. Unless there is a substantial expression of the Body, the Lord Jesus will not return—1:23; 4:16; 5:27, 30; Rev. 19:7.

IV. The Body is the governing law of the life and work of the children of God—Eph. 4:4, 16; 1 Cor. 12:4-6, 12-13, 27:

A. The church, the ministry, and the work are all on the ground of the Body—Eph. 1:23; 4:16; Col. 3:15:

1. The churches are the Body expressed locally, the ministry is the Body in function, and the work is the Body seeking increase—Acts 13:1-2; 21:19.

2. The church is the life of the Body in miniature, the ministry is the functioning of the Body in service, and the work is the reaching out of the Body in growth—1 Cor. 1:2; 12:27; 16:10; 2 Cor. 3:6.

B. The church, the ministry, and the work derive their existence from, find their place in, and work for the good of the Body—Rom. 12:4-5; Col. 2:19; 3:15:



- 1 我们强调这个原则的重要性，绝不会太过，因为若没有这个原则，一切就都是人工的，不是神造的。
- 2 联于身体并肢体间彼此相联的这个原则若没有被认定，就无法有召会、职事与工作。

## 周 四

### 伍 主的恢复是基于基督只有一个身体这真理——弗一 23，四 4：

- 一 一个身体就是神的一个召会，在许多地方显为许多地方召会——林前十 32 上，启一 4、11。
- 二 主的恢复是为着建造基督的身体；恢复是为着基督的身体，不是为着任何个人或仅仅为着任何个别的地方召会——弗四 16，西二 19。
- 三 在我们的考量里，基督的身体应当是第一，地方召会应当是第二——太十六 18，十八 17，弗二 21～22。
- 四 基督的身体是神经纶的目标，而众地方召会是神用以达到祂经纶目标的手续——林前十二 12～13，一 2，罗十二 4～5，十六 1、4～5、16 下。
- 五 众地方召会乃是基督在宇宙中独一的身体——弗四 4：
  - 1 每一个地方召会都是基督独一宇宙身体的一部分，是这身体一个地方上的彰显——林前一 2，十二 27。
  - 2 就宇宙一面说，众地方召会乃是一个身体；就地方一面说，每一个地方召会都是这宇宙身体在地方上的显出——罗十二 4～5，十六 1、16。

1. The importance of this principle cannot be overemphasized, for without it everything is man-made, not God-created.
2. If this principle of relatedness to the Body and interrelatedness among its members is not recognized, there can be no church, no ministry, and no work.

## Day 4

### V. The Lord's recovery is based upon the truth that Christ has only one Body—Eph. 1:23; 4:4:

- A. The one Body is the one church of God, manifested in many localities as local churches—1 Cor. 10:32b; Rev. 1:4, 11.
- B. The Lord's recovery is for the building up of the Body of Christ; the recovery is for the Body, not for any individual or merely for any individual local church—Eph. 4:16; Col. 2:19.
- C. In our consideration the Body should be first, and the local churches should be second—Matt. 16:18; 18:17; Eph. 2:21-22.
- D. The Body of Christ is the goal of God's economy, and the local churches are the procedure God takes to reach the goal of His economy—1 Cor. 12:12-13; 1:2; Rom. 12:4-5; 16:1, 4-5, 16b.
- E. All the local churches are the unique Body of Christ in the universe—Eph. 4:4:
  1. Every local church is part of the unique, universal Body of Christ, a local expression of the Body—1 Cor. 1:2; 12:27.
  2. Universally, all the local churches are one Body, and locally, every local church is a local expression of the universal Body—Rom. 12:4-5; 16:1, 16.

- 3 宇宙的基督在每个地方召会里都有祂自己的一部分；每个地方召会都是基督的一部分，所有的部分就构成基督的身体——弗一 23，二 21 ~ 22。

## 周 五

陆 我们需要作宇宙的基督徒，有基督宇宙身体的宇宙观——一 17 ~ 23，四 16，启二一 10：

一 基督的身体乃是那普及宇宙、包罗万有、延展无限之基督奥秘的身体——弗一 22 ~ 23，三 19，西三 11：

1 元首基督是那升上，远超诸天之上的，而我们乃是这基督奥秘的身体，就是祂的丰满——弗一 22 ~ 23，三 19，四 10。

2 基督的身体是那充满万有之基督的丰满，彰显——一 22 ~ 23，四 10：

a 基督是向着召会作万有的头，召会是这宇宙基督的身体，而这宇宙基督的身体乃是那在万有中充满万有者的丰满——一 23。

b 基督自己是宇宙般的浩大，宇宙般的延展，而基督的身体是这浩大、延展之宇宙基督的丰满；这意思是，基督的身体也是宇宙的——三 18 ~ 19，四 16。

c 以弗所四章十节说，“那降下的，也是那升上，远超诸天之上，为要充满万有的”：

(一) “万有” 必定包括整个宇宙。

(二) 基督降下并升上的结果，乃是祂充满万有，就是整个宇宙。

3. The universal Christ has part of Himself in every local church; every local church is a part of Christ, and all these parts constitute the Body—Eph. 1:23; 2:21-22.

## Day 5

VI. We need to be universal Christians with a universal view of the universal Body of Christ—1:17-23; 4:16; Rev. 21:10:

A. The Body of Christ is the mystical Body of the universal, all-inclusive, all-extensive Christ—Eph. 1:22-23; 3:19; Col. 3:11:

1. Christ, the Head, ascended far above all the heavens, and we are the mystical Body, the fullness, of this Christ—Eph. 1:22-23; 3:19; 4:10.

2. The Body is the fullness, the expression, of the Christ who fills all things—1:22-23; 4:10:

a. Christ is the Head over all things to the church, the church is the Body of this universal Christ, and the Body of this universal Christ is the fullness of the One who fills all in all—1:23.

b. Christ Himself is universally vast, universally extensive, and the Body is the fullness of this universally vast and extensive Christ; this means that the Body also is universal—3:18-19; 4:16.

c. Ephesians 4:10 says, “He who descended, He is also the One who ascended far above all the heavens that He might fill all things”:

(1) All things must surely include the entire universe.

(2) The result of Christ’s descending and ascending is that He fills all things, the whole universe.

二 一个宇宙的基督徒，乃是具有以弗所一章二十二至二十三节和四章十节所陈明之宇宙观点的人：

- 1 我们可能对基督的身体有看见，但我们所看见的，相较于对基督身体宇宙的看见，是很小的——23。
- 2 我们需要脱离微小、狭窄的自己，而在一种狂喜里，看见并摸着基督宇宙的身体，就是宇宙、无限之基督的丰满，彰显——三 19。
- 3 我们需要被基督那宇宙般广大之身体的异象所震撼——后二一 10：
  - a 约翰在灵里被带到一座高山，看见新耶路撒冷，我们需要象他一样在灵里被带到高“山”，得着基督宇宙身体的宇宙观——10 节，弗一 22 ~ 23。
  - b 在我们的灵里，我们需要基督身体的宇宙观，那比我们心思中曾想过有关基督身体的任何事，都要无限的大——17 ~ 23 节，后二一 10。
- 4 神经纶的目标是要建造基督宇宙的身体，而这宇宙的身体要终极完成于新耶路撒冷——弗一 22 ~ 23，四 12、16，后二一 2、10。

B. A universal Christian is one who has the universal view presented in Ephesians—1:22-23 and 4:10:

1. Although we may have a view of the Body, our view may be very small compared to a universal view of the Body of Christ—1:23.
2. We need to get out of our small, narrow self and be in an ecstasy, seeing and touching the universal Body of Christ—the fullness, the expression, of the universal, unlimited Christ—3:19.
3. We need to be overwhelmed by the vision of the immensity of the universal Body of Christ—Rev. 21:10:
  - a. Like John, who was carried away in spirit onto a high mountain to see the New Jerusalem, we need to be carried away in spirit to a “high mountain” to have a universal view of the universal Body of Christ—v. 10; Eph. 1:22-23.
  - b. In our spirit we need to have a view of the universal Body, which is infinitely greater than anything that has ever entered into our mind concerning the Body of Christ—vv. 17-23; Rev. 21:10.
4. The goal of God’s economy is to build up the universal Body of Christ, and it is such a universal Body that will consummate in the New Jerusalem—Eph. 1:22-23; 4:12, 16; Rev. 21:2, 10.



# 第一周 周一

## 晨兴喂养

弗四 4 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

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

主今日行动的方向，首先是要建造祂生机的身体（弗四 12），就是满了祂自己，并以祂自己这赐生命的灵所建造的身体（西三 11），这灵乃是作基督生机身体之召会的素质、元素和实际（弗四 4 上）。这样的身体成为经过过程之三一神的生机体（约十五 1、5、8 上），这三一神在祂神圣的三一里（林后十三 14）分赐祂自己，生机地浸透基督的身体，使其成为祂在宇宙中完满的彰显（弗三 19）。

神和基督都渴望看见基督的身体建造起来，看见新妇预备好，并看见国度被带进来，使基督得着身体，得着新妇，并使神为着祂永远的经纶在这地上得着国度（长老训练第十册，三〇至三一页）。

## 信息选读

以弗所四章四至六节说到一个身体，一位灵，一主，一位神与父。这是一个神圣而属人的生机构成。信徒乃是身体，就是骨架；在这骨架中有三一神作素质、元素和源头，为着使人性有祂神圣的构成。三一神—灵、主和父神—已经生机地与祂的选民在他们的人性里构成在一起了。这神圣和属人的构成就成为基督的宇宙身体（召会生活中引起风波的难处，一八页）。

# WEEK 1 DAY 1

## Morning Nourishment

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

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.

The direction of the Lord's move today is, first, to build up His organic Body (Eph. 4:12), a Body full of Himself and built up with Himself (Col. 3:11) as the life-giving Spirit, who is the essence, the element, and the reality of the church as the organic Body of Christ (Eph. 4:4a). Such a Body becomes the organism of the processed Triune God (John 15:1, 5, 8a), who is dispensing Himself in His Divine Trinity (2 Cor. 13:14) to saturate the Body of Christ organically that it might be His full expression in the universe (Eph. 3:19).

Both God and Christ are aspiring to see the Body of Christ built up, to see the bride prepared, and to see the kingdom brought in, that Christ may have a Body, that Christ may have His bride, and that God may have a kingdom on this earth for His eternal economy. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), pp. 30-31)

## Today's Reading

Ephesians 4:4-6 speaks of one Body, one Spirit, one Lord, and one God and Father. This is a divine and human, organic constitution. The believers are the Body, the frame. Within this frame there is the Triune God as the very essence, element, and source for His divine constitution with humanity. The Triune God—the Spirit, the Lord, and God the Father—has been constituted organically with His chosen people in their humanity. This divine-human constitution becomes the universal Body of Christ. (The Problems Causing the Turmoils in the Church Life, p. 23)

基督的身体乃是经过过程的三一神，和我们这些得着变化之人的结构，是神和人结合构造在一起而成的。三一神经过了成肉体、经人生、钉死、复活并升天这些过程。基督的身体乃是这样一位经过种种过程的神，和祂所救赎之人的结构。

基督的身体这结构，不仅是以蒙神所救赎、重生、圣别、更新、变化之信徒为其外面的架构，也是以经过过程而达到终极完成之三一神，为其内部的成分。

我们常说，基督的身体是宇宙的，召会是地方的；但基督的身体不是宇宙的问题，也不是地方的问题，乃是外面架构和内部成分的问题。光有外面的架构，而没有内部的成分，就是死的骸骨；有了外面的架构，还必须有内部的成分，才是活的、生机的身体。今天神把祂所救赎、重生、变化的人，作成外面的架构；神自己—父、子、灵三者作内部的成分。…父、子、灵和人，这四者相调构造在一起，就成为基督的身体。

基督身体的建造是三一神与三部分人在神灵与人灵里的结构，这结构就是神与人的联结调和：神性构造到人性里，为人的居所；人性建造到神性里，为神的居所（三一神终极完成之灵与信徒重生之灵联结的果效，五四至五六、五八页）。

基督的身体是一个生机体；一面有神性，另一面有人性，以彰显兼有神性和人性的基督，祂是完整的神和完全的人（经过过程的神圣三一之分赐与超越基督之输供的结果，一一〇页）。

参读：新约总论，第二百一十篇；圣经中管制并支配我们的异象，第二篇。

The Body of Christ is the constitution of the processed Triune God with the transformed human beings. It is constituted by the union of God and man. The Triune God has passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension. The Body of Christ is the constitution of such a processed God with His redeemed people.

The constitution of the Body of Christ has not only the believers whom God has redeemed, regenerated, sanctified, renewed, and transformed, as its outward framework, but has also the processed and consummated Triune God as its inward element.

We commonly say that the Body of Christ is universal, whereas the church is local. However, the Body of Christ is not a matter of being universal or local, but a matter of the outward framework and the inward element. If there were only the outward framework without the inward element, the Body would be a dead corpse. With the outward framework, there must also be the inward element; then it is a living and organic Body. Today God has made those whom He redeemed, regenerated, and transformed to be the outward framework. God Himself, the Father, the Son, and the Spirit, is the inward element....These four—the Father, the Son, the Spirit, and man—blended and built together become the Body of Christ.

The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man. This constitution is the union and mingling of God and man. It is divinity constituted into humanity to be man's dwelling place, and it is humanity built into divinity to be God's dwelling place. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 50-52, 54)

The Body of Christ is an organism. On the one hand, it is divine. On the other hand, it is human to express the divine and human Christ, who is both the complete God and the perfect man. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 92)

Further Reading: The Conclusion of the New Testament, msg. 210; The Governing and Controlling Vision in the Bible, ch. 2

# 第一周 周二

## 晨兴喂养

罗十二 4～5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

我们需要看见神的经纶，就是神的计划，神的行政，乃是要为祂的儿子创造、构成、产生一个身体。这是神经纶的主要目的。基督得着了这个身体，就是祂自己的一部分，祂的配偶。亚当独居，表征基督在得着召会，祂的配偶、身体以前，也是独居的。神说亚当独居不好；所以神使他沉睡，裂开他的肋旁，取出一条肋骨。创世记二章说神用那条肋骨建造了一个女人（22）。这指明夏娃出于亚当。夏娃被造之后，被带回到亚当那里，神就使二人成为一体。以弗所五章告诉我们，这是基督与召会这极大奥秘的预表（31～32）。这预表要应验于新耶路撒冷，就是羔羊的妻（启二一2）。这就是神经纶的目标（召会生活中引起风波的难处，二一至二二页）。

## 信息选读

神的经纶的确也有消极的一面，就是要毁坏神的仇敌。神有一个独一的仇敌，是祂凭自己可以毁坏的，但祂不要这样作。祂渴望借着蒙祂救赎的人来作这事。所以，蒙救赎的人该与神合作来毁坏撒但。启示录这卷书给我们看见，一面，得胜者要成为终极完成的新耶路撒冷；另一面，所有得胜者要为神使用来毁坏撒但。这是基督的身体在实现神心愿的两面：彰显神，以及毁坏撒但（召会生活中引起风波的难处，二二三页）。

# WEEK 1 DAY 2

## Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

We need to see that God's economy as God's plan, His administration, is to create, to constitute, and to produce a Body for His Son. This is the major purpose of God's economy. Christ gained this Body, which is a part of Himself, His counterpart. Adam living alone typifies Christ being alone before He had gained His counterpart, His Body, the church. God said it was not good for Adam to be alone. So God made him fall into a deep sleep, opened his side, and took out a rib. Genesis 2 says that God built a woman with that rib (v. 22). This indicates that Eve came out of Adam. After being built up, Eve was brought back to Adam, and God made these two into one flesh. Ephesians 5 tells us that this is a type of the great mystery of Christ and the church (vv. 31-32). This type will be fulfilled in the New Jerusalem, which is the wife of the Lamb (Rev. 21:2). This is the goal of God's economy. (The Problems Causing the Turmoils in the Church Life, p. 25)

## Today's Reading

God's economy does have another aspect on the negative side, and that aspect is the destruction of God's enemy. God has a unique enemy which He could destroy by Himself, but He would not do it. He desires to do it through His redeemed people. Therefore, the redeemed humanity should cooperate with God to destroy Satan. The book of Revelation shows that on the one hand, the overcomers will become the consummated New Jerusalem, and on the other hand, all the overcomers will be used to destroy Satan. These are the two aspects concerning the Body of Christ in the fulfilling of God's desire for His expression and the destruction of Satan. (The Problems Causing the Turmoils in the Church Life, p. 26)

三一神在我们里面的工作是要产生基督的身体，这身体的实际就是那灵，也就是那是灵的基督。这灵就是终极完成的三一神，也就是复活，在我们里面工作。有了这位是灵的基督，有了这位终极完成的三一神，并且有了这个复活，我们才实实在在是基督的身体（异象的高峰与基督身体的实际，四二页）。

哥林多后书是讲新约的职事。但是我们必须认识，新约的职事乃是为着产生基督的身体。哥林多前书是讲基督的身体，…哥林多后书…是说，你要有基督的身体么？你非有新约的职事不可。没有新约的职事，基督的身体就无法产生（神经纶的总纲与神人该有的生活，五一页）。

我要再说，基督的身体是召会的内在意义。…阿利路亚，这里有身体！没有身体，召会就没有意义，但有了身体，召会就有内在的意义。

召会今天一切的问题，都是由于不认识基督的身体。在我们中间不该有这样的无知，乃该有完全的认识。我们需要有智慧和启示的灵，我们的心眼需要被光照，使我们看见并领略基督的身体（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇八、一一二页）。

所有的难处都是由于缺少看见身体，缺少顾到身体。我们都需要回到真理上，而实行真理就是顾到身体。…认识基督的身体，乃是主正确的恢复。我们若是为着主的恢复，就需要看见这个恢复是什么。主渴望恢复所失去的基督的身体，并恢复被忽略的基督身体的一。这就是主的恢复（召会生活中引起风波的难处，三五、二九页）。

参读：召会生活中引起风波的难处，第三章；神经纶的总纲与神人该有的生活，第五篇。

The work of the Triune God in us is to produce the Body of Christ, the reality of which is the Spirit, the pneumatic Christ. This Spirit as the consummated Triune God, the resurrection, works in us. When we have the pneumatic Christ, the consummated Triune God, the resurrection, we are practically the Body of Christ. (The High Peak of the Vision and the Reality of the Body of Christ, p. 43)

Second Corinthians is a book on the ministry of the new covenant. We must know, however, that the ministry of the new covenant is for the producing of the Body of Christ. First Corinthians covers the Body of Christ....Second Corinthians tells us...that if we desire to have the Body of Christ, we must have the new covenant ministry. Without the new covenant ministry, there is no possibility to bring forth the Body of Christ. (A General Outline of God's Economy and the Proper Living of a God-man, p. 49)

I would like to say again that the Body is the intrinsic significance of the church....Hallelujah, there is the Body! Without the Body, the church makes no sense, but with the Body, there is the intrinsic significance of the church.

All the problems of the church today are due to the ignorance concerning the Body of Christ. Among us this ignorance should be absent, and the full knowledge should be present. We need a spirit of wisdom and revelation with the enlightening of the eyes of our heart to see and apprehend the Body of Christ. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 91, 94)

The problems are all due to the lack of seeing the Body and of caring for the Body. We all need to come back to the truth, and to practice the truth is to take care of the Body. To know the Body is the proper recovery of the Lord. If we are for the recovery, we need to realize what the recovery is. The Lord desires to recover the missed Body of Christ and to recover the neglected oneness of the Body of Christ. This is the Lord's recovery. (The Problems Causing the Turmoils in the Church Life, pp. 35,31)

Further Reading: The Problems Causing the Turmoils in the Church Life, ch. 3; A General Outline of God's Economy and the Proper Living of a God-man, ch. 5

# 第一周 周三

## 晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

今天主在地上有一个急切的需要，需要一个实际的身体在各地出现。

把天然摆在一边，不再凭天然活着，而凭基督，在灵里活着。这就是长。天天脱去天然，天天活在灵中。在此没有任何的天然人，在此只有基督。因为我们大家在基督里都是一个。主今天所要的，不仅是在地方立场上地一会的召会，主今天所要的乃是身体来作祂的丰满。主今天是要身体，要丰满。…今天主所要的不是你的属灵、你的修养，主所要的是身体。身体只有一个。弟兄姊妹，我可以向你们担保，除非这个身体今天在地上有相当的出现，主耶稣永远不会回来。主说，我必快来；但一直到今天主还没有回来。为什么？就是因为在地上没有身体，在地上身体没有出现（一个身体，一位灵，一个新人，三〇、三九至四〇、一〇页）。

## 信息选读

“召会是祂的身体”〔弗一 23〕，这包括众召会、职事和工作。众召会是身体在地方上得彰显，职事是身体在尽功用，工作是身体在寻求扩增。三者乃是一个身体不同的显出，所以三者是互相依赖、彼此关联的，没有一方能单凭自己行动，甚至没有一方能凭自己单独存在。事实上，三者的关系非常密切并紧要，以致任何一方若不是正

# WEEK 1 DAY 3

## Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in 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.

Today the Lord has an urgent need on the earth. He needs the reality of the Body to be expressed in each locality.

Instead of living by our natural man, we live by Christ and in the spirit. This is the way we grow. Every day we put off our natural being and live in the spirit. There is no natural person here; only Christ is here. We are all one in Christ. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body as His fullness. What the Lord wants today is the Body, the fullness. What the Lord wants today is not your spirituality or your cultivation; He wants the Body. There is only one Body. Brothers and sisters, I can assure you that, unless there is a substantial expression of the Body, the Lord Jesus will never return. The Lord said, “I come quickly,” but He has not yet returned. Why? Because the Body is not here; because the Body has not yet been manifested on the earth. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 284-285, 291, 268)

## Today's Reading

“The church, which is His Body,” [Eph. 1:22-23] includes the churches, the ministry, and the work. The churches are the Body expressed locally, the ministry is the Body in function, and the work is the Body seeking increase. All three are different manifestations of the one Body, so they are all interdependent and interrelated. None can move, or even exist, by itself. In fact, their relationship is so intimate and vital that none can be right itself without being rightly adjusted



确地调整而合于其他二方，本身就无法是对的。召会若没有得着职事的帮助，没有对工作给与帮助，召会就无法往前；工作若没有职事的同情，没有召会的扶持，工作就无法存在；唯有当召会和工作都有了，职事才能尽功用。

这是最重要的。我们〔先前〕曾努力表明三者各自的功用和范围；如今却有一个危险，就是我们不明白神的事属灵的性质，就不仅想要将三者加以区别，更将三者分割为分开的单位，因而失去了身体的彼此相联。我们必须记得，三者之间的区别无论怎样清楚，三者都是在（宇宙）召会中。结果，三者的行动和行事必须如同一个，因为无论各自有何特别的功用和范围，三者都是在一个身体里。

所以我们一面对三者加以区别，为要有所了解；但另一面，我们切记三者乃是相联如同一个身体。并不是几个有恩赐的人看到自己的才能，就可以独自用自己所有的恩赐来尽职；也不是几个人觉得有呼召，就可以自己形成一个工作团体；更不是几个志同道合的信徒联合起来，就可以自称为召会。一切都必须在身体的立场上。召会是身体在雏形上的生活，职事是身体在事奉上的功用，工作是身体在成长中的扩展。召会、职事或工作，都无法凭自己存在。每个都必须源于身体而存在，每个都在身体里有其地位，并且每个都为身体的益处效力；三者都来自身体，在身体里，并为着身体。联于身体并肢体间彼此相联的这个原则若没有被认定，就无法有召会，无法有职事，也无法有工作。我们强调这个原则的重要，绝不会太过，因为若没有这个原则，一切就都是人工的，不是神造的。职事的基本原则是身体，工作的基本原则是身体，召会的基本原则是身体。身体是今天神儿女生活与工作支配的律（译自工作的再思，英文版第九章）。

参读：一个身体，一位灵，一个新人，第三篇。

to the others. The church cannot go on without receiving the help of the ministry and without giving help to the work; the work cannot exist without the sympathy of the ministry and the backing of the church; and the ministry can only function when there is the church and the work.

This is most important. In the previous chapters we have sought to show their respective functions and spheres; now the danger is lest, failing to understand the spiritual nature of the things of God, we should not only try to distinguish between them, but sever them into separate units, thus losing the interrelatedness of the Body. However clear the distinction between them, we must remember that they are all in the Church. Consequently, they must move and act as one, for no matter what their specific functions and spheres, they are all in one Body.

So on the one hand, we differentiate between them in order to understand them, and on the other hand, we bear in mind that they are all related as a body. It is not that a few gifted men, recognizing their own ability, take it upon themselves to minister with the gifts they possess; nor that a few persons, conscious of call, form themselves into a working association; nor is it that a number of like-minded believers unite and call themselves a church. All must be on the ground of the Body. The church is the life of the Body in miniature; the ministry is the functioning of the Body in service; the work is the reaching out of the Body in growth. Neither church, ministry, nor work can exist as a thing by itself. Each has to derive its existence from, find its place in, and work for the good of the Body. All three are from the Body, in the Body, and for the Body. If this principle of relatedness to the Body and interrelatedness among its members is not recognized, there can be no church, no ministry, and no work. The importance of this principle cannot be over-emphasized, for without it everything is man-made, not God-created. The basic principle of the ministry is the Body. The basic principle of the work is the Body. The basic principle of the churches is the Body. The Body is the governing law of the life and work of the children of God today. (CWWN, vol. 30, pp. 187-188)

Further Reading: One Body, One Spirit, and One New Man, ch. 3; CWWN, vol. 30, "The Normal Christian Church Life," pp. 183-188

# 第一周 周四

## 晨兴喂养

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

我受主托付来传扬祂的真理，并把祂的恢复带到美国。这恢复是基于基督只有一个身体这个真理。…真正的地方召会有个试验，就是该与其他众地方召会有宇宙的交通（长老训练第十一册，一四二页）。

## 信息选读

一个身体就是神的一个召会（弗一 22，林前十 32 下），在许多地方上显出（启一 11），成为许多地方召会（4）（一个身体和一位灵，一八页）。

我们在这里是为着身体。没有身体作后盾，没有主的恢复作后盾，我们就没有路来实行地方召会。我们若实行地方召会生活，却忽略了身体的观点，我们的地方召会就成了地方宗派。…恢复是为着身体，不是为着任何个人，或仅仅为着任何个别的地方召会（召会生活中引起风波的难处，三五页）。

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，…在我们的考量里，基督的身体应当是第一，地方召会应当是第二。…在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体（一个身体和一位灵，二七至二八页）。

我们也许以为，众地方召会是神经纶的目标。然而，众地方召会不是目标，乃是神用以达到祂经纶之目标所采取的手续。…许多被带到这恢复里的人，爱

# WEEK 1 DAY 4

## Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

I have been commissioned by the Lord to carry His truth and bring His recovery to the United States. The recovery is based upon the truth that Christ has only one Body...One of the tests of a genuine local church is that it should have universal fellowship with all the other local churches. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), p. 126)

## Today's Reading

The one Body is the one church of God (Eph. 1:22; 1 Cor. 10:32b), manifested in many localities (Rev. 1:11) as many local churches (v. 4). (One Body and One Spirit, p. 19)

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect. The recovery is for the Body, not for any individual or merely for any individual local church. (The Problems Causing the Turmoils in the Church Life, p. 35)

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness....In our consideration the Body should be first and the local churches should be second....All the local churches are and should be one Body universally, doctrinally, and practically. (One Body and One Spirit, p. 26)

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy....Many of those who have been brought into the recovery love the local

地方召会到极点，他们非常强调地方召会。然而，我们不该以为，我们进入地方召会的生活，就达到神永远经纶的目标。…从倪弟兄的时候起，众地方召会在我们基督徒的生活中，就成了非常宝贵的项目。有些圣徒听见众地方召会不是神的目标，也许很失望。然而，我们若只在众地方召会里，却不往前，我们就远离了神的目标。…照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体（关于相调的实行，四至五页）。

所有的地方召会，乃是基督在宇宙中独一的身体（弗四4）。每一个地方召会，都是这宇宙身体的一部分，是这独一身体在地方上的显出。这一个宇宙召会，这一个身体，包括所有的地方召会。可能有成千上万的地方召会，但合在一起却构成一个宇宙召会。宇宙召会是基督独一的身体，所有的地方召会不过是这一个身体在地方上的彰显。

身体只有一个，却有许多显出。就宇宙一面说，众召会乃是一个身体；就地方一面说，每一个地方召会都是这宇宙身体在地方上的显出。因此，地方召会不是身体，只是身体的一部分，身体的一个显出。

在新约中我们看见许多地方召会，这些地方召会合起来被视为一个宇宙召会，因为她们构成了基督的一个身体（新约总论第七册，一三一页）。

基督今天不是地方上的基督，乃是宇宙的基督。而这位宇宙的基督，在每一个地方上都有祂的一部分。在台北的这一部分就叫作台北召会，在伦敦的那一部分就叫作伦敦召会，在纽约的那一部分就叫作纽约召会。每一个地方召会就是基督的一部分。这个部分是什么？这个部分就是身体（一个身体，一位灵，一个新人，三三至三四页）。

参读：一个身体和一位灵，第一章；关于相调的实行，第三章。

church to the uttermost, and they stress the local church very much. However, we should not think that when we enter into the local church life, we reach the goal of God's eternal economy....Since the time of Brother Nee the local churches have become a very precious item in our Christian life. Some of the saints may be disappointed when they hear that the local churches are not God's goal. Nevertheless, if we are just in the local churches and do not go on, we are far off from God's goal. According to Ephesians 1:22-23, the goal of God's economy is the church, which is Christ's Body. (The Practical Points concerning Blending, pp. 9-10)

All the local churches are the one unique Body of Christ in the universe (Eph. 4:4). Every local church is a part of this universal Body, a local expression of this unique Body. This one universal church, the one Body, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. The universal church is the unique Body of Christ, and all the local churches are simply the local expressions of this one Body.

There is only one Body, but there are many expressions. Universally, all the churches are one Body, and locally, every local church is a local expression of that universal Body. Therefore, a local church is not the Body but only a part of the Body, an expression of the Body.

In the New Testament we see many local churches, and together these local churches are considered one universal church, for they constitute the one Body of Christ. (The Conclusion of the New Testament, p. 2156)

Christ today is not a local Christ but a universal Christ, and this universal Christ has a part of Himself in every locality. The part in Taipei is called the church in Taipei, the part in London is called the church in London, and the part in New York is called the church in New York. Every local church is a part of Christ. All these parts constitute the Body. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 286-287)

Further Reading: One Body and One Spirit, ch. 1; The Practical Points concerning Blending, ch. 3

# 第一周 周五

## 晨兴喂养

弗三 19 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

四 10 “那降下的，也是那升上，远超诸天之上，为要充满万有的。”

在〔基督向着召会〕的传输里，基督的身体是那在万有中充满万有者的丰满，因为那在万有中充满万有的基督就在这传输里。这传输把我们联于充满万有的基督。这样，召会就成为充满万有之基督的丰满。借着这样一个传输，我们成为身体，就是那在万有中充满万有者的丰满。

身体来自包罗万有之基督的传输。要享受这个传输，我们需要清明的心思、热切的情感、服从的意志以及清白的良心。借着经历这传输，我们就成为身体。我们今天所需要的，就是更多包罗万有的传输。

我们看过以弗所一章十七至二十三节保罗求启示的祷告，就知道为什么他把召会看作基督的奥秘。对于基督的这个奥秘，就是祂奥秘的身体，那在万有中充满万有者的丰满，保罗进入了完满、完全的启示里。但愿我们都蒙光照，好看见召会这奥秘的一面（新约总论第七册，六五页）。

## 信息选读

召会是基督的身体，是那在万有中充满万有者的丰满。以弗所一章二十三节说，“召会是祂的身体，是那在万有中充满万有者的丰满。”按着文法，“丰满”和“祂的身体”乃是同位语。这指明身体就是丰满，丰满就是身体。基督的身体就是祂的丰满。基督的丰满出自对基督之丰富的享受（三 8）。借着享受基督的丰富，我们就成为祂的丰满而彰显祂。

# WEEK 1 DAY 5

## Morning Nourishment

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.

It is in the transmission [from the Head] that the Body of Christ is the fullness of the One who fills all in all, because the Christ who fills all in all is in the transmission. The transmission connects us to the all-filling Christ. In this way the church becomes the fullness of the all-filling Christ. By means of such a transmission, we are the Body, the fullness of the One who fills all in all.

The Body comes from the transmission of the all-inclusive Christ. To enjoy this transmission we need a sober mind, a fervent emotion, a submissive will, and a pure conscience. Through the experience of this transmission we become the Body. What we need today is more of this all-inclusive transmission.

[In] Paul's prayer for revelation in Ephesians 1:17-23, we can see why he considers the church the mystery of Christ. Paul entered into the full and completed revelation of this mystery of Christ, which is His mystical Body, the fullness of the One who fills all in all. May we all be enlightened to see this mysterious aspect of the church. (The Conclusion of the New Testament, p. 2100)

## Today's Reading

The church as the Body of Christ is the fullness of Him who fills all in all. Ephesians 1:23 says that the church “is His Body, the fullness of the One who fills all in all.” Grammatically, “the fullness” is in apposition to “His Body.” This indicates that the Body is the fullness and the fullness is the Body. The Body of Christ is His fullness. The fullness issues from the enjoyment of the riches of Christ (Eph. 3:8). Through the enjoyment of Christ's riches, we become His fullness to express Him.



这个丰满乃是那在万有中充满万有者的丰满。基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要身体作祂的丰满，使祂得着完全的彰显。

基督的身体是那在万有中充满万有者的丰满，乃是从头到身体的神圣输供里，因为这位在万有中充满万有的基督就在这输供里。这输供把我们连于这位充满一切的基督。召会就这样成了基督的身体，这位充满一切者的丰满。

以弗所四章十节论到基督说，“那降下的，也是那升上，远超诸天之上，为要充满万有的。”这里的思想是很深的。首先，基督是在诸天之上。在祂的成为肉体里，祂来到地上成了一个人，住在地上三十三年半之久。然后，祂死在十字架上并降到阴间；在复活里，祂从阴间升到地上，然后又升到三层天上。借着这样的降下并升上，祂就充满万有。如今基督无所不在，祂在地上也在诸天之上。身体乃是这位充满一切之基督的丰满，彰显（新约总论第七册，二六〇至二六一页）。

我们已经看见，召会就是基督的彰显。以弗所一章告诉我们，召会是基督的身体，这身体乃是那在万有中充满万有者的丰满。召会是基督的身体，这身体乃是那在万有中充满万有之人位的丰满。

在一章二十三节，那在万有中的万有乃是指宇宙。基督充满整个宇宙，这可由四章十节得着证明。…基督充满万有，就是充满宇宙；基督是如此广大普及，以致祂充满万有。这位广大的基督，需要一个身体作祂的丰满。…基督的丰满就是基督的满溢。基督是有如此追测不尽的丰富，所以祂有一个满溢，一个丰满，一个富余。召会是祂的身体，就是基督的丰满，基督的富余。这是一件意义重大的事。…在神的经纶里，外面的事物比较没有什么价值。神的经纶乃是基督同召会。当我们在里面经历基督的丰富，因而成为祂的丰满时，召会就出现了（以弗所书生命读经，八二八至八二九页）。

参读：新约总论，第二百一十一至二百一十二篇。

This fullness is the fullness of the One who fills all in all. Christ, who is the infinite God without limitation, is so great that He fills all things in all things. Such a great Christ needs the Body to be His fullness for His complete expression.

[It is in the divine transmission from the Head to the Body that the Body of Christ is the fullness of the One who fills all in all, because the Christ who fills all in all is in this transmission. The transmission connects us to the all-filling Christ. In this way the church becomes the Body, the fullness, of the all-filling Christ.](#)

Ephesians 4:10, referring to Christ, says, “He who descended, He is also the One who ascended far above all the heavens that He might fill all things.” The thought here is profound. First, Christ was in the heavens. In His incarnation He came to earth as a man and lived on earth for thirty-three and a half years. Then He died on the cross and descended into Hades, ascended in resurrection from Hades to earth, and then ascended to the third heaven. By means of such a descending and ascending He fills all things. Now Christ is everywhere, on the earth as well as in the heavens. The Body is the fullness, the expression, of such an all-filling Christ. (The Conclusion of the New Testament, pp. 2270-2271)

We have seen that the church is the expression of Christ. In Ephesians 1 we are told that the church is the Body and that this Body is the fullness of the One who fills all in all. The church is the Body of Christ, and this Body is the fullness of the person who fills all in all.

