

二〇一六年感恩節特會

主今日行動的方向

標語

- ① 我們需要作宇宙的基督徒，有基督宇宙、奧秘身體的宇宙觀；
這身體乃是那普及宇宙、包羅萬有、延展無限、充滿萬有之基督的彰顯。
- ② 基督的身體這一個新人，是基督在自己裏面
藉着祂的死與復活所創造之神的傑作，
祂的詩章，以彰顯神無窮的智慧和神聖的設計。
- ③ 羔羊的婚娶乃是神新約經綸的結果；
神新約的經綸是要藉着祂法理的救贖並憑着祂神聖生命裏生機的拯救，
為基督娶得一個新婦，就是召會。
- ④ 我們對主耶穌若有情深的愛，我們的舌頭就會是快手的筆，
照着我們對祂豐滿職事裏一切所是的經歷和享受，
迅速寫出我們對祂的愛和讚美。
- ⑤ 神的國乃是基督自己作生命的種子，撒到神的選民裏面，
並且發展為一個範圍，就是神的國，使神在祂神聖的生命裏，
能在其中掌權，且擴增為擴大的國，就是主回來時所要帶來的。
- ⑥ 召會的建造，在於運用三把鑰匙關上陰間的門：
我們需要學習運用否認己這把鑰匙；
我們需要學習運用背十字架這把鑰匙；
我們需要學習運用喪失魂生命這把鑰匙。

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.

二〇一六年感恩節特會

主今日行動的方向

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THE DIRECTION OF THE LORD'S MOVE TODAY

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二〇一六年感恩節特會

主今日行動的方向

第一篇

基督生機身體內在的建造 (一)

受基督宇宙身體

作神經綸之目標的異象所支配

補 508, 598

讀經：弗一 22 ~ 23, 二 21 ~ 22, 三 19, 四 10、12、16, 西二 19, 三 15, 啓二一 10

綱 目

週 一

壹 主今日行動的方向是要建造基督生機的身體，作經過過程並分賜之神在祂神聖三一裏的生機體，使祂得著完滿的彰顯——弗四 12、16：

一 這生機的身體乃是滿了基督自己，並以祂自己這賜生命的靈所建造的；這靈乃是基督身體的素質和實際——西三 11, 弗四 4。

二 這樣的身體成為經過過程並終極完成之三一神的生機體，這三一神在祂神聖的三一裏分賜祂自己，生機的浸透基督的身體，使其成為祂在宇宙中完滿的彰顯——約十五 1、5、8 上，林後十三 14, 弗三 19。

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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.

貳 基督的身體是三一神與在基督裏之信徒的神聖構成—四 4～6:

- 一 父、子、靈與人調和並建造在一起，成為基督的身體—一 23，四 12、16。
- 二 基督身體的建造，乃是三一神與三部分人在神的靈裏與人的靈裏的構成—林前六 17，羅八 16:
 - 1 這個構成乃是神和人的聯結、調和與合併—約十四 20。
 - 2 這樣的構成，乃是神性構成到人性裏面，作人的居所，也是人性建造到神性裏面，作神的居所—弗三 16～17，二 21～22，約十四 23，啓二一 2～3、22。
- 三 基督的身體是生機體，具有神、人二性，以彰顯基督—約十五 1，弗一 23，三 19～21。

週 二

叁 神的經綸乃是要為祂的兒子產生一個身體；這身體實現神的心願，就是彰顯神，以及毀壞撒但—羅十二 4～5，林前十二 12、27，弗一 22～23，四 4、16，西一 18，二 19，創一 26～28:

- 一 三一神在我們裏面的工作，是要產生並建造基督的身體—弗三 16～21，羅八 11，十二 4～5。
- 二 新約的職事乃是為著產生基督的身體；沒有新約的職事，就不可能產生基督的身體—林前十二 12～27，林後三 6、8～9，四 1，五 18。
- 三 身體乃是召會內在的意義；沒有身體，召會就毫無意義—羅十二 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 今天召會一切的問題，都是由於對基督身體的無知；最大的難處，惟一的難處，就是不認識身體，不顧到身體，不尊重身體——弗一 17～23，林前十二 24～27。

五 認識身體乃是主正確的恢復；主渴望恢復基督的身體，以及基督身體的一——弗一 23，四 4。

週 三

六 主在地上有一個急切的需要；祂渴望基督身體的實際顯於眾地方召會中——羅十二 4～5，十六 16，林前一 2，十二 27：

1 主今天所要的，不僅是在一地一會之地方立場上的眾召會，更是要得著身體的豐滿——弗一 23，三 19。

2 除非基督的身體有具體的顯出，主耶穌就不會回來——一 23，四 16，五 27、30，啓十九 7。

肆 身體乃是神兒女生活與工作支配的定律——弗四 4、16，林前十二 4～6、12～13、27：

一 召會、職事與工作，三者都在身體的立場上——弗一 23，四 16，西三 15：

1 眾召會是身體在地方上得彰顯，職事是身體在盡功用，工作是身體在尋求擴增——徒十三 1～2，二一 19。

2 召會是身體在雛形上的生活，職事是身體在事奉上的功用，工作是身體在成長中的擴展——林前一 2，十二 27，十六 10，林後三 6。

二 召會、職事與工作，三者都源於身體而存在，都在身體裏有其地位，並且都為著身體的益處効力——羅十二 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 我們強調這個原則的重要性，絕不會太過，因為若沒有這個原則，一切就都是人工的，不是神造的。
- 2 聯於身體並肢體間彼此相聯的這個原則若沒有被認定，就無法有召會、職事與工作。

週 四

伍 主的恢復是基於基督只有一個身體這真理——弗一 23，四 4：

- 一 一個身體就是神的一個召會，在許多地方顯為許多地方召會——林前十 32 上，啓一 4、11。
- 二 主的恢復是為著建造基督的身體；恢復是為著基督的身體，不是為著任何個人或僅僅為著任何個別的地方召會——弗四 16，西二 19。
- 三 在我們的考量裏，基督的身體應當是第一，地方召會應當是第二——太十六 18，十八 17，弗二 21～22。
- 四 基督的身體是神經綸的目標，而眾地方召會是神用以達到祂經綸目標的手續——林前十二 12～13，一 2，羅十二 4～5，十六 1、4～5、16 下。
- 五 眾地方召會乃是基督在宇宙中獨一的身體——弗四 4：
 - 1 每一個地方召會都是基督獨一宇宙身體的一部分，是這身體一個地方上的彰顯——林前一 2，十二 27。
 - 2 就宇宙一面說，眾地方召會乃是一個身體；就地方一面說，每一個地方召會都是這宇宙身體在地方上的顯出——羅十二 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 宇宙的基督在每個地方召會裏都有祂自己的一部分；每個地方召會都是基督的一部分，所有的部分就構成基督的身體——弗一 23，二 21 ~ 22。

週 五

陸 我們需要作宇宙的基督徒，有基督宇宙身體的宇宙觀——一 17 ~ 23，四 16，啓二一 10：

一 基督的身體乃是那普及宇宙、包羅萬有、延展無限之基督奧祕的身體——弗一 22 ~ 23，三 19，西三 11：

1 元首基督是那升上，遠超諸天之上的，而我們乃是這基督奧祕的身體，就是祂的豐滿——弗一 22 ~ 23，三 19，四 10。

2 基督的身體是那充滿萬有之基督的豐滿，彰顯——一 22 ~ 23，四 10：

a 基督是向著召會作萬有的頭，召會是這宇宙基督的身體，而這宇宙基督的身體乃是那在萬有中充滿萬有者的豐滿——一 23。

b 基督自己是宇宙般的浩大，宇宙般的延展，而基督的身體是這浩大、延展之宇宙基督的豐滿；這意思是，基督的身體也是宇宙的——三 18 ~ 19，四 16。

c 以弗所四章十節說，『那降下的，也是那升上，遠超諸天之上，為要充滿萬有的』：

(一) 『萬有』必定包括整個宇宙。

(二) 基督降下並升上的結果，乃是祂充滿萬有，就是整個宇宙。

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 一個宇宙的基督徒，乃是具有以弗所一章二十二至二十三節和四章十節所陳明之宇宙觀點的人：

- 1 我們可能對基督的身體有看見，但我們所看見的，相較於對基督身體宇宙的看見，是很小的——23。
- 2 我們需要脫離微小、狹窄的自己，而在一種狂喜裏，看見並摸著基督宇宙的身體，就是宇宙、無限之基督的豐滿，彰顯——三 19。
- 3 我們需要被基督那宇宙般廣大之身體的異象所震撼——啓二一 10：
 - a 約翰在靈裏被帶到一座高山，看見新耶路撒冷，我們需要像他一樣在靈裏被帶到高『山』，得著基督宇宙身體的宇宙觀——10 節，弗一 22 ~ 23。
 - b 在我們的靈裏，我們需要基督身體的宇宙觀，那比我們心思中曾想過有關基督身體的任何事，都要無限的大——17 ~ 23 節，啓二一 10。
- 4 神經綸的目標是要建造基督宇宙的身體，而這宇宙的身體要終極完成於新耶路撒冷——弗一 22 ~ 23，四 12、16，啓二一 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.

第一週 週一

晨興餵養

弗四 4『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

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

主今日行動的方向，首先是要建造祂生機的身體（弗四 12），就是滿了祂自己，並以祂自己這賜生命的靈所建造的身體（西三 11），這靈乃是作基督生機身體之召會的素質、元素和實際（弗四 4 上）。這樣的身體成為經過過程之三一神的生機體（約十五 1、5、8 上），這三一神在祂神聖的三一裏（林後十三 14）分賜祂自己，生機的浸透基督的身體，使其成為祂在宇宙中完滿的彰顯（弗三 19）。

神和基督都渴望看見基督的身體建造起來，看見新婦豫備好，並看見國度被帶進來，使基督得著身體，得著新婦，並使神為著祂永遠的經綸在這地上得著國度（長老訓練第十冊，三〇至三一頁）。

信息選讀

以弗所四章四至六節說到一個身體，一位靈，一主，一位神與父。這是一個神聖而屬人的生機構成。信徒乃是身體，就是骨架；在這骨架中有三一神作素質、元素和源頭，為著使人性有祂神聖的構成。三一神——靈、主和父神——已經生機的與祂的選民在他們的人性裏構成在一起了。這神聖和屬人的構成就成為基督的宇宙身體（召會生活中引起風波的難處，一八頁）。

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)

基督的身體乃是經過過程的三一神，和我們這些得著變化之人的結構，是神和人結合構造在一起而成的。三一神經過了成肉體、經人生、釘死、復活並升天這些過程。基督的身體乃是這樣一位經過種種過程的神，和祂所救贖之人的結構。

基督的身體這結構，不僅是以蒙神所救贖、重生、聖別、更新、變化之信徒為其外面的架構，也是以經過過程而達到終極完成之三一神，為其內部的成分。

我們常說，基督的身體是宇宙的，召會是地方的；但基督的身體不是宇宙的問題，也不是地方的問題，乃是外面架構和內部成分的問題。光有外面的架構，而沒有內部的成分，就是死的骸骨；有了外面的架構，還必須有內部的成分，才是活的、生機的身體。今天神把祂所救贖、重生、變化的人，作成外面的架構；神自己—父、子、靈三者作內部的成分。…父、子、靈和人，這四者相調構造在一起，就成為基督的身體。

基督身體的建造是三一神與三部分人在神靈與人靈裏的結構，這結構就是神與人的聯結調和：神性構造到人性裏，為人的居所；人性建造到神性裏，為神的居所（三一神終極完成之靈與信徒重生之靈聯結的果效，五四至五六、五八頁）。

基督的身體是一個生機體；一面有神性，另一面有人性，以彰顯兼有神性和人性的基督，祂是完整的神和完全的人（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一〇頁）。

參讀：新約總論，第二百一十篇；聖經中管制並支配我們的異象，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

第一週 週二

晨興餽養

羅十二 4～5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

我們需要看見神的經綸，就是神的計畫，神的行政，乃是要為祂的兒子創造、構成、產生一個身體。這是神經綸的主要目的。基督得著了這個身體，就是祂自己的一部分，祂的配偶。亞當獨居，表徵基督在得著召會，祂的配偶、身體以前，也是獨居的。神說亞當獨居不好；所以神使他沉睡，裂開他的肋旁，取出一條肋骨。創世記二章說神用那條肋骨建造了一個女人（22）。這指明夏娃出於亞當。夏娃被造之後，被帶回到亞當那裏，神就使二人成為一體。以弗所五章告訴我們，這是基督與召會這極大奧秘的豫表（31～32）。這豫表要應驗於新耶路撒冷，就是羔羊的妻（啓二一 2）。這就是神經綸的目標（召會生活中引起風波的難處，二一至二二頁）。

信息選讀

神的經綸的確也有消極的一面，就是要毀壞神的仇敵。神有一個獨一的仇敵，是祂憑自己可以毀壞的，但祂不要這樣作。祂渴望藉著蒙祂救贖的人來作這事。所以，蒙救贖的人該與神合作來毀壞撒但。啓示錄這卷書給我們看見，一面，得勝者要成為終極完成的新耶路撒冷；另一面，所有得勝者要為神使用來毀壞撒但。這是基督的身體在實現神心願的兩面：彰顯神，以及毀壞撒但（召會生活中引起風波的難處，二三頁）。

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)

三一神在我們裏面的工作是要產生基督的身體，這身體的實際就是那靈，也就是那是靈的基督。這靈就是終極完成的三一神，也就是復活，在我們裏面工作。有了這位是靈的基督，有了這位終極完成的三一神，並且有了這個復活，我們才實實在在是基督的身體（異象的高峯與基督身體的實際，四二頁）。

哥林多後書是講新約的職事。但是我們必須認識，新約的職事乃是為著產生基督的身體。哥林多前書是講基督的身體，…哥林多後書…是說，你要有基督的身體麼？你非有新約的職事不可。沒有新約的職事，基督的身體就無法產生（神經綸的總綱與神人該有的生活，五一頁）。

我要再說，基督的身體是召會的內在意義。…阿利路亞，這裏有身體！沒有身體，召會就沒有意義，但有了身體，召會就有內在的意義。

召會今天一切的問題，都是由於不認識基督的身體。在我們中間不該有這樣的無知，乃該有完全的認識。我們需要有智慧和啓示的靈，我們的心眼需要被光照，使我們看見並領略基督的身體（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇八、一一二頁）。

所有的難處都是由於缺少看見身體，缺少顧到身體。我們都需要回到真理上，而實行真理就是顧到身體。…認識基督的身體，乃是主正確的恢復。我們若是為著主的恢復，就需要看見這個恢復是甚麼。主渴望恢復所失去的基督的身體，並恢復被忽略的基督身體的一。這就是主的恢復（召會生活中引起風波的難處，三五、二九頁）。

參讀：召會生活中引起風波的難處，第三章；神經綸的總綱與神人該有的生活，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