The words “all in all” in 1:23 refer to the universe. Christ fills the entire universe. This is proved by 4:10....For Christ to fill all things is for Him to fill the universe. Christ is so universally vast that He fills all things. This vast Christ needs a Body to be His fullness. The fullness of Christ is the overflow of Christ. Christ is so unsearchably rich that He has an overflow, a fullness, a surplus. As His Body, the church is Christ’s fullness, His surplus. This is a matter of great significance. In God’s economy outward things have relatively little value. God’s economy is Christ with the church. The church comes into existence as we inwardly experience the riches of Christ and thus become His fullness. (Life-study of Ephesians, p. 685)

Further Reading: The Conclusion of the New Testament, msgs. 211-212



# 第一周 周六

## 晨兴喂养

启二一2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

10 “我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”

从前你可以在一个地方关起门来作基督徒，不管别处的弟兄姊妹。但是今天你要作基督徒，光作一个国家的基督徒还不够，甚至作一个国际的基督徒也还不够，要作一个宇宙的基督徒才够（关于生命与实行的信息上卷，五〇页）。

## 信息选读

若是没有罗马帝国，主就不会生在伯利恒而长在拿撒勒。主若是不生在罗马帝国时代，就不会钉死十字架，因为犹太人并没有这种死刑。不仅如此，神还借着罗马帝国修筑从罗马到巴勒斯坦的公路，把地中海周围的地区都连起来。还有在语言方面，有希腊文作了大家共用的文字、语言。这一切都预备好了，保罗才出来传福音。

保罗出来传福音不是在犹太地。他一出来，就放大眼光周游地中海。所以在他的书信里才说：在这新人里，并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的（西三11）。当初在人群中有这些问题，但在新人里没有这些分别。在新人里，所有的就是基督。

# WEEK 1 DAY 6

## Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

Formerly, you could be a Christian in a locality with your door closed and not be bothered with the brothers and sisters in other places. Today, however, for you to be a Christian, it is not sufficient to be a national Christian, or even an international Christian; you need to be a universal Christian. (Words of Training for the New Way, vol. 1, p. 51)

## Today's Reading

If there had been no Roman Empire, the Lord would not have been born in Bethlehem and yet have grown up in Nazareth. If the Lord had not been born during the age of the Roman Empire, He would not have been crucified, because the Jewish people did not have this kind of death sentence. Not only so, God also connected all the regions around the Mediterranean Sea together through the Roman Empire repairing the highway from Rome to Palestine. There was also the aspect of language, in that Greek became the common written and spoken language. It was after all these things were prepared that Paul came out to preach the gospel.

When Paul came out to preach the gospel, he was not in Judea. Rather, he traveled around the Mediterranean Sea with a broad view. This was why in his Epistles he said that in this new man, “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all” (Col. 3:11). In those days, there were these problems among different groups of people. But in the new man, these differences do not exist. In the new man, everything is Christ.

两千年后的今天，神把这个世界调到一个地步，几乎不分东方、西方了。…东西方都调和了。你今天想作基督徒，不能单单作个中国的基督徒。尤其今天我们走恢复的路，更是不能。我们必须把眼光放大。主今天是要得着祂的身体。不管你愿不愿意，祂就是要把我们这一班人统统圈在一起。所以我们都要看见，已往那个时代已经过去了，今后我们的眼光越远大越好。

今天神的作为乃是要得着基督的身体，不是光得着你一个人，不是光得着一地的召会，也不是光得着一国的召会，乃是要得着全宇宙的召会。既是如此，我们今天的召会生活就该与地上所有的弟兄姊妹调在一起。…我乃是愿意你们看见亮光，放大眼光，知道我们是在神永远的经纶里，要让神在地上得着基督的身体。…我们光有地方的眼光不够，光有国际的眼光也不够，必须有宇宙的眼光。我们要看见基督要得着一个身体，神要为基督预备一个身体（关于生命与实行的信息上卷，五一至五二、五四至五五页）。

在启示录里，使徒约翰告诉我们，他在灵里被带到一座高大的山，看见圣城新耶路撒冷（二一10）。我们需要在山上（表征复活和升天），因为神的建造是在基督的复活和升天里的事。我们需要在高升的地位上，好看见神建造的异象（以西结书生命读经，二六四至二六五页）。

神永远经纶的目标，是要为基督创造、构成、产生一个身体；基督要得着这个身体，就是祂自己的一部分，作祂的配偶，祂的新妇，至终成为新耶路撒冷（晨兴圣言—神新约职事极重要的内容（三），二四页）。

参读：关于生命与实行的信息，第五至六篇。

Today, after two thousand years, God has brought this world to a blended stage so that there are almost no distinctions between East and West....Both the East and West are blended together. Today, if you want to be a Christian, you cannot be merely a Chinese Christian. Even the more, especially today in taking the way of the recovery, we cannot be like that. We must broaden our view. Today the Lord desires to have His Body. It does not matter whether you are willing or not; He simply likes to group all of us together. Therefore, we all have to see that the former era has already passed. From now on, the broader our view, the better.

What God is doing today is to obtain the Body of Christ, not merely you as an individual, nor merely the church in a locality, nor merely the church in a country. He wants to obtain the church in the entire universe. Since this is the case, in our church life today we need to be mingled with all the brothers and sisters on the earth. It is my desire that you see the light, broaden your view, and realize that we are in God's eternal economy, that you would allow God to have the Body of Christ on the earth....It is not enough for us merely to have a local view, nor is it enough to have an international view. We must have a universal view. We need to see that Christ is after a Body, and God will prepare a Body for Christ. (Words of Training for the New Way, vol. 1, pp. 52-55)

In the book of Revelation the apostle John told us that he was carried away in spirit onto a high mountain to see the holy city, New Jerusalem (21:10). The reason that we need to be on a mountain (which signifies resurrection and ascension) is that the building of God is something in the resurrection and ascension of Christ, and we need to be in an elevated position in order to see the vision of God's building. (Life-study of Ezekiel, p. 212)

The goal of God's eternal economy is to create, to constitute, and to produce a Body for Christ, who will gain this Body, which is a part of Himself, to be His counterpart, His bride, and consummately the New Jerusalem. (The Crucial Contents of God's New Testament Ministry: Training Outlines, p. 37)

Further Reading: Words of Training for the New Way, vol. 1, chs. 5-6

# 第一周诗歌

# WEEK 1 — HYMN

补 624

你已显为身体基督

(英1225)

F 大调

3/4

5̣. 1̣ | 3 3 3̣. 3̣ | 4 4 4̣. 4̣ | 5̣. 2̣ 3̣. 4̣ |  
 一 今 日 唯 有 识 你 身 体, 哦 主, 才 是 认 识  
 3 - 1̣. 7̣ | 7̣ 6̣ 1̣. 6̣ | 6̣ 5̣ 1̣ 3̣ | 5̣. 4̣ 7̣. 2̣ |  
 你, 因 此 我 求 得 蒙 开 启, 在 你 肢 体 看 见  
 1 - 3̣. 4̣ | 5 5 6̣. 3̣ | 4 4 2̣. 3̣ | 4. #4̣ 5̣. 2̣ |  
 你; 非 仅 识 你 元 首 身 分—至 高、个 别 救 赎  
 3 - 3̣. 2̣ | 1̣. 1̣ 3̣ 5̣ | 5 4 3̣. 2̣ | 1̣. 1̣ 1̣ 7̣ | 1 - ||  
 主, 更 见 你 已 具 体 化 身, 显 为 身 体 的 基 督。

- 二 你的圣徒多年追求, 渴慕寻得你实际;  
 举目仰望, 深处探求, 无非要见你自己。  
 岂知天上荣耀基督 今乃显为祂身体;  
 内住基督今正活出, 在祂身体显无遗!
- 三 主, 我自知易于受欺, 仅识你崇高至极,  
 却未摸着你的实际, 暗中摸索, 凭己意。  
 岂知在你地上肢体, 我就得见你自己!  
 永远之神显于肉体, 大哉, 敬虔的奥秘!
- 四 求主勿让我再单独, 囿于个人的光照;  
 你的身体促我投入, 凭“身体感”为引导。  
 不再作那离散尘土, 乃是活石被建造;  
 如此使你心满意足, 团体显明你荣耀。

Lord, to know Thee as the Body

The Church — As Christ's Body

1225

1. Lord, to know Thee as the Bod - y, Is my des - perate need to -  
 day, Oh, to see Thee in Thy mem - bers, 'Tis for this I long and  
 pray. No more just to know Thy head - ship In an in - div - i - dual  
 way, But to see Thee in - car - nat - ed, As the Bod - y--Christ, I pray.

2. Through the years, Thy saints have sought Thee,  
 Longing for reality;  
 Gazing upward, searching inward,  
 Thirsting for the sight of Thee.  
 Now reveal that Christ in heaven,  
 Is the Body manifest;  
 And the Christ who dwells within us  
 As the Body is expressed.
3. Prone to be misled, I know it,  
 By my lofty thoughts of Thee,  
 Easy 'tis for self to seek Thee,  
 Yet not touch reality,  
 Oh, how much I need to find Thee,  
 In Thy members here below.  
 God eternal dwells among us,  
 Manifest in flesh to know.
4. Limit, Lord, my independence,  
 Let me to Thy Body turn;  
 Not just seeking light from heaven,  
 But the church's sense to learn.  
 May we be the stones for building  
 Not the formless, useless clay,  
 Gain in us Thy heart's desire  
 Corporately Thyself display.

第一周 · 申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There is no handwriting or other markings on the paper.

# 二〇一六年感恩节特会

## 主今日行动的方向

### 第二篇

## 基督生机身体内在的建造（二） 在以弗所书中 基督身体的启示与建造

诗歌：补 534，补 508

读经：弗一 17，二 10、15，三 16～19，四 3～6、  
11～16，五 2、8～9、26～27，六 10～13、17～18

### 纲 目

#### 周 一

壹 以弗所书的每一章都从特别的观点，揭示基督的身体这三一神生机体的奥秘；我们必须祷告，好得着智慧和启示的灵，使我们看见基督的身体是圣经中拔尖的启示——弗一 17～23，三 3～5、9～11。

贰 以弗所一章启示，基督的身体乃是经过过程的神圣三一之分赐与超越基督之输供的结果：

#### 周 二

一 父在祂拣选并预定中的分赐，产生出祂许多的儿子，在圣别中作祂的家室——3～6 节。

# 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

### Message Two

## The Intrinsic Building Up of the Organic Body of Christ (2) The Revelation and Building Up of the Body of Christ in Ephesians

Hymns: E1220, 1226

Scripture Reading: Eph. 1:17; 2:10, 15; 3:16-19; 4:3-6, 11-16; 5:2, 8-9, 26-27; 6:10-13, 17-18

### Outline

#### Day 1

- I. Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view; we must pray for a spirit of wisdom and revelation so that we may see the Body of Christ as the top revelation of the Bible—Eph. 1:17-23; 3:3-5, 9-11.
- II. Ephesians 1 reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ:

#### Day 2

- A. The Father's dispensing in His choosing and predestinating issues in His many sons as His house in sanctification—vv. 3-6.



- 二 子在祂救赎并拯救中的分赐，产生出信徒，在变化中作神的基业—7～12节。
- 三 灵在祂作印并作质中的分赐，担保神作信徒的基业，使他们得到完全的成全—13～14节。
- 四 超越的基督在祂复起并升高里的输供，产生祂的身体作祂的彰显，使信徒达到终极的成就—19～23节。

### 叁 以弗所二章启示，基督的身体是一个新人，乃是三一神的杰作—10、15～16节：

- 一 基督的身体这一个新人，是基督在自己里面借着祂的死与复活所创造之神的杰作，祂的诗章，以彰显神无穷的智慧和神圣的设计—10、15节。
- 二 基督在十字架上，在祂的肉体里，废掉了那规条中诫命的律法，就是一切使人类分开之生活与敬拜的礼仪和方式，而在祂自己里面，创造了一个新人—14～15节。
- 三 世人认为文化的差异乃是声望的源头，但在基督的身体这一个新人里，我们都失去了这个声望；现今我们唯一的声望乃是基督，以及真正的一—西一18下，弗四3～4上。
- 四 在一个新人里只有一个人位—包罗万有的基督；这一个新人只有一口，同心合意说一样的话—二15，罗十五6，林前一10。

## 周 三

肆 以弗所三章启示，基督的身体成了三一神的丰满，是借着我们得了基督丰富的供应，并借着基督安家在我们心里：

- B. The Son's dispensing in His redeeming and saving issues in the believers as God's inheritance in transformation—vv. 7-12.
- C. The Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection—vv. 13-14.
- D. The transcending Christ's transmitting in His rising and ascending issues in His Body as His expression unto the believers' consummation—vv. 19-23.

### III. Ephesians 2 reveals that the Body of Christ as the new man is the masterpiece of the Triune God—vv. 10, 15-16:

- A. The Body of Christ as the one new man is God's masterpiece, His poem, created in Himself through His death and resurrection to express His infinite wisdom and divine design—vv. 10, 15.
- B. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, all the forms or ways of living and worship that divide mankind—vv. 14-15.
- C. The worldly people regard cultural differences as a source of prestige, but in the Body of Christ as the one new man, we have lost this prestige; now our only prestige is Christ and the genuine oneness—Col. 1:18b; Eph. 4:3-4a.
- D. In the one new man there is only one person—the all-inclusive Christ; this one new man has one mouth to speak the same thing in one accord—2:15; Rom. 15:6; 1 Cor. 1:10.

## Day 3

IV. Ephesians 3 reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts:

- 一 神有一个经纶，要将基督追测不尽的丰富分配到我们里面，使我们成为神的丰满，神的彰显——2、7～9、19 节。
- 二 保罗向父这源头祷告，求父借着那灵作凭借，加强我们到里面的人里，使子基督运行作工，安家在我们心里，结果使我们成为基督的身体，作三一神的丰满——14～19 节。
- 三 我们需要每天祷告，使我们得以加强到里面的人里，使三一神完成祂独一的工作，将祂自己在基督里建造到我们心里，使祂成为我们内在的构成，作神与人相互的住处——16～17 节，约十四 23。

## 周 四

伍 以弗所四章启示，基督的身体乃是经过过程的三一神与重生信徒的调和，并且这一个身体是由一个职事建造起来的：

- 一 一位灵、一主和一位神与父，与信徒调和在一起，成为一个实体，作基督生机的身体——4～6 节。
- 二 基督身体的一乃是那灵的一，那灵的一乃是在我们灵里的那灵自己；我们要保守一，就必须留在调和的灵里——3～4 节，约四 24。
- 三 基督的身体是由一个职事建造起来的，这一个职事成全我们，使我们在凡事上长到元首基督里面，并且有本于元首的功用，以供应身体，使身体在爱里把自己建造起来——弗四 11～16。

- A. God has an economy to distribute the unsearchable riches of Christ into our being so that we become His fullness, His expression—vv. 2, 7-9, 19.
- B. Paul prayed to the Father as the source that He would strengthen us through the Spirit as the means into the inner man that Christ, the Son, would move and work to make His home in our hearts, issuing in our becoming the Body of Christ as the fullness of the Triune God—vv. 14-19.
- C. We need to pray daily to be strengthened into our inner man so that the Triune God may carry out His unique work to build Himself in Christ into our hearts for Him to become our intrinsic constitution for the mutual abode of God and man—3:16-17; John 14:23.

## Day 4

V. Ephesians 4 reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry:

- A. The one Spirit, one Lord, and one God and Father are mingled together with the believers into one entity to be the organic Body of Christ—vv. 4-6.
- B. The oneness of the Body of Christ is the oneness of the Spirit, and the oneness of the Spirit is the Spirit Himself, who is in our spirit; in order to keep the oneness, we must stay in our mingled spirit—vv. 3-4; John 4:24.
- C. The Body of Christ is built up by the one ministry, which perfects us to grow up into Christ, the Head, in all things and to function out from Him in order to supply the Body for its building up in love—Eph. 4:11-16.

陆 以弗所五章启示，基督的身体由光的儿女所组成，作基督的新妇，使基督得满足：

- 一 我们从前不仅是黑暗的，并且就是黑暗本身，因为那时我们与撒但是一；如今我们不仅是光的儿女，并且就是光本身，因为我们在主里与神是一——8 节，太五 14。
- 二 灯台表征召会作三一神的复制，乃是活的金树，带着复活的生命开花，作照耀的光，就是光的果子，使三一神得着完满的彰显——出二五 31 ~ 34，民十七 8，启一 11 ~ 12，弗五 9，参加五 22。
- 三 我们是光的儿女，在爱和光中行事为人，就被赐生命的灵圣化，并被话中之水的洗涤所洁净，得以预备好成为基督荣耀的新妇——弗五 2、8、18、26 ~ 27。

柒 以弗所六章启示，基督的身体是三一神团体的战士，为着击败神的仇敌：

- 一 属灵的争战不是个人的事，乃是身体的事；召会作为身体乃是团体的战士，只有团体的战士才能穿戴神全副的军装——10 ~ 20 节，参太十六 18。
- 二 一切的争战都源自撒但的意志与神的意志之间的冲突；我们必须借着苦难使我们的意志被基督降服并变化，以致我们的意志服从基督的元首权柄，拣选神的旨意，而在复活里富有基督防卫的能力——赛十四 12 ~ 14，太六 10，二六 42，腓二 13，歌四 1、4，七 4 上、5。

VI. Ephesians 5 reveals that the Body of Christ is composed of the children of light to be the bride of Christ for the satisfaction of Christ:

- A. We were once not only dark but darkness itself because we were one with Satan; now we are not only the children of light but light itself because we are one with God in the Lord—v. 8; Matt. 5:14.
- B. The lampstand signifies that the church as the reproduction of the Triune God is a living, golden tree, blossoming with resurrection life as the shining light, which is the fruit of the light for the full expression of the Triune God—Exo. 25:31-34; Num. 17:8; Rev. 1:11-12; Eph. 5:9; cf. Gal. 5:22.
- C. As children of light, walking in love and light, we will be prepared to be Christ's glorious bride by the life-giving Spirit's sanctifying us, cleansing us by the washing of the water in the word—Eph. 5:2, 8, 18, 26-27.

VII. Ephesians 6 reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy:

- A. Spiritual warfare is not an individual matter but a matter of the Body; the church as the Body is a corporate warrior, and only the corporate warrior can wear the whole armor of God—vv. 10-20; cf. Matt. 16:18.
- B. All warfare has its source in the conflict between Satan's will and God's will; we must have our will subdued and transformed by Christ through sufferings so that it is submitted to the headship of Christ to choose God's will and to be rich in the defending power of Christ in resurrection—Isa. 14:12-14; Matt. 6:10; 26:42; Phil. 2:13; S. S. 4:1, 4; 7:4a, 5.

三 祷告是唯一、具决定性、不可或缺的凭借，叫我们借以应用神全副的军装，使神军装的每一项能供我们使用——弗六 18。

四 我们要在主（子神）里得着加力，穿戴父神全副的军装，并取用那灵的剑，从事属灵的争战；这就是我们甚至在属灵的争战中，也经历并享受三一神——10 ~ 11、17 ~ 18 节。

C. Prayer is the unique, crucial, and vital means by which we apply the whole armor of God, making every item of the armor of God available to us—Eph. 6:18.

D. We fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God, the Father, and wielding the sword of the Spirit; this is our experience and enjoyment of the Triune God even in spiritual warfare—vv. 10-11, 17-18.





## 第二周 周一

### 晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

五 29 ~ 30 “从来没有人恨恶自己的身体，总是保养顾惜，正象基督待召会一样，因为我们是祂身体上的肢体。”

圣言中拔尖的启示是什么？我们晓得圣经有六十六卷书，历时一千六百多年才写完。这六十六卷书论到从已过的永远到将来的永远许多的事，论到创造、救恩以及其他许多的事。圣经学者和圣经教师由圣经中选出了许多的主题，但我们都必须看见，身体才是拔尖的点。在圣经的千言万语中，身体对我们该是突出的，圣经里最重大的辞就是身体。

圣经里最被人遗漏、最被人忽略、最被人失去的点就是：召会是基督的身体。…〔基督〕除了自己肉身的身体以外，还有一个奥秘的身体（成全训练信息，三三〇至三三一页）。

### 信息选读

以弗所书告诉我们，召会是基督的丰满，是新人，是神的家属，是神的国民或公民，也是神的居所，召会又是新妇与战士。但你必须晓得，基本的项目是身体，其他的项目都是附属的。实在说来，以弗所书没有讲到新人，而是讲到作为新人的身体。它没有讲到基督的丰满，而是讲到身体是基督的丰满。…基本的名词只有一个，就是身体。身体是神的居所，身体是神的国民，身体是新妇，身体是战士。倒过来说，战

## WEEK 2 DAY 1

### Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

5:29-30 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church, because we are members of His Body.

What is the top revelation in the holy Word? We know that the Bible has sixty-six books and that they were written over a period of at least sixteen hundred years. These sixty-six books cover a lot of things from eternity past to eternity future. They cover creation, salvation, and many other things. Bible students and Bible teachers have picked up a lot of subjects from the Bible, but we all have to see that the Body is the top point. Among all the thousands of words in the Bible, the Body should stand out to us. The biggest word in the Bible is the Body.

The most missed and neglected and lost point in the Bible is that the church is the Body of Christ...Besides [Christ's] personal body, He has a mystical Body. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 249-250)

### Today's Reading

Ephesians tells us that the church is the fullness of Christ, the new man, the household of God, the commonwealth, that is, the citizenship of God, and the habitation of God. The church is also the bride and the warrior. But you have to realize that the basic item is the Body, and all the other items are subsidiary. Actually, Ephesians does not talk about the new man; it talks about the Body as the new man. It does not talk about the fullness of Christ; it talks about the Body as the fullness of Christ...The basic term is only one—the Body. The Body is the house of God. The Body is the commonwealth of God. The Body is the bride. The Body is the warrior. It

士是身体，居所是身体，新人是身体，并不太好。身体乃是主要的点，其他的名词都是次要的（成全训练信息，三三八页）。

以弗所书告诉我们，蒙神呼召的会众，乃是召会（一 1、22），会集；并且这召会乃是神的国（二 12～13、19）、神的家人（19）、神的殿（21）以及神的居所（22）。不仅如此，召会也是基督的身体（一 23，四 4）和新人（二 15）。至终，基督的身体和新人成了基督的新妇（五 23～32）。会集和国，表面看都不是生机的。但是家人、身体、新人、妻子、新妇，全是生机的。召会要成为基督的身体，就需要生命。在身体里最重要的乃是生命。生命过去了，身体就了了。召会要成为新人，就需要人位。一个人必须有人位，新人的人位乃是基督自己。不仅如此，召会要成为基督的新妇，就需要爱。对于妻子，新妇，最重要的事乃是爱。基督是我们的爱，因为祂是我们的丈夫。祂是我们的生命、人位，也是我们的爱。

以弗所书的每一章都从特别的观点，揭示基督的身体这三一神生机体的奥秘。一章给我们看见，基督的身体乃是神圣三一分赐的结果。二章给我们看见，这身体乃是神的杰作，就是新人。在三章保罗揭示，我们得了基督之丰富的供应，成为三一神的丰满。在四章，乃是由一个职事建造起来的一个身体。在五章，保罗接着从另一个角度或观点，告诉我们关于基督身体更进一步的事。…这一章启示，光的儿女乃是为着预备基督的新妇。光的儿女和基督的新妇，是以弗所五章里两项重要的事。作光的儿女，在爱和光中行事为人，乃是预备好有分于基督的新妇（基督的身体，四九至五〇页）。

参读：成全训练信息，第二十三篇；基督的身体，第一章。

is not so good to turn it around and say that the warrior is the Body or that the house is the Body or that the new man is the Body. The Body is the main point, and all these other terms are subsidiary. (CWWL, 1980, vol. 1, "Perfecting Training," p. 255)

The book of Ephesians tells us that the called ones of God as a congregation are the church (1:1, 22), the assembly, and that this church is God's kingdom (2:12-13, 19), God's family (2:19), and God's temple (2:21), His dwelling place (2:22). Moreover, the church is the Body of Christ (1:23; 4:4) and the new man (2:15). Eventually, the Body of Christ and the new man become the bride of Christ (5:23-32). The assembly and the kingdom apparently are not something organic. But the family, the Body, the new man, and the wife, the bride, are all organic. For the church to be the Body of Christ there is the need of life. In the Body the most crucial matter is life. When life is gone, the Body is finished. For the church to be the new man there is the need of a person. A man must have a person, and the person of the new man is Christ Himself. Furthermore, for the church to be the bride of Christ, there is the need of love. For a wife, a bride, the most important thing is love. Christ is our love because He is our husband. He is our life, our person, and our love.

Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view. Chapter 1 shows us that the Body of Christ is the issue of the dispensing of the Divine Trinity. Chapter 2 shows us that this Body is a masterpiece as the new man. In chapter 3 Paul unveils that we are supplied with the riches of Christ to be the fullness of the Triune God. In chapter 4 is the one Body built up by the one ministry. In Ephesians 5 Paul goes on to tell us something further concerning the Body of Christ from another angle or point of view....This chapter reveals the children of light for the preparation of the bride of Christ. The children of light and the bride of Christ are the two crucial matters in Ephesians 5. To be the children of light who walk in love and light is to be prepared to participate in the bride of Christ. (The Body of Christ, p. 46)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 23; The Body of Christ, ch. 1

## 第二周 周二

### 晨兴喂养

弗一 19～20 “…祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

22～23 “…〔神〕使祂〔基督〕向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

〔在以弗所一章，首先，〕父在祂拣选并预定中的分赐，产生出祂许多的儿子，在圣别中作祂的家室（3～6）。〔其次，〕子在祂救赎并拯救中的分赐，产生出信徒，在变化中作神的基业（7～12）。〔第三，〕灵在祂作印并作质中的分赐，担保神作信徒的基业，使他们得到完全的成全（13～14）。〔第四，〕超越的基督在祂复起并升高里的输供，产生祂的身体作祂的彰显，使信徒达到终极的成就（19～23）。

结果就是召会，基督的身体，而这结果乃是由经过过程的神圣三一之分赐与超越基督之输供所产生的。神圣的三一为着祂的分赐，已经经过了过程。并且，基督今天乃是超越的一位，在宇宙的最高处，将祂自己输供给召会，祂的身体。从这位超越的基督，并借着这位超越的基督，一直有一种属天、属灵的输供在进行着（经过过程的神圣三一之分赐与超越基督之输供的结果，五页）。

### 信息选读

以弗所一章给我们看见，神用一种三重的分赐来祝福信徒—首先借着父，第二借着子，第三借着灵。至

## WEEK 2 DAY 2

### Morning Nourishment

Eph. 1:19-20 ...The surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

[In Ephesians 1]: (1) The Father's dispensing in His choosing and predestinating issues in His many sons as His house in sanctification (Eph. 1:3-6). (2) The Son's dispensing in His redeeming and saving issues in the believers as God's inheritance in transformation (vv. 7-12). (3) The Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection (vv. 13-14). (4) The transcending Christ's transmitting in His rising and ascending issues in His Body as His expression unto the believers' consummation (vv. 19-23).

The issue here is the church, the Body of Christ, and this issue is of the dispensing of the processed Trinity and of the transmitting of the transcending Christ. The Trinity has been processed for His dispensing. Also, Christ today is in the highest place in the universe as the transcending One to transmit Himself to the church, His Body. There is a kind of heavenly, spiritual transmission going on all the time from and by the transcending Christ. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 9-10)

### Today's Reading

Ephesians 1 shows that God has blessed the believers with a threefold dispensing—first by the Father, second by the Son, and third by the Spirit.

终，这分赐要由超越之基督的输供来完成。父在祂拣选并预定中的分赐，产生出祂许多的儿子在圣别中作祂的家室。子在祂救赎并拯救中的分赐，产生出信徒作神的基业、神的珍宝、神私有的产业。那就是说，那从父的分赐而产生的许多儿子，都要成为神的珍宝，作祂的基业。…然后那灵在祂作印并作质中的分赐，结果使神作信徒的基业，使他们得到完全的成全。神的三一分赐的结果，乃是许多的儿子、神的产业以及我们的基业。但这时还没有召会，直到超越的基督进来输供神分赐的总和。许多的儿子、神的基业、我们的基业以及超越基督的输供，终极完成于召会，就是基督的身体（经过过程的神圣三一之分赐与超越基督之输供的结果，八页）。

这样一种分赐的工作使我们成为神的杰作。…〔在以弗所二章十节〕“杰作”的原文也可译为“诗章”。诗章表现作者的智慧和设计。我们一召会一是神工作的杰作，也是一首诗章，彰显神无穷的智慧和神圣的设计。…我们必须看见基督在我们里面，我们也在基督里面这个神圣的事实。我们在基督里已经活过来，从死人中复活，并坐在诸天界里。如今我们是神的杰作，因为神已经将祂的所是分赐到我们里面。在我们里面有一位，比宇宙中任何事物都更宝贵，更美妙。我们有神在我们里面，使我们成为美妙的，成为神的杰作（基督的身体，一九页）。

我们是团体的身体，我们也是团体的新人。我们的生活是团体的，我们的行动也是团体的。在行动上我们以基督作生命，在生活上我们以基督作人位。在身体里基督是我们的生命，在新人里基督是我们的人位。在身体上我们彼此作肢体，在新人中我们众人一口说一样的话。这就是召会（李常受文集一九七七年第三册，四一一页）。

参读：基督的身体，第二章；一个身体，一位灵，一个新人，第五篇。

Eventually, this dispensing will be carried out by the transmitting of the transcending Christ. The Father's dispensing in His choosing and predestinating issues in many sons to form God's household in sanctification. The Son's dispensing in His redeeming and His saving issues in a heritage to God, a treasure to God, as God's private possession. That means all the many sons who issued from the Father's dispensing will become a treasure to God as His heritage....Then the Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection. The issue of God's triune dispensing is the many sons, God's possession, and our inheritance. But there is no church until the transcending Christ comes in to transmit the totality of God's dispensing. The many sons, God's heritage, our inheritance, and the transmitting of the transcending Christ culminate in the church, the Body of Christ. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 11-12)

Such a dispensing work made us the masterpiece of God.... [In Ephesians 2:10] the Greek word for "workmanship" [KJV] is poiema, which can also be translated into "poem" or "masterpiece". A poem shows the wisdom and design of the composer. We, the church, the masterpiece of God's work, are also a poem, expressing God's infinite wisdom and divine design....We have to see the divine fact that Christ is in us and that we are in Christ. In Christ we have been made alive, raised up from among the dead, and seated in the heavenlies. Now we are God's masterpiece because God has dispensed His very Being into our being. There is Someone within us more precious and wonderful than anything in the universe. We have God in us. This makes us wonderful, and this makes us God's masterpiece. (The Body of Christ, pp. 20-21)

We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body, Christ is our life, and in the new man, Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, p. 316)

Further Reading: The Body of Christ, ch. 2; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 5



## 第二周 周三

### 晨兴喂养

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

19 “…使你们被充满，成为神一切的丰满。”

在以弗所三章有神经纶的安排，就是祂隐藏的计划（9）。本章也说到那赐给保罗的“神恩典的管家职分”（2）。希腊文的 *oikonomia*，奥依克诺米亚，可译为经纶、安排或管家职分。对神而言，乃是经纶或安排，但对保罗而言，乃是管家职分。他的职事就是管家职分。…神定了一个计划，就是在祂自己里面的经纶。这个计划隐藏在神里面，直到新约时代。神兴起了祂所托付的使徒，完成祂分配的计划，这托付就是管家职分。使徒的管家职分乃是将基督的所是、基督已经作的、基督正在作的、基督将要作的以及基督已经达到并得着的，分配给祂所拣选的人。这管家职分是恩典的管家职分，要分赐、分配基督的丰富（2、7～9）。分配基督的丰富，结果就产生召会。…使徒的使命就是将基督那追测不尽的丰富，分配给神所拣选的人（基督的身体，二七至二八页）。

### 信息选读

我们也许享受过基督的丰富，但我们需要更多享受祂。…因着神的心愿是要召会用基督的丰富所构成，保罗就为召会祷告。…保罗〔在以弗所三章十六节〕的祷告是叫我们照着父荣耀的丰富得以加强。

我们需要借着那灵，用大能得加强到里面的人里，使基督安家在我们心里（17）。“安家”一辞原文有

## WEEK 2 DAY 3

### Morning Nourishment

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

19 ...That you may be filled unto all the fullness of God.

In Ephesians 3 is God's dispensation, which is His hidden plan (v. 9). This chapter also tells us of the "stewardship of the grace of God" which was given to Paul (v. 2). The Greek word *oikonomia* may be translated into "economy," "dispensation," or "stewardship." With God it is an economy, or a dispensation. But with Paul it was a stewardship. His ministry was a stewardship....God made a plan as a dispensation within Himself. This plan was hidden in God until the New Testament age. God raised up apostles whom He commissioned to carry out His distributing plan, and this commission is the stewardship. The apostles' stewardship is to distribute to His chosen people what Christ is, what Christ has done, what Christ is doing, what Christ will do, and what Christ has attained and obtained. This stewardship is the stewardship of grace to dispense, to distribute, the riches of Christ (vv. 2,7-9). The distribution of the riches of Christ results in the church. The apostles' commission is to distribute the unsearchable riches of Christ to God's chosen people. (The Body of Christ, p. 27)

### Today's Reading

We may have enjoyed Christ in His riches, but we need to enjoy Him more....Because of God's heart's desire for the church to be constituted with the riches of Christ, Paul prayed for the church....Paul's prayer [in Ephesians 3:16] is that we would be strengthened according to the riches of the Father's glory.

We need to be strengthened with power through the Spirit into the inner man that Christ may make His home in our hearts (v. 17). The phrase "make His



个字首，意往下。基督要深深地安家在我们心里。基督是在我们里面，但祂是否定居在我们里面？…基督不要在我们心里作客，被限制在几个房间里。祂渴望定居在我们心里，深深安家在我们心里。基督必须加到我们里面。那在我们里面的基督，必须在我们里面扩增。

当基督安家在我们里面的各部分里，我们就被祂无法追踪的丰富充满，结果产生三一神一切的丰满—基督的身体，作三一神完满的彰显（19 下）。

保罗的祷告启示，我们得着基督追测不尽且无法追踪之丰富的供应，并被这丰富充满，成为或产生神的丰满。换句话说，这些丰富要借着 we 经历并享受基督，在我们里面成为神的丰满（基督的身体，二九至三二页）。

首先，保罗向父这源头祷告。然后，父借着那灵作凭借、作管道，加强信徒。接着，基督来运行并工作，安家在我们心里。最后，父、灵和子的运行，安家在我们心里的结果，乃是三一神的丰满。父是源头，灵是凭借，子是标的，而三一神的丰满乃是结果。

源头是父，凭借是灵，目的、目标是子，因为子是中心。凡三一神所作的，都是为着子这中心，出于父这源头，并借着灵这凭借。保罗向父这源头祷告，求父借着灵的管道，加强信徒，好达到一个目标。这目标乃是基督安家在信徒的心里（在神圣三一里并同神圣三一活着，六六页）。

参读：基督的身体，第三章；在神圣三一里并同神圣三一活着，第六章；使徒保罗两个最大的祷告，第三至四章；关于相调的实行，第五章；撒母耳记生命读经，第二十四、三十篇。

home” is only one word in Greek, katoikeo. Kata, the prefix of this word, means down. Christ is making His home deep down in our hearts. Christ is in us, but is He settled in us?...Christ does not want to be a guest in our hearts by being limited to certain rooms. He desires to settle down in our hearts, to make His home deep down in our hearts. Christ has to be added into us. The very Christ who is in us has to increase within us.

As Christ makes His home in our inward parts, we are filled with His untraceable riches resulting in all the fullness of the Triune God—the Body of Christ as the full expression of the Triune God (v. 19b).

Paul’s prayer reveals that we are supplied and filled with the unsearchable and untraceable riches of Christ unto, or resulting in, the fullness of God. In other words, these riches will become the very fullness of God in us through our experience and enjoyment of Christ. (The Body of Christ, pp. 29-31)

First, Paul prayed to the Father as the source. Then the Father strengthens the believers through the Spirit as the means, the channel. Then Christ moves and works to make His home in the believers’ hearts. Eventually, the issue of the moving of the Father and the Spirit, and of the Son making His home in our hearts is the fullness of the Triune God. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

The source is the Father, the means is the Spirit, and the aim, the goal, is the Son because the Son is the center. Whatever the Triune God does is for the Son as the center, out of the Father as the source, and through the Spirit as the means. Paul prayed to the Father as the source, asking the Father to strengthen the believers through the channel of the Spirit that a goal might be reached. The goal was that Christ would make His home in the hearts of the believers. (Living in and with the Divine Trinity, p. 58)

Further Reading: The Body of Christ, ch. 3; Living in and with the Divine Trinity, ch. 6; CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” chs. 3-4; The Practical Points concerning Blending, ch. 5; Life-study of 1 & 2 Samuel, msgs. 24,30

## 第二周 周四

### 晨兴喂养

弗四 4～6 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

16 “本于祂，…身体渐渐长大，以致在爱里把自己建造起来。”

在这基督身体的全景里，那超越众人，贯彻众人，也在众人之内的父神是起源，源头。祂是基督身体的起源。子神，就是那是主，且是父的具体化身者，乃是元素。子借着信与浸将祂自己与我们调和。灵神，就是那是子神的实化者，乃是素质。那灵与我们调和，带来盼望，这盼望就是有一天我们都要完全变化，模成子的形像，并在祂里面得荣。这就是作工的神圣三一，将祂自己，与祂所拣选作祂身体的人，彻底地调和。…以弗所四章四至六节启示，一组四个人位——一个身体、一位灵、一主和一位神与父——调和在一起，成为一个实体，作基督生机的身体。这神圣的调和乃是召会生活的实际（基督身体的内在观点，七二至七三页）。

### 信息选读

肢体需要被恩赐成全，好作新约职事的工作，建造基督的身体（弗四 11～16）。当我们与三一神调和时，我们非常快乐地与主同在。我们爱祂，我们要为祂作一些事。我们渴望在召会生活中非常有用，并对召会有帮助。我们怎能这样作？我们需要被成全。主作元首成全我们，不是直接地，乃是间接地借着祂的恩赐——使徒、申言者、传福音者、牧人和教师。

## WEEK 2 DAY 4

### Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

16 Out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

God the Father, who is over all, through all, and in all, is the origin, the source, of the entire view of the Body of Christ. He is the origin of the Body. God the Son, who is the Lord and the embodiment of the Father, is the element. The Son is mingling Himself with us by faith and baptism. God the Spirit, who is the realization of God the Son, is the essence. The Spirit is being mingled with us with a hope that one day we all will be thoroughly transformed, conformed to the image of the Son, and glorified in Him. This is the working Divine Trinity mingling Himself in a thorough way with His chosen people as the Body...Ephesians 4:4-6 reveals a group of four persons—the one Body, one Spirit, one Lord, and one God and Father—mingled together as one entity to be the organic Body of Christ. This divine mingling is the reality of the church life. (The Intrinsic View of the Body of Christ, pp. 62-63)

### Today's Reading

The members need to be perfected by the gifts to do the work of the New Testament ministry for the building up of the Body of Christ (Eph. 4:11-16). When we are being mingled with the Triune God, we are so happy with the Lord. We love Him, and we want to do something for Him. We desire to be very useful and helpful in the church life. How can we do this? We need to be perfected. The Lord as the Head perfects us, not directly but indirectly through His gifts—the apostles, prophets, evangelists, and shepherds and teachers.

按照我们的经历，这种成全主要的是在排聚会中作的。每个召会都需要有排聚会。身体、那灵、主以及父神，乃是一组（一排）。他们并成一组来交通，有一个“排聚会”。…在排聚会里不该有太多圣徒。在每个排聚会中，最好有十二至十五人聚在一起。…在排聚会里，我们众人都能从彼此问、互相答，而得到成全。

以弗所四章说，圣徒得成全，使他们能作职事的工作，就是新约职事的工作；这职事乃是要建造基督的身体（11～12）。在排聚会里，每个人都能讲。保罗在林前十四章说，全召会来在一起时，我们都能一个一个地申言（31）。申言乃是为主说话并说出主来，借着我们的说话把主供应给人。这会成全圣徒。

借着这样的成全，召会就必会有发展。召会必长大，有基督丰满（就是基督身体）之身材的度量（弗四13）。我们至终都要长成。我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡（14）。我们要在爱里持守真实，就得以在一切事上长到祂，就是元首基督里面（15）。本于祂，全身借着每一尽功用的肢体，就是借着每一丰富供应的节，并借着每一依其度量而尽功用的部分而长大，把基督的身体建造起来（16）。这样，基督的身体就不是靠大传道人，乃是靠身体的每一个肢体而建造起来。这意思是，全身要使身体长大，以致在爱里把自己建造起来。

一个身体、一位灵、一主和一位神与父，乃是并成一组，并调和在一起。当这调和继续进行时，我们都得了成全，好作我们的工作，以建造基督的身体。然后这身体要借着尽功用的肢体，把自己建造起来。这就是以弗所四章里基督身体的内在观点（基督身体的内在观点，七三至七四、七六至七八页）。

参读：基督的身体，第四章；基督身体的内在观点，第四至五章。

According to our experience, this perfecting takes place mainly in the group meetings. Every church needs group meetings. The Body, the Spirit, the Lord, and God the Father are a group. They are grouped together to fellowship, to have a “group meeting”...There should not be too many saints in a group meeting. It is better if from twelve to fifteen can come together in each group meeting....In the group meetings, all of us can receive the perfecting from the mutual asking and answering of questions.

Ephesians 4 says that the saints are perfected that they may do the work of the ministry, the New Testament ministry, and this ministry is to build up the Body of Christ (vv. 11-12). In the group meetings, everyone can speak. Paul said in 1 Corinthians 14 that when the church comes together, we can all prophesy one by one (v. 31). To prophesy is to speak for the Lord, to speak the Lord forth, to minister the Lord to others by our speaking. This perfects the saints.

It is by this perfecting that the church will be developed. Then the church will be growing up to have the measure of the stature of the fullness of Christ, the Body of Christ (Eph. 4:13). We will eventually be full-grown. We will no longer be little children who are tossed by waves and carried about by every wind of teaching (v. 14). We will hold to the truth in love that we may grow in everything into the Head, our Christ (v. 15). Out of Him the whole Body will grow through the functioning members, that is, through the joints of supply and through every part that functions in its measure to build up the Body (v. 16). Then the Body will be built up not by big preachers, but by every member of the Body. This means that all the Body will cause the growth of the Body unto the building up of itself in love.

The one Body, one Spirit, one Lord, and one God and Father are grouped together and are being mingled together. While this mingling is going on, we all are being perfected to do our work to build up the Body of Christ. Then the Body will be built up by itself through its functioning members. This is the intrinsic view of the Body of Christ in Ephesians 4. (The Intrinsic View of the Body of Christ, pp. 63-66)

Further Reading: The Body of Christ, ch. 4; The Intrinsic View of the Body of Christ, chs. 4-5

## 第二周 周五

### 晨兴喂养

弗五 8～9 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女（光的果子是在于一切的善、义和真实）。 ”

25～26 “…基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会。”

按照以弗所四章，我们的生活需要恩典和实际，使我们够资格有分于基督身体的建造。五章比四章更高更深，…往前给我们看见，我们需要在爱和光中行事为人（五 2、8）（基督的身体，五〇页）。

我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五 14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一（圣经恢复本，弗五 8 注 1）。

今天信徒是光的儿女（弗五 8），乃是世上的光（太五 14），显在弯曲悖谬的世代中（腓二 15）。至终，新耶路撒冷是所有圣徒的组合，要成为发光体，将那是光的神照耀在周围的列国之上（启二一 24）（启二一 11 注 2）。

### 信息选读

光之儿女的生命，使我们够资格在基督新妇的预备里有分。启示录十九章七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”羔羊的婚娶到了，我们这些光的儿女就要成为新妇，使那位爱我们的得着满足。要预备好，就需要有所准备。我们准备自己成为基督新妇的路，乃是作光的儿女，常常在爱和光中行事为人并工作，

## WEEK 2 DAY 5

### Morning Nourishment

Eph. 5:8-9 ....You were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

25-26 ...even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word.

According to Ephesians 4, we need grace and truth for the life that qualifies us to participate in the building up of the Body of Christ. Chapter 5 of Ephesians is higher and deeper than chapter 4. It goes on to show us that we need to walk in love and light (vv. 2, 8). (The Body of Christ, p. 47)

We were once not only dark but darkness itself. Now we are not only the children of light but light itself (Matt. 5:14). As light is God, so darkness is Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord. (Eph. 5:8, footnote 1)

Today the believers, as children of light (Eph. 5:8), are the light of the world (Matt. 5:14), shining in the midst of a crooked and perverted generation (Phil. 2:15). Eventually, the New Jerusalem, as a composition of all the saints, will be the light-bearer, shining forth God as light over the nations around her (Rev. 21:24). (Rev. 21:11, footnote 2)

### Today's Reading

The life of the children of light qualifies us to participate in the preparation of the bride of Christ. Revelation 19:7 says, "Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready." When the wedding of the Lamb comes, we, the children of light, will be a bride to satisfy the One who loves us. To be ready requires preparation. The way to prepare ourselves to be the bride of Christ is to be the children of light always walking and working in love and light as our Savior did. We can

如同我们的救主所行的。我们能效法我们的父神，并以基督作我们的榜样，在爱和光中行事为人并工作。

我们在主里面既是光，行事为人就要象光的儿女（弗五8）。神是光，我们在祂里面，也就是在光中。我们既在光中，就成了光的儿女。以弗所五章十五节告诉我们，行事为人不要象不智慧的人，乃要象有智慧的人。愚昧是一种黑暗。我们行事为人若是愚昧的，我们就是行在黑暗里；我们行事为人若有智慧，我们就是行在光中。光的儿女行事为人，不该象不智慧的人，乃该象有智慧的人，赎回光阴，因为日子邪恶（16）。要赎回光阴，就要凭着基督活在召会中，就是在召会生活中活基督。我们若不过召会生活，就是在浪费自己的光阴。

我们是光的儿女，在爱和光中行事为人，就会预备好成为基督的新妇。…基督爱召会，为召会舍了自己（25）。基督因着爱召会，就把自己给了召会，目的是为着圣化召会，不仅是在地位上，更是在性质上，里里外外地圣化她。祂圣化我们，乃是借着那进到我们里面、浸透我们之圣化的生命和圣别的性情；每一天，甚至每一分钟，祂借着话中之水的洗涤洁净我们（26）。在话中，就是在圣经中有水。我们凭着经历知道这一点。我们进到这水里，这水就洗涤我们。每天早上，我们都需要在圣经里洗涤。

基督圣化召会，好将召会献给自己，不仅是圣别的，更是荣耀的，使神得着彰显（27）。荣耀是彰显出来的神。圣别的召会就是彰显神这圣别者，荣耀的召会乃是荣耀神，对人显示神。基督要将召会献给自己，作荣耀的召会，没有斑点、皱纹或任何这类的病。皱纹是老旧的表记；没有皱纹，就是年轻的表记。斑点代表创伤。只有里面的生命，才能洗去皱纹、斑点以及任何这类的病。二十七节说，召会该是圣别、没有瑕疵的，如同带着美丽彰显的宝石，里面没有异物或瑕疵（基督的身体，五三、五七至五八页）。

参读：基督的身体，第五章。

imitate our Father God and take Christ as our pattern to walk and work in love and light.

As light in the Lord, we should walk as children of light (Eph. 5:8). God is light, and when we are in Him, we are in light. As those in the light we become children of light. Verse 15 tells us to walk not as unwise but as wise. Foolishness is a kind of darkness. When we walk foolishly, we are walking in darkness. When we walk wisely, we are walking in light. The children of light should walk, not as unwise but as wise, redeeming the time because the days are evil (v. 16). To redeem the time is to live in the church by Christ, to live Christ in the church life. If we do not live the church life, we will waste our time.

As children of light walking in love and light, we will be prepared to be the bride of Christ...Christ loved the church and gave Himself up for her (Eph. 5:25). Because He loved the church, Christ gave Himself up for her for the purpose of sanctifying her, not only positionally but also dispositionally, from without and from within. He sanctifies us by entering into us to be the sanctifying life and the holy nature that saturates us, cleansing us every day, even every moment, by the washing of the water in the Word (v. 26). In the Word, the Bible, there is the water. We know this by our experience. When we get into the water, it washes us. Every morning we need to wash in the Bible.

Christ sanctifies the church that He might present the church to Himself not only holy but also glorious for expressing God (v. 27). Glory is God expressed. A holy church is to express God, the holy One. A glorious church is to glorify God, to show God to others. Christ will present the church to Himself glorious, not having spot or wrinkle or any such things. Wrinkles are a sign of oldness. To have no wrinkles is a sign of youth. Spots represent wounds. Only the life from within can wash away the wrinkles, spots, and any such things. Verse 27 says that the church should be holy and without blemish, as a gem which bears a beautiful expression and has no foreign particles, or blemishes. (The Body of Christ, pp. 48-49, 51-52)

Further Reading: The Body of Christ, ch. 5



## 第二周 周六

### 晨兴喂养

弗六 10～12 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤…”

在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。

一切争战都源自〔神与撒但〕这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国际之间，以及社会、家庭和个人里面一切争战的起头。…各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。…虽然有三个意志，但冲突只牵涉两方—神和撒但。要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时地成功。

借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。…任何盼望得救的罪人，必须…向神悔改，相信主耶稣，并在水里受浸。悔改乃是有一个转，从撒但的意志转向神的意志（以弗所书生命读经，六三四至六三六页）。

### 信息选读

神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神

## WEEK 2 DAY 6

### Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh...

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions.

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals....All the different kinds of warfare have their source in the controversy between the divine will and the satanic will....Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily.

Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side....Any sinner who desires to be saved must...repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will. (Life-study of Ephesians, pp. 527-528)

### Today's Reading

The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of

全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。…虽然神能使我们得着加力，我们仍然必须运用我们的意志与祂合作。同样的原则，我们必须与神的命令合作，穿戴军装。

以弗所六章十七节“借着各样的祷告和祈求”这个形容的句子，与十四至十七节所说的六项军装有关。…每当我们穿上军装或拿起军装的任何一项时，都需要祷告。…祷告是应用神军装唯一的路，祷告使军装对我们成为实用的。譬如，我们也许有救恩的头盔，但使这头盔实用且发挥功效的，乃是祷告。因此，祷告是重大且紧要的（以弗所书生命读经，六四〇、六六二页）。

以弗所书的六章都是以三一神为结构。在六章里，神圣三一在行动，为要击败祂的仇敌，对付祂的对头。为使三一神击败祂的仇敌，我们需要在主〔子〕里，靠着祂力量的权能，得着加力（10）。然后我们需要穿戴神〔父〕全副的军装，使我们能以站住，抵挡魔鬼的诡计（11）。最后，十七节说，我们需要接受那灵的剑，那灵就是神〔父〕的话。借着神圣的三一，我们得了能力和力量，我们有了军装，我们也有了剑。我们若没有能力和力量，就不能争战；为此我们需要信靠子。我们也需要遮盖，好护卫我们；这就是军装，而这军装乃是属于父的。然后我们需要攻击的武器，好抵挡仇敌；这是那灵为剑。子是我们争战的能力和力量，父的军装是我们的遮盖，那灵的剑是我们攻击的能力。这给我们看见，甚至在属灵的争战里，我们也需要神圣的三一（在神圣三一里并同神圣三一活着，七二页）。

参读：歌中的歌，六九至七〇页；雅歌中所描绘的生命与建造，第六、十三章；以弗所书生命读经，第六十三、六十六篇。

God; no individual believer can. We must fight the spiritual warfare in the Body, not individually.... Although God can empower us, we still must exercise our will to cooperate with Him. In the same principle, we must cooperate with God's command to put on the armor.

The modifier “by means of all prayer and petition” in Ephesians 6:18 is related to all six items of the armor covered in verses 14 through 17....Whenever we are about to put on the armor or to take up any item of the armor, we need to pray.... Prayer is the unique way to apply the armor of God. It is prayer that makes the armor available to us in a practical way. For example, we may have the helmet of salvation, but it is prayer that makes this helmet available and prevailing. Therefore, prayer is crucial and vital. (Life-study of Ephesians, pp. 531-532, 551-552)

All six chapters of the book of Ephesians are constructed with the Triune God. In Ephesians 6 the Divine Trinity is moving for the defeating of His enemy, for dealing with His opponent. For the Triune God to defeat His enemy, we need to be empowered in the Lord [the Son] and in the might of His strength (v. 10). Then we need to put on the whole armor of God [the Father], that we may be able to stand against the stratagems of the devil (v. 11). Finally, verse 17 says that we need to receive the sword of the Spirit which [the Spirit] is the word of God [the Father]. Through the Divine Trinity, we receive the power and strength, we have the armor, and we also have the sword. If we did not have the power or the strength, we could not fight. For this we need to trust in the Son. We also need a covering to protect us. This is the armor, and the armor is of the Father. Then we need an offensive weapon against the enemy. This is the Spirit as the sword. The Son is the power and the strength for our fighting, the Father's armor is our covering, and the Spirit's sword is our offensive power. This shows that even in the spiritual warfare, we need the Divine Trinity. (Living in and with the Divine Trinity, pp. 62-63)

Further Reading: CWWN, vol. 23, pp. 61-62; CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” chs. 6, 13; Life-study of Ephesians, msgs. 63, 66

## 第二周诗歌

## WEEK 2 — HYMN

598

### 教会 — 定义

7 6 7 6 双 (英 824)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -  
 一教会是主的身体,也是神的居所;  
 4 | 5  $\dot{1}$   $\dot{1}$  7 | 7 - 6 5 | 4 5 3 1 | 2 - -  
 是众圣徒的结集,也是神人调和;  
 2 | 3 4 5 6 | 6 - 5  $\dot{1}$  |  $\dot{1}$  · 7 6 3 | 4 - -  
 创世以前神所选,十架主死所赎;  
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||  
 性质、地位全属天,地上任何不属。

- 二 她是新造的新人, 基督复活所生;  
 圣灵里面受了浸, 借道之洗成圣。  
 基督是她的生命, 又是她的元首;  
 她与基督同性情, 高升远超万有。
- 三 她的根基已立定, 乃是耶稣基督;  
 能与基督同神圣, 才是她的事物。  
 凡属她者都需要 经过十架妙死,  
 在复活里被建造, 全是金银宝石。
- 四 她的元素全是一: 一神、一主、一灵、  
 一身、一信并一洗, 一望,神所命定。  
 三一之神在里面, 众人成为一身,  
 借信联结,因洗断, 凭望等候主临。

### The Church is Christ's own Body

#### The Church — Her General Definition

824

2. New man of new creation,  
 Born through her risen Lord,  
 Baptized in God the Spirit,  
 Made holy by His Word;  
 Christ is her life and content,  
 Himself her glorious Head;  
 She has ascended with Him  
 O'er all her foes to tread.
3. Christ is her one foundation,  
 None other man may lay;  
 All that she has, as Christ, is  
 Divine in every way;  
 Her members through the Spirit  
 Their death on Calv'ry own;  
 They're built in resurrection—  
 Gold, silver, precious stone.
4. One God, one Lord, one Spirit—  
 Her elements all one—  
 One faith, one hope, one baptism,  
 One Body in the Son;  
 The triune God is in her,  
 One Body members own,  
 By faith they are united,  
 In hope of glory shown.
5. From every tribe and nation  
 Do all the members come,  
 Regardless of their classes  
 United to be one.  
 No high there is, nor lowly,  
 No Jew, nor Gentile clan,  
 No free, nor slave, nor master,  
 But Christ, the "one new man."
6. One Body universal,  
 One in each place expressed;  
 Locality of dwelling  
 Her only ground possessed;  
 Administration local,  
 Each answer to the Lord;  
 Communion universal,  
 Upheld in one accord.
7. Her local gatherings model  
 The New Jerusalem;  
 Its aspects and its details  
 Must show in all of them.  
 Christ is the Lamp that shineth,  
 With God within, the Light;  
 They are the lampstands bearing  
 His glorious Image bright.

第二周 · 申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, text, or other markings on the page.

# 二〇一六年感恩节特会

## 主今日行动的方向

### 第三篇

#### 预备新妇作新郎的配偶（一）

#### 新妇的预备

诗歌：补 923，补 440

读经：启十九 7～9、11～16，二一 2，来六 1，弗四 13、15～16，五 27，歌四 7

### 纲 目

### 周 一

壹 主今日行动的方向是要预备新妇作新郎的配偶，使救赎的神与蒙祂救赎的人成为永远的婚配——约三 29，启十九 7～9，二一 2，9～11。

贰 羔羊的婚娶乃是神新约经纶完成的结果；神新约的经纶是要借着祂法理的救赎并凭着祂神圣生命里生机的拯救，为基督娶得一个新妇，就是召会——创二 22，启十九 7～9，二一 2，罗五 10。

叁 主的恢复是为着预备由所有得胜者组成之基督的新妇——启十九 7～9，罗八 37：

# 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

### Message Three

#### To Prepare the Bride as the Counterpart of the Bridegroom (1)

#### The Readiness of the Bride

Hymns: E1314, 1135

Scripture Reading: Rev. 19:7-9, 11-16; 21:2; Heb. 6:1; Eph. 4:13, 15-16; 5:27; S. S. 4:7

### Outline

### Day 1

I. The direction of the Lord's move today is to prepare the bride as the counterpart of the Bridegroom for the eternal marriage of the redeeming God with His redeemed—John 3:29; Rev. 19:7-9; 21:2, 9-11.

II. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in His divine life—Gen. 2:22; Rev. 19:7-9; 21:2; Rom. 5:10.

III. The Lord's recovery is for the preparation of the bride, who is composed of all His overcomers—Rev. 19:7-9; Rom. 8:37:



- 一 所有的得胜者要成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年——启十九 7。
- 二 至终，所有的信徒都要联于得胜者，使新耶路撒冷丰满的得以终极完成并完全，在新天新地里作基督的妻子，直到永远——二一 2、9。

## 周二

### 肆 新妇的预备是在于得胜者生命的成熟——十九 7，来六 1，腓三 12～15，弗四 13：

- 一 基督的佳偶在神圣生命的成熟里，成了书拉密女，表征她成了基督的复制和复本，配得过祂，好与祂成为婚配——歌六 13，启二一 9～10。
- 二 在新约圣经里，“成熟”这辞用于指信徒在神的生命上长成并完全，指明我们需要在神圣的生命里长大成熟，以至于完全——太五 48。
- 三 我们需要继续长大，直到我们在神圣的生命里成熟，成为长成的人，达到基督丰满之身材的度量——弗四 13。

## 周三

- 四 我们需要学习使徒保罗，追求在基督的生命里长大成熟——腓三 12～15，西一 28。
  - 五 成熟的信徒认识、顾到并尊重基督的身体，有身体的感觉，也以身体为中心——林前十二 8～19、21、24，西三 15。
- 伍 构成新妇的得胜者不是分开的个人，乃是团体的新妇；为着新妇的这一面，就需要建造——太十六 18，弗四 15～16：

- A. All the overcomers will be the New Jerusalem, as the bride of Christ for one thousand years, in its initial and fresh stage—Rev. 19:7.
- B. Eventually, all the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9.

## Day 2

### IV. The readiness of the bride depends on the maturity in life of the overcomers—19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13:

- A. In the maturity of the divine life, the lover of Christ becomes the Shulammite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; Rev. 21:9-10.
- B. In the New Testament the word mature is used to refer to the believers' being full-grown and perfected in the life of God, indicating that we need to grow and mature unto perfection in the divine life—Matt. 5:48.
- C. We need to continue to grow until we are matured in the divine life to become a full-grown man, arriving at the measure of the stature of the fullness of Christ—Eph. 4:13.

## Day 3

- D. We need to learn of the apostle Paul to pursue the growth and maturity in the life of Christ—Phil. 3:12-15; Col. 1:28.
- E. A mature believer knows the Body, cares for the Body, and honors the Body, being Body-conscious and Body-centered—1 Cor. 12:8-19, 21, 24; Col. 3:15.

### V. The overcomers who constitute the bride are not separate individuals but a corporate bride; for this aspect of the bride, building is needed—Matt. 16:18; Eph. 4:15-16:

- 一 得胜者不仅在生命上成熟，更是同被建造，成为一个新妇——启十九 7～9，二一 2，9～11。
- 二 圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，就是祂自己与人性的调和；祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成——太十六 18，约十四 20，弗四 16，约壹四 15，启二一 2。
- 三 神建造的原则乃是神将祂自己建造到人里面，并将人建造到祂自己里面；神与人调和就是神将祂自己建造到人里面，人与神调和就是人被建造到神里面——弗三 17 上。

## 周 四

- 四 神的建造是三一神团体的彰显——提前三 15～16，约十七 22，弗三 19 下、21。
- 五 与同作信徒的人建造在一起，是主根据神圣的属性之一——神圣的一，对祂忠信寻求者至上并最高的要求——约十七。
- 陆 召会作为新妇，新郎的配偶，需要美丽——三 29，歌一 15～16，四 1～5、7，诗四五 11 上，五十 2：
  - 一 “你的眼必见王的华美”（赛三三 17 上）；“王就羡慕你的美貌”（诗四五 11 上）。
  - 二 在基督身体团体的构成里，有何等的荣美、超绝和美德——弗一 22～23，四 16，歌一 15～16，四 1～5、7。

- A. The overcomers are not only mature in life but also built together as one bride—Rev. 19:7-9; 21:2, 9-11.
- B. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity; He is seeking a living composition of living persons redeemed by and mingled with Himself—Matt. 16:18; John 14:20; Eph. 4:16; 1 John 4:15; Rev. 21:2.
- C. The principle of God's building is that God builds Himself into man and builds man into Himself; God mingling with man is God building Himself into man, and man mingling with God is man being built into God—Eph. 3:17a.

## Day 4

- D. God's building is the corporate expression of the Triune God—1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21.
- E. To be built up with fellow believers is the Lord's supreme and highest requirement of His faithful seekers according to one of the divine attributes—the divine oneness—John 17.
- VI. As the bride, the counterpart of the Bridegroom, the church needs beauty—3:29; S. S. 1:15-16; 4:1-5, 7; Psalms 45:11a; 50:2:
  - A. “Your eyes will see the King in His beauty” (Isa. 33:17a); “the King will desire your beauty” (Psa. 45:11a).
  - B. In the corporate constitution of the Body of Christ, there is much beauty, excellency, and virtue—Eph. 1:22-23; 4:16; S. S. 1:15-16; 4:1-5, 7.

## 周 五

三 我们基督徒所显出的美德，该是神圣属性里荣耀和美丽的显出；基督徒乃是以神性作元素、作实际，而从他们属人的美德里显出神圣的荣耀和美丽——林前十31，腓一20～21上，四5、8。

四 新妇的美丽，是为着将新妇献给基督这新郎——弗五27，约三29，启十九7～9：

- 1 新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督——弗五27，三17。
- 2 我们所有的美丽乃是基督从我们里面照耀出来——诗五十2，九十16。
- 3 基督在我们身上所珍赏的，乃是祂自己的彰显——歌四7。

## 周 六

柒 按照启示录十九章十一至二十一节，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战：

- 一 当基督带着祂的军队来与敌基督和他的军兵争战时，祂乃是作为人子而来；祂这位人子需要一个配偶，祂的新妇，好与祂相配，使祂得以完全——十四14，十九7～8、11～13。
- 二 基督在回来以前，先要举行婚礼，使祂的得胜者与祂自己联合成为一体——7～9节：
  - 1 基督要与那多年来一直争战抵挡神仇敌的人结婚——弗五27，六10～18。

## Day 5

C. The virtues manifested by us Christians should be the manifestation of the glory and beauty in the divine attributes; a Christian is one who has divinity as his element and reality, from which the divine glory and beauty are expressed through the human virtues—1 Cor. 10:31; Phil. 1:20-21a; 4:5, 8.

D. The beauty of the bride is for the presentation of the bride to Christ as the Bridegroom—Eph. 5:27; John 3:29; Rev. 19:7-9:

1. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—Eph. 5:27; 3:17.
2. Our only beauty is the shining out of Christ from within us—Psa. 50:2; 90:16.
3. What Christ appreciates in us is the expression of Himself—S. S. 4:7.

## Day 6

VII. According to Revelation 19:11-21, Christ will come as the fighting General with His bride, the overcoming believers who are His army, to fight against Antichrist, the kings under him, and their armies at Armageddon:

- A. When Christ comes with His army to fight against Antichrist and his armies, He will come as the Son of Man, and as the Son of Man, He will need a counterpart, His bride, to match and complete Him—14:14; 19:7-8, 11-13.
- B. Before His coming back, Christ will have a wedding, uniting His overcomers to Himself as one entity—vv. 7-9:
  1. Christ will marry the one who has been fighting the battle against God's enemy for years—Eph. 5:27; 6:10-18.

- 2 在启示录十九章，基督要与那已经胜过邪恶者的得胜者结婚。
- 三 婚礼之后，基督要带着祂的新妇来把敌基督毁灭——11～13 节。
- 四 婚礼的礼服就是基督从我们活出，成了我们主观的义，使我们不仅有资格参加婚礼，也够资格参加军队，在终结的争战，也就是哈米吉顿的争战中，与基督一同和敌基督作战——8、14 节。

2. In Revelation 19 Christ will marry the overcomers, who have already overcome the evil one.

- C. After His wedding Christ will come with His bride to destroy Antichrist—vv. 11-13.
- D. The wedding garment—Christ lived out of us as our subjective righteousness—qualifies us not only to attend the wedding but also to join in the army to fight with Christ against Antichrist in the ultimate war—the war at Armageddon—vv. 8, 14.





## 第三周 周一

### 晨兴喂养

约三 29 “娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐…”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

主今日行动的方向…是要预备祂的新妇，召会，作祂（新郎）的配偶（约三 29～30），使救赎的神与蒙祂救赎的人（启二二 17，二一 1～2、9 下～10）成为永远的婚配（十九 7～8），宇宙的婚配。这宇宙的婚配由以色列人与救赎他们之神的联结所预表（赛五四 5，何二 19），并且清楚地启示在新约里（弗五 25～27、32）（长老训练第十册，三〇页）。

### 信息选读

在启示录十九章七至八节我们看见基督和祂的配偶，新妇，要在祂回来时成婚。七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”羔羊的婚娶乃是神新约经纶完成的结果。神在新约里的经纶是要借着祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历世历代以来不断地作工，到这世代结束时，这目标就要达到。那时，新妇就要预备好了。

基督这位羔羊需要一个婚礼。约翰福音启示基督是羔羊，要来除去罪（一 29），也是新郎，要来迎娶新妇〔三 29〕。基督的目标不是除去罪，乃是迎娶新妇。在启示录这卷书中，我们看见基督乃是羔羊，也是要来的新郎。祂这位新郎必须有一个婚礼。

## WEEK 3 DAY 1

### Morning Nourishment

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice...

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The direction of the Lord's move today is...to prepare His bride, the church, as His (the Bridegroom's) counterpart (John 3:29-30) for the eternal marriage (Rev. 19:7-8), the universal marriage, of the redeeming God with His redeemed people (Rev. 22:17; 21:1-2, 9b-10). This universal marriage was typified by the union of the people of Israel with their redeeming God (Isa. 54:5; Hosea 2:19) and is clearly revealed in the New Testament (Eph. 5:25-27, 32). (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 30)

### Today's Reading

In Revelation 19:7 and 8 we see that Christ and His counterpart, His bride, will be married at His coming back. Verse 7 says, "Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready." The marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride will be ready.

As the Lamb, Christ needs a wedding. The Gospel of John reveals that Christ is the Lamb who came to take away sin (1:29) and also the Bridegroom who came that He might have the bride [3:29]. Christ's goal is not to remove sin; His goal is to have the bride. In the book of Revelation we see that Christ is the Lamb and the coming Bridegroom. As the Bridegroom, He must have a wedding.

我们要强调基督婚娶和祂的新妇，使我们知道我们的地位乃是新妇，要来之基督的地位乃是新郎。我们在地正预备成为新妇，好迎见祂；而祂在三层天的宝座上正准备象新郎一样来到，与我们相见。所以，祂要以新郎的身分来，我们要以新妇的身分去。当祂回来我们与祂相见时，我们就会有一个婚礼（新约总论第七册，二六七至二六八页）。

神所要的是新耶路撒冷，那将是得胜者所是的总和。至终，所有的得胜者要成为在开始和新鲜阶段的新耶路撒冷，作基督的新妇一千年。这一千年要被算作一日（彼后三8），就是婚娶之日。这将在开始和新鲜阶段的新耶路撒冷，作基督的新妇。

得胜者也是新耶路撒冷，在千年国里作神当时的乐园（启二7）。这新妇是神的乐园。新妇、城和神的乐园这三者乃是一。

至终，新耶路撒冷要丰满地得以终极完成并完全，在新天新地里作神的帐幕和基督的妻子，直到永远（启二一1～3、9～10）。在千年国里，新耶路撒冷的组成只有得胜者。除了得胜者之外，还有很多未成熟的圣徒，但在千年国之后，所有的信徒都要成熟。主有办法使所有的信徒成熟。如果我们不在今世成熟，我们就要在来世成熟。然而在来世成熟的过程是非常严厉的。至终，所有的信徒要联于得胜者，使新耶路撒冷比在千年国时更大。那要使新耶路撒冷丰满地得以终极完成并完全，在新天新地里作神的帐幕和基督的妻子，直到永远（得胜者，一二三至一二四页）。

参读：新约总论，第二百一十三篇；约翰福音结晶读经，六九至七一页。

We need to emphasize the marriage of Christ and His bride so that we may know that our position is that of the bride and the position of the coming Christ is that of the Bridegroom. We are on earth preparing to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us. Therefore, He is coming as the Bridegroom, and we are going as the bride. When we meet Him at His coming back, we shall have a wedding. (The Conclusion of the New Testament, pp. 2277-2278)

What God wants is the New Jerusalem, which will be the totality of what the overcomers are. Eventually, all the overcomers will be the New Jerusalem, as the bride of Christ for one thousand years, in its initial and fresh stage. These one thousand years will be counted as one day (2 Pet. 3:8), the wedding day. This will be the initial and fresh stage of the New Jerusalem as the bride of Christ.

The overcomers will also be the New Jerusalem as the present Paradise of God in the millennial kingdom (Rev. 2:7). This bride will be the Paradise of God. The three things are one: the bride, the city, and the Paradise of God.