第一週 週三

晨興餽養

弗一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

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

今天主在地上有一個急切的需要，需要一個實際的身體在各地出現。

把天然擺在一邊，不再憑天然活著，而憑基督，在靈裏活著。這就是長。天天脫去天然，天天活在靈中。在此沒有任何的天然人，在此只有基督。因為我們大家在基督裏都是一個。主今天所要的，不僅是在地方立場上一地一會的召會，主今天所要的乃是身體來作祂的豐滿。主今天是要身體，要豐滿。…今天主所要的不是你的屬靈、你的修養，主所要的是身體。身體只有一個。弟兄姊妹，我可以向你們擔保，除非這個身體今天在地上有相當的出現，主耶穌永遠不會回來。主說，我必快來；但一直到今天主還沒有回來。為甚麼？就是因為在地上沒有身體，在地上身體沒有出現（一個身體，一位靈，一個新人，三〇、三九至四〇、一〇頁）。

信息選讀

『召會是祂的身體』〔弗一 23〕，這包括眾召會、職事和工作。眾召會是身體在地方上得彰顯，職事是身體在盡功用，工作是身體在尋求擴增。三者乃是一個身體不同的顯出，所以三者是互相依賴、彼此關聯的，沒有一方能單憑自己行動，甚至沒有一方能憑自己單獨存在。事實上，三者的關係非常密切並緊要，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

確的調整而合於其他二方，本身就無法是對的。召會若沒有得著職事的幫助，沒有對工作給與幫助，召會就無法往前；工作若沒有職事的同情，沒有召會的扶持，工作就無法存在；惟有當召會和工作都有了，職事才能盡功用。

這是最重要的。我們〔先前〕曾努力表明三者各自的功用和範圍；如今卻有一個危險，就是我們不明白神的事屬靈的性質，就不僅想要將三者加以區別，更將三者分割為分開的單位，因而失去了身體的彼此相聯。我們必須記得，三者之間的區別無論怎樣清楚，三者都是在（宇宙）召會中。結果，三者的行動和行事必須如同一個，因為無論各自有何特別的功用和範圍，三者都是在一個身體裏。

所以我們一面對三者加以區別，為要有所瞭解；但另一面，我們切記三者乃是相聯如同一個身體。並不是幾個有恩賜的人看到自己的才能，就可以獨自用自己所有的恩賜來盡職；也不是幾個人覺得有呼召，就可以自己形成一個工作團體；更不是幾個志同道合的信徒聯合起來，就可以自稱為召會。一切都必須在身體的立場上。召會是身體在雛形上的生活，職事是身體在事奉上的功用，工作是身體在成長中的擴展。召會、職事或工作，都無法憑自己存在。每個都必須源於身體而存在，每個都在身體裏有其地位，並且每個都為身體的益處效力；三者都來自身體，在身體裏，並為著身體。聯於身體並肢體間彼此相聯的這個原則若沒有被認定，就無法有召會，無法有職事，也無法有工作。我們強調這個原則的重要，絕不會太過，因為若沒有這個原則，一切就都是人工的，不是神造的。職事的基本原則是身體，工作的基本原則是身體，召會的基本原則是身體。身體是今天神兒女生活與工作支配的律（譯自工作的再思，英文版第九章）。

參讀：一個身體，一位靈，一個新人，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

第一週 週四

晨興餵養

弗二 21～22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

我受主託付來傳揚祂的真理，並把祂的恢復帶到美國。這恢復是基於基督只有一個身體這個真理。…真正的地方召會有一個試驗，就是該與其他眾地方召會有宇宙的交通（長老訓練第十一冊，一四二頁）。

信息選讀

一個身體就是神的一個召會（弗一 22，林前十 32 下），在許多地方上顯出（啓一 11），成為許多地方召會（4）（一個身體和一位靈，一八頁）。

我們在這裏是為著身體。沒有身體作後盾，沒有主的恢復作後盾，我們就沒有路來實行地方召會。我們若實行地方召會生活，卻忽略了身體的觀點，我們的地方召會就成了地方宗派。…恢復是為著身體，不是為著任何個人，或僅僅為著任何個別的地方召會（召會生活中引起風波的難處，三五頁）。

為著主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，…在我們的考量裏，基督的身體應當是第一，地方召會應當是第二。…在宇宙一面，在道理上，並在實行上，眾地方召會都是一個身體，也應該是一個身體（一個身體和一位靈，二七至二八頁）。

我們也許以為，眾地方召會是神經綸的目標。然而，眾地方召會不是目標，乃是神用以達到祂經綸之目標所採取的手續。…許多被帶到這恢復裏的人，愛

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

地方召會到極點，他們非常強調地方召會。然而，我們不該以為，我們進入地方召會的生活，就達到神永遠經綸的目標。…從倪弟兄的時候起，眾地方召會在我們基督徒的生活中，就成了非常寶貴的項目。有些聖徒聽見眾地方召會不是神的目標，也許很失望。然而，我們若只在眾地方召會裏，卻不往前，我們就遠離了神的目標。…照以弗所一章二十二至二十三節，神經綸的目標是召會，就是基督的身體（關於相調的實行，四至五頁）。

所有的地方召會，乃是基督在宇宙中獨一的身體（弗四4）。每一個地方召會，都是這宇宙身體的一部分，是這獨一身體在地方上的顯出。這一個宇宙召會，這一個身體，包括所有的地方召會。可能有成千上萬的地方召會，但合在一起卻構成一個宇宙召會。宇宙召會是基督獨一的身體，所有的地方召會不過是這一個身體在地方上的彰顯。

身體只有一個，卻有許多顯出。就宇宙一面說，眾召會乃是一個身體；就地方一面說，每一個地方召會都是這宇宙身體在地方上的顯出。因此，地方召會不是身體，只是身體的一部分，身體的一個顯出。

在新約中我們看見許多地方召會，這些地方召會合起來被視為一個宇宙召會，因為她們構成了基督的一個身體（新約總論第七冊，一三一頁）。

基督今天不是地方上的基督，乃是宇宙的基督。而這位宇宙的基督，在每一個地方上都有祂的一部分。在臺北的這一部分就叫作臺北召會，在倫敦的那一部分就叫作倫敦召會，在紐約的那一部分就叫作紐約召會。每一個地方召會就是基督的一部分。這個部分是甚麼？這個部分就是身體（一個身體，一位靈，一個新人，三三至三四頁）。

參讀：一個身體和一位靈，第一章；關於相調的實行，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

第一週 週五

晨興餽養

弗三 19『並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

四 10『那降下的，也是那升上，遠超諸天之上，為要充滿萬有的。』

在〔基督向著召會〕的傳輸裏，基督的身體是那在萬有中充滿萬有者的豐滿，因為那在萬有中充滿萬有的基督就在這傳輸裏。這傳輸把我們聯於充滿萬有的基督。這樣，召會就成為充滿萬有之基督的豐滿。藉著這樣一個傳輸，我們成為身體，就是那在萬有中充滿萬有者的豐滿。

身體來自包羅萬有之基督的傳輸。要享受這個傳輸，我們需要清明的心思、熱切的情感、服從的意志以及清潔的良心。藉著經歷這傳輸，我們就成為身體。我們今天所需要的，就是更多包羅萬有的傳輸。

我們看過以弗所一章十七至二十三節保羅求啓示的禱告，就知道為甚麼他把召會看作基督的奧秘。對於基督的這個奧秘，就是祂奧秘的身體，那在萬有中充滿萬有者的豐滿，保羅進入了完滿、完全的啓示裏。但願我們都蒙光照，好看見召會這奧秘的一面（新約總論第七冊，六五頁）。

信息選讀

召會是基督的身體，是那在萬有中充滿萬有者的豐滿。以弗所一章二十三節說，『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』按著文法，『豐滿』和『祂的身體』乃是同位語。這指明身體就是豐滿，豐滿就是身體。基督的身體就是祂的豐滿。基督的豐滿出自對基督之豐富的享受（三 8）。藉著享受基督的豐富，我們就成為祂的豐滿而彰顯祂。

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.

這個豐滿乃是那在萬有中充滿萬有者的豐滿。基督是無限的神，沒有任何的限制；祂大到一個地步，在萬有中充滿萬有。這樣一位偉大的基督，需要身體作祂的豐滿，使祂得著完全的彰顯。

基督的身體是那在萬有中充滿萬有者的豐滿，乃是在從頭到身體的神聖輸供裏，因為這位在萬有中充滿萬有的基督就在這輸供裏。這輸供把我們連於這位充滿一切的基督。召會就這樣成了基督的身體，這位充滿一切者的豐滿。

以弗所四章十節論到基督說，『那降下的，也是那升上，遠超諸天之上，為要充滿萬有的。』這裏的思想是很深的。首先，基督是在諸天之上。在祂的成為肉體裏，祂來到地上成了一個人，住在地上三十三年半之久。然後，祂死在十字架上並降到陰間；在復活裏，祂從陰間升到地上，然後又升到三層天上。藉著這樣的降下並升上，祂就充滿萬有。如今基督無所不在，祂在地上也在諸天之上。身體乃是這位充滿一切之基督的豐滿，彰顯（新約總論第七冊，二六〇至二六一頁）。

我們已經看見，召會就是基督的彰顯。以弗所一章告訴我們，召會是基督的身體，這身體乃是那在萬有中充滿萬有者的豐滿。召會是基督的身體，這身體乃是那在萬有中充滿萬有之人位的豐滿。

在一章二十三節，那在萬有中的萬有乃是指宇宙。基督充滿整個宇宙，這可由四章十節得著證明。…基督充滿萬有，就是充滿宇宙；基督是如此廣大普及，以致祂充滿萬有。這位廣大的基督，需要一個身體作祂的豐滿。…基督的豐滿就是基督的滿溢。基督是有如此追測不盡的豐富，所以祂有一個滿溢，一個豐滿，一個富餘。召會是祂的身體，就是基督的豐滿，基督的富餘。這是一件意義重大的事。…在神的經綸裏，外面的事物比較沒有甚麼價值。神的經綸乃是基督同召會。當我們在裏面經歷基督的豐富，因而成為祂的豐滿時，召會就出現了（以弗所書生命讀經，八二八至八二九頁）。

參讀：新約總論，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

第一週 週六

晨興餽養

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

10『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。』

從前你可以在一個地方關起門來作基督徒，不管別處的弟兄姊妹。但是今天你要作基督徒，光作一個國家的基督徒還不彀，甚至作一個國際的基督徒也還不彀，要作一個宇宙的基督徒才彀（關於生命與實行的信息上卷，五〇頁）。

信息選讀

若是沒有羅馬帝國，主就不會生在伯利恆而長在拿撒勒。主若是不生在羅馬帝國時代，就不會釘死十字架，因為猶太人並沒有這種死刑。不僅如此，神還藉著羅馬帝國修築從羅馬到巴勒斯坦的公路，把地中海周圍的地區都連起來。還有在語言方面，有希臘文作了大家共用的文字、語言。這一切都豫備好了，保羅才出來傳福音。

保羅出來傳福音不是在猶太地。他一出來，就放大眼光周遊地中海。所以在他的書信裏才說：在這新人裏，並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的（西三 11）。當初在人羣中有這些問題，但在新人裏沒有這些分別。在新人裏，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.

兩千年後的今天，神把這個世界調到一個地步，幾乎不分東方、西方了。…東西方都調和了。你今天想作基督徒，不能單單作個中國的基督徒。尤其今天我們走恢復的路，更是不能。我們必須把眼光放大。主今天是要得著祂的身體。不管你願不願意，祂就是要將我們這一班人統統圈在一起。所以我們都要看見，已往那個時代已經過去了，今後我們的眼光越遠大越好。

今天神的作為乃是要得著基督的身體，不是光得著你一個人，不是光得著一地的召會，也不是光得著一國的召會，乃是要得著全宇宙的召會。既是如此，我們今天的召會生活就該與地上所有的弟兄姊妹調在一起。…我乃是願意你們看見亮光，放大眼光，知道我們是在神永遠的經綸裏，要讓神在地上得著基督的身體。…我們光有地方的眼光不彀，光有國際的眼光也不彀，必須有宇宙的眼光。我們要看見基督要得著一個身體，神要為基督豫備一個身體（關於生命與實行的信息上卷，五一至五二、五四至五五頁）。

在啓示錄裏，使徒約翰告訴我們，他在靈裏被帶到一座高大的山，看見聖城新耶路撒冷（二一10）。我們需要在山上（表徵復活和升天），因為神的建造是在基督的復活和升天裏的事。我們需要在高昇的地位上，好看見神建造的異象（以西結書生命讀經，二六四至二六五頁）。

神永遠經綸的目標，是要為基督創造、構成、產生一個身體；基督要得著這個身體，就是祂自己的一部分，作祂的配偶，祂的新婦，至終成為新耶路撒冷（晨興聖言—神新約職事極重要的內容（三），二四頁）。

參讀：關於生命與實行的信息，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

第一週詩歌

補 624

你已顯為身體基督

(英1225)

F 大調

3/4

5 · 1 | 3 3 3 · 3 | 4 4 4 · 4 | 5 · 2 3 · 4 |
 一 今 日 惟 有 識 你 身 體, 哦 主, 纔 是 認 識
 3 - 1 · 7 | 7 6 1 · 6 | 6 5 1 3 | 5 · 4 7 · 2 |
 你, 因 此 我 求 得 蒙 開 啓, 在 你 肢 體 看 見
 1 - 3 · 4 | 5 5 6 · 3 | 4 4 2 · 3 | 4 · #4 5 · 2 |
 你; 非 僅 識 你 元 首 身 分—至 高、 個 別 救 贖
 3 - 3 · 2 | 1 · 1 3 5 | 5 4 3 · 2 | 1 · 1 1 7 | 1 - ||
 主, 更 見 你 已 具 體 化 身, 顯 為 身 體 的 基 督。

二 你的聖徒多年追求, 渴慕尋得你實際;
 舉目仰望, 深處探求, 無非要見你自己。
 豈知天上榮耀基督 今乃顯為祂身體;
 內住基督今正活出, 在祂身體顯無遺!

三 主, 我自知易於受欺, 僅識你崇高至極,
 卻未摸着你的實際, 暗中摸索, 憑己意。
 豈知在你地上肢體, 我就得見你自己!
 永遠之神顯於肉體, 大哉, 敬虔的奧秘!

四 求主勿讓我再單獨, 囿於個人的光照;
 你的身體促我投入, 憑“身體感”為引導。
 不再作那離散塵土, 乃是活石被建造;
 如此使你心滿意足, 團體顯明你榮耀。

WEEK 1 — HYMN

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.

[illegible][illegible]

二〇一六年感恩節特會

主今日行動的方向

第二篇

基督生機身體內在的建造 (二)

在以弗所書中

基督身體的啓示與建造

詩歌：補 534，補 508

讀經：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

綱 目

週 一

壹 以弗所書的每一章都從特別的觀點，揭示基督的身體這三一神生機體的奧秘；我們必須禱告，好得著智慧和啓示的靈，使我們看見基督的身體是聖經中拔尖的啓示——弗一 17～23，三 3～5、9～11。

貳 以弗所一章啓示，基督的身體乃是經過過程的神聖三一之分賜與超越基督之輸供的結果：

週 二

一 父在祂揀選並豫定中的分賜，產生出祂許多的兒子，在聖別中作祂的家室——3～6 節。

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 子在祂救贖並拯救中的分賜，產生出信徒，在變化中作神的基業—7～12 節。
- 三 靈在祂作印並作質中的分賜，擔保神作信徒的基業，使他們得到完全的成全—13～14 節。
- 四 超越的基督在祂復起並升高裏的輸供，產生祂的身體作祂的彰顯，使信徒達到終極的成就—19～23 節。

叁 以弗所二章啓示，基督的身體是一個新人，乃是三一神的傑作—10、15～16 節：

- 一 基督的身體這一個新人，是基督在自己裏面藉著祂的死與復活所創造之神的傑作，祂的詩章，以彰顯神無窮的智慧和神聖的設計—10、15 節。
- 二 基督在十字架上，在祂的肉體裏，廢掉了那規條中誠命的律法，就是一切使人類分開之生活與敬拜的禮儀和方式，而在祂自己裏面，創造了一個新人—14～15 節。
- 三 世人認為文化的差異乃是聲望的源頭，但在基督的身體這一個新人裏，我們都失去了這個聲望；現今我們惟一的聲望乃是基督，以及真正的一—西一 18 下，弗四 3～4 上。
- 四 在一個新人裏只有一個人位—包羅萬有的基督；這一個新人只有一口，同心合意說一樣的話—二 15，羅十五 6，林前一 10。

週 三

肆 以弗所三章啓示，基督的身體成了三一神的豐滿，是藉著我們得了基督豐富的供應，並藉著基督安家在我們心裏：

- 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 神有一個經綸，要將基督追測不盡的豐富分配到我們裏面，使我們成為神的豐滿，神的彰顯——2、7～9、19 節。
- 二 保羅向父這源頭禱告，求父藉著那靈作憑藉，加強我們到裏面的人裏，使子基督運行作工，安家在我们心裏，結果使我們成為基督的身體，作三一神的豐滿——14～19 節。
- 三 我們需要每天禱告，使我們得以加強到裏面的人裏，使三一神完成祂獨一的工作，將祂自己在基督裏建造到我們心裏，使祂成為我們內在的構成，作神與人相互的住處——16～17 節，約十四 23。

週 四

伍 以弗所四章啓示，基督的身體乃是經過過程的三一神與重生信徒的調和，並且這一個身體是由一個職事建造起來的：

- 一 一位靈、一主和一位神與父，與信徒調和在一起，成為一個實體，作基督生機的身體——4～6 節。
- 二 基督身體的一乃是那靈的一，那靈的一乃是在我們靈裏的那靈自己；我們要保守一，就必須留在調和的靈裏——3～4 節，約四 24。
- 三 基督的身體是由一個職事建造起來的，這一個職事成全我們，使我們在凡事上長到元首基督裏面，並且有本於元首的功用，以供應身體，使身體在愛裏把自己建造起來——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.

陸 以弗所五章啓示，基督的身體由光的兒女所組成，作基督的新婦，使基督得滿足：

- 一 我們從前不僅是黑暗的，並且就是黑暗本身，因為那時我們與撒但是一；如今我們不僅是光的兒女，並且就是光本身，因為我們在主裏與神是一——8 節，太五 14。
- 二 燈臺表徵召會作三一神的複製，乃是活的金樹，帶著復活的生命開花，作照耀的光，就是光的果子，使三一神得著完滿的彰顯——出二五 31 ~ 34，民十七 8，啓一 11 ~ 12，弗五 9，參加五 22。
- 三 我們是光的兒女，在愛和光中行事為人，就被賜生命的靈聖化，並被話中之水的洗滌所潔淨，得以豫備好成為基督榮耀的新婦——弗五 2、8、18、26 ~ 27。

柒 以弗所六章啓示，基督的身體是三一神團體的戰士，為著擊敗神的仇敵：

- 一 屬靈的爭戰不是個人的事，乃是身體的事；召會作為身體乃是團體的戰士，只有團體的戰士才能穿戴神全副的軍裝——10 ~ 20 節，參太十六 18。
- 二 一切的爭戰都源自撒但的意志與神的意志之間的衝突；我們必須藉著苦難使我們的意志被基督降服並變化，以致我們的意志服從基督的元首權柄，揀選神的旨意，而在復活裏富有基督防衛的能力——賽十四 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 禱告是惟一、具決定性、不可或缺的憑藉，叫我們藉以應用神全副的軍裝，使神軍裝的每一項能供我們使用——弗六 18。

四 我們要在主（子神）裏得著加力，穿戴父神全副的軍裝，並取用那靈的劍，從事屬靈的爭戰；這就是我們甚至在屬靈的爭戰中，也經歷並享受三一神——10 ~ 11、17 ~ 18 節。

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.

第二週 週一

晨興餵養

弗一 22 ~ 23『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

五 29 ~ 30『從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，因為我們是祂身體上的肢體。』

聖言中拔尖的啓示是甚麼？我們曉得聖經有六十六卷書，歷時一千六百多年才寫完。這六十六卷書論到從已過的永遠到將來的永遠許多的事，論到創造、救恩以及其他許多的事。聖經學者和聖經教師由聖經中選出了許多的主題，但我們都必須看見，身體才是拔尖的點。在聖經的千言萬語中，身體對我們該是突出的，聖經裏最重大的辭就是身體。

聖經裏最被人遺漏、最被人忽畧、最被人失去的點就是：召會是基督的身體。…〔基督〕除了自己肉身的體以外，還有一個奧秘的身體（成全訓練信息，三三〇至三三一頁）。

信息選讀

以弗所書告訴我們，召會是基督的豐滿，是新人，是神的家屬，是神的國民或公民，也是神的居所，召會又是新婦與戰士。但你必須曉得，基本的項目是身體，其他的項目都是附屬的。實在說來，以弗所書沒有講到新人，而是講到作為新人的身體。它沒有講到基督的豐滿，而是講到身體是基督的豐滿。…基本的名詞只有一個，就是身體。身體是神的居所，身體是神的國民，身體是新婦，身體是戰士。倒過來說，戰

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

士是身體，居所是身體，新人是身體，並不太好。身體乃是主要的點，其他的名詞都是次要的（成全訓練信息，三三八頁）。

以弗所書告訴我們，蒙神呼召的會眾，乃是召會（一 1、22），會集；並且這召會乃是神的國（二 12～13、19）、神的家人（19）、神的殿（21）以及神的居所（22）。不僅如此，召會也是基督的身體（一 23，四 4）和新人（二 15）。至終，基督的身體和新人成了基督的新婦（五 23～32）。會集和國，表面看都不是生機的。但是家人、身體、新人、妻子、新婦，全是生機的。召會要成為基督的身體，就需要生命。在身體裏最重要的乃是生命。生命過去了，身體就了了。召會要成為新人，就需要人位。一個人必須有人位，新人的人位乃是基督自己。不僅如此，召會要成為基督的新婦，就需要愛。對於妻子，新婦，最重要的事乃是愛。基督是我們的愛，因為祂是我們的丈夫。祂是我們的生命、人位，也是我們的愛。

以弗所書的每一章都從特別的觀點，揭示基督的身體這三一神生機體的奧秘。一章給我們看見，基督的身體乃是神聖三一分賜的結果。二章給我們看見，這身體乃是神的傑作，就是新人。在三章保羅揭示，我們得了基督之豐富的供應，成為三一神的豐滿。在四章，乃是由一個職事建造起來的一個身體。在五章，保羅接著從另一個角度或觀點，告訴我們關於基督身體更進一步的事。…這一章啓示，光的兒女乃是為著豫備基督的新婦。光的兒女和基督的新婦，是以弗所五章裏兩項重要的事。作光的兒女，在愛和光中行事為人，乃是豫備好有分於基督的新婦（基督的身體，四九至五〇頁）。

參讀：成全訓練信息，第二十三篇；基督的身體，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

第二週 週二

晨興餽養

弗一 19～20『…祂的能力向著我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊。』

22～23『…〔神〕使祂〔基督〕向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

〔在以弗所一章，首先，〕父在祂揀選並豫定中的分賜，產生出祂許多的兒子，在聖別中作祂的家室（3～6）。〔其次，〕子在祂救贖並拯救中的分賜，產生出信徒，在變化中作神的基業（7～12）。〔第三，〕靈在祂作印並作質中的分賜，擔保神作信徒的基業，使他們得到完全的成全（13～14）。〔第四，〕超越的基督在祂復起並升高裏的輸供，產生祂的身體作祂的彰顯，使信徒達到終極的成就（19～23）。

結果就是召會，基督的身體，而這結果乃是由經過過程的神聖三一之分賜與超越基督之輸供所產生的。神聖的三一為著祂的分賜，已經經過了過程。並且，基督今天乃是超越的一位，在宇宙的最高處，將祂自己輸供給召會，祂的身體。從這位超越的基督，並藉著這位超越的基督，一直有一種屬天、屬靈的輸供在進行著（經過過程的神聖三一之分賜與超越基督之輸供的結果，五頁）。

信息選讀

以弗所一章給我們看見，神用一種三重的分賜來祝福信徒—首先藉著父，第二藉著子，第三藉著靈。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.

終，這分賜要由超越之基督的輸供來完成。父在祂揀選並豫定中的分賜，產生出祂許多的兒子在聖別中作祂的家室。子在祂救贖並拯救中的分賜，產生出信徒作神的基業、神的珍寶、神私有的產業。那就是說，那從父的分賜而產生的許多兒子，都要成為神的珍寶，作祂的基業。…然後那靈在祂作印並作質中的分賜，結果使神作信徒的基業，使他們得到完全的成全。神的三一分賜的結果，乃是許多的兒子、神的產業以及我們的基業。但這時還沒有召會，直到超越的基督進來輸供神分賜的總和。許多的兒子、神的基業、我們的基業以及超越基督的輸供，終極完成於召會，就是基督的身體（經過過程的神聖三一之分賜與超越基督之輸供的結果，八頁）。

這樣一種分賜的工作使我們成為神的傑作。…〔在以弗所二章十節〕『傑作』的原文也可譯為『詩章』。詩章表現作者的智慧和設計。我們一召會—是神工作的傑作，也是一首詩章，彰顯神無窮的智慧和神聖的設計。…我們必須看見基督在我們裏面，我們也在基督裏面這個神聖的事實。我們在基督裏已經活過來，從死人中復活，並坐在諸天界裏。如今我們是神的傑作，因為神已經將祂的所是分賜到我們裏面。在我們裏面有一位，比宇宙中任何事物都更寶貴，更美妙。我們有神在我們裏面，使我們成為美妙的，成為神的傑作（基督的身體，一九頁）。

我們是團體的身體，我們也是團體的新人。我們的生活是團體的，我們的行動也是團體的。在行動上我們以基督作生命，在生活上我們以基督作人位。在身體裏基督是我們的生命，在新人裏基督是我們的人位。在身體上我們彼此作肢體，在新人中我們眾人一口說一樣的話。這就是召會（李常受文集一九七七年第三冊，四一一頁）。

參讀：基督的身體，第二章；一個身體，一位靈，一個新人，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

第二週 週三

晨興餽養

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

19『…使你們被充滿，成為神一切的豐滿。』

在以弗所三章有神經綸的安排，就是祂隱藏的計畫（9）。本章也說到那賜給保羅的『神恩典的管家職分』（2）。希臘文的 *oikonomia*，奧依克諾米亞，可譯為經綸、安排或管家職分。對神而言，乃是經綸或安排，但對保羅而言，乃是管家職分。他的職事就是管家職分。…神定了一個計畫，就是在祂自己裏面的經綸。這個計畫隱藏在神裏面，直到新約時代。神興起了祂所託付的使徒，完成祂分配的計畫，這託付就是管家職分。使徒的管家職分乃是將基督的所是、基督已經作的、基督正在作的、基督將要作的以及基督已經達到並得著的，分配給祂所揀選的人。這管家職分是恩典的管家職分，要分賜、分配基督的豐富（2、7～9）。分配基督的豐富，結果就產生召會。…使徒的使命就是將基督那追測不盡的豐富，分配給神所揀選的人（基督的身體，二七至二八頁）。

信息選讀

我們也許享受過基督的豐富，但我們需要更多享受祂。…因著神的心願是要召會用基督的豐富所構成，保羅就為召會禱告。…保羅〔在以弗所三章十六節〕的禱告是叫我們照著父榮耀的豐富得以加強。

我們需要藉著那靈，用大能得加強到裏面的人裏，使基督安家在我們心裏（17）。『安家』一辭原文有

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

個字首，意往下。基督要深深的安家在我們心裏。基督是在我們裏面，但祂是否定居在我們裏面？…基督不要在我們心裏作客，被限制在幾個房間裏。祂渴望定居在我們心裏，深深安家在我們心裏。基督必須加到我們裏面。那在我們裏面的基督，必須在我們裏面擴增。

當基督安家在我們裏面的各部分裏，我們就被祂無法追蹤的豐富充滿，結果產生三一神一切的豐滿—基督的身體，作三一神完滿的彰顯（19 下）。

保羅的禱告啓示，我們得著基督追測不盡且無法追蹤之豐富的供應，並被這豐富充滿，成為或產生神的豐滿。換句話說，這些豐富要藉著我們經歷並享受基督，在我們裏面成為神的豐滿（基督的身體，二九至三二頁）。

首先，保羅向父這源頭禱告。然後，父藉著那靈作憑藉、作管道，加強信徒。接著，基督來運行並作工，安家在信徒心裏。最後，父、靈和子的運行，安家在我們心裏的結果，乃是三一神的豐滿。父是源頭，靈是憑藉，子是標的，而三一神的豐滿乃是結果。

源頭是父，憑藉是靈，目的、目標是子，因為子是中心。凡三一神所作的，都是為著子這中心，出於父這源頭，並藉著靈這憑藉。保羅向父這源頭禱告，求父藉著靈的管道，加強信徒，好達到一個目標。這目標乃是基督安家在信徒的心裏（在神聖三一裏並同神聖三一活著，六六頁）。

參讀：基督的身體，第三章；在神聖三一裏並同神聖三一活著，第六章；使徒保羅兩個最大的禱告，第三至四章；關於相調的實行，第五章；撒母耳記生命讀經，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

第二週 週四

晨興餽養

弗四 4～6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內。』

16『本於祂，…身體漸漸長大，以致在愛裏把自己建造起來。』

在這基督身體的全景裏，那超越眾人，貫徹眾人，也在眾人之內的神是起源，源頭。祂是基督身體的起源。子神，就是那是主，且是父的具體化身者，乃是元素。子藉著信與浸將祂自己與我們調和。靈神，就是那是子神的實化者，乃是素質。那靈與我們調和，帶來盼望，這盼望就是有一天我們都要完全變化，模成子的形像，並在祂裏面得榮。這就是作工的神聖三一，將祂自己，與祂所揀選作祂身體的人，徹底的調和。…以弗所四章四至六節啓示，一組四個人位——一個身體、一位靈、一主和一位神與父——調和在一起，成為一個實體，作基督生機的身體。這神聖的調和乃是召會生活的實際（基督身體的內在觀點，七二至七三頁）。

信息選讀

肢體需要被恩賜成全，好作新約職事的工作，建造基督的身體（弗四 11～16）。當我們與三一神調和時，我們非常快樂的與主同在。我們愛祂，我們要為祂作一些事。我們渴望在召會生活中非常有用，並對召會有幫助。我們怎能這樣作？我們需要被成全。主作元首成全我們，不是直接的，乃是間接的藉著祂的恩賜——使徒、申言者、傳福音者、牧人和教師。

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.