Eventually, the New Jerusalem will be consummated and completed in full, as the tabernacle of God and the wife of Christ in the new heaven and new earth for eternity (Rev. 21:1-3, 9-10). In the kingdom of one thousand years, the New Jerusalem will be composed only of the overcomers. Besides the overcomers there will be a great number of immature saints, but after the thousand-year kingdom, all the believers will be matured. The Lord has a way to cause all the believers to be matured. If we do not get matured in this age, we will be matured in the next age. The process of being matured in the next age, however, will be very severe. Eventually, all of the believers will join the overcomers to make the New Jerusalem larger than it was in the thousand-year kingdom. That will consummate and complete the New Jerusalem in full, as the tabernacle of God and the wife of Christ in the new heaven and new earth for eternity. (The Overcomers, pp. 104-105)

Further Reading: The Conclusion of the New Testament, msg. 213; Crystallization-study of the Gospel of John, pp. 62-63

## 第三周 周二

### 晨兴喂养

启二一9 “拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。”

弗四13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

在永远里，新耶路撒冷是基督的妻子。在婚娶的日子，妻子是新妇，但过了婚娶的日子，妻子就不再是新妇，只是妻子而已。在今世没有得胜的信徒要有分于新耶路撒冷作为妻子，但他们无分于作新妇，因为他们成熟得太迟。在将来永远里的新耶路撒冷，要包括其他所有经过国度时代之管教而得成全，在神圣生命上成熟的圣徒（启二一2、12、14）。这要成为经过过程的三一神在所有重生、变化并得荣之三部分圣徒里面，同着他们，并借着他们而有的永远彰显，达到最丰满的地步（10～11）（得胜者，一二四至一二五页）。

### 信息选读

新妇的预备是在于得胜者生命的成熟（启示录生命读经，七二九页）。

〔书拉密女是〕“所罗门”的女性写法，源自意“平安”之字根。这里用这名字，指明她如今已成为所罗门的复本、配偶，在生命、性情、彰显和功用上，与所罗门一样，正如夏娃之于亚当（创二20～23与注）。这表征基督的佳偶在基督生命的成熟里，成了基督的复制，在生命、性情、彰显和功用上（但不在神格上）与基督一样，配得过祂，好与祂成为婚配（林后三18，罗八29）（圣经恢复本，歌六13注1）。

## WEEK 3 DAY 2

### Morning Nourishment

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

In eternity the New Jerusalem will be the wife of Christ. On the wedding day, the wife is the bride, but after the wedding day she is no longer the bride but simply the wife. The believers who do not overcome in this age will participate in the New Jerusalem as the wife, but they will have no share in her as the bride because they will mature too late. The New Jerusalem in eternity future will be with the addition of all the saints perfected for their maturity in the divine life through the discipline in the kingdom age (Rev. 21:2,12,14). This will be for the eternal expression, to its fullest extent, of the processed Triune God in, with, and through all the regenerated, transformed, and glorified tripartite saints in eternity (Rev. 21:10-11). (The Overcomers, p. 105)

### Today's Reading

The readiness of the Bride depends upon the maturity in life of the overcomers. (Life-study of Revelation, p. 626)

[Shulammite is] the feminine form of Solomon, derived from the root meaning peace. The use of this name in Song of Songs 6:13 indicates that at this point she has become Solomon's duplication, counterpart, the same as Solomon in life, nature, expression, and function, as Eve was to Adam (Gen. 2:20-23 and footnotes). This signifies that in the maturity of Christ's life the lover of Christ becomes the reproduction of Christ, the same as He is in life, nature, expression, and function (but not in the Godhead) to match Him for their marriage (2 Cor. 3:18; Rom. 8:29). (S. S. 6:13, footnote 1)

在神为我们所预备完全救恩里的生命一面，我们所经历在生命上的变化，自然叫我们在属灵的生命上长大，以至于成熟。所以我们的经历，也就进入生命长大成熟的一面。

成熟一辞，在希腊文是一个字，其本意是终点，…新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全。

神经纶中的智慧，只能讲给长成的人（林前二6）。要进入神新约的经纶，就是神永远的计划，需要我们在神的生命上长大成熟（生命课程，三四七至三四八页）。

我们蒙重生以后，更借着神的更新、圣别和变化而长大，直到我们在神圣的生命上成熟，成为长成的人，达到基督丰满之身材的度量（西一28，弗四13），并模成神长子基督的形像（罗八29）。

基督的丰满就是基督的身体，不是一个空洞的东西，乃是一个具有丰满身材之度量的生机体，有其阔、长、高、深。感谢主，神重生我们，使我们开始有祂的神圣成分。接下来我们还需要被建立，还需要得巩固，还需要经过变化。但是有了变化，有了成形之后，还不够；我们还要继续长大，直到我们在神圣的生命上成熟，成为一个长成的人，就能达到基督丰满之身材的度量，并模成神长子基督的形像（经历神生机的救恩等于在基督的生命中作王，三四至三五页）。

参读：新约总论，第二百一十四篇；雅歌结晶读经，第十二篇。

In the life aspect of the full salvation prepared by God for us, the transformation in life which we experience spontaneously causes us to grow in the spiritual life unto maturity. Thus, our experience also enters into the aspect of maturity in the growth of life.

The meaning of the word mature in Greek is “at the end point.”...This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

The wisdom in God’s economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God’s New Testament economy, into God’s eternal plan, requires that we grow and mature in the life of God. (Life Lessons, vol. 4, p. 69)

After being regenerated, we begin to grow by the divine renewing, sanctification, and transformation until we mature in the divine life to be a full-grown man, at the measure of the stature of the fullness of Christ (Col. 1:28; Eph. 4:13), being conformed to the image of Christ, the firstborn Son of God (Rom. 8:29).

The fullness of Christ is the Body of Christ. Christ’s Body is not something empty or formless; rather, it is an organism with a measure of the stature of its fullness in its breadth, length, height, and depth. Thank the Lord that God has regenerated us that we may begin to have His divine element. Following this, we still need to be built up, established, and shaped in God’s organic salvation. However, after we have been shaped through transformation, it is still not enough. We need to continue to grow until we are matured in the divine life to become a full-grown man. Then we can arrive at the measure of the stature of the fullness of Christ and be conformed to the image of Christ, the firstborn Son of God. (The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life, p. 36)

Further Reading: The Conclusion of the New Testament, msg. 214; Crystallization-study of Song of Songs, msg. 12



## 第三周 周三

### 晨兴喂养

西一 28 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”

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

使徒的职事，无论是宣扬基督，或用全般的智慧警戒、教导各人，都是将基督供应人，使他们以基督作神圣生命的元素，而长大成熟，得以完全并完整（圣经恢复本，西一 28 注 2）。

### 信息选读

实行真理就是顾到身体。有时身体是强壮的，有时身体是软弱的，但仍然是身体。我们若回到真理这里，并顾到身体里正确的次序，身体就立即变得更刚强。一切的难处都是由于一件事：没有看见、不认识、不顾到身体。我们必须尊重身体（召会生活中引起风波的难处，三五页）。

我们需要调整我们的想法。如果我们追溯“天上华厦”这种思想的历史，就会发现那是来自罗马天主教基于迷信的教训。我们的确相信有一个乐园，是神所预备的，但是我们必须充分地领悟并记得，全本圣经的神圣思想不是说神要寻找一个物质的居所。物质的居所绝不能满足神。圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，乃是祂自己与人性的调和。祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成。

神创造以后，就开始神圣建造的工作，这工作现今仍在进行。甚至今天神也在作神圣建造的工作，就是

## WEEK 3 DAY 3

### Morning Nourishment

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

The apostle's ministry, whether in announcing Christ or in admonishing and teaching men in all wisdom, was altogether to minister Christ to men that they might become perfect and complete by maturing with Christ as the element of the divine life unto full growth. (Col. 1:28, footnote 1)

### Today's Reading

To practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body. (The Problems Causing the Turmoils in the Church Life, p. 35)

We need to be adjusted in our thinking. If we trace the history of the thought concerning the heavenly mansions, we will find that it comes from the teaching of Roman Catholicism based on superstition. We do believe that there is a Paradise prepared by God, but we must realize and remember well that the divine thought in the entire Scriptures is not that God is seeking a physical habitation. A physical habitation can never satisfy God. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to



将祂自己与人调和。我们传福音，不仅仅是要得着灵魂或拯救灵魂不下地狱，而是要借着那灵，将神自己服事给人，使神能以与人调和。如此我们就得着了神圣建造的材料。同样的，我们也将基督服事给圣徒，使他们能与基督调和并建造在一起。这就是我们所作之事背后基本且中心的思想。

神建造的原则，乃是神把祂自己建造到我们里面，又把我们建造到祂里面；也就是神自己与我们调和，将神性与人性调和成为一个建造。创造乃是从无中产生一些东西；而建造是把两件已经存在的东西放在一起。神在这里，人也在这里，但现在需要作工，把神和人带在一起成为一，也把许多人在神里面并同着神带在一起成为一。这就是建造的工作。

现在我们知道神建造的原则，也知道在这些日子，就是建造的时期、时代里，神的工作是什么。神一直在作，并且仍然在作的，乃是将祂自己作到我们里面，把我们作到神里面，也把我们所有的人在神里面并借着神，带在一起成为一。我们可以用混凝土为例来说明这件事。神是水泥，那灵是水，而我们是石头。当水泥加到水里面，石头也加到水泥里面时，一块一块的石头就借着水泥和水凝结在一起。结果就是混凝土的建造。

神完成祂建造的工作，首先是借着作为一个神圣的人位，来成为肉体进到人性里，将人与神建造在一起，就是建造一个神人。从亚当时代到基督时代的四千年间，有千千万万的人，但其中没有一人是神与人的建造。在神成为肉体以前，神就是神，人就是人。神与人，人与神，从未调和成为一，直到一天，神自己成为肉体成为一个人，生在马槽里。这人是个独特的人，是神与人调和，是人同着神，是个神人。神把祂自己作到人里面，又把祂自己作到祂自己里面，这乃是神圣建造的起首（神建造的概论，九至一〇、二五至二六页）。

参读：新约总论，第二百一十五篇。

mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do.

The principle of God's building is that God builds Himself into us and builds us into Him; that is, God mingles Himself with us, divinity with humanity, as one building. To create is to bring something into existence out of nothing. Building, on the other hand, means that two things that are already here are put together. God is here, and man is here, but now there is the need of some work to bring God together with man as one and to bring so many persons together as one in God and with God. This is the work of building.

Now we know the principle of God's building, and we know what God's work is in these days, the period, the age, of building. What God always has been doing, and what He still is doing, is working Himself into us, working us into God, and bringing all of us together as one in God and through God. We may illustrate this with concrete. God is the cement, the Spirit is the water, and we are the stones. When the cement is put into the water and the stones are put into the cement, the stones are bound together by the cement and water. The result is a building of concrete.

God first carried out His building work by coming as the divine person to be incarnated into humanity to build a man with God, that is, to build a God-man. In the four thousand years from the time of Adam to the time of Christ, there were many millions of people, but not one of them was a building of God with man. Before the incarnation, God was God, and man was man. God and man, man and God, were never mingled as one until the day that God Himself was incarnated to be born in a manger as a man. This man was a unique man, God mingled with man, a man with God, a God-man. What God did to work Himself into man and work man into Himself was the beginning of the divine building. (CWWL, 1963, vol. 3, "The Building of God," pp. 176-177, 197-198)

Further Reading: The Conclusion of the New Testament, msg. 215

## 第三周 周四

### 晨兴喂养

约十七 22 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”

赛三三 17 “你的眼必见王的华美…”。

神只有一个形像（林后四 4，西一 15），既然祂的形像是一，祂就只能有一个彰显。在这地上有成千上万的基督徒。这样多的基督徒怎能是神的一个彰显？答案是在于神的建造。所有的基督徒要成为神的一个彰显，就必须被建造在一起，成为一个建造。我没有话来表达我心里对这事的想法。有一个异象日夜一直向我开启。首先，消极一面，任何单个的个人都不可能完满地彰显神；然后，积极一面，神正确、充分的彰显，必须是配搭、团体的彰显。神的愿望和定旨，乃是祂借着人在这地上得着彰显与代表。但这唯有在我们互相配搭并建造在一起时，才可能达到（李常受文集一九六四年第四册，二二〇页）。

### 信息选读

头一个受造的人没有达到神独一的彰显，但原则仍然存在：神所造的第二个人——新人——要成为包罗万有、团体的人，就是神在这地上真实的彰显。…在我基督徒生活早年，我没有看见这建造的原则。我挣扎奋斗，寻求又争战。有一天主开了我的眼睛，我看见我不需要再奋斗、争战并劳苦努力了。我只需要住在身体里。只要我肉身的每一个肢体都住在身体里，一切就都好了（李常受文集一九六四年第四册，二二一页）。

建造对于完成神永远的经纶是极重要的事。…与同作信徒的人建造在一起，是主根据神圣三一的一个神圣属性，对祂忠信寻求者至上并最高的要求（约

## WEEK 3 DAY 4

### Morning Nourishment

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one.

Isa. 33:17 Your eyes will see the King in His beauty...

God has only one image, and since His image is one, He can only have one expression. There are many thousands of Christians on this earth. How then can so many be just one expression of God? The answer is in God's building! We must have the building. I do not have words to express what is on my heart concerning this matter. There is a vision open to me continuously day and night. First, on the negative side, it is impossible for any single individual to express God in a full way; then, on the positive side, the proper and adequate expression of God must be a coordinated, corporate expression. Remember, God's desire and purpose is that He be expressed and represented through man on this earth. But this is possible only when we are being mutually coordinated and built up together. (CWWL, 1964, vol. 4, "The Vision of God's Building," p. 163)

### Today's Reading

God's first created man failed to be His one expression, but the principle still holds: the other man created by God—the new man—is to be that all-inclusive, corporate man, God's real expression on this earth.... In the early years of my Christian life I did not see this building principle. I was struggling and striving, seeking and fighting. One day the Lord opened my eyes. I saw that there was no need for me to struggle, fight, and toil any longer. I need only to abide in the Body. As long as each member of my physical body abides in the body, everything is all right. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 163-164)

The building is something which is critical to the accomplishment of God's eternal economy. To be built up with the fellow believers is the Lord's supreme and highest requirement to His faithful seekers according to one of the divine

十七)。我们的一，就是我们在擘饼聚会里所见证的，乃是根据神圣的一；这一是神圣三一的一个属性。…与同有分于神圣生命的人建造在一起，是在神永远经纶里追求基督之人最高的美德。建造是最高要求，被建造在一起是最高美德（神生机救恩的秘诀——“那灵自己同我们的灵”，五四页）。

在以弗所一章，我们有召会的一个轮廓。在二章，有一个新人的创造、出生和形成。…在四章，我们有这新人的长大，为着尽功用。在四章，我们也看见新人的日常生活。…在五章，我们看到召会献给基督。召会在献上时候乃是新妇，不是新人。作为新人，召会需要功用。但是作为新妇，召会需要美丽（以弗所书生命读经，九六一页）。

我们可能希奇，为什么在神格里是三，却不是一。在神圣的神格里如果只有一者的话，就不会有美丽和优越。神格里一切的美丽、优越、属性和美德，乃在于神圣的神格是三，却又是一。三而一——在此就有美丽；在此就有优越。

照样，在由许多肢体所组成基督身体的团体构成里，是大有美丽、优越和美德。许多的肢体组成在一起，并构成在一起，彼此作肢体。在这团体的构成里，有许多的美丽、优越、美德和属性。至终，这许多的肢体，都要成为新耶路撒冷的组成分子；新耶路撒冷就是三一神终极、团体的彰显，是极其美丽的。

在召会生活里，在身体生活里，在新人里，看见不同种族和背景的圣徒在合一里聚集在一起，这是何等奇妙。在召会生活里要有和谐，就需要谦卑和无己。召会生活中的和谐是美丽的（在神圣三一里并同神圣三一活着，五七页）。

参读：雅歌结晶读经，第七篇；以弗所书生命读经，第九十五篇。

attributes of the Divine Trinity (John 17). Our oneness, to which we testify in the Lord's table meeting, is according to the divine oneness, which is an attribute of the Divine Trinity. Being built up with the fellow partakers of the divine life is the highest virtue of the one who pursues after Christ in God's eternal economy. Building is the highest requirement, and being built up is the highest virtue. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 51)

In Ephesians 1 we have a general sketch of the church, and in chapter 2, the creation, birth, and formation of the one new man....In chapter 4 we have the growth of this new man for functioning. Also in chapter 4 we see the daily life of the new man....In chapter 5 we come to the presentation of the church to Christ. At the time of this presentation, the church will be the bride, not the new man. As the new man, the church needs the functions. But as the bride, the church needs beauty. (Life-study of Ephesians, p. 798)

We may wonder why there are three in the Godhead and not one. If there were only one in the divine Godhead, there would be no beauty and no excellency. All the beauty, the excellency, the attributes, and the virtues found in the Godhead depend upon the divine Godhead being three yet one. Three yet one—here is the beauty; here is the excellency.

Likewise, in the corporate constitution of the Body of Christ, composed of millions of members, there is much beauty, excellency, and virtue. Millions of members have been composed together and constituted together to become members one of another. In this corporate constitution are many beauties, excellencies, virtues, and attributes. Eventually, all of these millions of members will be the constituents of the New Jerusalem, which will be the ultimate, corporate expression of the Triune God, full of beauty.

In the church life, in the Body life, in the new man, it is marvelous to see saints from every race and background meeting together in oneness. To have harmony in the church life requires humility and selflessness. The harmony in the church life is beautiful. (Living in and with the Divine Trinity, p. 51)

Further Reading: Crystallization-study of Song of Songs, msg. 7; Life-study of Ephesians, msg. 95

## 第三周 周五

### 晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

以弗所四章的长大，是为着新人的功用；五章的美丽，是为着新妇的献上。…当基督把召会献给自己时，召会不是强壮的男子，乃是美丽的新妇。基督是宇宙的男子。祂这位宇宙的男子，需要召会作祂的新妇，与祂匹配。召会要成为基督的新妇，就必须是美丽的，除去了一切的斑点和皱纹（以弗所书生命读经，九六一至九六二页）。

### 信息选读

基督与祂的身体…这〔生命的〕联结乃是宇宙中极大的奥秘（弗五 32）。这奥秘就是经过过程的三一神，与得着重生变化的三部分人，联结相调成为一对宇宙的配偶。这是神人调和的极致。神作主体，人作配偶，二者同性情、同生活、同行动。换句话说，神性活在人性里，作人性的实际；人性的美德活出神性的荣美，作神性的彰显。神性与人性二者调和为一，神性在里面作内容，作实际，人性在外面作表显，作荣美。我们基督徒所显出的美德，该是神圣属性里荣美的显出。…基督徒乃是以神性作元素、作实际，而从他们人性的美德里显出神性的荣美；这就是神的彰显（神新约经纶中的奥秘，四九至五〇页）。

## WEEK 3 DAY 5

### Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

The growth in Ephesians 4 is for the function of the new man, whereas the beauty in chapter 5 is for the presentation of the bride....When Christ presents the church to Himself, the church will not be a strong man; she will be a beautiful bride. Christ is the universal Man. As this universal Man, He needs the church to be His bride to match Him. In order to be the bride of Christ, the church must become beautiful and have all the spots and wrinkles removed. (Life-study of Ephesians, pp. 798-799)

### Today's Reading

This union, [the life union of Christ and His Body], is a great mystery in the universe (Eph. 5:32). This mystery is the processed Triune God being joined and mingled with the regenerated and transformed tripartite man to become a universal couple. This is the ultimate point of the mingling of God and man. God is the principal character, and man is His counterpart. The two share the same nature; they live and walk together. In other words, divinity is living in humanity to become the reality of humanity, and the human virtues are living out the divine glory and beauty to become the expression of divinity. Divinity and humanity are mingled as one. Divinity is the content and the reality within, and humanity is the manifestation and beauty without. The virtues manifested by us Christians should be the manifestation of the glory and beauty in the divine attributes.... A Christian is one who has divinity as his element and reality, from which the divine glory and beauty are expressed through the human virtues. This is the expression of God. (The Mysteries in God's New Testament Economy, pp. 48-49)

有一天，召会不仅会洁净、纯洁，也会没有瑕疵、没有搀杂。召会将是神自己调和着复活、拔高并变化过之人性的彰显。这就是荣耀的召会，就是圣别没有瑕疵的召会。

斑点和皱纹不影响召会的功用，却非常减损召会的美丽。召会作基督的新妇，必须是美丽的。当基督把召会献给自己时，召会将是美丽的新妇。…召会要成为基督的新妇，就必须是美丽的，除去一切的斑点和皱纹。

新妇献给基督时，必定没有任何皱纹或斑点。在新妇身上，基督不注视别的，只注视新妇的美丽；这美丽乃是祂所是的返照。新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督。我们的美丽不是我们的行为；我们一切的美丽乃是基督的返照，就是基督从我们里面照耀出来。基督在我们身上所珍赏的，是祂自己的彰显。

我们今天必须借着接受基督丰富的元素作我们的滋养，来预备自己成为新妇。基督是召会的食物；因此，当召会预备自己献给基督时，必须吃基督。没有其他预备的路；吃耶稣才是路。借着吃祂，我们就成为美丽的，甚至成为荣耀的新妇。

首先，基督必须进到我們里面，然后被我们吸收；之后，祂就能从我们里面照耀出去。这照耀乃是新妇的荣耀，是神性借着人性的彰显。真实的美丽，乃是神圣属性借着人性的彰显。宇宙中没有什么象这个彰显如此美丽。所以，新妇的美丽乃是基督从我们照耀出来；这是神性借着人性得着彰显的事（新约总论第十一册，二四七至二四九页）。

参读：新约总论，第三百四十三、四百二十四篇。

One day the church will be not only clean and pure but also without blemish, without mixture. The church will be the expression of God Himself mingled with a resurrected, uplifted, and transformed humanity. This is the glorious church, the church that is holy and without blemish.

The spots and wrinkles do not affect the function of the church. However, they very much detract from the beauty of the church. The church as Christ's bride must be beautiful. When Christ presents the church to Himself, the church will be a beautiful bride....In order to be the bride of Christ, the church must become beautiful and have all the spots and wrinkles removed.

Surely at the time of her presentation to Christ, the bride will not have any wrinkles or spots. In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what He is. The beauty of the bride comes from the Christ who is wrought into the church and expressed through the church. Our beauty is not our behavior; our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself.

Today we must prepare ourselves to be the bride by taking in the element of Christ's riches as our nourishment. Christ is the food for the church. Therefore, as she prepares herself to be presented to Christ, the church must eat Christ. There is no other way to be prepared. Eating Jesus is the way. By eating Him we become a beautiful and even glorious bride.

First, Christ must come into us and then be assimilated by us. Then He will be able to shine out of us. This shining is the glory of the bride, the manifestation of divinity through humanity. Real beauty is the expression of the divine attributes through humanity. Nothing in the universe is as beautiful as this expression. Therefore, the beauty of the bride is Christ shining out of us. It is a matter of divinity expressed through humanity. (The Conclusion of the New Testament, p. 3451)

Further Reading: The Conclusion of the New Testament, msgs.343, 424



## 第三周 周六

### 晨兴喂养

弗六 13 “所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

启十九 14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

我们来看哈米吉顿的战争（启十九 11～21）。在婚宴之后，基督要以作战将军的身分，带着祂的新妇，就是被请赴婚宴的得胜信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。…新郎是元帅，新妇是军队。这将是何等的蜜月！基督在祂蜜月的期间要清理宇宙（启示录生命读经，七三七页）。

### 信息选读

基督来砸碎人类政权的时候，祂要作丈夫，带着得胜者作祂的新妇。这就是说，祂在降到地上来对付十个脚指头并整个象以前，先有一个婚礼（启十九 7～9）。婚礼之后，祂就要与祂新娶的新妇把敌基督毁灭；这敌基督同他的军兵将要直接与神争战（但以理书生命读经，九五页）。

人类政权不仅背叛神、高举人以及拜偶像，也直接与神争战。但是，基督作为神的具体化身，要与祂的新妇同来砸碎人类政权。

当基督这砸人的石头来临时，祂不是单独地来。反之，祂要带着祂的新妇同来。这是因为当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来。祂这位人子需要一个配偶，好与祂相配，使祂得以完整。这个配偶将是祂的新妇。基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，

## WEEK 3 DAY 6

### Morning Nourishment

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

We come to the war at Armageddon (Rev. 19:11-21). After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. The Bridegroom is the Commander-in-chief, and the bride is the army. What a honeymoon this will be! During His honeymoon Christ will clear up the universe. (Life-study of Revelation, p. 633)

### Today's Reading

In His coming to crush human government, Christ will be the Husband with the overcomers as His bride. This means that before He descends to earth to deal with the ten toes and then with the entire image, He will have a wedding (Rev. 19:7-9). After His wedding, He will come with His newly-married bride to destroy Antichrist, who with his army will fight against God directly. (Life-study of Daniel, p. 80)

Human government not only rebels against God, exalts man, and worships idols but also fights against God directly. However, Christ, the embodiment of God, will come with His bride to crush the human government.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride. This is because when Christ comes to fight against Antichrist and his army, He will come as the Son of Man. As the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone

就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者（十二 11）。基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督（十九 11～21）。如此，团体的基督要把大人像从脚趾到头砸得粉碎（但二 35）；也就是说，团体的基督——基督以及由得胜者所构成那刚迎娶的新妇——要作为非人手所凿的石头而来，砸碎人类的政权。如此，基督同其新妇便毁灭了人类的政权（新约总论第十四册，二七六至二七七页）。

启示录十九章十四节…的众军，就是十七章十四节蒙召被选的信徒。他们也是新妇，以及被请赴羔羊婚筵的客人（十九 7～9）。被请赴婚筵的客人与新妇是同样的人；新妇包括了被请的客人，而被请的客人组成了新妇。在婚礼之后，所有的客人都要成为军队。

十九章十四节说，众军穿着细麻衣，又白又洁。…得胜的圣徒有两件衣服，一件是为救恩，另一件是为奖赏。这里的细麻衣是第二件衣服。得胜者这第二件衣服使他们有资格参加羔羊的婚筵（8～9），并与主一同争战抵挡祂的仇敌。因此，婚礼的礼服就变成了征衣。这第二件衣服使我们不仅有资格参加婚礼，也够资格参加军队。我们已经看过，这第二件衣服就是基督从我们活出，成了我们日常的义。就是在今天，我们也是借基督作我们的衣服来争战。以弗所六章指明，神全副的军装就是基督。不仅如此，主的军队要骑着白马。我们不是游击队，我们乃是按正规组成的天军。阿利路亚！（启示录生命读经，七四六至七四七页）

参读：启示录生命读经，第五十四至五十五篇。

against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God's enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35); that is, the corporate Christ—Christ with His newly-married bride composed of the overcomers—will come as a stone cut without hands and smite the human government into pieces. In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, p. 4346)

The armies in Revelation 19:14 are the called and chosen believers in 17:14. They are also both the bride and the guests invited to the marriage dinner of the Lamb (19:7-9). The guests invited to the wedding feast and the bride are the same. The bride consists of the invited guests, and the invited guests make up the bride. After the wedding, all the guests will become the army.

Revelation 19:14 says that the armies are dressed in fine linen, white and clean....The overcoming saints have two garments, the one for salvation and the other for reward. The fine linen here is the second garment. This second garment of the overcomers qualifies them both to attend the marriage dinner of the Lamb (vv. 8-9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment. The second garment qualifies us not only to attend the wedding but also to join the army. As we have seen, this garment is Christ lived out of us to be our daily righteousness. Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ. Furthermore, the Lord's army will be on white horses. We shall not be guerrillas; we shall be a properly formed heavenly army. Hallelujah! (Life-study of Revelation, p. 640)

Further Reading: Life-study of Revelation, msgs. 54-55

## 第三周诗歌

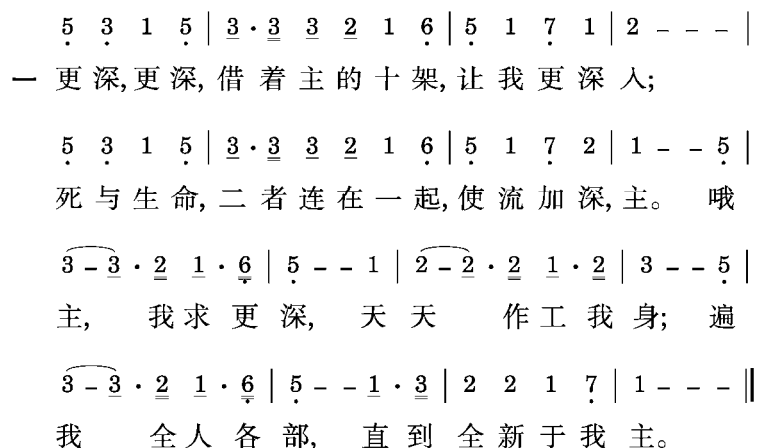
### 我求更深

补 406

(英1240)

降 B 大调

4/4



二 更高,更高,在主生命里面,主,我何低浅!  
借你生命我能更高,更高一更高往上面。  
哦主,我求更高,变化乃我需要—  
流中更加丰盛,唯愿认识你生命。

三 长大,长大,主在我里长大,一天过一天;  
祂今流入我的一切生活—这是祂所愿。  
哦主,长在我里,逐日增加不已;  
知识不足应付,必须长大并成熟。

四 生活,生活,基督是我生活,祂实际无限!  
小事,大事,任何事,一切事—祂都在里面。  
每日活出基督,时刻将祂流露;  
祂名你当呼求,为得基督献所有。(衔接后面)

## WEEK 3 — HYMN

### Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240



2. Higher, higher, in the life of Jesus;  
Lord, we are so low.  
By Thy life we all can go much higher—  
Higher let us go.  
Oh, higher yet we pray—  
Transform us every day—  
And richer in the flow;  
May Thy life be all we know.

3. Growing, growing, in us He is growing,  
More and more each day.  
Into all our living He is flowing—  
This is now His way.  
For growth, O Lord, we pray;  
Increase in us each day.  
It's not enough to know;  
Now Thy life in us must grow.

4. Living, living, Christ is all our living,  
He's so practical:  
Small things, big things, anything and all things—  
He's involved in all.  
Live Christ in every way;  
Oh, live Him out today.  
His name you now must call,  
And give Him your all for all.

- 五 人位,人位,主是我的人位,今住在我里;  
祂是我的口味、态度、动作,哦,何等希奇!  
主,你是我人位,安家在我心内;  
作我生命一切,这是何等的联结!
- 六 召会,召会,在众地方召会,有圣灵的流;  
更深,更高,基督是我生活,我被祂占有。  
召会乃是基督各方面的显出;  
主,我愿脱自己,为着建造你身体。
- 七 建造,建造,召会得着建造,靠经历基督;  
唯有如此才会产生建造,除祂无别路。  
哦主,我今求告,我愿被你建造,  
生命逐日加增,为着新耶路撒冷。
- 八 快来,快来,基督必要快来,娶祂的新妇;  
在召会中我们准备等候,身体得救赎。  
哦主,愿你快来—此声出自心怀;  
我们赞美不住,愿你快来,主耶稣!

第三周 • 申言

申言稿: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Person, Person, Jesus is our Person,  
Living now in us.  
He's our tastes, our attitudes and actions;  
Oh, how glorious!  
Our Person, Lord, Thou art  
Make home in all our heart.  
As life in every way  
Be our Person, Lord, each day.
6. Churches, churches, in the local churches  
We all find the flow:  
Deeper, higher, Christ as all our living,  
For the church we grow.  
The churches are today  
Just Christ in every way.  
For this, from self we cease,  
For Thy Body, Thine increase.
7. Building, building, we will see the building  
Of the church this way:  
Christ experienced will produce the building—  
He's the only way.  
Oh, build us, Lord, we pray,  
By growth of life each day.  
Oh, make us now such men  
For the new Jerusalem.
8. Coming, coming, Jesus soon is coming  
For His chosen Bride.  
In, the churches we are all preparing  
To be glorified.  
Lord Jesus, come again  
This cry is deep within  
We'll praise Thee to the end,  
Oh, come back! Come back! Amen!

***Composition for prophecy with main point and sub-points:***

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## 二〇一六年感恩节特会

主今日行动的方向

### 第四篇

预备新妇作新郎的配偶（二）  
赞美作王的基督——在祂自己里，  
在作祂王后的召会里，  
并在祂所有子孙，  
就是在作众首领的得胜者里

诗歌：115

读经：弗五 25 ~ 27，诗四五 1 ~ 17

### 纲 目

### 周 一

壹 全本圣经是一部神圣的罗曼史，记载神如何追求祂所拣选的人，最终与他们成为婚配——创二 21 ~ 24，歌一 2 ~ 4，赛五四 5，六二 5，耶二 2，三 1、14，三一 3、32，结十六 8，二三 5，何二 7、19，太九 15，约三 29，林后十一 2，弗五 25 ~ 27，启十九 7，二一 2、9 ~ 10，二二 17：

一 主的恢复乃是为着应验马太十六章十八节与启示录十九章七至八节——建造基督的召会并预备基督的新妇。

## 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

### Message Four

**To Prepare the Bride as the Counterpart  
of the Bridegroom (2)  
Praising Christ as the King in Himself,  
in the Church as His Queen,  
and in All His Sons, the Overcomers as the Princes**

Hymns: E132

Scripture Reading: Eph. 5:25-27; Psalms 45:1-17

### Outline

### Day 1

I. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:3, 32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-27; Rev. 19:7; 21:2, 9-10; 22:17:

A. The Lord's recovery is for the fulfillment of Matthew 16:18 and Revelation 19:7-8—the building up of Christ's church and the preparation of Christ's bride.



- 二 当我们这些神的子民进入与神相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样——创二 21 ~ 22。
- 三 乃是这生命使我们能与神成为一，并使祂与我们成为一。
- 四 我们不是借着心思和意志遵守律法（参罗七 18 ~ 25），乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显，成为神活的描绘。
- 五 我们不是遵守律法字句者，而是爱神的寻求者；我们爱那作我们的救赎主，作赐生命的灵，并作我们新郎的基督——诗一一九 58，弗五 25 ~ 27。
- 六 神与祂的子民要成为一，他们之间就必须有相互的爱——约十四 21、23。
- 七 圣经中所揭示神与祂子民之间的爱，主要就象是男女之间情深的爱——耶二 2，三一 3。
- 八 当神的子民爱神，花时间在祂的话里与祂交通，神就将祂神圣的元素注入他们里面，使祂们与祂成为一，作祂的配偶，在生命、性情和彰显上与祂一样——参创二 18 ~ 25。

## 周 二

貳 诗篇四十五篇是所有诗篇中最高、最大的一篇，是可拉子孙的一首诗，也是一首爱的歌，调用百合花；这篇诗赞美作王的基督——在祂自己里，在作祂王后的召会里，并在作祂众首领的得胜者里：

- B. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.
- C. It is this life that enables us to become one with God and makes Him one with us.
- D. We keep the law, not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression to be the living portrait of God.
- E. We are not letter-keepers of the law but loving seekers of God; we love Christ as our Redeemer, as the life-giving Spirit, and as our Bridegroom—Psa. 119:58; Eph. 5:25-27.
- F. In order for God and His people to be one, there must be a mutual love between them—John 14:21, 23.
- G. The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.
- H. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression—cf. Gen. 2:18-25.

## Day 2

II. Psalm 45, the highest and greatest of all the psalms, is one of the psalms of the sons of Korah, a song of love according to the melody of "lilies"; it praises Christ as the King in Himself, in the church as His queen, and in the overcomers as His princes:

- 一 神伟大的工作乃是复兴神荒凉的建造，并恢复“可拉的后裔”，借着祂无限的怜悯和恩典，将悖逆的人变化为基督的得胜者，使他们成为祂新妇（祂得胜的王后）的构成分子——民十六 1～3，诗一〇六 16，二六 11，诗四二标题，代上六 33～37，诗八八标题，启十九 7～9。
- 二 我们若是热情爱主的人，至终就会成为祂所爱的，祂的至爱——歌一 1～4、14～15，二 4。
- 三 百合花指纯洁、简单、单一地信靠神的生活——1～2 节，太六 28～29，参王上七 17～19。
- 四 我们对主耶稣若有情深的爱，我们的舌头就会是快手的笔，照着我们对祂丰满职事里一切所是经历和享受，迅速写出我们对祂的爱和赞美——诗四五 1，参太十二 34 下，林后三 3、6，赛六 5～7。

## 周 三

- 五 诗篇四十五篇赞美作王的基督，如四福音所揭示的——诗四五 1～8，太一 1：
  - 1 诗人因作王之基督的佳美而赞美祂；基督比世人更美——诗四五 1～2，参二七 4 下，歌五 9～16：
    - a 基督的嘴唇满溢恩典——路四 17～22，参弗四 29～30。
    - b 因为那人耶稣是佳美、甜美且满有恩典，神就受感，赐福给祂，直到永远——罗九 5。
  - 2 诗人因作王之基督的得胜而赞美祂——诗四五 3～5：
    - a 在撒但和他堕落的天使眼中，基督是腰间佩刀的大能者，大有尊荣和威严的一位；祂的尊荣和威严乃是祂得胜的标记——3 节。

- A. The great work of God is to restore the desolated building of God and to recover “the sons of Korah” by transforming rebellious ones, through His unlimited mercy and grace, into Christ’s overcomers to make them the constituents of His bride, His overcoming queen—Num. 16:1-3; Psalms 106:16; 26:11; ch. 42, title; 1 Chron. 6:33-37; Psalm 88, title; Rev. 19:7-9.
- B. If we are those who affectionately love the Lord, we eventually become His love, His favorite—S. S. 1:1-4, 14-15; 2:4.
- C. A lily denotes a pure, simple, single life of trusting in God—vv. 1-2; Matt. 6:28-29; cf. 1 Kings 7:17-19.
- D. If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is in His full ministry—Psalms 45:1; cf. Matt. 12:34b; 2 Cor. 3:3, 6; Isa. 6:5-7.