按照我們的經歷，這種成全主要的是在排聚會中作的。每個召會都需要有排聚會。身體、那靈、主以及父神，乃是一組（一排）。他們並成一組來交通，有一個『排聚會』。…在排聚會裏不該有太多聖徒。在每個排聚會中，最好有十二至十五人聚在一起。…在排聚會裏，我們眾人都能從彼此問、互相答，而得到成全。

以弗所四章說，聖徒得成全，使他們能作職事的工作，就是新約職事的工作；這職事乃是要建造基督的身體（11～12）。在排聚會裏，每個人都能講。保羅在林前十四章說，全召會來在一起時，我們都能一個一個的申言（31）。申言乃是為主說話並說出主來，藉著我們的說話把主供應給人。這會成全聖徒。

藉著這樣的成全，召會就必會有發展。召會必長大，有基督豐滿（就是基督身體）之身材的度量（弗四13）。我們至終都要長成。我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩（14）。我們要在愛裏持守真實，就得以在一切事上長到祂，就是元首基督裏面（15）。本於祂，全身藉著每一盡功用的肢體，就是藉著每一豐富供應的節，並藉著每一依其度量而盡功用的部分而長大，把基督的身體建造起來（16）。這樣，基督的身體就不是靠大傳道人，乃是靠身體的每一個肢體而建造起來。這意思是，全身要使身體長大，以致在愛裏把自己建造起來。

一個身體、一位靈、一主和一位神與父，乃是並成一組，並調和在一起。當這調和繼續進行時，我們就都得了成全，好作我們的工作，以建造基督的身體。然後這身體要藉著盡功用的肢體，把自己建造起來。這就是以弗所四章裏基督身體的內在觀點（基督身體的內在觀點，七三至七四、七六至七八頁）。

參讀：基督的身體，第四章；基督身體的內在觀點，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

第二週 週五

晨興餵養

弗五 8～9『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女（光的果子是在於一切的善、義和真實）。』

25～26『…基督愛召會，為召會捨了自己，好聖化召會，藉著話中之水的洗滌潔淨召會。』

按照以弗所四章，我們的生活需要恩典和實際，使我們有資格有分於基督身體的建造。五章比四章更高更深，…往前給我們看見，我們需要在愛和光中行事為人（五 2、8）（基督的身體，五〇頁）。

我們從前不僅是黑暗的，並且就是黑暗本身。如今我們不僅是光的兒女，並且就是光本身（太五 14）。光就是神，照樣，黑暗就是撒但。我們從前是黑暗，因為那時我們與撒但是一；現今我們是光，因為我們在主裏與神是一（聖經恢復本，弗五 8 註 1）。

今天信徒是光的兒女（弗五 8），乃是世上的光（太五 14），顯在彎曲悖謬的世代中（腓二 15）。至終，新耶路撒冷是所有聖徒的組合，要成為發光體，將那是光的神照耀在周圍的列國之上（啓二一 24）（啓二一 11 註 2）。

信息選讀

光之兒女的生命，使我們有資格在基督新婦的豫備裏有分。啓示錄十九章七節說，『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』羔羊的婚娶到了，我們這些光的兒女就要成為新婦，使那位愛我們的得著滿足。要豫備好，就需要有所準備。我們準備自己成為基督新婦的路，乃是作光的兒女，常常在愛和光中行事為人並工作，

WEEK 2 DAY 5

Morning Nourishment

Eph. 5:8-9You 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

如同我們的救主所行的。我們能效法我們的父神，並以基督作我們的榜樣，在愛和光中行事為人並工作。

我們在主裏面既是光，行事為人就要像光的兒女（弗五8）。神是光，我們在祂裏面，也就是在光中。我們既在光中，就成了光的兒女。以弗所五章十五節告訴我們，行事為人不要像不智慧的人，乃要像有智慧的人。愚昧是一種黑暗。我們行事為人若是愚昧的，我們就是行在黑暗裏；我們行事為人若有智慧，我們就是行在光中。光的兒女行事為人，不該像不智慧的人，乃該像有智慧的人，贖回光陰，因為日子邪惡（16）。要贖回光陰，就要憑著基督活在召會中，就是在召會生活中活基督。我們若不過召會生活，就是在浪費自己的光陰。

我們是光的兒女，在愛和光中行事為人，就會豫備好成為基督的新婦。…基督愛召會，為召會捨了自己（25）。基督因著愛召會，就把自己給了召會，目的是為著聖化召會，不僅是在地位上，更是在性質上，裏裏外外的聖化她。祂聖化我們，乃是藉著那進到我們裏面、浸透我們之聖化的生命和聖別的性情；每一天，甚至每一分鐘，祂藉著話中之水的洗滌潔淨我們（26）。在話中，就是在聖經中有水。我們憑著經歷知道這一點。我們進到這水裏，這水就洗滌我們。每天早上，我們都需要在聖經裏洗滌。

基督聖化召會，好將召會獻給自己，不僅是聖別的，更是榮耀的，使神得著彰顯（27）。榮耀是彰顯出來的神。聖別的召會就是彰顯神這聖別者，榮耀的召會乃是榮耀神，對人顯示神。基督要將召會獻給自己，作榮耀的召會，沒有斑點、皺紋或任何這類的病。皺紋是老舊的表記；沒有皺紋，就是年輕的表記。斑點代表創傷。只有裏面的生命，才能洗去皺紋、斑點以及任何這類的病。二十七節說，召會該是聖別、沒有瑕疵的，如同帶著美麗彰顯的寶石，裏面沒有異物或瑕疵（基督的身體，五三、五七至五八頁）。

參讀：基督的身體，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

第二週 週六

晨興餽養

弗六 10～12『末了的話，你們要在主裏，靠著祂力量的權能，得著加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤…。』

在宇宙中有三個意志：神的意志、撒但的意志以及人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。

一切爭戰都源自〔神與撒但〕這兩個意志的衝突。在撒但的意志興起與神的意志敵對之前，宇宙中沒有爭戰。宇宙中的衝突起始於天使長對神的背叛。那背叛乃是現今發生在國際之間，以及社會、家庭和個人裏面一切爭戰的起頭。…各式各樣的爭戰，其源頭都在於神的意志與撒但的意志之間的衝突。…雖然有三個意志，但衝突只牽涉兩方—神和撒但。要緊的問題乃是，人是選擇神的意志還是選擇撒但的意志。人的意志若與神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志這一邊，撒但的意志至少就會暫時的成功。

藉著悔改，人能從撒但的意志轉向神的意志，從撒但那一邊轉到神這一邊。…任何盼望得救的罪人，必須…向神悔改，相信主耶穌，並在水裏受浸。悔改乃是有一個轉，從撒但的意志轉向神的意志（以弗所書生命讀經，六三四至六三六頁）。

信息選讀

神全副的軍裝是為著基督的整個身體，不是為著基督身體上任何單個的肢體。召會是一個團體的戰士，信徒是這惟一戰士的一分子。只有團體的戰士才能穿戴神

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

全副的軍裝，單個的信徒不能。我們必須在基督的身體裏打屬靈的仗，絕不能單獨作戰。…雖然神能使我們得著加力，我們仍然必須運用我們的意志與祂合作。同樣的原則，我們必須與神的命令合作，穿戴軍裝。

以弗所六章十七節『藉著各樣的禱告和祈求』這個形容的句子，與十四至十七節所說的六項軍裝有關。…每當我們要穿上軍裝或拿起軍裝的任何一項時，都需要禱告。…禱告是應用神軍裝惟一的路，禱告使軍裝對我們成為實用的。譬如，我們也許有救恩的頭盔，但使這頭盔實用且發揮功效的，乃是禱告。因此，禱告是重大且緊要的（以弗所書生命讀經，六四〇、六六二頁）。

以弗所書的六章都是以三一神為結構。在六章裏，神聖三一在行動，為要擊敗祂的仇敵，對付祂的對頭。為使三一神擊敗祂的仇敵，我們需要在主〔子〕裏，靠著祂力量的權能，得著加力（10）。然後我們需要穿戴神〔父〕全副的軍裝，使我們能以站住，抵擋魔鬼的詭計（11）。最後，十七節說，我們需要接受那靈的劍，那靈就是神〔父〕的話。藉著神聖的三一，我們得了能力和力量，我們有了軍裝，我們也有了劍。我們若沒有能力和力量，就不能爭戰；為此我們需要信靠子。我們也需要遮蓋，好護衛我們；這就是軍裝，而這軍裝乃是屬於父的。然後我們需要攻擊的武器，好抵擋仇敵；這是那靈為劍。子是我們爭戰的能力和力量，父的軍裝是我們的遮蓋，那靈的劍是我們攻擊的能力。這給我們看見，甚至在屬靈的爭戰裏，我們也需要神聖的三一（在神聖三一裏並同神聖三一活著，七二頁）。

參讀：歌中的歌，六九至七〇頁；雅歌中所描繪的生命與建造，第六、十三章；以弗所書生命讀經，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

第二週詩歌

WEEK 2 — HYMN

598

召會一定義

降 E 大調

7 6 7 6 雙 (英 824)

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 召 會 是 主 的 身 體, 也 是 神 的 居 所;
 4 | 5 1 1 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是 眾 聖 徒 的 結 集, 也 是 神 人 調 和;
 2 | 3 4 5 6 | 6 - 5 1 | 1 . 7 6 3 | 4 - -
 創 世 以 前 神 所 選, 十 架 主 死 所 贖;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性 質、地 位 全 屬 天, 地 上 任 何 不 屬。

- 二 她是新造的新人, 基督復活所生;
 聖靈裏面受了浸, 藉道之洗成聖。
 基督是她的生命, 又是她的元首;
 她與基督同性情, 高升遠超萬有。
- 三 她的根基已立定, 乃是耶穌基督;
 能與基督同神聖, 纔是她的事物。
 凡屬她者都需要, 經過十架妙死,
 在復活裏被建造, 全是金、銀、寶石。
- 四 她的元素全是一: 一神、一主、一靈、
 一身、一信並一洗, 一望, 神所命定。
 三一之神在裏面, 眾人成爲一身,
 藉信聯結, 因洗斷, 憑望等候主臨。
- 五 她的所有眾肢體, 出自各方、各民,
 全都結合成爲一, 不分任何身分;
 沒有猶太或外邦, 沒有自主、爲奴,
 沒有卑下或高尚, 只有新人“基督”。
- 六 宇宙之中獨一個, 分在各地出現;
 一地一會爲原則, 地方立場爲限。
 地方行政雖獨立, 各向元首負責,
 宇宙交通卻一體, 無何離異間隔。
- 七 她在各地的出現, 都是撒冷雛形;
 爲作基督的豐滿, 先有聖城情景:
 基督是燈, 神是光, 她是燈臺照明,
 顯出榮耀的形像, 直到撒冷完成。

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 answering 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.

第二週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

豫備新婦作新郎的配偶（一）

新婦的豫備

詩歌：補 923，補 440

讀經：啓十九 7～9、11～16，二一 2，來六 1，弗四 13、15～16，五 27，歌四 7

綱 目

週 一

壹 主今日行動的方向是要豫備新婦作新郎的配偶，使救贖的神與蒙祂救贖的人成為永遠的婚配——約三 29，啓十九 7～9，二一 2，9～11。

貳 羔羊的婚娶乃是神新約經綸完成的結果；神新約的經綸是要藉著祂法理的救贖並憑著祂神聖生命裏生機的拯救，為基督娶得一個新婦，就是召會——創二 22，啓十九 7～9，二一 2，羅五 10。

叁 主的恢復是為著豫備由所有得勝者組成之基督的新婦——啓十九 7～9，羅八 37：

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 所有的得勝者要成為在開始和新鮮階段裏的新耶路撒冷，作基督的新婦一千年——啓十九 7。
- 二 至終，所有的信徒都要聯於得勝者，使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作基督的妻子，直到永遠——二一 2、9。

週 二

肆 新婦的豫備是在於得勝者生命的成熟——十九 7，來六 1，腓三 12～15，弗四 13：

- 一 基督的佳偶在神聖生命的成熟裏，成了書拉密女，表徵她成了基督的複製和複本，配得過祂，好與祂成為婚配——歌六 13，啓二一 9～10。
- 二 在新約聖經裏，『成熟』這辭用於指信徒在神的生命上長成並完全，指明我們需要在神聖的生命裏長大成熟，以至於完全——太五 48。
- 三 我們需要繼續長大，直到我們在神聖的生命裏成熟，成為長成的人，達到基督豐滿之身材的度量——弗四 13。

週 三

- 四 我們需要學習使徒保羅，追求在基督的生命裏長大成熟——腓三 12～15，西一 28。
 - 五 成熟的信徒認識、顧到並尊重基督的身體，有身體的感覺，也以身體為中心——林前十二 8～19、21、24，西三 15。
- 伍 構成新婦的得勝者不是分開的個人，乃是團體的新婦；為著新婦的這一面，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 得勝者不僅在生命上成熟，更是同被建造，成爲一個新婦——啓十九 7～9，二一 2，9～11。
- 二 聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，就是祂自己與人性的調和；祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成——太十六 18，約十四 20，弗四 16，約壹四 15，啓二一 2。
- 三 神建造的原則乃是神將祂自己建造到人裏面，並將人建造到祂自己裏面；神與人調和就是神將祂自己建造到人裏面，人與神調和就是人被建造到神裏面——弗三 17 上。

週 四

- 四 神的建造是三一神團體的彰顯——提前三 15～16，約十七 22，弗三 19 下、21。
- 五 與同作信徒的人建造在一起，是主根據神聖的屬性之一——神聖的一，對祂忠信尋求者至上並最高的要求——約十七。
- 陸 召會作爲新婦，新郎的配偶，需要美麗——三 29，歌一 15～16，四 1～5、7，詩四五 11 上，五十 2：
 - 一 『你的眼必見王的華美』（賽三三 17 上）；『王就羨慕你的美貌』（詩四五 11 上）。
 - 二 在基督身體團體的構成裏，有何等的榮美、超絕和美德——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.

週 五

三 我們基督徒所顯出的美德，該是神聖屬性裏榮耀和美麗的顯出；基督徒乃是以神性作元素、作實際，而從他們屬人的美德裏顯出神聖的榮耀和美麗——林前十31，腓一20～21上，四5、8。

四 新婦的美麗，是為著將新婦獻給基督這新郎——弗五27，約三29，啓十九7～9：

- 1 新婦的美麗乃是來自那位作到召會裏面，然後藉著召會彰顯出來的基督——弗五27，三17。
- 2 我們所有的美麗乃是基督從我們裏面照耀出來——詩五十2，九十16。
- 3 基督在我們身上所珍賞的，乃是祂自己的彰顯——歌四7。

週 六

柒 按照啓示錄十九章十一至二十一節，基督要以作戰將軍的身分，帶著祂的新婦，就是得勝的信徒，作祂的軍隊，前來與敵基督和他以下的諸王，並他們的眾軍，在哈米吉頓爭戰：

- 一 當基督帶著祂的軍隊來與敵基督和他的軍兵爭戰時，祂乃是作為人子而來；祂這位人子需要一個配偶，祂的新婦，好與祂相配，使祂得以完全——十四14，十九7～8、11～13。
- 二 基督在回來以前，先要舉行婚禮，使祂的得勝者與祂自己聯合成為一體——7～9節：
 - 1 基督要與那多年來一直爭戰抵擋神仇敵的人結婚——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 在啓示錄十九章，基督要與那已經勝過邪惡者的得勝者結婚。

三 婚禮之後，基督要帶著祂的新婦來把敵基督毀滅——11～13 節。

四 婚禮的禮服就是基督從我們活出，成了我們主觀的義，使我們不僅有資格參加婚禮，也該資格參加軍隊，在終結的爭戰，也就是哈米吉頓的爭戰中，與基督一同和敵基督作戰——8、14 節。

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.

第三週 週一

晨興餽養

約三 29『娶新婦的，就是新郎；新郎的朋友站著聽祂，因著新郎的聲音就歡喜快樂…。』

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

主今日行動的方向…是要豫備祂的新婦，召會，作祂（新郎）的配偶（約三 29～30），使救贖的神與蒙祂救贖的人（啓二二 17，二一 1～2、9 下～10）成為永遠的婚配（十九 7～8），宇宙的婚配。這宇宙的婚配由以色列人與救贖他們之神的聯結所豫表（賽五四 5，何二 19），並且清楚的啓示在新約裏（弗五 25～27、32）（長老訓練第十冊，三〇頁）。

信息選讀

在啓示錄十九章七至八節我們看見基督和祂的配偶，新婦，要在祂回來時成婚。七節說，『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』羔羊的婚娶乃是神新約經綸完成的結果。神在新約裏的經綸是要藉著祂的救贖和神聖的生命，為基督娶得一個新婦，就是召會。藉著聖靈歷世歷代以來不斷的作工，到這世代結束時，這目標就要達到。那時，新婦就要豫備好了。

基督這位羔羊需要一個婚禮。約翰福音啓示基督是羔羊，要來除去罪（一 29），也是新郎，要來迎娶新婦〔三 29〕。基督的目標不是除去罪，乃是迎娶新婦。在啓示錄這卷書中，我們看見基督乃是羔羊，也是要來的新郎。祂這位新郎必須有一個婚禮。

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.

我們要強調基督婚娶和祂的新婦，使我們知道我們的地位乃是新婦，要來之基督的地位乃是新郎。我們在地上正豫備成為新婦，好迎見祂；而祂在三層天的寶座上正準備像新郎一樣來到，與我們相見。所以，祂要以新郎的身分來，我們要以新婦的身分去。當祂回來我們與祂相見時，我們就會有一個婚禮（新約總論第七冊，二六七至二六八頁）。

神所要的是新耶路撒冷，那將是得勝者所是的總和。至終，所有的得勝者要成為在開始和新鮮階段的新耶路撒冷，作基督的新婦一千年。這一千年要被算作一日（彼後三8），就是婚娶之日。這將是在開始和新鮮階段的新耶路撒冷，作基督的新婦。

得勝者也是新耶路撒冷，在千年國裏作神當時的樂園（啓二7）。這新婦是神的樂園。新婦、城和神的樂園這三者乃是一。

至終，新耶路撒冷要豐滿的得以終極完成並完全，在新天新地裏作神的帳幕和基督的妻子，直到永遠（啓二一1～3、9～10）。在千年國裏，新耶路撒冷的組成只有得勝者。除了得勝者之外，還有很多未成熟的聖徒，但在千年國之後，所有的信徒都要成熟。主有辦法使所有的信徒成熟。如果我們不在今世成熟，我們就要在來世成熟。然而在來世成熟的過程是非常嚴厲的。至終，所有的信徒要聯於得勝者，使新耶路撒冷比在千年國時更大。那要使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作神的帳幕和基督的妻子，直到永遠（得勝者，一二三至一二四頁）。

參讀：新約總論，第二百一十三篇；約翰福音結晶讀經，六九至七一頁。

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

第三週 週二

晨興餽養

啓二一9『拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。』

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

在永遠裏，新耶路撒冷是基督的妻子。在婚娶的日子，妻子是新婦，但過了婚娶的日子，妻子就不再是新婦，只是妻子而已。在今世沒有得勝的信徒要有分於新耶路撒冷作為妻子，但他們無分於作新婦，因為他們成熟得太遲。在將來永遠裏的新耶路撒冷，要包括其他所有經過國度時代之管教而得成全，在神聖生命上成熟的聖徒（啓二一2、12、14）。這要成為經過過程的三一神在所有重生、變化並得榮之三部分聖徒裏面，同著他們，並藉著他們而有的永遠彰顯，達到最豐滿的地步（10～11）（得勝者，一二四至一二五頁）。

信息選讀

新婦的豫備是在於得勝者生命的成熟（啓示錄生命讀經，七二九頁）。

〔書拉密女是〕『所羅門』的女性寫法，源自意『平安』之字根。這裏用這名字，指明她如今已成為所羅門的複本、配偶，在生命、性情、彰顯和功用上，與所羅門一樣，正如夏娃之於亞當（創二20～23與註）。這表徵基督的佳偶在基督生命的成熟裏，成了基督的複製，在生命、性情、彰顯和功用上（但不在神格上）與基督一樣，配得過祂，好與祂成為婚配（林後三18，羅八29）（聖經恢復本，歌六13註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)

在神爲我們所豫備完全救恩裏的生命一面，我們所經歷在生命上的變化，自然叫我們在屬靈的生命上長大，以至於成熟。所以我們的經歷，也就進入生命長大成熟的一面。

成熟一辭，在希臘文是一個字，其本意是終點，…新約聖經多次用此字，說到信徒在重生所得神生命上的長成、成熟並完全，指明我們雖然在重生時，已經得著了神的生命，在重生後，我們還需要在這生命裏長大成熟，以至於完全。

神經綸中的智慧，只能講給長成的人（林前二 6）。要進入神新約的經綸，就是神永遠的計畫，需要我們在神的生命上長大成熟（生命課程，三四七至三四八頁）。

我們蒙重生以後，更藉著神的更新、聖別和變化而長大，直到我們在神聖的生命上成熟，成爲長成的人，達到基督豐滿之身材的度量（西一 28，弗四 13），並模成神長子基督的形像（羅八 29）。

基督的豐滿就是基督的身體，不是一個空洞的東西，乃是一個具有豐滿身材之度量的生機體，有其闊、長、高、深。感謝主，神重生我們，使我們開始有祂的神聖成分。接下來我們還需要被建立，還需要得鞏固，還需要經過變化。但是有了變化，有了成形之後，還不彀；我們還要繼續長大，直到我們在神聖的生命上成熟，成爲一個長成的人，就能達到基督豐滿之身材的度量，並模成神長子基督的形像（經歷神生機的救恩等於在基督的生命中作王，三四至三五頁）。

參讀：新約總論，第二百一十四篇；雅歌結晶讀經，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

第三週 週三

晨興餽養

西一 28『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』

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

使徒的職事，無論是宣揚基督，或用全般的智慧警戒、教導各人，都是將基督供應人，使他們以基督作神聖生命的元素，而長大成熟，得以完全並完整（聖經恢復本，西一 28 註 2）。

信息選讀

實行真理就是顧到身體。有時身體是強壯的，有時身體是軟弱的，但仍然是身體。我們若回到真理這裏，並顧到身體裏正確的次序，身體就立即變得更剛強。一切的難處都是由於一件事：沒有看見、不認識、不顧到身體。我們必須尊重身體（召會生活中引起風波的難處，三五頁）。

我們需要調整我們的想法。如果我們追溯『天上華廈』這種思想的歷史，就會發現那是來自羅馬天主教基於迷信的教訓。我們的確相信有一個樂園，是神所豫備的，但是我們必須充分的領悟並記得，全本聖經的神聖思想不是說神要尋找一個物質的居所。物質的居所絕不能滿足神。聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

神創造以後，就開始神聖建造的工作，這工作現今仍在進行。甚至今天神也在作神聖建造的工作，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

將祂自己與人調和。我們傳福音，不僅僅是要得著靈魂或拯救靈魂不下地獄，而是要藉著那靈，將神自己服事給人，使神能以與人調和。如此我們就得著了神聖建造的材料。同樣的，我們也將基督服事給聖徒，使他們能與基督調和並建造在一起。這就是我們所作之事背後基本且中心的思想。

神建造的原則，乃是神把祂自己建造到我們裏面，又把我們建造到祂裏面；也就是神自己與我們調和，將神性與人性調和成爲一個建造。創造乃是從無中產生一些東西；而建造是把兩件已經存在的東西放在一起。神在這裏，人也在這裏，但現在需要作工，把神和人帶在一起成爲一，也把許多人在神裏面並同著神帶在一起成爲一。這就是建造的工作。

現在我們知道神建造的原則，也知道在這些日子，就是建造的時期、時代裏，神的工作是甚麼。神一直在作，並且仍然在作的，乃是將祂自己作到我們裏面，把我們作到神裏面，也把我們所有的人在神裏面並藉著神，帶在一起成爲一。我們可以用混凝土爲例來說明這件事。神是水泥，那靈是水，而我們是石頭。當水泥加到水裏面，石頭也加到水泥裏面時，一塊一塊的石頭就藉著水泥和水凝結在一起。結果就是混凝土的建造。

神完成祂建造的工作，首先是藉著作爲一個神聖的人位，來成爲肉體進到人性裏，將人與神建造在一起，就是建造一個神人。從亞當時代到基督時代的四千年間，有千千萬萬的人，但其中沒有一人是神與人的建造。在神成爲肉體以前，神就是神，人就是人。神與人，人與神，從未調和成爲一，直到一天，神自己成爲肉體成爲一個人，生在馬槽裏。這人是個獨特的人，是神與人調和，是人同著神，是個神人。神把祂自己作到人裏面，又把祂自己作到祂自己裏面，這乃是神聖建造的起首（神建造的概論，九至一〇、二五至二六頁）。

參讀：新約總論，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

第三週 週四

晨興餽養

約十七 22『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一樣。』

賽三三 17『你的眼必見王的華美…。』

神只有一個形像（林後四 4，西一 15），既然祂的形像是一，祂就只能有一個彰顯。在這地上有成千上萬的基督徒。這樣多的基督徒怎能是神的一個彰顯？答案是在於神的建造。所有的基督徒要成爲神的一個彰顯，就必須被建造在一起，成爲一個建造。我沒有話來表達我心裏對這事的想法。有一個異象日夜一直向我開啓。首先，消極一面，任何單個的個人都不可能完滿的彰顯神；然後，積極一面，神正確、充分的彰顯，必須是配搭、團體的彰顯。神的願望和定旨，乃是祂藉著人在這地上得著彰顯與代表。但這惟有在我們互相配搭並建造在一起時，才可能達到（李常受文集一九六四年第四冊，二二〇頁）。

信息選讀

頭一個受造的人沒有達到神獨一的彰顯，但原則仍然存在：神所造的第二個人——新人——要成爲包羅萬有、團體的人，就是神在這地上真實的彰顯。…在我基督徒生活早年，我沒有看見這建造的原則。我掙扎奮鬥，尋求又爭戰。有一天主開了我的眼睛，我看見我不需要再奮鬥、爭戰並勞苦努力了。我只需要住在身體裏。只要我肉身的每一個肢體都住在身體裏，一切就都好了（李常受文集一九六四年第四冊，二二一頁）。

建造對於完成神永遠的經綸是極重要的事。…與同作信徒的人建造在一起，是主根據神聖三一的一個神聖屬性，對祂忠信尋求者至上並最高的要求（約

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)。我們的一，就是我們在擘餅聚會裏所見證的，乃是根據神聖的一；這一是神聖三一的一個屬性。…與同有分於神聖生命的人建造在一起，是在神永遠經綸裏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（神生機救恩的祕訣—『那靈自己同我們的靈』，五四頁）。

在以弗所一章，我們有召會的一個輪廓。在二章，有一個新人的創造、出生和形成。…在四章，我們有這新人的長大，為著盡功用。在四章，我們也看見新人的日常生活。…在五章，我們看到召會獻給基督。召會在獻上的時候乃是新婦，不是新人。作為新人，召會需要功用。但是作為新婦，召會需要美麗（以弗所書生命讀經，九六一頁）。

我們可能希奇，為甚麼在神格裏是三，卻不是一。在神聖的神格裏如果只有一者的話，就不會有美麗和優越。神格裏一切的美麗、優越、屬性和美德，乃在於神聖的神格是三，卻又是一。三而一——在此就有美麗；在此就有優越。

照樣，在由許多肢體所組成基督身體的團體構成裏，是大有美麗、優越和美德。許多的肢體組成在一起，並構成在一起，彼此作肢體。在這團體的構成裏，有許多的美麗、優越、美德和屬性。至終，這許多的肢體，都要成為新耶路撒冷的組成分子；新耶路撒冷就是三一神終極、團體的彰顯，是極其美麗的。

在召會生活裏，在身體生活裏，在新人裏，看見不同種族和背景的聖徒在合一裏聚集在一起，這是何等的奇妙。在召會生活裏要有和諧，就需要謙卑和無己。召會生活中的和諧是美麗的（在神聖三一裏並同神聖三一活著，五七頁）。

參讀：雅歌結晶讀經，第七篇；以弗所書生命讀經，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

第三週 週五

晨興餽養

啓十九 7～8『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

以弗所四章的長大，是為著新人的功用；五章的美麗，是為著新婦的獻上。…當基督把召會獻給自己時，召會不是強壯的男子，乃是美麗的新婦。基督是宇宙的男子。祂這位宇宙的男子，需要召會作祂的新婦，與祂匹配。召會要成為基督的新婦，就必須是美麗的，除去了一切的斑點和皺紋（以弗所書生命讀經，九六一至九六二頁）。

信息選讀

基督與祂的身體…這〔生命的〕聯結乃是宇宙中極大的奧秘（弗五 32）。這奧秘就是經過過程的三一神，與得著重生變化的三部分人，聯結相調成為一對宇宙的配偶。這是神人調和的極致。神作主體，人作配偶，二者同性情、同生活、同行動。換句話說，神性活在人性裏，作人性的實際；人性的美德活出神性的榮美，作神性的彰顯。神性與人性二者調和為一，神性在裏面作內容，作實際，人性在外面作表顯，作榮美。我們基督徒所顯出的美德，該是神聖屬性裏榮美的顯出。…基督徒乃是以神性作元素、作實際，而從他們人性的美德裏顯出神性的榮美；這就是神的彰顯（神新約經綸中的奧秘，四九至五〇頁）。

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，召會不僅會潔淨、純潔，也會沒有瑕疵、沒有攙雜。召會將是神自己調和著復活、拔高並變化過之人性的彰顯。這就是榮耀的召會，就是聖別沒有瑕疵的召會。

斑點和皺紋不影響召會的功用，卻非常減損召會的美麗。召會作基督的新婦，必須是美麗的。當基督把召會獻給自己時，召會將是美麗的新婦。…召會要成為基督的新婦，就必須是美麗的，除去一切的斑點和皺紋。

新婦獻給基督時，必定沒有任何皺紋或斑點。在新婦身上，基督不注視別的，只注視新婦的美麗；這美麗乃是祂所是的返照。新婦的美麗乃是來自那位作到召會裏面，然後藉著召會彰顯出來的基督。我們的美麗不是我們的行為；我們一切的美麗乃是基督的返照，就是基督從我們裏面照耀出來。基督在我們身上所珍賞的，是祂自己的彰顯。