## Day 3

- E. Psalm 45 praises Christ the King as unveiled in the four Gospels—Psalms 45:1-8; Matt. 1:1:
  - 1. The psalmist praises Christ the King in His fairness; Christ is fairer than the sons of men—Psalms 45:1-2; cf. 27:4b; S. S. 5:9-16:
    - a. Grace is poured upon Christ’s lips—Luke 4:17-22; cf. Eph. 4:29-30.
    - b. Because the man Jesus is fair, sweet, and full of grace, God has been moved to bless Him forever—Rom. 9:5.
  - 2. The psalmist praises Christ the King in His victory—Psalms 45:3-5:
    - a. In the eyes of Satan and his fallen angels, Christ is the mighty One who has girded His sword upon His thigh, the One with majesty and splendor as signs of His victory—v. 3.

- b 为了真理、温柔、公义，基督在威严中坐车前往，无不得胜；无论地上的情形如何，无论列国在作什么，基督都得胜、亨通地坐车前往；从祂升天那日，祂就开始坐车前往；祂要继续坐车前往，直到祂在得胜里回来——4 节上，徒五 31，启六 1～2，十九 11～16。
- c 祂的右手施行可畏的事；基督所行可畏的事，包括祂的钉十字架、复活和升天；主耶稣所作的每一件事，无论大小，都是可畏的——诗四五 4 下。
- d 祂的箭锐利，射中仇敌的心；众民仆倒在祂以下——5 节，参启六 2。

## 周 四

- 3 诗人因作王之基督的国而赞美祂——诗四五 6～7：
  - a 基督是神，祂的宝座是永永远远的，祂国的权杖是正直的权杖——6 节，来一 8。
  - b 基督是王，祂爱公义，恨恶邪恶，父神用欢乐的油脂基督，胜过膏祂的同伙——诗四五 7，来一 9。
- 4 诗人因作王之基督美德的甜美而赞美祂——诗四五 8，参彼前二 9：
  - a 祂的衣服，都有没药、沉香、桂皮的香气——诗四五 8 上：
    - (一) 衣服表征基督的行为和美德；没药和沉香表征祂死的甜美；桂皮表征基督复活的馨香和驱逐的能力。
    - (二) 凭基督复活的大能，经历祂钉死的路，乃是借着在我们灵里的那灵自己——参歌二 8～14，罗八 16，腓三 10。

- b. In His splendor Christ rides on victoriously because of truth, meekness, and righteousness; regardless of what the situation is on earth, regardless of what the nations are doing, Christ is riding on triumphantly, prosperously; from the day of His ascension, He began to ride on, and He will continue to ride until He comes back in victory—v. 4a; Acts 5:31; Rev. 6:1-2; 19:11-16.
- c. His right hand performs awesome deeds; Christ's awesome deeds include His crucifixion, resurrection, and ascension; everything that the Lord Jesus does, whether great or small, is awesome—Psa. 45:4b.
- d. His arrows are sharp in the heart of His enemies, and the peoples fall under Him—v. 5; cf. Rev. 6:2.

## Day 4

- 3. The psalmist praises Christ the King in His kingdom—Psa. 45:6-7:
  - a. As God, Christ's throne is forever and ever, and the scepter of uprightness is the scepter of His kingdom—v. 6; Heb. 1:8.
  - b. As the King, Christ has loved righteousness and hated wickedness, and God the Father has anointed Christ with the oil of gladness above His companions—Psa. 45:7; Heb. 1:9.
- 4. The psalmist praises Christ the King in the sweetness of His virtues—Psa. 45:8; cf. 1 Pet. 2:9:
  - a. All His garments smell of myrrh and aloes and of cassia—Psa. 45:8a:
    - (1) Garments signify Christ's deeds and virtues, myrrh and aloes signify the sweetness of His death, and cassia signifies the fragrance and repelling power of Christ's resurrection.
    - (2) The way to experience Christ in His crucifixion by the power of His resurrection is by the Spirit Himself, who is in our spirit—cf. S. S. 2:8-14; Rom. 8:16; Phil. 3:10.

b 象牙宫中有丝弦乐器的声音，使祂快乐——诗四五8下：

(一) 宫表征众地方召会；象牙表征基督的复活生命（约十九36，参歌七4，四4，王上十18）；丝弦乐器表征赞美。

(二) 众地方召会在主眼中是美丽的，并且是祂的彰显，乃是用基督复活的生命建造的；众地方召会中有赞美的声音，使祂快乐。

## 周 五

六 诗篇四十五篇借着对王后——召会，基督的妻子——的赞美，而赞美作王的基督，如书信所启示的——诗四五9～15：

1 王后预表召会，特别是得胜者，乃是基督独一的妻子；王后周围的尊贵妇女，表征基督得胜的宾客；这指明基督的新妇实际上是一班得胜者——9～10节：

a 君王的女儿，表征基督君尊的信徒。

b 王尊贵的妇女，表征基督尊贵、尊荣的信徒。

c 我们越听那灵活而即时的说话，越忘记过去，我们在基督眼中就越美丽——10～11节。

2 王羡慕王后的美貌；王后的美貌，表征借着召会所彰显之基督的美德——11节：

a 在一节基督是王，在二节祂是人，在六节祂是神，在十一节祂是主。

b 基督不仅配得召会的爱，也配得召会的敬拜。

3 在诗篇四十五篇王后有两件衣服：

b. From palaces of ivory, harpstrings have made Him glad—Psa. 45:8b:

(1) Palaces signify the local churches, ivory signifies the resurrection life of Christ (John 19:36; cf. S. S. 7:4; 4:4; 1 Kings 10:18), and harpstrings signify praises.

(2) The local churches are beautiful in the eyes of the Lord and are His expression, and they are built with the resurrection life of Christ; from the local churches come the praises that make Him glad.

## Day 5

F. Psalm 45 praises Christ the King in praising the queen, the church, His wife, as revealed in the Epistles—Psa. 45:9-15:

1. The queen typifies the church, especially the overcomers, as the unique wife of Christ, and the honorable women around the queen signify Christ's overcoming guests; this indicates that the bride of Christ is actually a group of overcomers—vv. 9-10:

a. The daughters of kings signify the believers of Christ in their royalty.

b. The king's most prized women signify the believers of Christ in their honor and majesty.

c. The more we hear the Spirit's living, up-to-date speaking and forget the past, the more beautiful we become in Christ's eyes—vv. 10-11.

2. The king desires the queen's beauty; the queen's beauty signifies the virtues of Christ expressed through the church—v. 11:

a. In verse 1 Christ is the King, in verse 2 He is a man, in verse 6 He is God, and in verse 11 He is the Lord.

b. Christ is worthy not only of the church's love but also of her worship.

3. In Psalm 45 the queen has two garments:



a 第一件衣服是俄斐金子，是用金线交织成的—9 节下、13 节下：

(一) 这件衣服相当于基督作我们客观的义，使我们得救—路十五 22，林前一 30，赛六一 10。

(二) 王后穿戴金子，表征召会显出神圣的性情—诗四五 9 下。

(三) 用金线交织成的衣服，表征借着死与复活受了对付的基督，乃是召会的义，满足神公义的要求，使召会在神面前得称义—加二 16，罗三 26。

b 第二件衣服是刺绣的衣服—诗四五 14 上：

(一) 这件衣服相当于基督借着那灵变化的工作，“刺绣”到我们里面，并从我们活出来，作我们主观的义，使我们得胜—启十九 8。

(二) 基督作我们主观的义，乃是住在我们里面的那一位，为我们过一直蒙神悦纳的生活—腓三 9，太五 6、20，罗八 4，参诗二三 3。

(三) 刺绣的衣服，表征召会在婚娶时要穿戴圣徒所行的义，被引到基督面前，以满足基督的要求，与基督成为婚配—启十九 8，参太二二 11 ~ 14。

## 周 六

4 王女在君尊的住处极其荣华，众童女要进入王宫—诗四五 13 上、14 ~ 15：

a 王女就是王后，表征召会；她在君尊的住处极其荣华，表征荣耀的召会以基督为君尊的住处—13 节上，约十五 4 上。

a. The first garment is the gold of Ophir, the woven work inwrought with gold—vv. 9b, 13b:

(1) This garment corresponds to Christ as our objective righteousness, which is for our salvation—Luke 15:22; 1 Cor. 1:30; Isa. 61:10.

(2) The queen's being covered with gold signifies the church's appearing in the divine nature—Psa. 45:9b.

(3) The garment of woven work inwrought with gold signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God—Gal. 2:16; Rom. 3:26.

b. The second garment is the embroidered clothing—Psa. 45:14a:

(1) This garment corresponds to Christ “embroidered” into us by the transforming work of the Spirit and lived out of us as our subjective righteousnesses, which are for our victory—Rev. 19:8.

(2) As our subjective righteousnesses, Christ is the One dwelling in us to live for us a life that is always acceptable to God—Phil. 3:9; Matt. 5:6, 20; Rom. 8:4; cf. Psa. 23:3.

(3) The garment of embroidered clothing signifies that the church will be led to Christ at their marriage, clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage—Rev. 19:8; cf. Matt. 22:11-14.

## Day 6

4. The king's daughter is all glorious within the royal abode, and the virgins will enter the King's palace—Psa. 45:13a, 14-15:

a. The king's daughter is the queen, signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode—v. 13a; John 15:4a.



b 我们以基督为住处，我们就成为祂的住处，至终这相互的住处成为那表征新耶路撒冷的王宫——十四 23，十五 5，诗四五 15 下，启二一 3、22。

七 诗篇四十五篇借着赞美王的子孙，就是作众首领的得胜者，而赞美作王的基督，如在启示录所见的——诗四五 16～17：

1 “你的子孙要接续你的列祖；你要立他们在全地作首领”——16 节：

a “列祖”在这里表征基督在肉身里的先祖；“子孙”表征基督的得胜者，作祂的后裔；“首领”表征基督的得胜者，要与祂一同作王，治理列国——启二 26～27，二十 4、6。

b 唯独作王的基督同着在王权上作祂帮助的得胜者在地上掌权，才能解决今天世界的问题——赛四二 1～4，该二 7 上。

2 基督的名要借着得胜的圣徒，被万代纪念；并且基督要借着祂得胜并同作王的圣徒，得着众民的赞美——诗四五 17，参启十二 11，赛十二 1～6。

b. We take Christ as our abode, we become His abode, and this mutual abode eventually becomes the palace, which signifies the New Jerusalem——14:23; 15:5; Psa. 45:15b; Rev. 21:3, 22.

G. Psalm 45 praises Christ the King in praising His sons, the overcomers as the princes, as seen in Revelation——Psa. 45:16-17:

1. “In the place of Your fathers will be Your sons; / You will make them princes in all the earth”——v. 16:

a. Here fathers signifies Christ’s forefathers in the flesh, sons signifies the overcomers of Christ as His descendants, and princes signifies the overcomers of Christ as His co-kings, who will reign with Christ over the nations——Rev. 2:26-27; 20:4, 6.

b. Only Christ the King reigning on the earth with the overcomers as His helpers in the kingship can solve the problems of today’s world——Isa. 42:1-4; Hag. 2:7a.

2. Christ’s name will be remembered in all generations through the overcoming saints, and Christ will be praised by the nations through His overcoming and co-reigning saints——Psa. 45:17; cf. Rev. 12:11; Isa. 12:1-6.



## 第四周 周一

### 晨兴喂养

耶二 2 “你去向耶路撒冷人的耳中喊叫，说，耶和華如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，…跟随我，我都记得。”

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

历世纪以来，神与人有一段罗曼史。神造人的目的乃是要得着一个配偶（创一 26）。…神造人以后，拣选一班百姓，就是以色列人，作祂的配偶〔参耶二 2〕。

全本圣经是一部神圣的罗曼史。这意思是说，圣经是一本非常罗曼蒂克的书。…圣经是一部神圣的罗曼史，满了神对人求爱，甚至与人“约会”的记载。在圣经里，神一再以这种方式临到人。…圣经也满了神对人的追求。

虽然主说话，常象新郎与新妇谈话一般，但是很少基督徒认识祂话语的这一面；…主临到我们，就是祂与我们“约会”，追求我们（出埃及记生命读经，七四六、七四八、七五〇至七五一、七五三页）。

### 信息选读

出埃及二十章六节提到爱，指明神将祂的律法赐给祂选民的目的，是要他们成为爱祂的人（申六 5，太二二 35～38，可十二 28～30）。神领祂的百姓出埃及，又将祂的律法赐给他们，乃是追求祂的百姓，向他们求婚，寻求得着他们的情爱。耶利米二章二节，三十一章三十二节，和以西结十六章八节指明，在神的山上借颁赐律法（出二四 7～8，三四 27～28）所立的约，乃是婚约，在这约中神将以色列人许配给祂自己（参林后十一 2）。十条诫命，尤其是头五条，是神和祂百姓订婚的条件。

## WEEK 4 DAY 1

### Morning Nourishment

Jer. 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness...

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Throughout the centuries, God has had a romance with man. God created man with the purpose of having a counterpart (Gen. 1:26)....After creating man, He chose a people, the children of Israel, to be His spouse [cf. Jer. 2:2].

The entire Bible is a divine romance. This means that the Bible is a very romantic book.... As a divine romance, the Bible is a full record of God's wooing, even of His "dating," of man. Again and again in the Scriptures, God comes to man in this way....The Bible is also full of God's courting of man.

Although the Lord often spoke as a Bridegroom conversing with His bride, not many Christians have realized this aspect of His word....The Lord's coming to us is His "dating" and courting of us. (Life-study of Exodus, pp. 645-646, 648-650)

### Today's Reading

The mentioning of love in Exodus 20:6 indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law

律法最高的功用是将神的选民带到与祂成为一，如同妻子与丈夫成为一（参创二 24，启二二 17）。神和祂的子民要成为一，二者之间就必须有相互的爱（约十四 21、23）。圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱（耶二 2，三一 3）。当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上与祂一样（创二 18～25 与注）。

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配（创二 21～24，歌一 2～4，赛五四 5，…太九 15，…弗五 25～32，启十九 7，二一 2、9～10，二二 17）。当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。…乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法（参罗七 18～25），乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显（圣经恢复本，出二十 6 注 1）。

在马太十六章十八节主耶稣说，“我要把我的召会建造…”。你也许说这是应许，但我们仍必须领悟，这是预言。…我们还未看见召会完全建造起来。十八节的这预言还未完全应验，所以甚至到今天，这仍是未应验的预言。

〔启示录十九章七至八节〕说到那要来的羔羊的婚娶，那时祂的妻子，新妇自己预备好了。严格地说，按道理说，那将是预言的应验；但这应验如今还不在这里。所以这些经文指明有一个预言要得应验。这预言是基督的新妇要预备好。我们需要牢记，在圣经中有一个关于召会建造和基督新妇之预备的大预言（李常受文集一九七二年第三册，五六三至五六四、五六七页）。

参读：以弗所书生命读经，第五十四至五十五、五十七、五十九篇；圣经中最大的预言及其应验，第一至二章。

is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes).

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5;...Matt. 9:15;...Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam.... It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

In Matthew 16:18 the Lord Jesus said, "I will build My church." You may say that this is a promise, yet we still have to realize that this is a prophecy.... We still cannot see that the church is fully built up. The fulfillment of this prophecy in Matthew 16:18 has not been fully realized, so even today this prophecy still remains unfulfilled.

[Revelation 19:7-8] speaks of the coming marriage of the Lamb, when His wife, the bride, has made herself ready. Strictly speaking, doctrinally speaking, that will be the fulfillment of prophecy, but this fulfillment is still not here. So these verses indicate that a prophecy is going to be fulfilled. This prophecy is that the bride of Christ will be made ready. We need to be impressed that there is a great prophecy in the Bible regarding the building up of the church and the preparation of Christ's bride. (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 425, 427-428)

Further Reading: Life-study of Ephesians, msgs. 54-55, 57, 59; CWWL, 1972, vol. 3, chs. 1-2

## 第四周 周二

### 晨兴喂养

诗四五 1 “我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。”

歌一 14～15 “我以我的良人为一束凤仙花，在隐基底的葡萄园中。看哪，我的佳偶，你是美丽的！你是美丽的！你的眼好象鸽子。”

诗篇四十五篇的标题称为“爱的歌”，而这爱是阴性的，是我们与主之间的爱。这爱使我们成为祂所爱的。这就是说，我们若是爱主的人，至终就会成为祂所爱的，祂的至爱。祂怎样是我们所爱的，我们也照样成为祂所爱的（诗篇生命读经，三〇三页）。

按照雅歌一章十四至十五节，基督是我们的良人，我们是祂的佳偶。诗篇四十五篇的主题是爱，而曲调称为“百合花”。在此，爱和百合花都是说到圣徒，就是爱主耶稣的人。…这篇诗描绘纯洁、简单、情深爱主的生活（圣经恢复本，诗四五标题注）。

每个爱主耶稣的人都是女性，也是百合花。百合花指纯洁、简单、单一地信靠神的生活〔太六 28〕。我们对主耶稣的爱，该是满了深情的爱。我们不仅该有纯洁、简单的生活，如百合花所表征的，也该一直对主有情爱的感觉。照着四十五篇，我们都需要有纯洁的生活，带着对主深挚的爱（诗篇生命读经，三〇三页）。

### 信息选读

达秘（John Nelson Darby）活到八十四岁，没有结婚，他对主满了这样情深的爱。在他老年的时候，一天晚上，他独自宿于旅店，就寝前他说，“主，我

## WEEK 4 DAY 2

### Morning Nourishment

Psa. 45:1 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer.

S. S. 1:14-15 My beloved is to me a cluster of henna flowers in the vineyards of En-gedi. Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves.

The superscription of Psalm 45 calls this psalm “a song of love,” and this love is feminine. It is the love between us and the Lord. This love makes us His love. This means that if we are those who love the Lord, we eventually become His love, His favorite. Just as He is our love, so we become His love. (Life-study of the Psalms, p. 250)

According to Song of Songs 1:14-15, Christ is our Beloved, and we are His love. The subject of Psalm 45 is love, and the melody is called “lilies.” Here both love and lilies refer to the saints, the lovers of the Lord Jesus....This psalm portrays a life of purity and simplicity with an affectionate love for the Lord. (Psa. 45, title and footnote \*\*\*)

Every lover of the Lord Jesus is feminine and is also a lily. A lily denotes a pure, simple, single life of trusting in God. Our love for the Lord Jesus should be a love full of affection. We should not only have a life of purity and simplicity as signified by the lily, but we should always have an affectionate feeling toward the Lord [Matt. 6:28]. According to Psalm 45, we all need to have a pure life with an affectionate love for the Lord. (Life-study of the Psalms, p. 250)

### Today's Reading

John Nelson Darby, who lived to be eighty-four and never married, had such a love full of affection. One night in his old age, he was staying alone in a hotel, and at bedtime he said, “Lord, I still love You.” When I read about this, I was deeply



仍然爱你。”我读到这里，深深被摸着，渴望对主耶稣有这样深挚的爱。现在我能见证，身为年老的人，我爱祂远胜于年轻的时候。最近我为某件事向主有亲密、深挚的祷告，在我的祷告中，我对祂说，“主耶稣，我爱你。”我祷告的时候，再一次爱上了主耶稣。

诗篇四十五篇一节说，“我心里涌出美辞，讲说论到王的作品。我的舌头是快手的笔。”这节说诗人的心在涌流，我们也可以说这篇诗在涌流；二者实际上是同样的事。

诗人的舌头是快手的笔，意思是诗人对所论到王的事，不需要写草稿。对王真实的爱，使诗人不需要草稿。论到许多事，我们也许需要写草稿，但论到我们对自己所爱的人要说的话，如果要写草稿，就全是机械的，而不真实了。我们若对主耶稣有深挚的爱，我们的舌头就会是快手的笔。我们不需要写草稿，就预备好写我们的爱对我们的赞美（诗篇生命读经，三〇四页）。

在九十二篇我们读到：“耶和华啊，你的工作何其大！”（5）仅仅传福音，仅仅布道，仅仅向人传讲一些圣经章节，帮助他们属灵，不是神极大的工作；神极大的工作乃是复兴神荒凉的建造，并恢复可拉的子孙。今天神极大的工作，第一是恢复地方召会，第二是恢复你们许多的人。我们许多人真是可拉的子孙。神极大的工作乃是恢复那遭撒但蹂躏，以致荒凉的事物。我们唯有住在神的殿中，才能领悟这工作是何其大。…在神的殿中，我们可以清楚地看见，神真正极大的工作是什么（李常受文集一九六九年第三册，一九六页）。

参读：诗篇中所启示并预表的基督与召会，第十六章；诗篇生命读经，第十九篇。

touched, desiring to have such an affectionate love for the Lord Jesus. Now I can testify that, as an elderly person, I love Him much more than I did when I was young. Recently I had a time of intimate, affectionate prayer to the Lord regarding a certain matter, and in my prayer I told Him, “Lord Jesus, I love You.” As I was praying, I fell in love with the Lord Jesus once again.

Psalm 45:1 says, “My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer.” This verse says that the psalmist’s heart overflows; we may also say the psalm overflows. The two are actually the same thing.

For the psalmist’s tongue to be the pen of a ready writer means that the psalmist does not need to write a draft of what will be spoken concerning the King. Real love for the King makes a draft unnecessary. Regarding many things we may need to write a draft, but to write a draft of what we want to say to someone we love would be altogether mechanical; it would not be real. If we have an affectionate love for the Lord Jesus, we will have the tongue of a ready writer. Instead of needing to write a draft, we will be ready to write our love and our praise. (Life-study of the Psalms, pp. 250-251)

In Psalm 92, we read, “How great are Your works, O Jehovah!” (v. 5). Just to preach the gospel, just to open a mission field, just to pass on some chapters and verses to others and help them to be spiritual is not the great work of God. The great work of God is to restore the desolated building of God and to recover the sons of Korah. The great work of God today is first to recover the local churches and second to recover so many of you. Many of us are the real sons of Korah. God’s great work is to recover the things desolated by Satan. Only by dwelling in His house can we realize this work in all its greatness.... In the house of God we may clearly see what are truly the great works of God. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” p. 145)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 16; Life-study of the Psalms, msg. 19

## 第四周 周三

### 晨兴喂养

诗四五2~4“你比世人更美，你的嘴唇满溢恩典；所以神赐福给你，直到永远。大能者啊，愿你腰间佩刀，大有尊荣和威严。为了真理、温柔、公义，愿你在威严中坐车前往，无不得胜；愿你的右手施行可畏的事。”

诗篇四十五篇是对所罗门所预表，作王之基督的赞美。第一段，一至八节，是对王本身的赞美；第二段，九至十五节，是对王后—王妻子的赞美；第三段，十六至十七节，是对王的众子—王子的赞美。

一至八节从四个方向赞美作王的基督：祂的佳美（2）、祂的得胜（3~5）、祂的国（6~7）和祂的美德（8）。在这赞美里，有平衡的两对：基督的佳美和祂的得胜，基督的国和祂的美德。基督的佳美，是由祂带着要求的得胜来平衡（参太五20，二五14~30，约十五2、6）；祂的国，就是祂得胜的结果，是由祂美德的甜美来平衡（圣经恢复本，诗四五1注1）。

### 信息选读

在诗篇四十五篇二节，诗人因王（表征基督）的佳美而赞美王。主耶稣首先在祂佳美的一面临到我们。这就是为什么我们传扬福音的时候，主要是要传扬基督的佳美，告诉别人基督是何等美善、慈爱。我们可以说，这样的福音传扬是“钩”，带着好吃的“饵”。每个相信主耶稣并爱祂的人，都被祂“钩”住了。被基督钩住的人是有福的！

如今那在祂的佳美里临到我们的一位，那抓住了我们并爱我们的一位，要我们以爱回报祂。我们需要爱

## WEEK 4 DAY 3

### Morning Nourishment

Psa. 45:2-4 You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever. Gird Your sword upon Your thigh, O mighty One, in Your majesty and Your splendor. And in Your splendor ride on victoriously because of truth and meekness and righteousness; and let Your right hand teach You awesome deeds.

Psalm 45 is a praise to Christ the King, who is typified by Solomon. The first section, verses 1-8, is a praise concerning the King Himself, the second section, verses 9-15, is a praise concerning the queen, the King's wife, and the third section, verses 16-17, is a praise concerning the King's sons, the princes.

Verses 1-8 are the praise of Christ the King from four directions: His fairness (v. 2), His victory (vv. 3-5), His kingdom (vv. 6-7), and His virtues (v. 8). In this praise there are two balanced pairs: Christ's fairness and His victory, and Christ's kingdom and His virtues. Christ's fairness is balanced by His victory with its requirements (cf. Matt. 5:20; 25:14-30; John 15:2, 6), and His kingdom, the issue of His victory, is balanced by the sweetness of His virtues. (Psa. 45:1, footnote 1)

### Today's Reading

In Psalm 45:2 the psalmist praises the King (signifying Christ) in His fairness. When the Lord Jesus comes to us, He comes first in the aspect of His fairness. This is why, when we preach the gospel, we need to preach mainly Christ's fairness, telling others how good and loving Christ is. We may say that this kind of gospel preaching is a "hook" with a tasty "bait." Everyone who believes in the Lord Jesus and loves Him has been "hooked" by Him. Blessed are they who have been hooked by Christ!

Now the One who has come to us in His fairness, the One who has caught us and who loves us, wants us to love Him in return. We need to love Him and

祂，甚至成为祂所爱的。这是基督给我们看见祂的佳美，以及我们在基督的佳美里享受祂的结果。我们要完满地说到基督的佳美，乃是不可能的。

照着二节上半，作王的基督比世人更美。…〔二节下半〕指明恩典不断地出自祂的口。关于这点，路加四章二十二节告诉我们，人希奇主耶稣口中所出的恩言。…在诗篇四十五篇二节下半，诗人继续赞美王，…因为那人耶稣是佳美、甜美的，且满有恩典，神就受感，赐福给祂，直到永远。因此，罗马九章五节说到基督是“永远受颂赞的神”。

在诗篇四十五篇三至五节，诗人因王的得胜而赞美王。亚当和他所有的子孙，包括我们，都失败了；唯有基督是得胜者。福音书启示祂胜过一切，并得着了胜利。

在撒但和所有堕落天使的眼中，基督是腰间佩刀的大能者，大有尊荣和威严的一位〔诗四五3〕。祂的尊荣和祂的威严，都是祂得胜的标记。…威严是荣耀的彰显。基督在地上时，只有一次显示祂的威严，就是在山上变化形像的时候（太十七1～2）。但祂复活、升天以后，在祂的尊荣和威严里，将自己显给保罗（徒二六13～15）和约翰（启一9～20）看。

基督施行了许多可畏的事〔诗四五4下〕，包括祂的钉十字架、复活和升天。基督所行最可畏的事，是祂的钉十字架。基督的钉十字架是一件大事，威吓了撒但、鬼以及堕落的天使，就是空中黑暗的权势。基督的十字架是宇宙中最可畏的事。我们珍赏十字架，撒但却从十字架逃跑。

诗篇四十五篇五节说，王的箭锐利；众民仆倒在祂以下。祂的箭射中祂仇敌的心（诗篇生命读经，三〇五至三〇八页）。

参读：新约总论，第二百六十五篇。

even become His love. This is the issue of Christ's showing us His fairness and of our enjoyment of Christ in His fairness. It is impossible for us to speak in full concerning Christ's fairness.

According to verse 2a, as the King Christ is fairer than the sons of men....[Verse 2b] indicates that grace continually proceeds out of His mouth. Concerning this, Luke 4:22 tells us that the people marveled at the words of grace proceeding out of the mouth of the Lord Jesus....In Psalm 45:2c the psalmist continues the praise of the King....Because the man Jesus is fair, sweet, and full of grace, God has been moved to bless Him forever. Thus, Romans 9:5 speaks of Christ as "God..., blessed forever."

In Psalm 45:3-5 we have the psalmist's praising the King in His victory. Adam and all his descendants, including us, have been defeated. Only Christ is the Victor. The Gospels reveal that He has overcome everything and has gained the victory.

In the eyes of Satan and of all the fallen angels, Christ is the mighty One who has girded His sword upon His thigh, the One with majesty and splendor (v. 3). Both His majesty and His splendor are signs of His victory. Splendor [v. 4a] is the expression of glory. While Christ was on earth, the only time He showed His splendor was when He was transfigured on the mountain (Matt. 17:1-2). But after His resurrection and ascension, He showed Himself in His splendor and majesty to Paul (Acts 26:13-15) and to John (Rev. 1:9-20).

We understand the word teach [in Psalm 45:4b] to mean perform. Christ has performed many awesome deeds, including His crucifixion, resurrection, and ascension. The most awesome deed performed by Christ was His crucifixion. Christ's crucifixion was a great event that threatened Satan, the demons, and the fallen angels, the powers of darkness in the air. The cross of Christ is the most awesome thing in the universe. Whereas we appreciate the cross, Satan flees from it.

Psalm 45:5 goes on to say that the King's arrows are sharp and that the peoples fall under Him. His arrows are in the heart of His enemies. (Life-study of the Psalms, pp. 251-254)

Further Reading: The Conclusion of the New Testament, msg. 265

## 第四周 周四

### 晨兴喂养

诗四五6～8 “神啊，你的宝座是永永远远的；你国的权杖是正直的权杖。你爱公义，恨恶邪恶；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。你的衣服，都有没药、沉香、桂皮的香气；象牙宫中有丝弦乐器的声音，使你快乐。”

在诗篇四十五篇六至七节，诗人因王的国而赞美王。我们已经指出，国是得胜的结果。因此，在人能作王以前，他必须先作得胜者。照着古代的风俗，胜过仇敌的人，就成了王。

基督是神，祂的宝座是永永远远的（6上，来一8上）。

〔在诗篇四十五篇六节下半，〕权杖表征权柄。今天许多高官的权柄不是正直的，但基督的权柄完全是正直的。…基督是王，爱公义，恨恶邪恶（7上，来一9上）。我们越公义，就越有权柄。然而，我们越涉及邪恶，就越失去权柄。…〔在诗篇四十五篇七节下半，〕欢乐的油表征神的灵，同伙表征基督的信徒。父神用圣灵膏了基督，胜过膏祂的同伙，就是所有的信徒。这指明基督的权柄和国度完全是属灵的事。祂受了膏，目的是为着国度。基督的权柄、宝座、权杖和其余与国有关的一切，都在那灵的膏抹之下，所以都是属灵的（诗篇生命读经，三〇八至三〇九页）。

### 信息选读

在诗篇四十五篇八节，诗人因王美德的甜美而赞美王。关于基督的美德，彼前二章九节说到宣扬“那召你们出黑暗、入祂奇妙之光者的美德”。我们传扬福

## WEEK 4 DAY 4

### Morning Nourishment

Psa. 45:6-8 Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your companions. All Your garments smell of myrrh and aloes, of cassia; from palaces of ivory, harpstrings have made You glad.

In Psalm 45:6-7 the psalmist praises the King in His kingdom....The kingdom is the issue of the victory. Hence, before one can be a king, he must first be a victor. According to the ancient custom, the person who was victorious over the enemies became the king.

As God Christ's throne is forever and ever (v. 6a; Heb. 1:8a).

[In Psalm 45:6b] the scepter signifies authority. The authority of many of today's high officials is not upright, but Christ's authority is altogether upright. As the King, Christ has loved righteousness and hated wickedness (v. 7a; Heb. 1:9a). The more righteous we are, the more authority we have. However, the more we are involved with wickedness, the more we lose our authority.... [In Psalm 45:7b] the oil of gladness signifies the Spirit of God, and the companions signify the believers of Christ. God the Father has anointed Christ with the Holy Spirit above all His companions, above all His believers. This indicates that Christ's authority and kingdom are altogether a spiritual matter. He has been anointed for the purpose of the kingdom. Christ's authority, throne, scepter, and everything related to the kingdom are under the anointing of the Spirit and therefore are spiritual. (Life-study of the Psalms, pp. 254-255)

### Today's Reading

In Psalm 45:8 the psalmist praises the King in the sweetness of His virtues. Regarding Christ's virtues, 1 Peter 2:9 speaks of telling out "the virtues of Him who has called you out of darkness into His marvelous light." When we preach

音，就是告诉别人基督为我们所作的，以及祂今天正为我们所作的。传扬福音实际上就是宣扬基督的许多美德，包括祂的爱、恩慈和赦免。

基督的美德乃是神圣属性的彰显。例如，在父神身上，神圣的爱是神格的属性，这属性是在神圣的生命里。基督活出神圣的生命时，就活出爱的神圣属性。在基督的生活里，有爱的美德，这美德是爱之神圣属性的彰显。我们传扬福音时，应当告诉别人那彰显在基督美德里之神的属性。

诗篇四十五篇八节上半说到基督这王：“你的衣服，都有没药、沉香、桂皮的香气。”人的衣服表征那人的美德，因为我们的穿着，彰显我们是怎样的人，并指明我们的态度和风度。因此，我们能借着人穿着的方式，略略认识他。事实上，我们人在两种遮盖之下——我们的衣着和居所，二者都彰显我们是怎样的人。在四十五篇这里，衣服表征基督的美德；没药和沉香表征基督之死的甜美；桂皮表征基督复活的馨香。

八节下半说，“象牙宫中有丝弦乐器的声音，使你快乐。”在这节里，宫表征众地方召会；象牙表征基督的复活生命（约十九36）；丝弦乐器表征赞美。在主眼中看为美丽，且作祂彰显的众地方召会，是用基督复活的生命建造的；并且有来自众地方召会的赞美，使祂快乐。我们赞美主时，需要珍赏祂在美德上的所是，以及祂的所作，以产生召会作祂的彰显。实在说来，基督的衣服，就是祂的美德，产生了召会作祂的彰显；祂的衣服和召会都满了甜美。愿我们都学习更多赞美祂，尤其是在擘饼聚会的时候（诗篇生命读经，三一〇至三一一页）。

参读：诗篇生命读经，第二十篇。

the gospel, we tell others what Christ has done for us and what He is doing for us today. To preach the gospel is actually to tell forth the many virtues of Christ, including His love, kindness, and forgiveness.

Christ's virtues are the expression of the divine attributes. For instance, with God the Father the divine love is an attribute of the Godhead. This attribute is in the divine life. As Christ lives out the divine life, He lives out the divine attribute of love. In Christ's living there is the virtue of love, and this virtue is the expression of the divine attribute of love. As we preach the gospel, we should tell others about the attributes of God expressed in the virtues of Christ.

Psalm 45:8a says of Christ the King, "All Your garments smell of myrrh and aloes, of cassia." A person's garments signify the virtues of that person, because the way we dress is an expression of the kind of person we are and indicates our attitude and demeanor. For this reason, we can know something about a person by the way he dresses. Actually, as human beings we are under two kinds of covering—our clothing and dwelling place, both of which express what kind of person we are. Here in Psalm 45 garments signify Christ's virtues; myrrh and aloes signify the sweetness of Christ's death; and cassia signifies the fragrance of Christ's resurrection.