我們今天必須藉著接受基督豐富的元素作我們的滋養，來豫備自己成為新婦。基督是召會的食物；因此，當召會豫備自己獻給基督時，必須喫基督。沒有其他豫備的路；喫耶穌才是路。藉著喫祂，我們就成為美麗的，甚至成為榮耀的新婦。

首先，基督必須進到我們裏面，然後被我們吸收；之後，祂就能從我們裏面照耀出去。這照耀乃是新婦的榮耀，是神性藉著人性的彰顯。真實的美麗，乃是神聖屬性藉著人性的彰顯。宇宙中沒有甚麼像這個彰顯如此美麗。所以，新婦的美麗乃是基督從我們照耀出來；這是神性藉著人性得著彰顯的事（新約總論第十一冊，二四七至二四九頁）。

參讀：新約總論，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

第三週 週六

晨興餽養

弗六 13『所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。』

啓十九 14『在天上的眾軍，騎著白馬，穿著細麻衣，又白又潔，跟隨著祂。』

我們來看哈米吉頓的戰爭（啓十九 11～21）。在婚筵之後，基督要以作戰將軍的身分，帶著祂的新婦，就是被請赴婚筵的得勝信徒，作祂的軍隊，前來與敵基督和他以下的諸王，並他們的眾軍，在哈米吉頓爭戰。…新郎是元帥，新婦是軍隊。這將是何等的蜜月！基督在祂蜜月的期間要清理宇宙（啓示錄生命讀經，七三七頁）。

信息選讀

基督來砸碎人類政權的時候，祂要作丈夫，帶著得勝者作祂的新婦。這就是說，祂在降到地上來對付十個腳指頭並整個像以前，先有一個婚禮（啓十九 7～9）。婚禮之後，祂就要與祂新娶的新婦把敵基督毀滅；這敵基督同他的軍兵將要直接與神爭戰（但以理書生命讀經，九五頁）。

人類政權不僅背叛神、高舉人以及拜偶像，也直接與神爭戰。但是，基督作為神的具體化身，要與祂的新婦同來砸碎人類政權。

當基督這砸人的石頭來臨時，祂不是單獨的來。反之，祂要帶著祂的新婦同來。這是因為當基督來與敵基督和他的軍兵爭戰時，祂乃是作為人子而來。祂這位人子需要一個配偶，好與祂相配，使祂得以完整。這個配偶將是祂的新婦。基督得著並迎娶召會作祂的新婦後，就要作為砸人的石頭而來。基督若沒有新婦，

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

就要單獨與敵基督及其軍隊爭戰。然而基督將有一支軍隊，這軍隊就是祂的新婦。在婚娶之日，基督要迎娶那多年與神的仇敵爭戰的人。這就是說，基督要迎娶那已經勝過那惡者魔鬼的得勝者（十二 11）。基督同其得勝者（團體的基督）乃是神所鑿出的石頭，要擊打由大人像的十個腳趾所表徵的十王和敵基督（十九 11～21）。如此，團體的基督要把大人像從腳趾到頭砸得粉碎（但二 35）；也就是說，團體的基督——基督以及由得勝者所構成那剛迎娶的新婦——要作為非人手所鑿的石頭而來，砸碎人類的政權。如此，基督同其新婦便毀滅了人類的政權（新約總論第十四冊，二七六至二七七頁）。

啓示錄十九章十四節…的眾軍，就是十七章十四節蒙召被選的信徒。他們也是新婦，以及被請赴羔羊婚筵的客人（十九 7～9）。被請赴婚筵的客人與新婦是同樣的人；新婦包括了被請的客人，而被請的客人組成了新婦。在婚禮之後，所有的客人都要成為軍隊。

十九章十四節說，眾軍穿著細麻衣，又白又潔。…得勝的聖徒有兩件衣服，一件是為救恩，另一件是為獎賞。這裏的細麻衣是第二件衣服。得勝者這第二件衣服使他們有資格參加羔羊的婚筵（8～9），並與主一同爭戰抵擋祂的仇敵。因此，婚禮的禮服就變成了征衣。這第二件衣服使我們不僅有資格參加婚禮，也獲資格參加軍隊。我們已經看過，這第二件衣服就是基督從我們活出，成了我們日常的義。就是在今天，我們也是藉基督作我們的衣服來爭戰。以弗所六章指明，神全副的軍裝就是基督。不僅如此，主的軍隊要騎著白馬。我們不是游擊隊，我們乃是按正規組成的天軍。阿利路亞！（啓示錄生命讀經，七四六至七四七頁）

參讀：啓示錄生命讀經，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

第三週詩歌

我求更深

補406

(英1240)

降B大調

4/4

一 更深,更深,藉着主的十架,讓我更深入;
死與生命,二者連在一起,使流加深,主。 哦
主, 我求更深, 天天 作工 我身; 偏
我 全人各部, 直到全新於我主。

二 更高,更高,在主生命裏面,主,我何低淺!
藉你生命我能更高,更高一更高往上面。
哦主,我求更高,變化乃我需要—
流中更加豐盛,惟願認識你生命。

三 長大,長大,主在我裏長大,一天過一天;
祂今流入我的一切生活—這是祂所願。
哦主,長在我裏,逐日增加不已;
知識不足應付,必須長大並成熟。

四 生活,生活,基督是我生活,祂實際無限!
小事,大事,任何事,一切事—祂都在裏面。
每日活出基督,時刻將祂流露;
祂名你當呼求,為得基督獻所有。(辭接後面)

WEEK 3 — HYMN

Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240

1. Deeper, deeper, in the cross of Jesus; Deeper let me go; Death and life, they always go together; Deepen, Lord, the flow. (C) Oh, deep - er yet we pray, Do work in us each day; Go deep - er, through and through, Till in Thee we're whol - ly new.

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,今住在我裏;
祂是我的口味、態度、動作,哦,何等希奇!
主,你是我人位,安家在我心內;
作我生命一切,這是何等的聯結!
- 六 召會,召會,在眾地方召會,有聖靈的流;
更深,更高,基督是我生活,我被祂佔有。
召會乃是基督各方面的顯出;
主,我願脫自己,爲着建造你身體。
- 七 建造,建造,召會得着建造,靠經歷基督;
惟有如此纔會產生建造,除祂無別路。
哦主,我今求告,我願被你建造,
生命逐日加增,爲着新耶路撒冷。
- 八 快來,快來,基督必要快來,娶祂的新婦;
在召會中我們準備等候,身體得救贖。
哦主,願你快來—此聲出自心懷;
我們讚美不住,願你快來,主耶穌!

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!

第三週 • 申言

申言稿: _____

Composition for prophecy with main point and sub-points:

二〇一六年感恩節特會

主今日行動的方向

第四篇

豫備新婦作新郎的配偶 (二)
讚美作王的基督——在祂自己裏，
在作祂王后的召會裏，
並在祂所有子孫，
就是在作眾首領的得勝者裏

詩歌：115

讀經：弗五 25 ~ 27，詩四五 1 ~ 17

綱 目

週 一

壹 全本聖經是一部神聖的羅曼史，記載神如何追求祂所揀選的人，最終與他們成為婚配——創二 21 ~ 24，歌一 2 ~ 4，賽五四 5，六二 5，耶二 2，三一 1、14，三一 3、32，結十六 8，二三 5，何二 7、19，太九 15，約三 29，林後十一 2，弗五 25 ~ 27，啓十九 7，二一 2、9 ~ 10，二二 17：

一 主的恢復乃是為著應驗馬太十六章十八節與啓示錄十九章七至八節——建造基督的召會並豫備基督的新婦。

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 當我們這些神的子民進入與神相愛的關係時，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣——創二 21 ~ 22。
- 三 乃是這生命使我們能與神成爲一，並使祂與我們成爲一。
- 四 我們不是藉著心思和意志遵守律法（參羅七 18 ~ 25），乃是藉著愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成爲一，作祂的擴大和彰顯，成爲神活的描繪。
- 五 我們不是遵守律法字句者，而是愛神的尋求者；我們愛那作我們的救贖主，作賜生命的靈，並作我們新郎的基督——詩一一九 58，弗五 25 ~ 27。
- 六 神與祂的子民要成爲一，他們之間就必須有相互的愛——約十四 21、23。
- 七 聖經中所揭示神與祂子民之間的愛，主要就像是男女之間情深的愛——耶二 2，三一 3。
- 八 當神的子民愛神，花時間在祂的話裏與祂交通，神就將祂神聖的元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上與祂一樣——參創二 18 ~ 25。

週 二

貳 詩篇四十五篇是所有詩篇中最高、最大的一篇，是可拉子孫的一首詩，也是一首愛的歌，調用百合花；這篇詩讚美作王的基督——在祂自己裏，在作祂王后的召會裏，並在作祂眾首領的得勝者裏：

- 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 神偉大的工作乃是復興神荒涼的建造，並恢復『可拉的後裔』，藉著祂無限的憐憫和恩典，將悖逆的人變化為基督的得勝者，使他們成為祂新婦（祂得勝的王后）的構成分子——民十六 1～3，詩一〇六 16，二六 11，詩四二標題，代上六 33～37，詩八八標題，啓十九 7～9。
- 二 我們若是熱情愛主的人，至終就會成為祂所愛的，祂的至愛——歌一 1～4、14～15，二 4。
- 三 百合花指純潔、簡單、單一的信靠神的生活——1～2 節，太六 28～29，參王上七 17～19。
- 四 我們對主耶穌若有情深的愛，我們的舌頭就會是快手的筆，照著我們對祂豐滿職事裏一切所是的經歷和享受，迅速寫出我們對祂的愛和讚美——詩四五 1，參太十二 34 下，林後三 3、6，賽六 5～7。

週 三

- 五 詩篇四十五篇讚美作王的基督，如四福音所揭示的——詩四五 1～8，太一 1：
 - 1 詩人因作王之基督的佳美而讚美祂；基督比世人更美——詩四五 1～2，參二七 4 下，歌五 9～16：
 - a 基督的嘴脣滿溢恩典——路四 17～22，參弗四 29～30。
 - b 因為那人耶穌是佳美、甜美且滿有恩典，神就受感，賜福給祂，直到永遠——羅九 5。
 - 2 詩人因作王之基督的得勝而讚美祂——詩四五 3～5：
 - a 在撒但和他墮落的天使眼中，基督是腰間佩刀的大能者，大有尊榮和威嚴的一位；祂的尊榮和威嚴乃是祂得勝的標記——3 節。

- 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; Psa. 106:16; 26:11; ch. 42, title; 1 Chron. 6:33-37; Psa. 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—Psa. 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—Psa. 45:1-8; Matt. 1:1:
 - 1. The psalmist praises Christ the King in His fairness; Christ is fairer than the sons of men—Psa. 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—Psa. 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 爲了真理、溫柔、公義，基督在威嚴中坐車前往，無不得勝；無論地上的情形如何，無論列國在作甚麼，基督都得勝、亨通的坐車前往；從祂升天那日，祂就開始坐車前往；祂要繼續坐車前往，直到祂在得勝裏回來——4 節上，徒五 31，啓六 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，包括祂的釘十字架、復活和升天；主耶穌所作的每一件事，無論大小，都是可畏的——詩四五 4 下。
- d 祂的箭銳利，射中仇敵的心；眾民仆倒在祂以下——5 節，參啓六 2。

週 四

- 3 詩人因作王之基督的國而讚美祂——詩四五 6～7：
 - a 基督是神，祂的寶座是永永遠遠的，祂國的權杖是正直的權杖——6 節，來一 8。
 - b 基督是王，祂愛公義，恨惡邪惡，父神用歡樂的油膏基督，勝過膏祂的同夥——詩四五 7，來一 9。
- 4 詩人因作王之基督美德的甜美而讚美祂——詩四五 8，參彼前二 9：
 - a 祂的衣服，都有沒藥、沉香、桂皮的香氣——詩四五 8 上：
 - (一) 衣服表徵基督的行爲和美德；沒藥和沉香表徵祂死的甜美；桂皮表徵基督復活的馨香和驅逐的能力。
 - (二) 憑基督復活的大能，經歷祂釘死的路，乃是藉著在我們靈裏的那靈自己——參歌二 8～14，羅八 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 象牙宮中有絲絃樂器的聲音，使祂快樂—詩四五8下：

(一) 宮表徵眾地方召會；象牙表徵基督的復活生命（約十九36，參歌七4，四4，王上十18）；絲絃樂器表徵讚美。

(二) 眾地方召會在主眼中是美麗的，並且是祂的彰顯，乃是用基督復活的生命建造的；眾地方召會中有讚美的聲音，使祂快樂。

週 五

六 詩篇四十五篇藉著對王后—召會，基督的妻子—的讚美，而讚美作王的基督，如書信所啓示的—詩四五9～15：

1 王后豫表召會，特別是得勝者，乃是基督獨一的妻子；王后周圍的尊貴婦女，表徵基督得勝的賓客；這指明基督的新婦實際上是一班得勝者—9～10節：

a 君王的女兒，表徵基督君尊的信徒。

b 王尊貴的婦女，表徵基督尊貴、尊榮的信徒。

c 我們越聽那靈活而即時的說話，越忘記過去，我們在基督眼中就越美麗—10～11節。

2 王羨慕王后的美貌；王后的美貌，表徵藉著召會所彰顯之基督的美德—11節：

a 在一節基督是王，在二節祂是人，在六節祂是神，在十一節祂是主。

b 基督不僅配得召會的愛，也配得召會的敬拜。

3 在詩篇四十五篇王后有兩件衣服：

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，是用金線交織成的—9 節下、13 節下：

(一) 這件衣服相當於基督作我們客觀的義，使我們得救—路十五 22，林前一 30，賽六一 10。

(二) 王后穿戴金子，表徵召會顯出神聖的性情—詩四五 9 下。

(三) 用金線交織成的衣服，表徵藉著死與復活受了對付的基督，乃是召會的義，滿足神公義的要求，使召會在神面前得稱義—加二 16，羅三 26。

b 第二件衣服是刺繡的衣服—詩四五 14 上：

(一) 這件衣服相當於基督藉著那靈變化的工作，『刺繡』到我們裏面，並從我們活出來，作我們主觀的義，使我們得勝—啓十九 8。

(二) 基督作我們主觀的義，乃是住在我們裏面的那一位，為我們過一直蒙神悅納的生活—腓三 9，太五 6、20，羅八 4，參詩二三 3。

(三) 刺繡的衣服，表徵召會在婚娶時要穿戴聖徒所行的義，被引到基督面前，以滿足基督的要求，與基督成為婚配—啓十九 8，參太二二 11 ~ 14。

週 六

4 王女在君尊的住處極其榮華，眾童女要進入王宮—詩四五 13 上、14 ~ 15：

a 王女就是王后，表徵召會；她在君尊的住處極其榮華，表徵榮耀的召會以基督為君尊的住處—13 節上，約十五 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 我們以基督為住處，我們就成為祂的住處，至終這相互的住處成為那表徵新耶路撒冷的王宮——十四 23，十五 5，詩四五 15 下，啟二一 3、22。

七 詩篇四十五篇藉著讚美王的子孫，就是作眾首領的得勝者，而讚美作王的基督，如在啟示錄所見的——詩四五 16～17：

1 『你的子孫要接續你的列祖；你要立他們在全地作首領』——16 節：

a 『列祖』在這裏表徵基督在肉身裏的先祖；『子孫』表徵基督的得勝者，作祂的後裔；『首領』表徵基督的得勝者，要與祂一同作王，治理列國——啟二 26～27，二十 4、6。

b 惟獨作王的基督同著在王權上作祂幫助的得勝者在地上掌權，才能解決今天世界的問題——賽四二 1～4，該二 7 上。

2 基督的名要藉著得勝的聖徒，被萬代記念；並且基督要藉著祂得勝並同作王的聖徒，得著眾民的讚美——詩四五 17，參啟十二 11，賽十二 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.