Verse 8b says, "From palaces of ivory, harpstrings have made You glad." In this verse palaces signify local churches; ivory signifies the resurrection life of Christ (John 19:36); and harpstrings signify praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches are the praises that make Him glad. As we praise the Lord, we need to appreciate what He is in His virtues and what He has done to produce the church to be His expression. In a very real sense, Christ's garments, His virtues, have produced the church as His expression, and both His garments and the church are full of sweetness. May we all learn to praise Him more, especially at the Lord's table. (Life-study of the Psalms, pp. 255-256)

Further Reading: Life-study of the Psalms, msg. 20



## 第四周 周五

### 晨兴喂养

诗四五 9～11 “有君王的女儿，在你尊贵妇女之中；王后穿戴俄斐金子，站在你右边。女子啊，你要听，要看，要侧耳而听；要忘记你的民，和你的父家；王就羡慕你的美貌。因为祂是你的主，你当敬拜祂。”

在诗篇四十五篇里，基督的新妇由王后所预表，祂得胜的宾客由王后周围的尊贵妇女所预表。所以，基督的新妇实际上是一班得胜者。

九至十五节是借着对王后连同王尊贵妇女之中君王的女儿，并对陪伴王后之童女的赞美而赞美王。…〔九节上半〕君王的女儿，表征基督君尊的信徒；王尊贵的（或荣耀的）妇女，表征基督尊贵、尊荣的信徒。不仅君王有尊贵和尊荣，王后和她周围的妇女也有尊贵和尊荣。这是召会同信徒的预表、图画（诗篇生命读经，三一六至三一七页）。

### 信息选读

〔诗篇四十五篇十节〕不是赞美，而是对王后的教导，这非常有意义。有时候，甚至对地方召会的教导，在基督耳中也和赞美一样。为什么？因为向召会所施合宜的教导，使召会更有实际；因此这些也是赞美。这教导乃是：要听，要忘记。所有的地方召会都必须学习如何听，如何忘记；如何听那灵活而即时的说话，如何忘记过去—忘记老旧的关系，老旧的方式，老旧的背景。我们必须忘记我们的民，和我们的父家—“王就羡慕你的美貌”（11上）。我们越忘记过去，我们在祂眼中就越美丽（李常受文集一九六九年第三册，八六页）。

## WEEK 4 DAY 5

### Morning Nourishment

Psa. 45:9-11 The daughters of kings are among Your most prized; the queen stands at Your right hand in the gold of Ophir. Hear, O daughter, and see; and incline your ear; and forget your people and your father's house; thus the King will desire your beauty. Because He is your Lord, worship Him.

In Psalm 45 the bride of Christ is typified by the queen, and His overcoming guests are typified by the honorable women around the queen. The bride of Christ, therefore, is actually the group of overcomers.

In verses 9 through 15 we have the praising of the king in the praising of the queen with the daughters of kings among the king's most honorable women and the virgins, the queen's companions.... [In verse 9a] the daughters of the kings signify the believers of Christ in their royalty, and the king's most honorable (or, glorious) women signify the believers of Christ in their honor and majesty. Not only does the king have honor and majesty, but the queen and the women around her also have honor and majesty. This is a type, a picture, of the church with the believers. (Life-study of the Psalms, pp. 260-261)

### Today's Reading

Instead of praises in Psalm 45:10 we have an instruction to the queen which is exceedingly meaningful. Sometimes even the instructions given to the local churches are the same as praises in the ears of Christ because proper instructions given to the church make the church more of a reality; therefore, these too are praises. These are the instructions: Hear and forget. All the local churches must learn how to hear and how to forget, how to hear the Spirit's living, up-to-date speaking, and how to forget the past—the old relationships, the old ways, the old background. We must forget our people and our father's house—"Thus the King will desire your beauty" [v. 11]. The more we forget the past, the more beautiful we become in His eyes. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 64-65)

王后的美貌，表征借着召会所彰显之基督的美德。诗篇四十五篇赞美基督，不仅是赞美那直接属于祂的事，也是赞美那借祂的召会和祂的得胜者所显明，间接属于祂的事。我们说召会和信徒的美言，也是对基督的赞美（圣经恢复本，诗四五 11 注 1）。

在一节基督是王，在二节祂是人，在六节祂是神，在十一节祂是主。基督作为召会的主，不仅配得召会的爱，也配得召会的敬拜（诗四五 11 注 2）。

〔十三节中交织成的衣服〕表征借着许多苦难并借着死与复活而受了对付的基督，成为召会的义，满足神公义的要求，使召会在神面前得称义（林前一 30）。因此，用金线交织成的衣服，再次指召会的第一层遮盖（就是基督作我们的义，我们借祂得称义），由诗篇四十五篇九节的俄斐金子所表征（诗四五 13 注 2）。

〔十四节中刺绣的衣服是〕另一件衣服，是〔王后〕的第二层遮盖，表征召会要穿戴圣徒所行的义，被引到作王的基督面前，以满足基督的要求，使基督与召会成为婚配（启十九 8 与注 2，太二二 11～12 与 11 注 1）。诗篇四十五篇的王后有两件衣服。第一件衣服，“俄斐金子”（9），是用金线交织成的（13），相当于基督作我们客观的义，使我们得称义；第二件衣服，刺绣的衣服，相当于基督借着那灵变化的工作，“刺绣”到我们里面，并从我们活出来，作我们主观的义，使我们得胜。第一件衣服穿在我们身上，使我们可以站在神面前（路十五 22）；第二件衣服编织到我们的性格里，刺绣到我们的所是里，使我们可以站在王面前（诗四五 14 注 1）。

参读：诗篇生命读经，第二十一篇。

The queen's beauty signifies the virtues of Christ expressed through the church. This psalm praises Christ not only concerning the things that are of Him directly but also concerning the things that are of Him indirectly as manifested through His church and His overcomers. Our speaking well of the church and the believers is also a praise to Christ. (Psa. 45:11, footnote 1)

In Psalm 45:1 Christ is the King, in verse 2 He is a man, in verse 6 He is God, and in verse 11 He is the Lord. As the Lord of the church, Christ is worthy not only of the church's love but also of her worship. (Psa. 45:11, footnote 2)

[The woven garment in Psalm 45:13 signifies] the Christ who has been dealt with through many sufferings and through death and resurrection to become the righteousness of the church to meet the righteous requirement of God that the church may be justified before God (1 Cor. 1:30). Thus, the woven work inwrought with gold refers again to the first layer of covering—Christ as our righteousness, through whom we are justified—signified by the gold of Ophir in Psalm 45:9. (Psa. 45:13, footnote 2)

[The embroidered clothing in Psalm 45:14 is] another garment, the second layer of her covering, signifying that the church will be led to Christ the King clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage (Rev. 19:8 and footnote 2; Matt. 22:11-12 and footnote 1 on verse 11). The queen in this psalm has two garments. The first garment, “the gold of Ophir” (Psa. 45:9), the woven work inwrought with gold (v. 13), corresponds to Christ as our objective righteousness, which is for our justification. The second garment, the embroidered clothing, corresponds to Christ “embroidered” into us by the transforming work of the Spirit and lived out of us as our subjective righteousnesses, which are for our victory. The first garment is put upon us that we may stand in the presence of God (Luke 15:22), whereas the second garment is woven into our character, embroidered into our being, that we may stand before the King. (Psa. 45:14, footnote 1)

Further Reading: Life-study of the Psalms, msg. 21

## 第四周 周六

### 晨兴喂养

诗四五 13～15 “王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。她要穿刺绣的衣服，被引到王前；随从她的陪伴童女，也要被带到你面前。她们要喜乐欢欣地被引导；她们要进入王宫。”

〔诗篇四十五篇十三节中的〕王女就是王后，表征召会；她在君尊的住处极其荣华，表征荣耀的召会以基督为君尊的住处。…首先，我们这些基督的信徒以基督为我们的住处；然后我们又成为祂的住处。这就是说，住处成为住处。…我们以基督为我们的住处，住在祂里面，因而在祂里面成为祂的住处。…关于这点，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五 4 上）这指明我们若以祂为我们的住处，我们就成为祂的住处。

这住处与借着召会经历基督有关。子基督是父与灵的住处，祂是这样的住处，与神圣三一——父、子、灵——三者的互相内在有关。我们相信基督时，就进入祂里面，以祂为我们的住处。然后，我们，就是召会，在作我们住处的基督里，就成了祂的住处（诗篇生命读经，三二一至三二二页）。

### 信息选读

诗篇四十五篇十四节下半说，“随从她的陪伴童女，也要被带到你面前。”这表征得胜的圣徒要应邀赴基督的婚筵（启十九 9）。…“她们要喜乐欢欣地被引导；她们要进入王宫。”（诗四五 15）这表征得胜的圣徒要喜乐欢欣地进入那作基督王宫的新耶路撒冷（启三 12）。

## WEEK 4 DAY 6

### Morning Nourishment

Psa. 45:13-15 The king's daughter is all glorious within the royal abode; her garment is a woven work inwrought with gold. She will be led to the King in embroidered clothing; the virgins behind her, her companions, will be brought to You. They will be led with rejoicing and exultation; they will enter the King's palace.

In Psalm 45:13a the king's daughter is the queen signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode. First we, the believers of Christ, take Christ as our abode, and then we become His abode. This means that the abode becomes the abode. Christ becomes an abode when we take Him as our abode, abiding in Him, and thus become His abode in Him. Concerning this, the Lord Jesus said, "Abide in Me and I in you" (John 15:4a). This indicates that if we take Him as our abode, we become His abode.

This abode is a matter of experiencing Christ through the church. Christ, as the Son, is an abode to the Father and the Spirit, and His being such an abode involves the coinherence among the three of the Divine Trinity—the Father, the Son, and the Spirit. But when we believe in Christ, we enter into Him and take Him as our abode. Then, being in Him as our abode, we, the church, become His abode. (Life-study of the Psalms, pp. 264-265)

### Today's Reading

Psalm 45:14b says, "The virgins behind her, her companions, / Will be brought to You." This signifies that the overcoming saints will be invited to the marriage dinner of Christ (Rev. 19:9). "They will be led with rejoicing and exultation; / They will enter the King's palace" (Psa. 45:15). This signifies that the overcoming saints will enter, with rejoicing and exultation, the New Jerusalem as Christ's palace (Rev. 3:12).

我们读诗篇四十五篇的时候，需要留意关于基督与召会的要点。一个要点是关于住处与王宫的事。…当基督成为我们的住处，我们就成为祂的住处，就是相互的住处。因为基督是王，我们是王后，至终这相互的住处，成为表征新耶路撒冷的王宫。…新耶路撒冷就是救赎的神作到信徒里面，并与他们调和成为一个实体。今天召会乃是这样一个实体，…是要来之新耶路撒冷的小影。…〔在这里〕神要与祂所救赎的人同住，直到永远。

在诗篇四十五篇里，我们看过对基督自己的赞美〔1～8〕，以及借着赞美基督的召会，祂的赎民，而赞美祂〔9～15〕。现今，十六至十七节说到借着赞美王的子孙（后裔）而赞美王。王的子孙在这里表征基督的肢体。一面我们信徒是基督的肢体；另一面，我们是基督的子孙（后裔）。…十六节的“列祖”表征基督在肉身里的先祖；“子孙”表征基督的得胜者。“首领”表征基督的得胜者，与基督一同作王，治理列国。…没有人能解决今天世界的问题。唯有作王的基督能解决这些问题。基督在地上作王掌权时，得胜者要在君王职分上作祂的帮助者，与祂一同作王。基督的子孙，就是得胜者，要作首领，与基督一同掌权，治理列国。

我们不仅需要看见基督在祂自己里面的美丽，和基督在召会里的美丽，也需要看见基督在祂所有后裔，所有肢体，就是众首领里的美丽。我们若看见基督在这三方面的美丽，我们对祂的美丽就会有完整的看见，完全的图画。

最终，在十七节诗人说，“我必叫你的名被万代記念；所以众民要永永远远赞美你。”这启示基督的名要借着得胜的圣徒，被万代記念；并且基督要借着祂得胜并同作王的圣徒，得着众民的赞美（诗篇生命读经，三二三至三二六页）。

参读：诗篇生命读经，第二十一篇。

As we read this psalm, we need to pay attention to the crucial points concerning Christ and the church. One crucial point is the matter of the abode and the palace....When Christ becomes our abode, we become His abode—a mutual abode. Because Christ is the King and we are the queen, eventually this mutual abode becomes the palace, which signifies the New Jerusalem....The New Jerusalem is the redeeming God wrought into the believers and mingled with them to be one entity. The church today is such an entity, ...a miniature of the coming New Jerusalem,... [where] God will dwell with His redeemed people for eternity.

In Psalm 45 we have seen the praising of Christ in Himself [vv. 1-8] and the praising of Christ in the praising of His church, of His redeemed [vv. 9-15]. Now, in verses 16 and 17, we have the praising of the King in the praising of His sons, His descendants. Here, the sons of the King signify the members of Christ. On the one hand, as believers, we are the members of Christ; on the other hand, we are the sons, the descendants, of Christ. In verse 16 fathers signifies Christ's forefathers in the flesh, and sons signifies the overcomers of Christ. The word princes signifies the overcomers of Christ reigning with Christ over the nations. No one can solve the problems of today's world. Only Christ the King can solve these problems. When Christ reigns on earth, the overcomers will be His helpers in the kingship, His co-kings. The sons of Christ, the overcomers, will be the princes reigning with Christ over the nations.

We need to see not only the beauty of Christ that is in Christ Himself and the beauty of Christ that is in the church but also the beauty of Christ that is in all His descendants, all His members, as the princes. If we see Christ's beauty in these three ways, we will have a complete view, the full picture, of His beauty.

Finally, in verse 17 the psalmist says, "I will cause Your name to be remembered in all generations; / Therefore the peoples will praise You forever and ever." This reveals that Christ's name will be remembered in all generations through the overcoming saints and that Christ will be praised by the nations through His overcoming and co-reigning saints. (Life-study of the Psalms, pp. 266-268)

Further Reading: Life-study of the Psalms, msg. 21

## 第四周诗歌

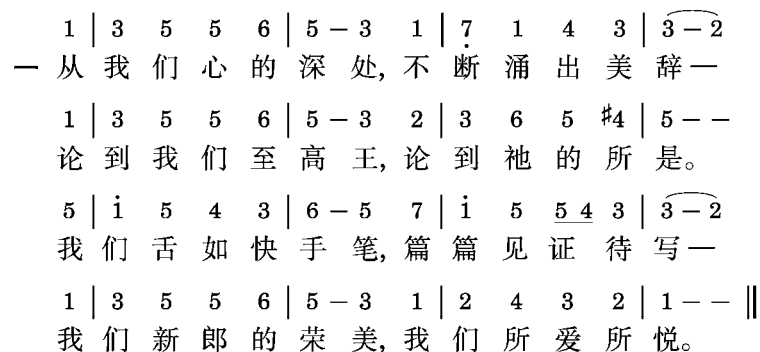
### 涌出美辞

(诗篇四十五篇)(英1098)

补 6

E 大调

4/4



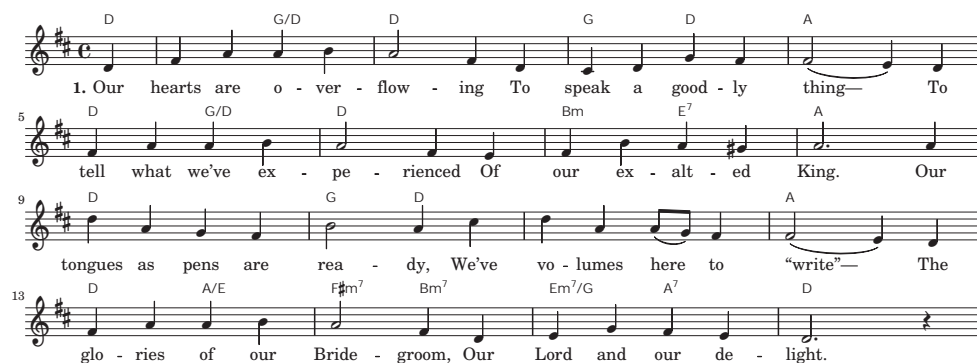
- 二 主耶稣,你的美丽  
你的良善真无比—  
从你圣洁的嘴里,  
所以神赐福给你,
- 三 你是大能的勇士,  
大有荣耀和得胜,  
万民倒在你以下,  
你的箭极其锋利,
- 四 神啊,你坐的宝座,  
你的国度与王权,  
所以神,就是你神,  
胜过膏你的同伴—
- 五 没药、沉香和肉桂,  
你的受死与复活,  
从众地方召会中,  
赞美再加上赞美,
- 超过所有世人;  
你是人中之人。  
流出丰盛恩惠;  
赐福直到永远。
- 赫然坐车前往;  
所向显你雄威!  
谁能阻你前进?  
射中撒但之心。
- 是永永远远的;  
是完全正直的。  
用喜乐油膏你,  
你是何等的配!
- 是你衣服香气;  
表明你的功绩。  
赞美之声四起,  
使你称心如意。

## WEEK 4 — HYMN

### Our hearts are overflowing

Praise of the Lord — His Victory and Exaltation

1098



2. Lord Jesus, Thou art fairer  
Than all the sons of men;  
Thy goodness is transcendent—  
Hallelujah! Amen!  
Upon Thy lips most holy  
Abundant grace is poured;  
Forever God has blessed Thee,  
Our gracious, glorious Lord!
3. Thou art the mighty Warrior  
Who rides to victory;  
In Thy majestic glory  
Ride on triumphantly!  
The peoples fall beneath Thee—  
The conquering One Thou art.  
Thine arrows in their sharpness  
Have entered Satan's heart!
4. Thy throne, O God, forever  
And ever shall endure;  
The sceptre of Thy kingdom  
Upon the earth is sure.  
'Tis with the oil of gladness  
God has anointed Thee  
Above all Thy companions—  
How worthy there to be!
5. Of aloes, myrrh, and cassia  
Do all Thy garments smell:  
Thy death and resurrection  
Do all Thy deeds forthtell.  
Out of the local churches  
Shall praises make Thee glad,  
And praises upon praises  
Thy joyful saints shall add.



1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 3 - 2  
 一 王 后 戴 俄 斐 金 饰, 站 在 你 右 手 边;  
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -  
 有 君 王 女 儿, 列 在 你 尊 贵 妇 女 间。  
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 5 4 3 | 3 - 2  
 荣 耀 的 召 会 将 与 她 荣 耀 王 相 配,  
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||  
 所 有 妇 女(圣 徒 们), 彰 显 你 的 荣 美。

四 她要被引到王前, 身穿刺绣衣服,  
 洁白美丽细麻衣, 将她义行显出。  
 借圣灵针针刺绣, 基督作到身上,  
 穿上这荣耀衣服, 得蒙君王称赏!

申言稿: \_\_\_\_\_

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1. The queen in gold of O - phir At Thy right hand doth stand; King's  
 5 daughters are the wom - en Who fill Thy hon - ored band. The  
 9 church in all her glo - ry Shall match her glo - rious King, And  
 13 all the saints, the wom - en, Thy like - ness there shall bring.

2. O daughter, now consider,  
 E'en now incline thine ear:  
 Remember not thy people  
 And all thine own things here.  
 Thy beauty then shall blossom—  
 'Twill be the King's desire;  
 For He thy worthy Lord is,  
 Thy worship to inspire.

3. The daughter's glorious garments  
 Are made of inwrought gold—  
 Within the inner palace,  
 How wondrous to behold!  
 The glory of God's nature  
 Is given her to wear,  
 That all His holy being  
 She may in life declare.

4. In clothing too embroidered  
 She'll to the King be led,  
 In that fine linen garment  
 To be exhibited.  
 'Tis by the Spirit's stitching  
 That Christ in us is wrought,  
 And with this glorious garment  
 We'll to the King be brought.

5. What gladness and rejoicing  
 When we the King shall see!  
 We'll shout His worthy praises  
 Through all eternity.  
 And though the King we worship  
 Or glory in the Queen,  
 In all this blest enjoyment  
 The glory goes to Him.

**Composition for prophecy with main point and sub-points:**

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## 二〇一六年感恩节特会

### 主今日行动的方向

#### 第五篇

#### 带进神的国（一）

神的国作神圣生命的扩展，  
为着神永远的行政

诗歌：746，补 919

读经：路十七 21，可四 3、8、26，约三 5，罗十四 17，  
启二一 1～4，二二 1～5、14

### 纲 目

#### 周 一

壹 主今日行动的方向是要带进神的国，作神圣生命的扩展，为着神永远的行政——路十七 21，可四 3、8、26，约三 3、5，西一 13：

一 神的国实际上就是基督自己在召会时代如同种子撒在信徒里面——路十七 21，可四 3、8、26。

二 神的国在基督的扩增中扩展，成为那扩大、要来的国，就是主回来时所要带来的——约三 30，路十九 12、15 上，启十一 15：

1 这由石头（基督）成为一座大山（千年国时的国度）所表征，如但以理二章三十四至三十五节所启示的。

## 2016 Thanksgiving Weekend Conference

### THE DIRECTION OF THE LORD'S MOVE TODAY

#### Message Five

#### To Bring In the Kingdom of God (1)

The Kingdom of God as the Spreading  
of the Divine Life for God's Eternal Administration

Hymns: E942, 1299

Scripture Reading: Luke 17:21; Mark 4:3, 8, 26; John 3:5; Rom. 14:17; Rev. 21:1-4; 22:1-5, 14

### Outline

#### Day 1

I. The direction of the Lord's move today is to bring in the kingdom of God as the spreading of the divine life for God's eternal administration—Luke 17:21; Mark 4:3, 8, 26; John 3:3, 5; Col. 1:13:

A. The kingdom of God is actually Christ Himself sown into the believers in the church age—Luke 17:21; Mark 4:3, 8, 26.

B. The kingdom of God is spreading in Christ's increasing to be the enlarged, upcoming kingdom, which the Lord will bring in at His coming back—John 3:30; Luke 19:12, 15a; Rev. 11:15:

1. This is signified by the stone (Christ) that became a great mountain (the kingdom in the millennium), as revealed in Daniel 2:34-35.

- 2 神这扩大、要来的国将是神在新天新地里宇宙的管治，为着神永远的行政，完成神在基督里永远的经纶，作神在永远里终极完成的家庭行政——启二一 2～3、9～23，二二 1～3。

## 貳 神的国就是救主基督自己——路十七 21:

- 一 救主在哪里，哪里就有神的国。
- 二 神的国与救主同在，祂将神的国带给祂的门徒——22 节。
- 三 神的国乃是救主作生命的种子，撒到神的选民里面，并且发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权——可四 3、8、26:
- 1 神国的入门是重生，其发展是信徒在神圣生命里的长大——约三 5，彼后一 3～11。
  - 2 基督复活以后，就在祂的信徒里面；因此，神的国今天就在召会里——约十四 20，罗八 10，十四 17。
  - 3 神的国乃是召会生活，是忠信的信徒在其中生活的，并要发展为要来的国度，作得胜圣徒在千年国里所承受的赏赐——加五 21，弗五 5，启二十 4、6。
  - 4 至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远——二一 1～4，二二 1～5、14。
  - 5 这样的国，神的国，乃是主耶稣当作福音，好信息，所传扬给与神生命隔绝之人的——路四 43，弗四 18。

2. This enlarged, upcoming kingdom of God will be God's universal government in the new heaven and new earth for God's eternal administration in the fulfillment of God's eternal economy in Christ, as God's ultimately consummated household administration in eternity—Rev. 21:2-3, 9-23; 22:1-3.

## II. The kingdom of God is Christ the Savior Himself—Luke 17:21:

- A. Wherever the Savior is, there the kingdom of God is.
- B. The kingdom of God is with the Savior, and He brings it to His disciples—v. 22.
- C. The kingdom of God is the Savior as the seed of life sown into God's chosen people and developing into a realm over which God can rule as His kingdom in His divine life—Mark 4:3, 8, 26:
1. The entrance into the kingdom is regeneration, and the development of the kingdom is the believers' growth in the divine life—John 3:5; 2 Pet. 1:3-11.
  2. Since His resurrection Christ has been within His believers; thus, the kingdom of God is within the church today—John 14:20; Rom. 8:10; 14:17.
  3. The kingdom is the church life, in which the faithful believers live, and it will develop into the coming kingdom as a reward to be inherited by the overcoming saints in the millennium—Gal. 5:21; Eph. 5:5; Rev. 20:4, 6.
  4. Eventually, the kingdom of God will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all of God's redeemed will enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14.
  5. Such a kingdom, the kingdom of God, is what the Lord Jesus announced as the gospel, the good news, to those who were alienated from the life of God—Luke 4:43; Eph. 4:18.

## 周 二

叁 我们需要看见国度与召会之间的关系——太十六 18～19，罗十四 17：

- 一 圣经首先陈明国度，然后陈明召会；国度的出现产生召会——太四 23，十六 18～19：
  - 1 神的生命就是神的国度；神圣的生命就是国度，这生命产生召会——约三 3、5，太七 14、21，十九 17、29，二五 46：
  - a 国度乃是生命的范围，让生命行动、作工、掌权、管制，使生命能达成其目的，而这范围就是国度。
  - b 福音带进神圣的生命，这生命有其范围，这范围就是国度；神圣生命同其范围产生召会——提后一 10。

## 周 三

- 2 国度是召会的实际；因此，我们离了国度的生命，就不能过召会生活——太五 3，十六 18～19，后一 9：
  - a 诸天之国的实际（太五～七）乃是召会生活的内容；没有国度的实际，召会就是空洞的。
  - b 因着国度的生命产生召会生活，所以当我们团体地在国度生命里生活，我们自然就过召会生活——罗十四 17。
- 3 没有国度作召会的实际，召会就不能被建造——太十六 18～19：

## 周 四

- a 召会是借着国度的权柄产生的。

## Day 2

III. We need to see the relationship between the kingdom and the church—Matt. 16:18-19; Rom. 14:17:

- A. The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:
  - 1. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church—John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46:
  - a. The kingdom is the realm of life for life to move, work, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom.
  - b. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church—2 Tim. 1:10.

## Day 3

- 2. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:9:
  - a. The reality of the kingdom of the heavens (Matt. 5—7) is the content of the church life; without the reality of the kingdom, the church is empty.
  - b. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.
- 3. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:

## Day 4

- a. The church is brought into being through the authority of the kingdom.

b 国度钥匙的赐给，是为使召会能够被建造——19 节，十八 18，参约二十 23。

二 真正的召会就是今世的神的国；今天信徒乃是在召会中过国度生活——太十六 18～19，十八 17～18，十三 44～46，罗十四 17，林前四 20，弗二 19，西四 11，启一 4～6：

1 主耶稣每次说到召会时，都将召会联于国度；这指明国度与召会有何等密切的关联——太十六 18～19，十八 17～18，罗十四 17，林前四 20，弗二 19，西四 11。

2 在作为国度的召会里，我们乃是在国度的掌权、管制、管教和操练之下——林前六 9～10，加五 19～21，弗五 5。

## 周 五

3 我们是在神圣三一分赐之下的人，需要在召会中过国度的生活，在神圣的生命里长大并发展，直到我们达到成熟——林后十三 14，彼后一 5～11。

三 召会带进国度；召会的工作就是把神的国带进来——太六 10，十二 22～29，启十一 15，十二 10：

1 召会的产生乃是为着带进国度——太十六 18～19，十八 17～18，启一 6、9，十一 15：

a 召会在地上的工作，就是要把神的国带进来；召会的工作都是受神国原则的管制。

## 周 六

b 召会要负责将天上的旨意带到地上，并要负责将天上的旨意实行在地上——太六 10，七 21，十二 50。

b. The keys of the kingdom are given to make the building of the church possible—v. 19; 18:18; cf. John 20:23.

B. The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church—Matt. 16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6:

1. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related—Matt. 16:18-19; 18:17-18; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11.

2. In the church as the kingdom, we are under the kingdom's rule, government, discipline, and exercise—1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5.

## Day 5

3. As those who are under the dispensing of the Divine Trinity, we need to live a kingdom life in the church, growing and developing in the divine life until we reach maturity—2 Cor. 13:14; 2 Pet. 1:5-11.

C. The church brings in the kingdom; the work of the church is to bring in the kingdom of God—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

1. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:

a. The work of the church on earth is to bring in the kingdom of God; the work of the church is governed by the principle of the kingdom of God.

## Day 6

b. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth—Matt. 6:10; 7:21; 12:50.



- 2 召会应当祷告以带进神的国；没有祷告，国度就不能来临——六 10：
- a 召会必须作天的出口，让天的权柄彰显在地上——十六 18 ~ 19，十八 18。
  - b 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上——六 10，林后十 4。

2. The church should pray to bring in the kingdom of God; if there is no prayer, the kingdom cannot come—6:10:
- a. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:18.
  - b. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth—6:10; 2 Cor. 10:4.



# 第五周 周一

## 晨兴喂养

路十七 21 “人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”

约三 5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

主今日行动的方向，…是要带进神的国，作神圣生命（就是基督）的扩展。神的国实际上就是基督自己作生命的种子，在召会时代撒在信祂的人里面（路十七 21，可四 3、8、26），并在祂的扩增中（约三 30）扩展，成为神扩大、要来的国，就是祂回来时所要带来的（路十九 12、15 上，启十一 15）。这由石头（基督）成为一座大山（千年国时的国度）所表征，如但以理二章三十四至三十五节所启示的。神这要来、扩大的国将是神在新天新地里宇宙的管治，为着神永远的行政，完成神在基督里永远的经纶，作神在永远里终极完成的家庭行政（长老训练第十册，三〇至三一页）。

## 信息选读

路加十七章二十二至二十四节证明神的国就是救主自己。当法利赛人问祂时，祂就在他们中间〔20～21〕。救主在哪里，哪里就有神的国。神的国与祂同在，祂将神的国带给祂的门徒（22）。祂是神国的种子，撒在神所拣选的人里面，发展为神掌权的范围。…祂复活以后，就在祂的信徒里面（约十四 20，罗八 10）。因此，今天神的国就在召会里（十四 17）（圣经恢复本，路十七 21 注 1）。

# WEEK 5 DAY 1

## Morning Nourishment

Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

The direction of the Lord's move today is...to bring in the kingdom of God as the spreading of the divine life, which is Christ. The kingdom of God is actually Christ Himself as the seed of life sown into His believers in the church age (Luke 17:21; Mark 4:3, 8, 26) and spreading in His increasing (John 3:30) to be the enlarged, upcoming kingdom of God, which He will bring in at His coming back (Luke 19:12, 15a; Rev. 11:15). This is signified by the stone (Christ) that became a great mountain (the kingdom in the millennium), as revealed in Daniel 2:34-35. This upcoming, enlarged kingdom of God will be God's universal government in the new heaven and new earth for God's eternal administration in the fulfillment of God's eternal economy in Christ as God's ultimately consummated household administration in eternity. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), pp. 30-31)

## Today's Reading

Luke 17:22-24 proves that the kingdom of God is the Savior Himself, who was among the Pharisees when He was questioned by them. Wherever the Savior is, there the kingdom of God is. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm....Since His resurrection He has been within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God is within the church today (Rom. 14:17). (Luke 17:21, footnote 1)

神国的入门是重生（约三5），其发展是信徒在神圣生命里的长大（彼后一3～11）。神的国在今天是召会的生活，是忠信的信徒在其中生活的（罗十四17），并要发展为要来的国度，作得胜圣徒在千年国里（启二十四、6）所承受的赏赐（加五21，弗五5）。至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远（启二一1～4，二二1～5、14）。这样的国，就是出于神生命的国，乃是救主…当作福音，好信息，所传扬给与神生命隔绝（弗四18）之人的（路四43注2）。

我们已经指出，神的国乃是神圣生命的国。我们可以用人的国作例证。正如人类是属人生命的国，照样，神的国是神圣生命的国。如果我们不是人，我们就不能领会属人生命的国。比方，狗不能领会人的国，因为狗没有属人的生命。但如果狗能得着人的生命，它就能领会人的国。照样，我们是凭着神圣的生命来认识神的国，因为神的国乃是神圣生命的国。

因着我们得着了神圣的生命，我们不仅认识神的国是什么，我们也成为这国的一部分。如果狗能从人的生命而生，因而成为人，这人自然就成为人国的一部分。你难道没有神圣的生命么？是的，你有神圣的生命，并且因着有这生命，你就是神国的一部分。…神的国是作生命的基督扩展到祂的信徒里，…繁殖到信徒里，形成神在祂生命里管治的范围。…主耶稣必帮助〔门徒〕对神的国有正确的领会。门徒必开始看见，他们是基督繁殖、扩展的一部分，因而是神国的一部分（使徒行传生命读经，三二至三三页）。

参读：国度，第三至六章。

The entrance into the kingdom is regeneration (John 3:5), and the development of the kingdom is the believers' growth in the divine life (2 Pet. 1:3-11). The kingdom is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as a reward to be inherited (Gal. 5:21; Eph. 5:5) by the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all God's redeemed will enjoy in the new heaven and new earth for eternity—Revelation 21:1-4; 22:1-5, 14....Such a kingdom, the kingdom of God, is what the Savior announced...as the gospel, the good news, to those who were alienated from the life of God (Eph. 4:18). (Luke 4:43, footnote 2)

We have pointed out that the kingdom of God is a kingdom of the divine life. We may use the human kingdom as an illustration. Just as mankind is a kingdom of the human life, so the kingdom of God is a kingdom of the divine life. If we were not human beings, we could not understand the kingdom of human life. Dogs, for example, cannot understand the human kingdom, because they do not have a human life. But if a dog could receive the human life, it would then be able to understand the human kingdom. In a similar way, we know the kingdom of God by the divine life because God's kingdom is a kingdom of the divine life.

As those who have received the divine life, we not only know what the kingdom of God is; we become parts of this kingdom. If a dog could be born of the human life and thereby become a human being, this human being would automatically become a part of the human kingdom. Do you not have the divine life? Yes, you have the divine life, and because you have this life you are part of the kingdom of God....The kingdom of God is the spreading,...the propagation, of Christ as life to His believers to form a realm in which God rules in His life...The Lord Jesus must have helped [His disciples] to have the proper realization concerning the kingdom of God. The disciples must have begun to see that they were part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God. (Life-study of Acts, p. 28)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," chs. 3-6

## 第五周 周二

### 晨兴喂养

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

太十六 18～19 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你…”

新约开始的宣告乃是：“诸天的国已经临近了。”（太三 2）新约叫人立即注意到国度的事。但不久，当门徒们认识主时，主就提到召会的问题。召会是过去历世历代以来所隐藏的奥秘，直到主把祂的门徒带到认出祂“是基督，是活神的儿子”时，祂才公开说到召会。当彼得说，“你是基督，是活神的儿子”时，主就立即进来说，“我要把我的召会建造在这磐石上。”（十六 16～18）祂好象说，“我是神的儿子，是基督，乃是为着这个目的——建造我的召会。”（国度与召会，一六页）

### 信息选读

圣经首先陈明国度，然后陈明召会。哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。所以看起来是国度的出现产生了召会（国度与召会，一七页）。

## WEEK 5 DAY 2

### Morning Nourishment

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Matt. 16:18-19 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens...