第四週 週一

晨興餵養

耶二 2『你去向耶路撒冷人的耳中喊叫，說，耶和華如此說，你幼年的恩愛，新婚的愛情，你怎樣在曠野，…跟隨我，我都記得。』

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

歷世紀以來，神與人有一段羅曼史。神造人的目的乃是要得著一個配偶（創一 26）。…神造人以後，揀選一班百姓，就是以色列人，作祂的配偶〔參耶二 2〕。

全本聖經是一部神聖的羅曼史。這意思是說，聖經是一本非常羅曼蒂克的書。…聖經是一部神聖的羅曼史，滿了神對人求愛，甚至與人『約會』的記載。在聖經裏，神一再以這種方式臨到人。…聖經也滿了神對人的追求。

雖然主說話，常像新郎與新婦談話一般，但是很少基督徒認識祂話語的這一面；…主臨到我們，就是祂與我們『約會』，追求我們（出埃及記生命讀經，七四六、七四八、七五〇至七五一、七五三頁）。

信息選讀

出埃及二十章六節題到愛，指明神將祂的律法賜給祂選民的目的，是要他們成為愛祂的人（申六 5，太二二 35～38，可十二 28～30）。神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得著他們的情愛。耶利米二章二節，三十一章三十二節，和以西結十六章八節指明，在神的山上藉頒賜律法（出二四 7～8，三四 27～28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己（參林後十一 2）。十條誡命，尤其是頭五條，是神和祂百姓訂婚的條件。

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

律法最高的功用是將神的選民帶到與祂成爲一，如同妻子與丈夫成爲一（參創二 24，啓二二 17）。神和祂的子民要成爲一，二者之間就必須有相互的愛（約十四 21、23）。聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛（耶二 2，三一 3）。當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上與祂一樣（創二 18～25 與註）。

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配（創二 21～24，歌一 2～4，賽五四 5，…太九 15，…弗五 25～32，啓十九 7，二一 2、9～10，二二 17）。當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣。…乃是這個生命使我們與神成爲一，祂也與我們成爲一。我們不是藉著運用心思和意志來遵守律法（參羅七 18～25），乃是藉著愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成爲一，作祂的擴大和彰顯（聖經恢復本，出二十 6 註 1）。

在馬太十六章十八節主耶穌說，『我要把我的召會建造…。』你也許說這是應許，但我們仍必須領悟，這是豫言。…我們還未看見召會完全建造起來。十八節的這豫言還未完全應驗，所以甚至到今天，這仍是個未應驗的豫言。

〔啓示錄十九章七至八節〕說到那要來的羔羊的婚娶，那時祂的妻子，新婦自己豫備好了。嚴格的說，按道理說，那將是豫言的應驗；但這應驗如今還不在這裏。所以這些經文指明有一個豫言要得應驗。這豫言是基督的新婦要豫備好。我們需要牢記，在聖經中有一個關於召會建造和基督新婦之豫備的大豫言（李常受文集一九七二年第三冊，五六三至五六四、五六七頁）。

參讀：以弗所書生命讀經，第五十四至五十五、五十七、五十九篇；聖經中最大的豫言及其應驗，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

第四週 週二

晨興餽養

詩四五 1『我心裏湧出美辭，講說我論到王的作品。我的舌頭是快手的筆。』

歌一 14～15『我以我的良人爲一束鳳仙花，在隱基底的葡萄園中。看哪，我的佳偶，你是美麗的！你是美麗的！你的眼好像鴿子。』

詩篇四十五篇的標題稱爲『愛的歌』，而這愛是陰性的，是我們與主之間的愛。這愛使我們成爲祂所愛的。這就是說，我們若是愛主的人，至終就會成爲祂所愛的，祂的至愛。祂怎樣是我們所愛的，我們也照樣成爲祂所愛的（詩篇生命讀經，三〇三頁）。

按照雅歌一章十四至十五節，基督是我們的良人，我們是祂的佳偶。詩篇四十五篇的主題是愛，而曲調稱爲『百合花』。在此，愛和百合花都是說到聖徒，就是愛主耶穌的人。…這篇詩描繪純潔、簡單、情深愛主的生活（聖經恢復本，詩四五標題注）。

每個愛主耶穌的人都是女性，也是百合花。百合花指純潔、簡單、單一的信靠神的生活〔太六 28〕。我們對主耶穌的愛，該是滿了深情的愛。我們不僅該有純潔、簡單的生活，如百合花所表徵的，也該一直對主有情愛的感覺。照著四十五篇，我們都需要有純潔的生活，帶著對主深摯的愛（詩篇生命讀經，三〇三頁）。

信息選讀

達祕 (John Nelson Darby) 活到八十四歲，沒有結婚，他對主滿了這樣情深的愛。在他老年的時候，一天晚上，他獨自宿於旅店，就寢前他說，『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

仍然愛你。』我讀到這裏，深深被摸著，渴望對主耶穌有這樣深摯的愛。現在我能見證，身為年老的人，我愛祂遠勝於年輕的時候。最近我為某件事向主有親密、深摯的禱告，在我的禱告中，我對祂說，『主耶穌，我愛你。』我禱告的時候，再一次愛上了主耶穌。

詩篇四十五篇一節說，『我心裏湧出美辭，講說我論到王的作品。我的舌頭是快手的筆。』這節說詩人的心在湧流，我們也可以說這篇詩在湧流；二者實際上是同樣的事。

詩人的舌頭是快手的筆，意思是詩人對所要論到王的事，不需要寫草稿。對王真實的愛，使詩人不需要草稿。論到許多事，我們也許需要寫草稿，但論到我們對自己所愛的人要說的話，如果要寫草稿，就全是機械的，而不真實了。我們若對主耶穌有深摯的愛，我們的舌頭就會是快手的筆。我們不需要寫草稿，就豫備好寫我們的愛和我們的讚美（詩篇生命讀經，三〇四頁）。

在九十二篇我們讀到：『耶和華阿，你的工作何其大！』（5）僅僅傳福音，僅僅佈道，僅僅向人傳講一些聖經章節，幫助他們屬靈，不是神極大的工作；神極大的工作乃是復興神荒涼的建造，並恢復可拉的子孫。今天神極大的工作，第一是恢復地方召會，第二是恢復你們許多的人。我們許多人真是可拉的子孫。神極大的工作乃是恢復那遭撒但蹂躪，以致荒涼的事物。我們惟有住在神的殿中，才能領悟這工作是何其大。…在神的殿中，我們可以清楚的看見，神真正極大的工作是甚麼（李常受文集一九六九年第三冊，一九六頁）。

參讀：詩篇中所啓示並豫表的基督與召會，第十六章；詩篇生命讀經，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

第四週 週三

晨興餽養

詩四五2~4『你比世人更美，你的嘴唇滿溢恩典；所以神賜福給你，直到永遠。大能者阿，願你腰間佩刀，大有尊榮和威嚴。爲了真理、溫柔、公義，願你在威嚴中坐車前往，無不得勝；願你的右手施行可畏的事。』

詩篇四十五篇是對所羅門所豫表，作王之基督的讚美。第一段，一至八節，是對王本身的讚美；第二段，九至十五節，是對王后—王妻子的讚美；第三段，十六至十七節，是對王的眾子—王子的讚美。

一至八節從四個方向讚美作王的基督：祂的佳美（2）、祂的得勝（3~5）、祂的國（6~7）和祂的美德（8）。在這讚美裏，有平衡的兩對：基督的佳美和祂的得勝，基督的國和祂的美德。基督的佳美，是由祂帶著要求的得勝來平衡（參太五20，二五14~30，約十五2、6）；祂的國，就是祂得勝的結果，是由祂美德的甜美來平衡（聖經恢復本，詩四五1註1）。

信息選讀

在詩篇四十五篇二節，詩人因王（表徵基督）的佳美而讚美王。主耶穌首先在祂佳美的一面臨到我們。這就是爲甚麼我們傳揚福音的時候，主要是要傳揚基督的佳美，告訴別人基督是何等美善、慈愛。我們可以說，這樣的福音傳揚是『鉤』，帶著好喫的『餌』。每個相信主耶穌並愛祂的人，都被祂『鉤』住了。被基督鉤住的人是有福的！

如今那在祂的佳美裏臨到我們的一位，那抓住了我們並愛我們的一位，要我們以愛回報祂。我們需要愛

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，甚至成為祂所愛的。這是基督給我們看見祂的佳美，以及我們在基督的佳美裏享受祂的結果。我們要完滿的說到基督的佳美，乃是不可能的。

照著二節上半，作王的基督比世人更美。…〔二節下半〕指明恩典不斷的出自祂的口。關於這點，路加四章二十二節告訴我們，人希奇主耶穌口中所出的恩言。…在詩篇四十五篇二節下半，詩人繼續讚美王，…因為那人耶穌是佳美、甜美的，且滿有恩典，神就受感，賜福給祂，直到永遠。因此，羅馬九章五節說到基督是『永遠受頌讚的神』。

在詩篇四十五篇三至五節，詩人因王的得勝而讚美王。亞當和他所有的子孫，包括我們，都失敗了；惟有基督是得勝者。福音書啓示祂勝過一切，並得著了勝利。

在撒但和所有墮落天使的眼中，基督是腰間佩刀的大能者，大有尊榮和威嚴的一位〔詩四五3〕。祂的尊榮和祂的威嚴，都是祂得勝的標記。…威嚴是榮耀的彰顯。基督在地上時，只有一次顯示祂的威嚴，就是在山上變化形像的時候（太十七1～2）。但祂復活、升天以後，在祂的尊榮和威嚴裏，將自己顯給保羅（徒二六13～15）和約翰（啓一9～20）看。

基督施行了許多可畏的事〔詩四五4下〕，包括祂的釘十字架、復活和升天。基督所行最可畏的事，是祂的釘十字架。基督的釘十字架是一件大事，威嚇了撒但、鬼以及墮落的天使，就是空中黑暗的權勢。基督的十字架是宇宙中最可畏的事。我們珍賞十字架，撒但卻從十字架逃跑。

詩篇四十五篇五節說，王的箭銳利；眾民仆倒在祂以下。祂的箭射中祂仇敵的心（詩篇生命讀經，三〇五至三〇八頁）。

參讀：新約總論，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

第四週 週四

晨興餽養

詩四五6～8『神阿，你的寶座是永永遠遠的；你國的權杖是正直的權杖。你愛公義，恨惡邪惡；所以神，就是你的神，用歡樂的油膏你，勝過膏你的同夥。你的衣服，都有沒藥、沉香、桂皮的香氣；象牙宮中有絲絃樂器的聲音，使你快樂。』

在詩篇四十五篇六至七節，詩人因王的國而讚美王。我們已經指出，國是得勝的結果。因此，在人能作王以前，他必須先作得勝者。照著古代的風俗，勝過仇敵的人，就成了王。

基督是神，祂的寶座是永永遠遠的（6上，來一8上）。

〔在詩篇四十五篇六節下半，〕權杖表徵權柄。今天許多高官的權柄不是正直的，但基督的權柄完全是正直的。…基督是王，愛公義，恨惡邪惡（7上，來一9上）。我們越公義，就越有權柄。然而，我們越涉及邪惡，就越失去權柄。…〔在詩篇四十五篇七節下半，〕歡樂的油表徵神的靈，同夥表徵基督的信徒。父神用聖靈膏了基督，勝過膏祂的同夥，就是所有的信徒。這指明基督的權柄和國度完全是屬靈的事。祂受了膏，目的是為著國度。基督的權柄、寶座、權杖和其餘與國有關的一切，都在那靈的膏抹之下，所以都是屬靈的（詩篇生命讀經，三〇八至三〇九頁）。

信息選讀

在詩篇四十五篇八節，詩人因王美德的甜美而讚美王。關於基督的美德，彼前二章九節說到宣揚『那召你們出黑暗、入祂奇妙之光者的美德』。我們傳揚福

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，就是告訴別人基督為我們所作的，以及祂今天正為我們所作的。傳揚福音實際上就是宣揚基督的許多美德，包括祂的愛、恩慈和赦免。

基督的美德乃是神聖屬性的彰顯。例如，在父神身上，神聖的愛是神格的屬性，這屬性是在神聖的生命裏。基督活出神聖的生命時，就活出愛的神聖屬性。在基督的生活裏，有愛的美德，這美德是愛之神聖屬性的彰顯。我們傳揚福音時，應當告訴別人那彰顯在基督美德裏之神的屬性。

詩篇四十五篇八節上半說到基督這王：『你的衣服，都有沒藥、沉香、桂皮的香氣。』人的衣服表徵那人的美德，因為我們的穿著，彰顯我們是怎樣的人，並指明我們的態度和風度。因此，我們能藉著人穿著的方式，畧畧認識他。事實上，我們人在兩種遮蓋之下——我們的衣著和居所，二者都彰顯我們是怎樣的人。在四十五篇這裏，衣服表徵基督的美德；沒藥和沉香表徵基督之死的甜美；桂皮表徵基督復活的馨香。

八節下半說，『象牙宮中有絲絃樂器的聲音，使你快樂。』在這節裏，宮表徵眾地方召會；象牙表徵基督的復活生命（約十九 36）；絲絃樂器表徵讚美。在主眼中看為美麗，且作祂彰顯的眾地方召會，是用基督復活的生命建造的；並且有來自眾地方召會的讚美，使祂快樂。我們讚美主時，需要珍賞祂在美德上的所是，以及祂的所作，以產生召會作祂的彰顯。實在說來，基督的衣服，就是祂的美德，產生了召會作祂的彰顯；祂的衣服和召會都滿了甜美。願我們都學習更多讚美祂，尤其是在擘餅聚會的時候（詩篇生命讀經，三一〇至三一頁）。

參讀：詩篇生命讀經，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

第四週 週五

晨興餽養

詩四五 9～11『有君王的女兒，在你尊貴婦女之中；王后穿戴俄斐金子，站在你右邊。女子阿，你要聽，要看，要側耳而聽；要忘記你的民，和你的父家；王就羨慕你的美貌。因為祂是你的主，你當敬拜祂。』

在詩篇四十五篇裏，基督的新婦由王后所豫表，祂得勝的賓客由王后周圍的尊貴婦女所豫表。所以，基督的新婦實際上是一班得勝者。

九至十五節是藉著對王后連同王尊貴婦女之中君王的女兒，並對陪伴王后之童女的讚美而讚美王。…〔九節上半〕君王的女兒，表徵基督君尊的信徒；王尊貴的（或榮耀的）婦女，表徵基督尊貴、尊榮的信徒。不僅君王有尊貴和尊榮，王后和她周圍的婦女也有尊貴和尊榮。這是召會同信徒的豫表、圖畫（詩篇生命讀經，三一六至三一七頁）。