The opening proclamation of the New Testament is this: “The kingdom of the heavens has drawn near” (Matt. 3:2). The New Testament calls immediate attention to the matter of the kingdom. But after a while, when the disciples have come to know Him, the Lord raises the question of the church. The church was a mystery that had been hidden throughout all the generations of the past, and it was not until the Lord Jesus had brought His disciples to the point of recognizing Him as “the Christ, the Son of the living God,” that He spoke openly of the church. When Peter said, “You are the Christ, the Son of the living God,” the Lord came in at once with the word: “Upon this rock I will build My church” (Matt. 16:16-18). It was as though He was saying: “I am the Son of God, the Christ, for this purpose—the building of My church.” (The Kingdom and the Church, pp. 31-32)

### Today's Reading

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of heaven is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. (The Kingdom and the Church, p. 33)



我们必须看见，国度与召会之间的不同与关系。这件事很难分辨，很难领会得清楚。我们已经看见，任何一种生命就是一个国度，因此国度就是生命本身。神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。新约的观念是福音带进国度。福音不是带进召会，乃是产生召会。因此，福音带进神的国度，福音也产生神的召会。这就是为何福音在新约里称为国度的福音（太四 23，九 35，二四 14）。新约没有一节告诉我们，福音是召会的福音。国度的福音生出并产生召会，因为国度就是生命本身，而召会是生命的结果、产物。你能看见，国度与召会的关系是非常密切的。新约说到传和平为福音（弗二 17）。这和平产生召会。然而，没有一节告诉我们要传召会。圣经也告诉我们要传赦罪（路二四 47），传国度的福音，但从未说要传召会，因为召会是所传之事的产物。

在马太十六章十八至十九节主告诉彼得，祂要把祂的召会建造在彼得从父所领受基督的启示上。此后主立刻对彼得说，“我要把诸天之国的钥匙给你。”（19）没有国度作生命的实际，召会绝不能产生或建造起来。要产生召会并建造召会，我们就需要国度。实际上国度乃是召会的实际。我们不能说，召会是国度的实际。我们只能说，国度是召会的实际。

福音带进神圣的生命，神圣的生命有其行动、工作、掌权、管制的范围，使这生命能达成其目的。这就是国度，这神圣的生命同其范围产生了召会（长老训练第二册，四五至四六页）。

参读：国度与召会。

We must see the difference or the relationship between the kingdom and the church. This is very hard to discern and to understand clearly. We have seen that any kind of life is a kingdom, so the kingdom is the life itself. The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom and this life produces the church. The New Testament concept is that the gospel brings in the kingdom. The gospel does not bring in the church, but the gospel brings forth the church. Thus, the gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of the kingdom in the New Testament (Matt. 4:23; 9:35; 24:14). There is not a verse in the New Testament that tells us that the gospel is the gospel of the church. The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself and the church is the issue, the produce, of life. As you can see, the kingdom and the church are very closely related. The New Testament refers to the preaching of the gospel of peace (Eph. 2:17). This peace produces the church. No verse, however, tells us to preach the church. The Bible also tells us to preach forgiveness of sins (Luke 24:47) and to preach the gospel of the kingdom but never to preach the church because the church is the product of what is preached.

The Lord told Peter in Matthew 16:18-19 that He would build His church upon the revelation of Christ which Peter had received from the Father. Immediately after this the Lord said to Peter, “I will give to you the keys of the kingdom of the heavens” (v. 19). Without the kingdom as the reality of life, the church could never be produced or built up. To produce the church and to build up the church, we need the kingdom. The kingdom actually is the reality of the church. We cannot say, however, that the church is the reality of the kingdom. We can only say that the kingdom is the reality of the church.

The gospel brings in the divine life and the divine life has its realm for it to move, to work, to rule, and to govern that this life may accomplish its purpose. This is the kingdom, and this divine life with its realm produces the church. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 43-45)

Further Reading: The Kingdom and the Church

## 第五周 周三

### 晨兴喂养

太五 3 “灵里贫穷的人有福了，因为诸天的国是他们的。”

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

国度既是召会的实际，照着新约的启示，我们若没有正当的国度生活，就无法过召会生活。这就是为什么我们强调一个事实，就是新约开始所传的福音与救恩无关，乃与国度有关。进入神的国，就是得重生。我们也许谈论重生，而没有领悟重生是为着进入国度。我们乃是重生进入国度。这就是说，重生的结果乃是国度，因重生带进神国的入口。神重生我们时，祂乃是将我们重生到祂的国里（新约总论第六册，一九七页）。

### 信息选读

国度与召会怎样有密切的关系，国度与神的救恩也照样有密切的关系。我们若无分于神的国，我们就很难享受祂的救恩。当然，我们若没有接受神的救恩，就是成为我们的供应，给我们享受的救恩，我们也无法领悟国度生活。我们享受这供应，就叫我们在召会中过国度生活。

我们需要对一个事实有深刻的印象：诸天之国的实际就是召会生活的内容。这就是说，没有国度的实际，召会就是空洞的。国度的实际，实际上就是基督自己作我们的生命。基督作生命乃是素质、本质，让我们

## WEEK 5 DAY 3

### Morning Nourishment

Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life. This is why we have emphasized the fact that the gospel preached at the beginning of the New Testament concerns not salvation but the kingdom. To enter the kingdom of God is to be regenerated. We may talk about regeneration without realizing that regeneration is for the entry into the kingdom. We are regenerated into the kingdom. This means that regeneration results in the kingdom, for regeneration issues in an entrance into the kingdom. When God regenerated us, He regenerated us into His kingdom. (The Conclusion of the New Testament, p. 1741)

### Today's Reading

Just as the kingdom and the church are interrelated, so the kingdom and God's salvation also are interrelated. If we do not participate in God's kingdom, it will be difficult for us to enjoy His salvation. Of course, we cannot realize the kingdom life unless we receive God's salvation, a salvation that becomes the supply to us for our enjoyment. The enjoyment of this supply is for us to live a kingdom life in the church.

We need to be deeply impressed with the fact that the reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty. The reality of the kingdom is actually Christ Himself as our life. Christ as life is the essence, the substance, for us to live a proper life so that in

过正当的生活，好叫我们在这生活中，能与其他的信徒同被建造，带进真实的召会生活，就是基督这三一神具体化身的荣耀彰显。因为基督是三一神的具体化身，所以基督得着彰显，整个三一神就得着彰显。这彰显在于信徒有否过国度实际的生活，这实际完全启示并描述在马太五至七章。这几章是关于诸天之国宪法的完整信息，这宪法就是国度生活的实际。这实际乃是召会生活的真正内容。

我们是借着活在国度里，而团体地经历神圣三一的分赐；看见这点对我们是很重要的。我们团体地活在国度生活里，自然而然就过召会生活。国度生活带进召会生活（新约总论第六册，一九七至一九八、二〇〇页）。

若没有国度作召会的实际，召会就不能被建造。为着召会的建造，我们需要国度作召会的实际。虽然国度是召会的实际，我们却不能说召会是国度的实际。我们只能说国度是召会的实际。

神的国也是召会的生活。罗马十四章十七节很强地证明这一点：“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”根据某些圣经教师的说法，国度还没有来到。他们宣称现今是召会时代，下一个时代才是国度时代。但是在十七节，保罗不是说神的国“将不在于”；他乃是用现在式说神的国“不在于”。十四章是说到接纳信徒，照上下文看，国度就是今日的召会生活。召会生活的实际乃是国度。十二章说到身体生活，十四章说到国度生活。这指明在罗马书，国度生活就是身体生活的实际（新约总论第七册，二二二至二二三页）。

参读：新约总论，第一百五十七、一百六十、二百零九篇。

this life we may be built up with other believers to bring in the real church life, which is a glorious expression of Christ as the embodiment of the Triune God. Because Christ is the embodiment of the Triune God, when Christ is expressed, the entire Triune God is expressed. This expression depends on whether or not the believers live a life that is the reality of the kingdom, a reality that is fully revealed and described in chapters 5 through 7 of the Gospel of Matthew. These chapters are a complete message on the constitution of the kingdom of the heavens, and this constitution is the reality of the kingdom life. This reality is the genuine content of the church life.

It is crucial for us to see that we experience the dispensing of the Divine Trinity corporately by living in the kingdom. As we live corporately in the kingdom life, we spontaneously live the church life. The kingdom life issues in the church life.

Without the kingdom as the reality of the church, the church cannot be built up. For the building up of the church, we need the kingdom as the reality of the church. Although the kingdom is the reality of the church, we cannot say that the church is the reality of the kingdom. We can say only that the kingdom is the reality of the church.

The kingdom of God is the living of the church. Averse that strongly proves this is Romans 14:17. “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” According to some Bible teachers, the kingdom has not yet come. They claim that now is the dispensation of the church, and the next dispensation will be that of the kingdom. But in 14:17 Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, 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, in Romans, the kingdom life is the reality of the Body life. (The Conclusion of the New Testament, pp. 1741-1743, 2237-2238)

Further Reading: The Conclusion of the New Testament, msg. 157, 160, 209

## 第五周 周四

### 晨兴喂养

弗二 19 “这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

林前四 20 “因为神的国不在于言语，乃在于能力。”

因为诸天的国能够在一班人身上施行权柄，所以那一班人能够被建造成为召会。至此我们需要把重点再说一遍。为什么召会产生了？为着带进国度！召会如何产生？借着国度的权柄！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这管治之下建造成为召会（国度与召会，一九页）。

### 信息选读

主国度的钥匙给彼得，是为使召会能够被建造。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造在召会的建筑里（国度与召会，一七页）。

借着重生，我们进入了神的国（约三 3、5），活在诸天之国的实际里。这是借着团体地享受神圣三一的分赐，所经历团体的事。首先，我们借着进入神的国并活在国度里，团体地经历神圣三一的分赐；然后我们借着活在召会生活中（提前三 15～16），团体地经历神圣三一的分赐。

基督徒的生活有两面：个别基督徒生活的一面，和团体基督徒生活的一面。神圣的分赐首先是为着个别的基

## WEEK 5 DAY 4

### Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

1 Cor. 4:20 For the kingdom of God is not in speech but in power.

Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church. It is necessary at this point to recapitulate. Why was the church brought into being? For the purpose of bringing in the kingdom! How was the church brought into being? By means of the authority of the kingdom! God's purpose was to bring His heavenly dominion to the earth, and apart from the church, His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven, so that under that dominion they might be built up into the church. (The Kingdom and the Church, pp. 36-37)

### Today's Reading

The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (The Kingdom and the Church, pp. 32-33)

Through regeneration we have entered into the kingdom of God (John 3:3,5) to live in the reality of the kingdom of the heavens. This is a corporate matter experienced by enjoying the dispensing of the Divine Trinity in a corporate way. First, we experience the dispensing of the Divine Trinity corporately by entering into the kingdom of God and living in the kingdom. Then we experience the dispensing of the Divine Trinity corporately by living in the church life (1 Tim. 3:15-16).

The Christian life has two aspects....The divine dispensing is first for our individual Christian life and then for the corporate Christian life. The

信徒生活，然后是为着团体的基督徒生活。个别的基督徒生活是个人事，但团体的基督徒生活是召会的事。

每次主耶稣说到召会时，都将召会联于国度；这指明国度与召会有何等密切的关联。在马太十六章十八节，祂提到宇宙的召会，指明宇宙召会与诸天的国有密切的关联。然后在十八章十七节，祂说到地方的召会，指明地方召会也与诸天的国有关。地方召会尤其与我们在国度里作弟兄的生活有关。十八章论到国度里弟兄之间正确的关系，就证明这点。这关系包含地方召会的生活（新约总论第六册，一九五、一九八页）。

从永远到永远，神是王，是整个宇宙主宰的全能君王。整个宇宙，从永远到永远，乃是神的国。…主耶稣来行神的意思，要把祂的国带进这世界。神的意思是要地受诸天的管治。为此祂需要把祂的国带到地上。全地都需要被带到属天的管治和行政之下。主耶稣来了，就是要把地带到诸天之国的管治下。

当主耶稣回来的时候，祂要制伏全世界，并且这世上的国要成为我主的国。那时诸天的国要公开地显现（启十一15）。诸天的国要成为管治权，在公开显现而不是奥秘隐藏的方式中治理。现今诸天的国是在召会中隐藏奥秘地治理，但到那时，诸天的国就要完全实现出来。诸天之国简单的意思就是属天的管治和行政。你若在诸天之国的实际里，你就是在诸天的管治之下（李常受文集一九六三年第三册，五七八至五七九页）。

参读：圣经中的基本启示，第六至七章。

individual Christian life is a personal matter, but the corporate Christian life is a church matter.

Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom. This indicates how intimately the kingdom and the church are related. In Matthew 16:18 He speaks of the church in a universal way, indicating that the universal church is intimately related to the kingdom of the heavens. Then in Matthew 18:17 He speaks of the church in the local sense, indicating that the local church is also related to the kingdom of the heavens. In particular, the local church is related to our life as brothers in the kingdom. This is proved by the fact that Matthew 18 is concerned with the proper relationship between brothers in the kingdom. This relationship involves the local church life. (The Conclusion of the New Testament, pp. 1739,1742)

From eternity to eternity God is the King, the sovereign almighty Ruler of the whole universe. The entire universe from eternity to eternity is the kingdom of God...The Lord Jesus came to work out God's intention of bringing His kingdom into this world. God's intention is to have the earth controlled by the heavens. For this reason He needs to bring His kingdom to the earth. The whole earth needs to be brought under a heavenly rule and government. The Lord Jesus came to bring the earth under the rule of the kingdom of the heavens.

When the Lord Jesus comes back, He will subdue the whole world, and the kingdoms of this world will become the kingdom of our Lord. At that time the kingdom of the heavens will be manifested in an open way (Rev. 11:15). The kingdom of the heavens will become the ruling power and will govern in a manifested, open way, not in a mysterious and hidden way. Now the kingdom of the heavens rules within the church in a hidden, mysterious way, but at that time the kingdom of the heavens will be fully manifested. The kingdom of the heavens simply means the heavenly rule and government. If you are in the reality of the kingdom of the heavens, you are under the rule of the heavens. (CWWL, 1963, vol. 3, "A Brief Definition of the Kingdom of the Heavens," pp. 439-440)

Further Reading: The Basic Revelation in the Holy Scriptures, chs. 6-7



## 第五周 周五

### 晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永远永远。”

四福音只有两次记载主在地上时提到召会〔太十六 18，十八 17〕，两次都是在特别宣扬国度的一卷书里。从这事实我们知道，国度和召会是何等密切关联。整本新约给我们看见，这两者紧紧相联，一同进展。当主说，“我要把我的召会建造在这磐石上”〔太十六 18〕，祂立即加上一句：“我要把诸天之国的钥匙给你”〔19〕（国度与召会，一六至一七页）。

### 信息选读

我们已经接受了唯一、永远、共同的救恩（多一 4），但我们需要忠信地走主的道路，好得着赏赐，就是进入祂的快乐，并且在要来的国度里与祂一同作王，管理列国。

我们是在神圣三一之神圣分赐之下的人，今天需要活在诸天之国的实际里。我们需要在召会中过国度生活，在神圣生命里发展自己，直到我们达到成熟；然后我们要丰富地进入我们主和救主耶稣基督要来的国。忠信并达到成熟的人要从主得着赏赐，但不忠信的人要受时代性的惩罚。赏赐的激励和关于惩罚的警告，该鼓励我们今天活在诸天之国的实际里，忠信地走主的道路，并且殷勤地在神圣的生命里长大成熟（新约总论第六册，一九四页）。

## WEEK 5 DAY 5

### Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

The four Gospels record only two occasions when our Lord on earth made reference to the church [Matt. 16:18; 18:17], and both of these are in the book which specifically proclaims the kingdom. From that fact we may know how intimately the kingdom and the church are related. Throughout the New Testament we find these two advancing together in the closest connection. When the Lord said, “Upon this rock I will build My church,” He immediately added, “I will give to you the keys of the kingdom of the heavens” [16:18-19]. (The Kingdom and the Church, p. 32)

### Today's Reading

We have received the unique, eternal, common salvation (Titus 1:4), but we need to be faithful in taking the Lord's way in order to receive the reward of entering into His joy and of reigning with Him over the nations in the coming kingdom.

As those who are under the divine dispensing of the Divine Trinity, we need to live in the reality of the kingdom of the heavens today. We need to live a kingdom life in the church, developing ourselves in the divine life until we reach maturity. Then we shall have a rich entrance into the coming kingdom of our Lord and Savior Jesus Christ. Those who are faithful and reach maturity will receive a reward from the Lord, but those who are not faithful will suffer dispensational punishment. The incentive of the reward and the warning concerning punishment should encourage us to live in the reality of the kingdom of the heavens today, to be faithful in taking the Lord's way, and to be diligent to grow and mature in the divine life. (The Conclusion of the New Testament, p. 1737)

启示录一章六节说到“国度”，这给我们看见，不只主耶稣所在的地方就是神的国所在的地方，并且召会所在的地方也就是神的国所在的地方；不只主耶稣自己是代表神的国，并且召会也是代表神的国。这里的要点不是说将来的赏赐，也不是说一个人在国度里地位的高低…。这里的要点乃是神要召会能代表祂的国。

召会在地上的工作，就是要把神的国带进来。召会一切的工作，都是在神的国的原则之下。救人是在神的国的原则之下，赶鬼是在神的国的原则之下，所有的工作都是在神的国的原则之下。…我们是站在神的国的地位上来工作，是用神的国来对付鬼魔的能力。

主要我们祷告说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”（太六9～10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。…也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但是我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动。

召会的工作既是要为神站住，不让撒但有地位，那么我们应当怎样行事为人，才能作这工作？我们所有的罪都得对付，所有的不义都得对付；我们对于神的奉献应当完全；魂的生命应当治死，天然的能力必须打掉。

在新天新地以先，还必须有国度〔启十一15〕。…国度一来，就来到永远了。可以说，国度是新天新地的序（圣洁没有瑕疵，七四至七七页）。

参读：新约总论，第一百五十九、二百零九、二百四十至二百四十一篇。

Notice the word “kingdom” in Revelation 1:6. This shows us that not only where the Lord Jesus is, but also where the church is, the kingdom of God is. Not only does the Lord Jesus Himself represent the kingdom of God; the church also represents the kingdom of God. The important point here is not a matter of future reward or position in the kingdom....The vital matter is that God wants the church to represent His kingdom.

The work of the church on earth is to bring in the kingdom of God. All the work of the church is governed by the principle of the kingdom of God. The saving of souls is under this principle, and so is the casting out of demons and all other works as well....We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan.

The Lord wants us to pray, “Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth” (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church.... Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God’s work is to wait for His people to move. Then He will move.

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned.

Before the new heaven and new earth come, there must first be the kingdom [Rev. 11:15]....Once the kingdom comes, eternity is ushered in....We may say that the kingdom is the introduction to the new heaven and the new earth. (CWWN, vol. 34, “The Glorious Church,” pp. 62-65)

Further Reading: The Conclusion of the New Testament, msgs. 159, 209, 240-241

## 第五周 周六

### 晨兴喂养

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

林后十 4 “我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒。”

召会是团体的基督，是在圣徒里零零碎碎的基督合成的。召会作为基督的身体，乃是基督的继续；基督所有的一切，乃是召会的，基督所得着的地位，召会也得着；基督所完成的工作，召会继续维持。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意挪到地上，好通行在地上（倪柝声文集第二辑第二十四册，五四至五五页）。

### 信息选读

召会祷告的职事，就是在地上祷告，叫天上有举动。弟兄姊妹，我们必须记得，马太十八章的这一种祷告，决不是灵修的祷告所能包括的，也决不是个人的祷告所能包括的。许多时候你个人有所缺少，你可以求神，神也应允你所求的；为着个人的祷告不是一点地位都没有。许多时候，你觉得神的亲近，

## WEEK 5 DAY 6

### Morning Nourishment

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

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds.

The church, which is formed of individual saints who are put into Christ, is the corporate Christ; it is the combination of all the small portions of Christ in the saints. As the Body of Christ, the church is the continuation of Christ. Everything that belongs to Christ belongs to the church. The position that Christ attained is the position that the church has attained. The works that Christ accomplished are sustained and perpetuated through the church.

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (CWWN, vol. 44, p. 778)

### Today's Reading

The prayer ministry of the church is a prayer on earth that results in a move in heaven. Brothers and sisters, we must remember that the prayer in Matthew 18 can never be covered by prayers that are in the nature of spiritual edification. It can never be covered by personal prayers. We often can ask God for what we lack, and God answers our prayer. There is a place for personal prayers. We often feel that God is near to us. Thank the Lord, He hears prayers

感谢主，灵修的祷告神也听。这都是不可轻看的。我们承认，一个弟兄，一个姊妹，祷告没有得着答应，不对，不觉得神的亲近也不对。我们要注意个人的祷告，要注意灵修的祷告。特别是少年的弟兄姊妹，若没有这一个，就不能走前面的路。另一面，弟兄姊妹，你要看见，祷告不光是为着个人的，不光是为着灵修的，祷告更是为着职事的，祷告更是为着工作的。这一个在地上的祷告就是召会的职事，就是召会的工作，就是召会在神面前所应该负的责任。召会的祷告是天的出口。召会的祷告是说，神要作一件事，召会在地预先将那件事祷告过，叫那件事在地上能以实现，让神的目的能达到。

召会的职事，就是基督身体的职事，基督身体的职事就是祷告。神有许多事堆在天上，压在天上，不能作，因为地上没有神的出口。在天上不知道有多少事情压在那里，堆在那里，神不能作，因为召会没有用她的自由意志站在神一边来达到神的目的。弟兄姊妹，你要记得，召会最高的工作，召会所能作的最大的工作，就是作神旨意的出口。召会作神旨意的出口，乃是借着祷告。这个祷告不是零碎的祷告，乃是一种作职事的祷告，乃是一种工作的祷告。神给人异象，神开人的眼睛，叫人看见神的旨意，所以人在这里站住祷告（教会祷告的职事，一八至一九页）。

真实的祷告乃是与神同工，求神的国降临，神的旨意得以通行在地上。所以，祷告就是从事属灵的争战（林后十3~4，太六10，弗六12）。祷告乃是推翻黑暗的权势，在地上为神的旨意铺路（倪柝声文集第二辑第二十四册，五八至五九页）。

参读：马可福音生命读经，第十四至十五篇；真理课程一级卷二，第二十三课。

that are for spiritual edification. We should not despise this kind of prayer. We admit that it is wrong for a brother or a sister not to receive an answer for his or her prayer, and it is wrong for us not to feel the presence of God. We should pay attention to personal prayers and prayers for our own spiritual edification. This is particularly true for young brothers and sisters. If they do not have these kinds of prayers, they cannot go on properly. However, we must also see that prayers are not just for individuals and for spiritual edification. Prayer is for ministry and work. This prayer is the ministry of the church on earth; it is the work of the church. It is the responsibility that the church bears before God. The prayer of the church is the outlet of heaven. The prayer of the church means that when God wants to do something, the church prays about that matter first so that it can be fulfilled and God's goal can be accomplished.

The ministry of the church is the ministry of the Body of Christ, and the ministry of the Body of Christ is prayer....God has many things stacked up in heaven. He cannot accomplish any of them because there is no outlet for Him on earth. There are numerous things stacked up in heaven. Yet God cannot resolve them because the church has not exercised its free will to stand on God's side and fulfill God's goal. Brothers and sisters, you have to remember that the highest and greatest work of the church is to be the outlet of God's will. The church becomes the outlet of God's will through prayer. This prayer is not a fragmentary prayer but a prayer that is in the nature of a ministry, a prayer that is in the nature of a work. God gives man vision and opens man's eyes to see His will. When this happens, man takes his place to pray. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 149-151)

Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth. Hence, prayer is nothing less than a spiritual battle (2 Cor. 10:2,4; Matt. 6:10; Eph. 6:12). Prayer overturns the power of darkness and opens the way for God's will to be executed on earth. (CWWN, vol. 44, p. 781)

Further Reading: Life-study of Mark, msgs. 14-15; Truth Lessons—Level One, vol. 2, lsn. 23

# 第五周诗歌

## 国度 – 国度的种子

10 10 10 10 副 (英 1301)

降 A 大调

3/4

5 1 7 | 6 5 4 | 3 5 1 | 3 - - | 3 2 #1 | 3 2 7 |  
 一 耶稣是 国度,已 进入我 里, 掌权并 光照,荣  
 2 1 6 | 5 - - | 5 #4 5 | 6 7 1 | 7 7 1 | 2 - - |  
 耀何无 比; 基督作 种子,乃 君王自 己,  
 2 #4 3 | 2 1 7 | 1 7 6 | 5 - - | 3 3 3 | 3 - - |  
 撒在我 灵里,作 国度实 际。 (副) 让祂生 长,  
 3 2 3 | 4 - - | 4 4 4 | 4 - - | 4 5 2 | 3 - - | 5 3 2 |  
 让祂生 长, 国度生 命 居衷开 广。 耶稣是  
 1 2 3 | 4 6 1 | 3 - - | 2 1 6 | 5 5 4 | 3 5 2 | 1 - - ||  
 国度,撒 在我心 房; 耶稣是 国度,荣 耀的 盼望。

- 二 国度已临近,当悔改回头, 计谋和思虑都摆脱不留;  
 心思和情感全向神转投, 世界和虚荣尽丢弃背后。
- 三 宗教的思想已迷失目标, 属人的观念错误的教导:  
 国度已虚悬,以后才来到, 害今世信徒,等候皆徒劳。
- 四 但国度实际现今已显现, 就是主耶稣住在我里面;  
 基督作人位在我里掌权, 生命的种子成长到完全。

# WEEK 5 — HYMN

## Jesus the kingdom has come into us

The Kingdom — The Seed of the Kingdom

1301

1. Je - sus the king-dom has come in - to us, Reigning and shin-ing He's all glo - ri - ous,  
 Christ as the seed is the King who has come, In - to our spir - it His king-dom He's sown.  
 (C) O let Him grow, O let Him grow; His king-dom life be all we know.  
 Je - sus, the king-dom is sown in - to us; Je - sus, the king-dom, O how glo - ri - ous!

2. We must repent for the kingdom's at hand;  
 All that we do, think, or feel, or have planned  
 Must be abandoned and changed in our mind;  
 Leave all the world and self-seeking behind.
3. All of religion has missed it again,  
 Teaching for doctrines the concepts of men;  
 They vainly wait for the kingdom to be.  
 A dispensation they're hoping to see.
4. But now the kingdom to us has been shown,  
 It is no less than our Jesus alone.  
 It is the Person of Christ in us all,  
 And it begins as a seed when we call.



申言稿: \_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

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# 二〇一六年感恩节特会

## 主今日行动的方向

### 第六篇

### 带进神的国（二）

### 国度的操练为着召会的建造

诗歌：751

读经：太十六 16 ~ 18、21 ~ 28

## 纲 目

## 周 一

壹 在马太十六章，启示召会建造的路，以及这建造的仇敌：

一 基督，活神的儿子，要在祂自己这磐石上，并以祂得这样经过变化的人为石头，建造召会——16~18节。

二 阴间的门，就是撒但黑暗的权势或能力，攻击召会，要拦阻主建造召会——18节。

三 主要建造召会，就必须经过死并进入复活——21节：

1 召会是借着基督的死与复活产生的——约十二 24。

2 建造召会的路，乃是借着钉死和复活——参林后四 10 ~ 12，加二 20。

# 2016 Thanksgiving Weekend Conference

## THE DIRECTION OF THE LORD'S MOVE TODAY

### Message Six

### To Bring In the Kingdom of God (2)

### The Exercise of the Kingdom for the Building Up of the Church

Hymns: E947

Scripture Reading: Matt. 16:16-18, 21-28

## Outline

## Day 1

I. In Matthew 16 the way to build up the church and the enemy of the building are revealed:

A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person—vv. 16-18.

B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church—v. 18.

C. In order to build the church, the Lord had to pass through death and enter into resurrection—v. 21:

1. The church was produced through Christ's death and resurrection—John 12:24.

2. The way to build the church is to be crucified and resurrected—cf. 2 Cor. 4:10-12; Gal. 2:20.

3 唯有借着钉死而在复活的范围里，召会才存在并得着建造——创二 21 ~ 22，参弗四 15 ~ 16。

四 彼得凭好心责劝主，想要阻止主去耶路撒冷钉十字架——太十六 22：

1 想要拦阻主建造召会的不是彼得，乃是从阴间的一个门，就是从彼得的己这个门出来的撒但——23 节。

2 己、心思和魂生命，乃是撒但借以出来，攻击并破坏召会主要的门——23 ~ 26 节。

贰 召会的建造，在于运用三把钥匙关上阴间的门——24 ~ 26 节：

## 周 二

一 我们需要学习运用否认己这把钥匙——24 节：

1 肉体乃是被罪这撒但的性情所败坏之受造的身体（罗六 12、14，七 8、11、17、20）；己是受造的魂加上属撒但的心思，也就是撒但的心思。

2 当撒但的心思、思想注射到人的魂里，人的魂就成了己，就是撒但的具体表现——创三 1 ~ 6，太十六 22 ~ 23：

a 夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。

b 夏娃的心思被撒但的思想所毒化之后，她的情感被挑动；接着，她运用意志作了决定，要吃善恶知识树上的果子。

c 到这时候，她魂的每一部分——心思、情感和意志——都被毒化了。

3. The church exists and is built up only in the realm of resurrection through crucifixion—Gen. 2:21-22; cf. Eph. 4:15-16.

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified—Matt. 16:22:

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church—v. 23.

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church—vv. 23-26.

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

## Day 2

A. We need to learn to exercise the key of denying the self—v. 24:

1. The flesh is the created body corrupted by sin, the nature of Satan (Rom. 6:12, 14; 7:8, 11, 17, 20); the self is the created soul plus the satanic mind, the mind of Satan.

2. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan—Gen. 3:1-6; Matt. 16:22-23:

a. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul.

b. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge.

c. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.

- d 己是魂生命的具体表现，魂生命又借着心思发表出来；因此，己、魂生命和心思乃是三而一的。
- e 这三者背后乃是撒但，他操纵己，为要破坏召会——23 节。

## 周 三

- 3 己就是那向神宣告独立的魂：
  - a 主不看重我们所作的，乃看重我们倚靠祂——七 21 ~ 23，参书九 14。
  - b 基督身体的仇敌就是己；因着己是独立的，所以己是基督身体建造最大的难处，最大的拦阻和反对：
    - (一) 我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹——出十七 11 ~ 13，徒九 25，林后十一 33。
    - (二) 主和身体乃是一；因此，我们若倚靠身体，也就倚靠主，我们若向身体独立，我们向着主就自然而然独立的。
    - (三) 当我们倚靠时，己就消失，我们就没有己，而有主的同在，并且满了平安。
    - (四) 只有当己借着十字架完全被对付，我们才能摸着基督身体的实际，而认识身体。

## 周 四

- 4 以下是己的一些表显（见诗歌六二八首，第五、六节）：
  - a 野心、骄傲与自高——太二十 20 ~ 28，彼前五 5，罗十二 3，民十二 1 ~ 10，十六 1 ~ 3，腓二 3 ~ 4。

- d. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.
- e. Behind these three is Satan, who manipulates the self in order to damage the church—v. 23.

## Day 3

- 3. The self is the soul declaring independence from God:
  - a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him—7:21-23; cf. Josh. 9:14.
  - b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body:
    - (1) We should depend not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.
    - (2) The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.
    - (3) When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.
    - (4) Only when the self has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

## Day 4

- 4. The following are some expressions of the self (see Hymns, #866, stanzas 5 and 6):
  - a. With the self there are ambition, pride, and self-exaltation—Matt. 20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4.

- b 自义、自是，以及暴露、批评和定罪别人——太九 10～13，路十八 9～14，彼前四 8，约三 17，八 11，路六 37，太七 1～5。
  - c 内顾自己与轻看自己——歌二 8～9，林前十二 15～16。
  - d 当我们在己里，就会被召会、带领的人或圣徒得罪——太六 14～15，十八 21～35，可十一 25～26，西三 13。
  - e 失望与灰心——参罗八 28～29，林后四 1。
  - f 自爱、保留自己、自私自利以及自怜——太十三 5、20～21。
  - g 发怨言与起争论——出十六 1～9，腓二 14。
  - h 基于天然口味和偏爱的天然感情（友谊）——太十二 46～50，腓二 2 下，林前十二 25。
  - i 固执己见与持异议——约十一 21、23～28、39，徒十五 35～39，参林前七 25、40。
  - j 当我们在己里，我们就是个人主义的与独立的——十六 12。
- 5 我们若运用否认己的钥匙来锁住己，我们就不可能被得罪；不被得罪的人有福了——参路二三 34，徒七 60：
- a 假如我们会被得罪，就证明我们满了己。
  - b 如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被得罪——路二三 34，徒七 60。
- 6 我们需要学习，在各种情况中运用否认己的钥匙来锁住己：

- b. With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others—Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5.
  - c. With the self there are introspection and self-despising—S. S. 2:8-9; 1 Cor. 12:15-16.
  - d. When we are in the self, we can be offended by the church, the leading ones, or the saints—Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13.
  - e. With the self there are disappointment and discouragement—cf. Rom. 8:28-29; 2 Cor. 4:1.
  - f. With the self there are self-love, self-preservation, self-seeking, and self-pity—Matt. 13:5, 20-21.
  - g. With the self there are murmurings and reasonings—Exo. 16:1-9; Phil. 2:14.
  - h. With the self there is natural affection (friendship) based on natural taste and preference—Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25.
  - i. With the self there are the matters of being opinionated and dissenting—John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40.
  - j. When we are in the self, we are individualistic and independent—16:12.
5. If we exercise the key of denying the self to lock up the self, it would be impossible for us to be offended; blessed are those who are not offended—cf. Luke 23:34; Acts 7:60:
- a. If we can be offended, it is proof that we are full of self.
  - b. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me—Luke 23:34; Acts 7:60.
6. We need to learn to exercise the key of denying the self to lock up the self in every situation:



- a 不管情况是顺境或逆境，不管弟兄们是爱你或恨你，你都必须锁住己——林后十二 15。
- b 假如己被锁住，召会就会得着建造。

## 周 五

### 二 我们需要学习运用背起十字架这把钥匙——太十六 24:

- 1 背起十字架的意思就是接受神的旨意；十字架就是神的旨意——二六 39，约十八 11：
  - a 主耶稣不是象犯人一样，被逼去钉十字架；祂乃是心甘情愿的，因为祂的十字架是神的旨意——太二六 39。
  - b 主耶稣愿意钉十字架，使祂的生命能借着死释放出来，好产生并建造召会——约十二 24。
  - c 十字架对主来说是极痛苦的，但祂不在乎这种受苦，乃在乎完成神的定旨——来十二 2，西一 24。
- 2 “就当…背起他的十字架”（太十六 24）；这意思是，我们不是被迫背十字架，乃是甘愿背起十字架：
  - a 我们的丈夫、妻子和儿女是神的旨意，因此是我们的十字架。
  - b 独一的召会是神的旨意，在召会中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背负召会，并背负所有的圣徒，使我们有真正的一——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。
- 3 我们不仅需要背起我们的十字架，也要背着我们的十字架，也就是留在十字架上，天天把我们的旧人留在十字架的了结里——路十四 27，罗六 6，加二 20，腓三 10，林前十五 31：

- a. Whether a situation is for you or against you, whether the brothers love you or hate you, you must lock up the self—2 Cor. 12:15.
- b. If the self is locked up, the church will be built up.

## Day 5

### B. We need to learn to exercise the key of taking up the cross—Matt. 16:24:

- 1. To take up the cross simply means to take up the will of God; the cross is God's will—26:39; John 18:11:
  - a. The Lord Jesus was not forced to go to the cross, like a criminal; He was willing to go because the cross was God's will—Matt. 26:39.
  - b. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church—John 12:24.
  - c. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose—Heb. 12:2; Col. 1:24.
- 2. Let him...take up his cross (Matt. 16:24) means that we are not forced to bear the cross but that we willingly take it up:
  - a. Our husband, wife, and children are God's will and are therefore our cross.
  - b. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.
- 3. We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31:

- a 我们借着主的钉十字架已接受神圣的生命；现今我们要在这生命里得着建造，就需要甘愿并快乐地背起十字架。
- b 我们不该顾到我们的口味、感受或感觉；相反的，我们只该顾到神的旨意，就是要有真正的一——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

## 周 六

### 三 我们需要学习运用丧失魂生命这把钥匙——太十六 25:

- 1 救魂生命，就是让魂得着享受，而取悦己；丧失魂生命，就是使魂失去享受：
  - a 神乃是将人创造成一个需要享受的魂（创二 7）。
  - b 接受神到人的灵里并借着魂彰显神，应该是人的喜乐和娱乐——参尼八 10，罗十四 17。
  - c 主耶稣在今世丧失魂的享受，使祂在来世可以得着祂的魂生命（约十 11，赛五三 12）；我们也必须如此行（约十二 24 ~ 26）。
  - d 我们若在今世救我们的魂生命，就要在来世丧失魂生命，但我们若在今世丧失我们的魂生命，就要在来世得着魂生命——太十六 25。
  - e 我们需要爱主耶稣，恨恶并否认我们的魂生命，虽至于死也不爱自己的魂生命——林前十六 22，二 9，路十四 26，九 23，后十二 11。
- 2 我们若愿意为主、为召会并为众圣徒的缘故，丧失我们现今一切魂的享受，别人就要得我们的喂养，并借着我们得建造；这不是受苦，乃是喜乐——来十二 2。

- a. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross.
- b. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

## Day 6

### C. We need to learn to exercise the key of losing the soul-life—Matt. 16:25:

- 1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:
  - a. God created man as a soul (Gen. 2:7) with the need for enjoyment.
  - b. Receiving God into his spirit and expressing God through the soul should be man's joy and amusement—cf. Neh. 8:10; Rom. 14:17.
  - c. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same (John 12:24-26).
  - d. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age—Matt. 16:25.
  - e. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death—1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11.
- 2. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy—Heb. 12:2.

- 3 我们现今若肯为主的缘故丧失魂生命，就必拯救魂生命，在主回来时，就要拯救或得着我们的魂生命——彼前一 9，来十 35。
- 4 在国度显现时得着国度赏赐，得以分享王的喜乐并治理地，乃在于我们在今世是救我们的魂生命或是丧失我们的魂生命——太十六 25 ~ 28，二五 21、23。
- 5 主显现时，有些信徒要进去享受主的快乐，有些要哀哭切齿地受苦；进去享受主的快乐，就是我们魂的得救——21、23 节，二四 45 ~ 46。

3. If we lose our soul-life now for the Lord's sake, we will save it, and it will be saved, or gained, at the Lord's coming back—1 Pet. 1:9; Heb. 10:35.
4. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save our soul-life in this age or lose it—Matt. 16:25-28; 25:21, 23.
5. At the Lord's revelation, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth; to enter into the Lord's joy is the salvation of our souls—vv. 21, 23; 24:45-46.



## 第六周 周一

### 晨兴喂养

太十六 16～18 “西门彼得回答说，你是基督，是活神的儿子。耶稣回答他说，西门巴约拿，你是有福的，因为不是血肉之人启示了你，乃是我在诸天之上的父启示了你。我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

在马太十六章十八节…阴间的门乃是指撒但黑暗的权势或能力（西一 13，徒二六 18）。黑暗的权势指撒但的权势。神是光，撒但是黑暗。撒但黑暗的权势是诸天界里，空中的邪恶权势（弗六 12）。这邪恶是指背叛神的事物。…撒但有他的国，就是黑暗的权势，阴间的门。然而，基督要在这关于祂自己启示的磐石上，并以彼得和众信徒这样经过变化的人为石头，建造真正的召会，这样的召会是阴间的门不能胜过的（新约总论第七册，三一至三二页）。

### 信息选读

马太十六章十八节提到门，十九节提到钥匙。仇敌有门，但我们有钥匙。…仇敌的门虽然比钥匙大得多，但是门仍然在钥匙的控制之下，正如一栋建筑物的门是由钥匙开关来控制的。阿利路亚，我们有钥匙！撒但有许多门，但我们有钥匙。

在十六章里，启示了基督、活神的儿子、召会、国度、阴间的门和国度的钥匙。二十一节启示，要把西门变化成为彼得，他身上必须发生什么事。为此，主耶稣必须被钉十字架并复活。乃是借着基督的钉十字

## WEEK 6 DAY 1

### Morning Nourishment

Matt. 16:16-18 And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens. 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.

[In Matthew 16:18] the gates of Hades refer to Satan's authority or power of darkness (Col. 1:13; Acts 26:18). The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. Satan's authority of darkness is the authority of evil in the heavenlies, in the air (Eph. 6:12). This evil refers to something that is in rebellion against God....Satan has his kingdom, the authority of darkness, the gates of Hades. However, the gates of Hades cannot prevail against the genuine church built by Christ upon the revelation concerning Him as the rock, with stones such as Peter and all the believers as transformed human beings. (The Conclusion of the New Testament, p. 2071)

### Today's Reading

The gates are mentioned in verse 18 of Matthew 16, and the keys in verse 19. The enemy has the gates, but we have the keys....The enemy's gates are much bigger than the keys, but the gates are nonetheless under the control of the keys, just as the doors of a building are controlled by the keys that open and close them. Hallelujah, we have the keys!

In Matthew 16 Christ, the Son of the living God, the church, the kingdom, the gates of Hades, and the keys of the kingdom are all revealed. Verse 21 reveals what must take place for Peter to be transformed from a Simon to a Peter. For this, the Lord Jesus had to be crucified and resurrected. It was through the crucifixion and resurrection



架与复活，约拿的儿子西门才能成为神的儿子彼得。若没有这件事，西门巴约拿不可能成为彼得。

二十二节说，“彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。”彼得好心地告诉主，神应该眷怜祂。

为着解释十六至十九节，二十一至二十六节是必需的。我们已经看过，十八节说到门，十九节说到钥匙。要知道什么是门和钥匙，我们需要看二十一至二十六节。撒但从小门出来。第一道门是己。这意思是说，我们的己是阴间的一道门，撒但从这门出来。甚至我们的好心，也可能让撒但从己的门出来。不论我们的心是好是坏，己是撒但出来的第一道门。除了己外，二十一至二十六节也说到心思和魂，这两者也是撒但出来的门。因此，己、魂和心思是撒但借以出来主要的门。许多时候，撒但从你的心思出来，因为你的心思向着他一直是敞开的门。

二十一至二十六节不仅显示了门，也启示了钥匙。第一把钥匙是否认己。己是敞开的门，但否认己是关这道门的钥匙。第二把钥匙是背起十字架。这意思是说，十字架是关闭己、魂和心思的一把钥匙。第三把钥匙是丧失魂生命。因此，这里的三把钥匙是否认己、背起十字架和丧失魂生命。我们每天都需要使用这些钥匙。不错，彼得在五旬节那天以及在哥尼流家里使用了钥匙，但我们也需要这段话里的三把主观的钥匙。…己、魂和心思也是三道紧要而主观的门。假如这些主观的门锁起来，那么执政的或掌权的就不能进来了（李常受文集一九七八年第一册，八三至八六页）。

参读：国度的操练为着教会的建造，第一篇。

of Christ that Simon, the son of Jonah, became Peter, a son of God. Without this transaction it would have been impossible for Simon Barjona to become Peter.

Verse 22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him.

Verses 21 through 26 are necessary for the interpretation of verses 16 through 19. As we have seen, verse 18 speaks of the gates and verse 19 of the keys. In order to know what the gates and the keys are, we need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him.

Verses 21 through 26 not only expose the gates but also reveal the keys. The first key is the denial of the self. Self is an open gate, but self-denial is the key that shuts it. The second key is the taking up of the cross. This means that the cross is a key to shut up the self, the soul, and the mind. The third key is the losing of the soul. Therefore, the three keys here are the denying of the self, the taking up of the cross, and the losing of the soul. Day by day we need to use these keys. Yes, Peter used the keys on the day of Pentecost and in the house of Cornelius. But we also need the three subjective keys found in this portion of the Word....The self, the soul, and the mind are three crucial subjective gates. If these subjective gates are locked, no principalities or powers will be able to come in. (CWWL, 1978, vol. 1, pp. 69-71)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 1

## 第六周 周二

### 晨兴喂养

太十六 23 ~ 25 “祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

当人堕落时，他的身体受到败坏，然后就变质、改变了。加拉太五章说到肉体的情欲（16 下），以及肉体的邪情（24）。私欲和邪情乃是我们堕落身体的邪恶产物。肉体是败坏且变质的身体，这是肉体最正确的定义。…神为人造了身体，但是祂没有创造肉体。身体是因受败坏而成了肉体。同样，神造了魂，却没有造“己”。魂是因着堕落并背叛而成了己。肉体的源头是身体，己的源头是魂（事奉的基本功课，一六八页）。

在马太十六章二十三至二十五节，有三件东西彼此相关，就是心思、己和魂生命。心思是己的发表，己是魂生命的具体表现。魂生命具体表现在己里面，并借着己活出来，而已又借着心思、思想、观念和意见发表出来。我们若不思念神的事，只思念人的事，我们的心思就趁机活动，表现自己。这就是在彼得身上所发生的。因此，主接下去的话指明，彼得必须否认他的己，并且不要救他的魂生命，乃要丧失他的魂生命。丧失魂生命乃是否认己的实际。这就是背起十字架（圣经恢复本，太十六 24 注 2）。

### 信息选读

## WEEK 6 DAY 2

### Morning Nourishment

Matt. 16:23-25 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

At man's fall his body was corrupted, and then it was transmuted, changed. Galatians 5 speaks of the lusts of the flesh (v. 16b) and of the passions of the flesh (v. 24). The lusts and the passions are the evil things of our fallen body. The flesh is the corrupted and transmuted body. This is the most proper definition of the flesh. God created a body for man, but He did not create the flesh. The body became the flesh by being corrupted. In the same way, the soul was created by God, but the self was not. The soul became the self by becoming fallen and rebellious. The source of the flesh is the body, and the source of the self is the soul. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 134-135)

Three terms in Matthew 16:23-25 are related to one another: mind, himself, and soul-life. Our mind is the expression of our self, and our self is the embodiment of our soul-life. Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, our thought, our concept, our opinion. When we set our mind not on the things of God but on the things of men, our mind grasps the opportunity to act and express itself. This was what happened with Peter. Hence, the Lord's subsequent word indicated that Peter had to deny himself, that is, not save his soul-life but lose it. Losing the soul-life is the reality of denying the self. This is to take up the cross. (Matt. 16:24, footnote 2)

### Today's Reading

第一，己是魂生命的具体表现；第二，它与撒但是一；第三，它借着心思，实际上就是有意见的思想（太十六 23～24）发表出来。我们已经看见，堕落的魂是己的源头，所以己就是魂，是魂生命的具体表现。…人堕落时，撒但不只进入人的身体，也进入了人的魂。这是因为夏娃先接受了撒但的思想进到她的心思里（创三1～5），然后她吃了善恶知识树的果子，这果子就进到她的身体里（6）。在果子进入她身体之前，撒但的思想已经进入她的心思；因此，堕落的魂与撒但是一。这也是根据我们在马太十六章所看见的；在那里主责备彼得，称他为“撒但”（23）。那时彼得是在己里，在他的魂生命里，所以他成了撒但。这证明己与撒但是一。

主称呼彼得是“撒但”之后，就说，“你是绊跌我的，因为你不思念神的事，只思念人的事。”这表明那与撒但是一的己，是借着心思—有意见的思想—发表出来。因此，二十三至二十四节给我们看见，己是魂生命的具体表现，与撒但是一，并借心思—有意见的思想—发表出来。心思乃是管道、凭借，使己得着发表（事奉的基本功课，一七〇至一七一页）。

从整个历史来看，召会主要不是被犹太教或智慧派破坏，主要是被己破坏。路德马丁曾说过，虽然他惧怕罗马教皇，但他更惧怕在他自己心里更强的教皇，就是己。没有什么比己更破坏并拦阻召会的建造。己是魂的具体化，魂是借着心思彰显出来。因此，己、魂和心思乃是三而一的。在这三者的背后，乃是撒但，他操纵己以破坏召会生活。我们都需要为自己留意这些话（李常受文集一九七八年第一册，八六页）。

参读：国度的操练为着教会的建造，第二篇。

First, the self is the embodiment of the soulish life. Second, it is one with Satan. Third, it is expressed through the mind, which is actually the opinionated thoughts (Matt. 16:23-24). We have seen already that the fallen soul is the source of the self, so the self is just the soul. The self is the embodiment of the soulish life. At man's fall Satan not only entered into man's body but also entered into man's soul. This is because Eve first accepted Satan's thought into her mind (Gen. 3:1-5). Then she ate of the fruit of the tree of the knowledge of good and evil, which entered into her body (v. 6). Before the fruit entered into her body, Satan's thought had already entered into her mind. Therefore, the fallen soul is one with Satan. This is also based upon what we see in Matthew 16, where the Lord rebuked Peter by calling him "Satan" (v. 23). At that time Peter was in the self, in his soulish life, so he became Satan. This proves that the self is one with Satan.

After addressing Peter as "Satan," the Lord said, "You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men." This shows that the self, which is one with Satan, is expressed through the mind as opinionated thoughts. Thus, Matthew 16:23-24 shows us that the self is the embodiment of the soulish life, is one with Satan, and is expressed through the mind, that is, the opinionated thoughts. The mind is the channel, the means, for the self to express itself. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 135-136)

Throughout history the church has not been damaged mainly by Judaism or Gnosticism; it has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (CWWL, 1978, vol. 1, p. 71)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," ch. 2

## 第六周 周三

### 晨兴喂养

出十七 11~13 “摩西何时举手，以色列人就得胜；何时垂手，亚玛力人就得胜。但摩西的手发沉，他们就搬一块石头来，放在他以下，他就坐在上面。亚伦与户珥扶着他的手，一个在这边，一个在那边，他的手就稳住，直到日落的时候。约书亚用刀击败了亚玛力王和他的百姓。”

这里有两大难处，就是身体里的罪，和魂里的己。此外，…还有在我们外面之世界的难处。…己的源头就是撒但把他的思想注射到人的心思里。现在我们需要看见，己就是那向神独立的魂。每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。不管我们的所是和所作是什么，只要我们向神独立，我们就在己里（从天上来的异象，四八至四九页）。

### 信息选读

神乃是将人造成一个经常倚靠神的魂。人是魂（创二 7），这样一个魂应该凡事倚靠神。我们可以用婚姻生活为例，来说明魂对神的倚靠。妻子该倚靠她的丈夫。新妇在结婚之日蒙头，就指明这点。她的蒙头表征她要以丈夫为她的头，并要倚靠他。不然就会有两个头，那就会引起不和、相争，甚至离婚。就如妻子该倚靠丈夫，照样魂也该倚靠神。

然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么——己就是那向神宣告独立的魂。我们若看见这异象，就

## WEEK 6 DAY 3

### Morning Nourishment

Exo. 17:11-13 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed. But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun. And Joshua defeated Amalek and his people with the edge of the sword.

Two great problems are sin in the body and self in the soul. In addition,...there is the problem of the world outside of us.... The origin of the self was Satan's injecting his thought into the human mind. Now we need to see that the self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self. (CWWL, 1965, vol. 3, "The Heavenly Vision," p. 194)

### Today's Reading

God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything. We may use married life as an illustration of the dependence of the soul on God. A wife should depend on her husband. This is indicated by a bride's wearing a head covering on her wedding day. Her wearing a head covering signifies that she will take her husband as her head and will depend on him. Otherwise, there will be two heads, and this will lead to contradicting, fighting, and even divorce. Just as a wife should depend on her husband, so the soul should depend on God.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will

会领悟自己不能再向神独立。那时我们会说，“我必须一直倚靠神。不论我作的是什么，我必须倚靠神；不论我的所是如何，我必须倚靠神。”

因着已是独立的，所以已是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。

有否主的同在，乃在于你是否倚靠身体，是否与身体有正确的关系。你若与身体的关系正确，你在每一个地方都会有主的同在。但是你若与身体没有正确的关系，就不管你在哪里，都不会有主的同在。所以，有没有主的同在，乃在于我们与身体的关系。我们与身体若是不对的，就不会觉得主的同在。我们若与身体是对的，无论我们往哪里去，都会觉得祂的同在。

我们要倚靠主，就必须倚靠身体。…你之所以没有主的同在，是因为你与身体隔绝了，因为你与身体的肢体没有正确的关系。你要竭力被建造起来，并与身体有对的关系。你若与身体是对的，并且被建造在身体里，就必定觉得主的同在（从天上来的异象，四九至五一页）。

参读：国度的操练为着教会的建造，第三篇。

realize that we can no longer be independent of God. Then we will say, “I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.”

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

Having the Lord's presence depends on whether or not you are dependent on the Body and are rightly related to the Body. If you are rightly related to the Body, you will have the Lord's presence in every place. But if you are not rightly related to the Body, then no matter where you may be, you will not have the Lord's presence. Therefore, having the Lord's presence depends on our relationship with the Body. If we are wrong with the Body, we will not sense that we have the Lord's presence. If we are right with the Body, wherever we may go we will have the sense of His presence.

In order to be dependent on the Lord, we must be dependent on the Body....You do not have the Lord's presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord's presence. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 195-196)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 3



## 第六周 周四

### 晨兴喂养

太二十 27 “你们中间无论谁想要为首，就必作你们的奴仆。”

腓二 3 “凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强。”

在加拉太六章十二节保罗说到那些想要在肉体上体面、炫耀的人。人都喜欢炫耀他们所是、所有并所能作的。…这和虚荣很有关系。…有领头的野心也完全是属肉体的（太二十 20～27）。…我们所说的“自义”是一个人认为自己绝对不会错，永远是对的。…自是，…想要使别人相信我们是对的，为自己辩护，这也是出于肉体。…在召会的事奉中，我们必须定罪自信、自义、自是、自辩和自高。召会的事奉不该有任何出于己的东西。当我们有己的这些方面，我们就完全是属肉体的；而那灵这圣膏油，就与我们无分无关了。…那灵在我们的经历中就不见了。

在腓立比二章三节保罗告诉我们，凡事都不要出于自私的野心或私图好争。私图好争和竞争不同。在学校里，学生竞争；在运动场上，运动员竞争。竞争不是坏事，但私图好争却是邪恶的。私图好争是消极的竞争。可能某人作了一个很好的见证，另一位圣徒想作一个更好的。有人可能带了三个人进入主的恢复，另一个人看见了，就想带进六个人。若是你总想比别人高、比别人好，或比别人多些什么，这就是私图好争。私图好争是出于肉体的（事奉的基本功课，一五九至一六一、一六三页）。

### 信息选读

## WEEK 6 DAY 4

### Morning Nourishment

Matt. 20:27 And whoever wants to be first among you shall be your slave.

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves.

In Galatians 6:12 Paul speaks of those who desire to make a good show, an outward show, in the flesh. People like to make a show of whatever they are, whatever they have, and whatever they can do....This has much to do with vainglory....It is also absolutely fleshly to be ambitious for leadership (Matt. 20:20-27)....Self-righteousness in the sense of someone thinking that he is never wrong but always right,...self-justification,...[and] self-vindication, the desire to convince others that we are right, to vindicate ourselves, [are] also of the flesh....In the church service, we have to condemn self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation. There should be nothing of the self in the church service. When we have these aspects of the self, we are absolutely fleshly, and the Spirit, the holy anointing oil, has nothing to do with us....The Spirit is gone in our experience.

Paul tells us in Philippians 2:3 to do nothing by way of selfish ambition, or rivalry. Rivalry is different from competition. In a school the students compete. In athletics the athletes compete. Competition is not bad, but rivalry is evil. Rivalry is negative competition. Someone may give a good testimony, and another saint may want to give a better one. Someone may bring three persons into the recovery, and another may see this and want to bring in six. If you always want to be higher and better than others and have something more than others, this is rivalry. Rivalry is of the flesh. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 128-129,131)

### Today's Reading

我要对你们大家说一句诚实和爱心的话：被绊跌是一件非常严重的事。不要随便地说，“在召会生活中，我被绊跌了。长老和别的带头弟兄把我绊跌了。”…一面来说，我定罪所有绊跌人的事；但另一面我必须说，你没有理由被绊跌。我们若不在自己里面，就不会被绊跌。倘若我运用否认己的钥匙来关锁己，我就不可能被绊跌。我们被绊跌的原因就是己太敞开、太得势。由于己的门敞开，撒但就出来，我们就被绊跌了。

不要以为召会错了，就不再是召会。比方，当你的小孩犯了错，他还是你的小孩。不管召会是对是错，仍是召会。在召会中，虽然你会被某事或某人绊跌，但不要为自己找任何借口，否则这将阻挠召会的建造。

马太十六章讲到召会的建造，也讲到阴间的门和国度的钥匙。没有锁这些门的钥匙，召会就不能被建造。由于己往很少运用这些钥匙，因此召会至今还没有被建造。我们可以谈论许多建造的事，但是当有些事情发生摸着了我们，己就敞开了门。因着我们向阴间是敞开的，就有一些东西从阴间——撒但——出来。我们何等需要运用否认己的钥匙来锁住己！避免被人绊跌的路，就在于借着否认己来关锁己。那些不被绊跌的人，有福了。…如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被绊跌。

失望证明你在己里面。…若是己被锁住，我们就会有建造。假如你使用否认己的钥匙，其他的人或许会被绊跌，但你却不会被绊跌。反之，你会被建造，因为你里面的己已经被锁住。我们都要使用这把否认己的得胜钥匙来锁住己、魂和心思。否则，召会的建造就会受阻碍（李常受文集一九七八年第一册，八七至八九、九一页）。

参读：事奉的基本功课，第十八课。

Let me honestly and lovingly say a word to you all: It is a very serious matter to be offended. Do not casually say, "I have been offended in the church life. The elders and other leading ones have offended me."...On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended. The reason we are offended is that the self is so open and prevailing. Through the open gate of the self, Satan comes forth, and we are offended.

Do not think that the church is no longer the church because it is wrong. For example, when your child makes a mistake, he is still your child. Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church.

Matthew 16 speaks about the building up of the church and also about the gates of Hades and the keys of the kingdom. Without the keys to lock the gates, the church cannot be built. Because there has been so little exercise of these keys, the church has not yet been built. We may talk a great deal about the building. However, when certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self! The way to keep from being offended by others is to lock up yourself by denying yourself. Blessed are those who are not offended....If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

To be disappointed is a proof that you are in the self....If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 72-74)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 18

## 第六周 周五

### 晨兴喂养

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

二六 39 “祂就稍往前走，面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

[在马太十六章二十四节，] 主耶稣不是说要否认撒但，乃是说要否认己。撒但和己是同义辞，主交互地使用。否认己是消极的。…我们需要来看一些积极的事。积极这面的事就是背起十字架和跟从主。我们都有自己的十字架。主的十字架是独一的，但我们的十字架却有许多。为着召会被建造，主耶稣必须背起祂的十字架，我们也必须背起我们的十字架（李常受文集一九七八年第一册，九七页）。

### 信息选读

钉十字架是罗马政府用来处死犯人的方法。…犯人是被迫钉十字架。但主耶稣的钉十字架完全不同，祂不是被迫忍受钉死的苦，而是祂自己拣选的。这是祂自己的意愿，祂不是被迫钉十字架，祂乃是心甘情愿的，因为祂的十字架是神的旨意。…主乐意背起十字架，被钉死为着完成神的定旨。换句话说，基督不象犯人被迫去受死。相反的，祂愿意被钉死，借着死，使祂的生命得以释放出来而产生召会。

无疑的，十字架对主来说是极其痛苦的，但祂没有想要减轻这痛苦。反而当有人拿苦胆调和的酒给祂时，祂不接受（太二七 34，可十五 23）。主不在乎这种受苦，只在乎完成神的定旨。当主在十字架上时，

## WEEK 6 DAY 5

### Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

[In Matthew 16:24] the Lord Jesus did not say to deny Satan but to deny the self. Satan and self are synonymous terms used interchangeably by the Lord. To deny the self is negative. In this chapter we need to see something on the positive side. The positive side is the matter of taking up the cross and following the Lord. We all have our cross. The Lord's cross is unique, but our crosses are many. In order for the church to be built, the Lord Jesus had to take up His cross, and we also must take up our cross. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 80)

### Today's Reading

Crucifixion was the method used by the Roman government to execute criminals....The criminal...was forced to be crucified. The crucifixion of the Lord Jesus, however, was altogether different. He was not forced to suffer crucifixion; He chose it....He was willing...because His cross was God's will....The Lord was willing to take up the cross and be crucified for the fulfillment of God's purpose. In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified so that through death His life might be released to produce the church.

No doubt, the cross was a great suffering to the Lord, but He had no thought of reducing the suffering. Rather, when He was offered the wine mingled with gall, He rejected it (Matt. 27:34; Mark 15:23). The Lord did not care for the suffering; He cared for the fulfillment of God's purpose. When He was on the

忍受了极大的痛苦。但那痛苦不是强加于祂的，乃是祂甘愿接受的。在马太二十六章三十九节主向父祷告说，“不要照我的意思，只要照你的意思。”同时祂也祷告：“愿你的旨意成就。”（42）主是甘愿背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。这是在圣经中第一次提到十字架的意义。

按照圣经中第一次提到的这原则，所有其他的十字架必定和第一个十字架相同。这意思是，我们不是被迫背负十字架，我们乃是甘愿背起十字架。请注意，主耶稣不是说，“就当否认己而被钉十字架。”不，祂是说，“就当…背起祂的十字架。”我们不是被钉十字架，我们乃是背起十字架。

背起十字架的意思就是担起神的旨意。…我们必须承认，一个召会是神的旨意和命定，我们别无选择。因此，至终召会成为我们必须背负的十字架。问题在于我们是象被处决的罪犯来背负，还是心甘情愿地背负。…不仅召会是神的旨意，召会中每一位弟兄和姊妹也是祂的旨意。…对于他们，我们没有选择。…除了神的旨意，我们不可有偏爱或选择；我们必须背起十字架，意思是背起神的旨意。我们若看见一个召会以及所有的圣徒是一个身体上的肢体这异象，就不会有选择和个人的口味。我们不该顾到我们的口味、感受或感觉。相反的，我们只该顾到神的旨意，就是要有真正的一，这个一能经得起一切鬼魔和执政掌权者的察验。我们要在邪恶的权势面前有这样的见证：因我们都甘愿背起十字架，我们乃是一班有真正一的人。我们不象罪犯在受苦，而是乐意背负十字架的人。我信在这末了的时候，全地上将有一班背负这样见证的人（李常受文集一九七八年第一册，九七至一〇〇、一〇二至一〇三、一〇六至一〇七页）。

参读：国度的操练为着教会的建造，第四篇。

cross, the Lord suffered greatly. But that suffering was not forced upon Him. He took it willingly. In Matthew 26:39 the Lord prayed to the Father, “Not as I will, but as You will.” At that same time He also prayed, “Your will be done” (v. 42). The Lord was willing to take up the cross, to go to the cross, and to remain on the cross until God’s will had been fulfilled. This is the significance of the first mention of the cross in the Bible.

According to this principle of first mention, all the other crosses must be the same as the first cross. This means that we are not forced to bear the cross but that we willingly take it up. Notice, the Lord Jesus did not say, “Let him deny himself and be crucified.” No, He said, “Let him...take up his cross.” We are not to be crucified, but we are to pick up the cross.

To take up the cross simply means to take up God’s will.... We need to recognize that the one church is God’s will and ordination and that we have no choice about it. Therefore, eventually the church becomes the cross that we must bear. The question is whether we shall bear it like a criminal being executed or bear it willingly and happily....Not only is the church God’s will, but every brother and sister in the church is also His will...and we have no choice regarding them. We must have no preferences, no choices, except the will of God; and we must take up the cross, that is, take up the will of God. If we have seen the vision of the one church and of all the saints as the members of the one Body, then we shall have no choice and no personal taste. We should not care for our taste, feeling, or consciousness. Rather, we should care only for God’s will that we would have the genuine oneness, the oneness that can stand the investigation of all the demons and the principalities and powers. We want to have the testimony before the evil powers that we are a people with the genuine oneness because we are all willing to take up the cross. We are not suffering like criminals, but we are happy cross-bearers. I believe that at this end time throughout the entire earth there will be a people bearing such a testimony. (CWWL, 1978, vol. 1, pp. 81-84, 86-87)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 4



## 第六周 周六

### 晨兴喂养

太十六 25～26 “因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

来十 39 “我们却不是退缩以致遭毁坏的人，乃是有信心以致得着魂的人。”

丧失魂意思是丧失魂的享受，而得着魂意思是有魂的享受。…关于丧失魂，主并没有说到受苦。不要以为如果你丧失魂你就要受苦。假如你对这事有些经历，你就知道丧失魂表面上是受苦，实际上却是真正的喜乐。倘若一位姊妹因饶恕她的丈夫而丧失魂，那么对她和她的家庭就是一件喜乐的事，结局就是建立起正确的家庭生活。召会建造的原则也相同。丧失我们魂的享受是喜乐，因为结果我们看见召会的建造。如果你乐意实际地丧失你的魂，别人就要被你滋养，并借着你的建造起来。这不是受苦，乃是喜乐（李常受文集一九七八年第一册，一一〇、一一五页）。

### 信息选读

希伯来十二章二节说，“祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架。”主并没有流着泪去钉十字架，反之，祂是欢欢喜喜地去。祂上十字架就是丧失祂的魂。但因为祂预见其结果，祂并不为着自己要丧失魂而感觉难过。祂知道借着祂的死，就要结出许多子粒来（约十二 24）。

## WEEK 6 DAY 6

### Morning Nourishment

Matt. 16:25-26 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. 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?

Heb. 10:39 But we are not of those who shrink back to ruin but of those who have faith to the gaining of the soul.

To lose the soul-life means to lose the enjoyment of the soul-life, and to gain the soul-life means to have the enjoyment of the soul-life...With respect to the losing of the soul-life, the Lord did not speak about suffering. Do not think that if you lose the soul-life, you will suffer. If you have had some experience with this matter, you will know that apparently the losing of the soul is a suffering, but actually it is a real joy. If a sister loses her soul by forgiving her husband, that will be a joy to her and to her family. It will issue in the building up of the proper family life. The same is true in principle with the building of the church. To lose our soulish enjoyment is a joy because as a result we see the building up of the church. If you are willing to lose your soul in a practical way, others will be nourished by you and built up through you. This is not a suffering; it is a joy. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 90, 94)

### Today's Reading

Hebrews 12:2 says that the Lord endured the cross because of the joy that was set before Him. The Lord did not go to the cross with tears; rather, He went joyfully. His going to the cross was His losing of His soul. But because He foresaw the result, He did not feel sorry for Himself about losing His soul. He knew that through His death many grains would be brought forth (John 12:24).



丧失魂是我们被建造在一起的基本因素。这不仅仅是否认己或背负十字架，乃是丧失魂。为着主，为着召会，并为着所有圣徒的缘故，我们需要丧失我们现今所有魂的享受。你若乐意为着别人的缘故丧失你的魂，那些和你在一起的人就会蒙光照、得喂养并被充满。这就是召会建造的路。如果所有的圣徒都愿意丧失魂，在我们中间将有何等奇妙的光景，不仅没有绊跌的事，甚至不需要饶恕了。我们若都如此，我们将有显著的变化形像作为报偿。

魂的被造是为着彰显神。但是当魂作一些事来满足它自己时，魂就变成自私的。这就是我们必须否认己的缘故。否认己意思是弃绝魂的渴望、爱好和选择。

主耶稣来时，祂丧失祂的魂，也就是说，祂放弃祂所有魂的享受。祂在今世丧失祂魂的享受，使祂在来世可以得着祂的魂。正如我们所看见的，在来世，主耶稣将享受全地。那时，祂将会邀请我们，祂的同伙们，来分享这享受。

今天丧失魂实在就是变化魂。…当主回来时，祂会说，“好，良善的奴仆，进来享受我的快乐。”那时你的魂将完全被变化；你是预备好、受成全并够资格进入主的享受里。

虽然我们的灵得救了，我们还需要魂的救恩。现在是我们丧失魂的时候，使我们可以主回来时得着魂。…借着丧失魂，我们全人就会天天逐渐被变化。将来我们会有地位得着魂得救的赏赐。外面来说，我们在主来的时候救了我们的魂；而里面来说，我们在来世将够资格有分于主的享受（李常受文集一九七八年第一册，一一五至一一六、一二五、一二九、一三二至一三四页）。

参读：国度的操练为着教会的建造，第五至八篇；希伯来书生命读经，第四十六篇。

The losing of the soul is the basic factor in our being built up together. It is not only a matter of denying the self or of bearing the cross but of losing the soul-life. We need to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints. If you are willing to lose your soul-life for the sake of others, those with you will be enlightened, nourished, and filled. This is the way the church is built. If all the saints are willing to lose the soul, what a wonderful situation there will be among us. There will be no offenses and even no need for forgiveness. If we are like this, we shall be rewarded with a prevailing transfiguration.

The soul was made to express God. But when the soul does something to satisfy itself, it becomes selfish. This is the reason we must deny ourselves. To deny ourselves means to reject the soul's desire, preference, and choice.

When the Lord Jesus came, He lost His soul; that is, He gave up all His soulish enjoyment. He lost the enjoyment of His soul in this age so that He might gain His soul in the coming age. As we have seen, in the coming age the Lord Jesus will enjoy the whole earth. At that time He will invite us, His partners, to share in this enjoyment.

The losing of the soul-life today actually transforms the soul....When the Lord comes back, He will say, "Well done, good slave; come into My joy." At that time your soul will be fully transformed. You will be prepared, perfected, and qualified to enter into the Lord's enjoyment.

Although we have been saved in our spirit, we still need the salvation of our soul. Now is the time for us to lose our soul so that we may gain it at the Lord's coming back....By losing our soul, our entire being will be daily and gradually transformed. Then we shall have the position to be rewarded with the saving of the soul in the future. Outwardly we shall save our soul at the Lord's coming, and inwardly we shall be qualified to participate in the Lord's enjoyment in the coming age. (CWWL, 1978, vol. 1, pp. 94-95, 102,105,107-108)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 5-8; Life-study of Hebrews, msg. 46

## 第六周诗歌

628

### 聚会 — 运用灵

6 5 6 5 (英 866)

D 大调

4/4

1 . 1 2 6 | 5 - 3 - | 3 . 3 #4 4 | 5 - - - |  
 一 灵 要 操 练、运 用， 头 脑 要 拒 绝，  
 i . i 5 #5 | 6 - 6 - | 5 . 3 4 2 | 1 - - - ||  
 每 逢 我 们 聚 集， 以 此 为 秘 诀。

- |            |        |
|------------|--------|
| 二 灵要操练、运用， | 仪式全弃绝； |
| 彼此交通、分享，   | 基督作一切。 |
| 三 灵要操练、运用， | 情感要抛弃； |
| 彼此事奉、供应，   | 基督是实际。 |
| 四 灵要操练、运用， | 魂要全舍弃； |
| 彼此相助、联络，   | 以主为凭倚。 |
| 五 灵中得着释放，  | 脱开了自义； |
| 脱开自觉、自责，   | 不再理自己。 |
| 六 灵中得着释放，  | 脱开了己意； |
| 自爱、自骄、自荣，  | 全都被贬抑。 |
| 七 灵要操练、运用， | 取用主得胜； |
| 借着洗罪宝血，    | 并主大能名。 |
| 八 灵要操练、运用， | 如此摸着主； |
| 用灵接触主话，    | 饱尝主丰富。 |
| 九 乃是借着用灵，  | 基督被见证； |
| 乃是借着用灵，    | 人们得供应。 |
| 十 灵要操练、运用， | 这是我需要； |
| 灵要操练、运用，   | 如此主引导。 |

## WEEK 6 — HYMN

### Exercise the spirit (Meetings)

#### Meetings — Exercising the Spirit

866

1. Ex - er - cise the spir - it! Hu - man thought re - ject;  
 Meet with one an - oth - er, Bo - dy life res - pect.

- |   |  |
|---|--|
| 2. Exercise the spirit!<br>All the forms forsake;<br>Share with one another,<br>Each of Christ partake.     | 7. Exercise the spirit,<br>Victory to claim<br>By the blood which cleanses<br>And the mighty Name. |
| 3. Exercise the spirit!<br>Natural sense renounce;<br>Serve with one another,<br>Christ the Lord announce.  | 8. Exercise the spirit<br>Thus to touch the Lord;<br>Ever by the spirit<br>Take Him thru His Word. |
| 4. Exercise the spirit!<br>Soulish life deny;<br>Helping one another,<br>On the Lord rely.                  | 9. It is by the spirit<br>Christ is testified;<br>It is by the spirit<br>Man is satisfied.         |
| 5. Freed within the spirit<br>From self-righteousness,<br>From self-condemnation<br>And self-consciousness. | 10. Exercise the spirit!<br>This is what we need!<br>Exercise the spirit!<br>May the Lord so lead! |
| 6. Freed within the spirit<br>From self-will and pride,<br>From self-love and glory,<br>All to override.    |  |

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]