信息選讀

〔詩篇四十五篇十節〕不是讚美，而是對王后的教導，這非常有意義。有時候，甚至對地方召會的教導，在基督耳中也和讚美一樣。為甚麼？因為向召會所施合宜的教導，使召會更有實際；因此這些也是讚美。這教導乃是：要聽，要忘記。所有的地方召會都必須學習如何聽，如何忘記；如何聽那靈活而即時的說話，如何忘記過去—忘記老舊的關係，老舊的方式，老舊的背景。我們必須忘記我們的民，和我們的父家—『王就羨慕你的美貌』（11上）。我們越忘記過去，我們在祂眼中就越美麗（李常受文集一九六九年第三冊，八六頁）。

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，表徵藉著召會所彰顯之基督的美德。詩篇四十五篇讚美基督，不僅是讚美那直接屬於祂的事，也是讚美那藉祂的召會和祂的得勝者所顯明，間接屬於祂的事。我們說召會和信徒的美言，也是對基督的讚美（聖經恢復本，詩四五 11 註 1）。

在一節基督是王，在二節祂是人，在六節祂是神，在十一節祂是主。基督作為召會的主，不僅配得召會的愛，也配得召會的敬拜（詩四五 11 註 2）。

〔十三節中交織成的衣服〕表徵藉著許多苦難並藉著死與復活而受了對付的基督，成為召會的義，滿足神公義的要求，使召會在神面前得稱義（林前一 30）。因此，用金線交織成的衣服，再次指召會的第一層遮蓋（就是基督作我們的義，我們藉祂得稱義），由詩篇四十五篇九節的俄斐金子所表徵（詩四五 13 註 2）。

〔十四節中刺繡的衣服是〕另一件衣服，是〔王后〕的第二層遮蓋，表徵召會要穿戴聖徒所行的義，被引到作王的基督面前，以滿足基督的要求，使基督與召會成為婚配（啓十九 8 與註 2，太二二 11～12 與 11 註 1）。詩篇四十五篇的王后有兩件衣服。第一件衣服，『俄斐金子』（9），是用金線交織成的（13），相當於基督作我們客觀的義，使我們得稱義；第二件衣服，刺繡的衣服，相當於基督藉著那靈變化的工作，『刺繡』到我們裏面，並從我們活出來，作我們主觀的義，使我們得勝。第一件衣服穿在我們身上，使我們可以站在神面前（路十五 22）；第二件衣服編織到我們的性格裏，刺繡到我們的所是裏，使我們可以站在王面前（詩四五 14 註 1）。

參讀：詩篇生命讀經，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

第四週 週六

晨興餽養

詩四五 13～15『王女在君尊的住處，極其榮華；她的衣服是用金線交織成的。她要穿刺繡的衣服，被引到王前；隨從她的陪伴童女，也要被帶到你面前。她們要喜樂歡欣的被引導；她們要進入王宮。』

〔詩篇四十五篇十三節中的〕王女就是王后，表徵召會；她在君尊的住處極其榮華，表徵榮耀的召會以基督為君尊的住處。…首先，我們這些基督的信徒以基督為我們的住處；然後我們又成為祂的住處。這就是說，住處成為住處。…我們以基督為我們的住處，住在祂裏面，因而在祂裏面成為祂的住處。…關於這點，主耶穌說，『你們要住在我裏面，我也住在你們裏面。』（約十五 4 上）這指明我們若以祂為我們的住處，我們就成為祂的住處。

這住處與藉著召會經歷基督有關。子基督是父與靈的住處，祂是這樣的住處，與神聖三一——父、子、靈——三者的互相內在有關。我們相信基督時，就進入祂裏面，以祂為我們的住處。然後，我們，就是召會，在作我們住處的基督裏，就成了祂的住處（詩篇生命讀經，三二一至三二二頁）。

信息選讀

詩篇四十五篇十四節下半說，『隨從她的陪伴童女，也要被帶到你面前。』這表徵得勝的聖徒要應邀赴基督的婚筵（啟十九 9）。…『她們要喜樂歡欣的被引導；她們要進入王宮。』（詩四五 15）這表徵得勝的聖徒要喜樂歡欣的進入那作基督王宮的新耶路撒冷（啟三 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).

我們讀詩篇四十五篇的時候，需要留意關於基督與召會的要點。一個要點是關於住處與王宮的事。…當基督成為我們的住處，我們就成為祂的住處，就是相互的住處。因為基督是王，我們是王后，至終這相互的住處，成為表徵新耶路撒冷的王宮。…新耶路撒冷就是救贖的神作到信徒裏面，並與他們調和成為一個實體。今天召會乃是這樣一個實體，…是要來之新耶路撒冷的小影。…〔在這裏〕神要與祂所救贖的人同住，直到永遠。

在詩篇四十五篇裏，我們看過對基督自己的讚美〔1～8〕，以及藉著讚美基督的召會，祂的贖民，而讚美祂〔9～15〕。現今，十六至十七節說到藉著讚美王的子孫（後裔）而讚美王。王的子孫在這裏表徵基督的肢體。一面我們信徒是基督的肢體；另一面，我們是基督的子孫（後裔）。…十六節的『列祖』表徵基督在肉身裏的先祖；『子孫』表徵基督的得勝者。『首領』表徵基督的得勝者，與基督一同作王，治理列國。…沒有人能解決今天世界的問題。惟有作王的基督能解決這些問題。基督在地上作王掌權時，得勝者要在君王職分上作祂的幫助者，與祂一同作王。基督的子孫，就是得勝者，要作首領，與基督一同掌權，治理列國。

我們不僅需要看見基督在祂自己裏面的美麗，和基督在召會裏的美麗，也需要看見基督在祂所有後裔，所有肢體，就是眾首領裏的美麗。我們若看見基督在這三方面的美麗，我們對祂的美麗就會有完整的看見，完全的圖畫。

最終，在十七節詩人說，『我必叫你的名被萬代記念；所以眾民要永永遠遠讚美你。』這啓示基督的名要藉著得勝的聖徒，被萬代記念；並且基督要藉著祂得勝並同作王的聖徒，得著眾民的讚美（詩篇生命讀經，三二三至三二六頁）。

參讀：詩篇生命讀經，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

第四週詩歌

補6

湧出美辭

(詩篇四十五篇) (英1098)

E 大調

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 3 - 2
 一 從 我 們 心 的 深 處, 不 斷 湧 出 美 辭 —
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -
 論 到 我 們 至 高 王, 論 到 祂 的 所 是。
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 5 4 3 | 3 - 2
 我 們 舌 如 快 手 筆, 篇 篇 見 證 待 寫 —
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||
 我 們 新 郎 的 榮 美, 我 們 所 愛 所 悅。

二 主耶穌,你的美麗
 你的良善真無比—
 從你聖潔的嘴裏,
 所以神賜福給你,

超過所有世人;
 你是人中之人。
 流出豐盛恩惠;
 賜福直到永遠。

三 你是大能的勇士,
 大有榮耀和得勝,
 萬民倒在你以下,
 你的箭極其鋒利,

赫然坐車前往;
 所向顯你雄威!
 誰能阻你前進?
 射中撒但之心。

四 神阿,你坐的寶座,
 你的國度與王權,
 所以神,就是你神,
 勝過膏你的同伴—

是永永遠遠的;
 是完全正直的。
 用喜樂油膏你,
 你是何等的配!

五 沒藥、沉香和肉桂,
 你的受死與復活,
 從眾地方召會中,
 讚美再加上讚美,

是你衣服香氣;
 表明你的功績。
 讚美之聲四起,
 使你稱心如意。

WEEK 4 — HYMN

Our hearts are overflowing

Praise of the Lord — His Victory and Exaltation

1098

1. Our hearts are o - ver - flow - ing To speak a good - ly thing— To
 tell what we've ex - pe - rienced Of our ex - alt - ed King. Our
 tongues as pens are rea - dy, We've vo - lumes here to "write"— The
 glo - ries of our Bride - groom, Our Lord and our de - light.

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.

榮耀的召會與榮耀的王

(詩篇四十五篇)(英1099)

E 大調

4/4

一 王后戴俄斐金飾, 站在你右手邊;
有君王女兒, 列在你尊貴婦女間。
榮耀的召會將與她榮耀王相配,
所有婦女(聖徒們), 彰顯你的榮美。

二 女子阿, 你當思想, 你當側耳而聽:
不要記念你的民, 和父家的事情。
你的美麗就顯出, 必為王所羨慕;
你當親近敬拜祂, 因祂是你的主。

三 王女的華貴衣服, 是金子製作的,
她在王的內宮裏, 實是榮華無比!
神本性一切榮耀, 賜給她為穿戴,
她所有生活行為, 將神發表出來。

四 她要被引到王前, 身穿刺繡衣服,
潔白美麗細麻衣, 將她義行顯出。
藉聖靈針針刺繡, 基督作到身上,
穿上這榮耀衣服, 得蒙君王稱賞!

五 當我們見王丰采, 將是何等喜樂!
我們要大聲讚美, 高唱永遠樂歌。
我們在此敬拜王, 也因王后而誇,
在这一切享受中, 榮耀完全歸祂。

The queen in gold of Ophir

Praise of the Lord — His Victory and Exaltation

1099

1. The queen in gold of Ophir At Thy right hand doth stand; King's daughters are the women Who fill Thy honored band. The church in all her glory Shall match her glorious King, And all the saints, the women, Thy likeness 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.

第四週 • 申言

申言稿: _____

Composition for prophecy with main point and sub-points:

二〇一六年感恩節特會

主今日行動的方向

第五篇

帶進神的國（一）

神的國作神聖生命的擴展，
為著神永遠的行政

詩歌：746，補 919

讀經：路十七 21，可四 3、8、26，約三 5，羅十四 17，
啓二一 1～4，二二 1～5、14

綱 目

週 一

壹 主今日行動的方向是要帶進神的國，作神聖生命的擴展，為著神永遠的行政——路十七 21，可四 3、8、26，約三 3、5，西一 13：

一 神的國實際上就是基督自己在召會時代如同種子撒在信徒裏面——路十七 21，可四 3、8、26。

二 神的國在基督的擴增中擴展，成為那擴大、要來的國，就是主回來時所要帶來的——約三 30，路十九 12、15 上，啓十一 15：

1 這由石頭（基督）成為一座大山（千年國時的國度）所表徵，如但以理二章三十四至三十五節所啓示的。

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 神這擴大、要來的國將是神在新天新地裏宇宙的管治，為著神永遠的行政，完成神在基督裏永遠的經綸，作神在永遠裏終極完成的家庭行政—啓二一 2～3、9～23，二二 1～3。

貳 神的國就是救主基督自己—路十七 21：

- 一 救主在那裏，那裏就有神的國。
- 二 神的國與救主同在，祂將神的國帶給祂的門徒—22 節。
- 三 神的國乃是救主作生命的種子，撒到神的選民裏面，並且發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權—可四 3、8、26：
- 1 神國的入門是重生，其發展是信徒在神聖生命裏的長大—約三 5，彼後一 3～11。
- 2 基督復活以後，就在祂的信徒裏面；因此，神的國今天就在召會裏—約十四 20，羅八 10，十四 17。
- 3 神的國乃是召會生活，是忠信的信徒在其中生活的，並要發展為要來的國度，作得勝聖徒在千年國裏所承受的賞賜—加五 21，弗五 5，啓二十 4、6。
- 4 至終，神的國要完成於新耶路撒冷，作神永遠的國，就是神永遠生命之永遠福分的永遠範圍，在新天新地裏給神所有的贖民享受，直到永遠—二一 1～4，二二 1～5、14。
- 5 這樣的國，神的國，乃是主耶穌當作福音，好信息，所傳揚給與神生命隔絕之人的—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.

週 二

叁 我們需要看見國度與召會之間的關係——太十六 18～19，羅十四 17：

一 聖經首先陳明國度，然後陳明召會；國度的出現產生召會——太四 23，十六 18～19：

- 1 神的生命就是神的國度；神聖的生命就是國度，這生命產生召會——約三 3、5，太七 14、21，十九 17、29，二五 46：
- a 國度乃是生命的範圍，讓生命行動、作工、掌權、管制，使生命能達成其目的，而這範圍就是國度。
- b 福音帶進神聖的生命，這生命有其範圍，這範圍就是國度；神聖生命同其範圍產生召會——提後一 10。

週 三

- 2 國度是召會的實際；因此，我們離了國度的生命，就不能過召會生活——太五 3，十六 18～19，啓一 9：
- a 諸天之國的實際（太五～七）乃是召會生活的內容；沒有國度的實際，召會就是空洞的。
- b 因著國度的生命產生召會生活，所以當我們團體的在國度生命裏生活，我們自然就過召會生活——羅十四 17。
- 3 沒有國度作召會的實際，召會就不能被建造——太十六 18～19：

週 四

- a 召會是藉著國度的權柄產生的。

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 國度鑰匙的賜給，是為使召會能穀被建造——19 節，十八 18，參約二十 23。

二 真正的召會就是今世的神的國；今天信徒乃是在召會中過國度生活——太十六 18～19，十八 17～18，十三 44～46，羅十四 17，林前四 20，弗二 19，西四 11，啓一 4～6：

1 主耶穌每次說到召會時，都將召會聯於國度；這指明國度與召會有何等密切的關聯——太十六 18～19，十八 17～18，羅十四 17，林前四 20，弗二 19，西四 11。

2 在作為國度的召會裏，我們乃是在國度的掌權、管制、管教和操練之下——林前六 9～10，加五 19～21，弗五 5。

週 五

3 我們是在神聖三一分賜之下的人，需要在召會中過國度的生活，在神聖的生命裏長大並發展，直到我們達到成熟——林後十三 14，彼後一 5～11。

三 召會帶進國度；召會的工作就是把神的國帶進來——太六 10，十二 22～29，啓十一 15，十二 10：

1 召會的產生乃是為著帶進國度——太十六 18～19，十八 17～18，啓一 6、9，十一 15：

a 召會在地上的工作，就是要把神的國帶進來；召會的工作都是受神國原則的管制。

週 六

b 召會要負責將天上的旨意帶到地上，並要負責將天上的旨意實行在地上——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 召會應當禱告以帶進神的國；沒有禱告，國度就不能來臨——六 10：
- a 召會必須作天的出口，讓天的權柄彰顯在地上——十六 18 ~ 19，十八 18。
 - b 真實的禱告乃是與神同工，將祂的國帶到地上，並將祂的旨意施行在地上——六 10，林後十 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.

第五週 週一

晨興餽養

路十七 21『人也不得說，看哪，在這裏，或說，在那裏；因為看哪，神的國就在你們中間。』

約三 5『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』

主今日行動的方向，…是要帶進神的國，作神聖生命（就是基督）的擴展。神的國實際上就是基督自己作生命的種子，在召會時代撒在信祂的人裏面（路十七 21，可四 3、8、26），並在祂的擴增中（約三 30）擴展，成為神擴大、要來的國，就是祂回來時所要帶來的（路十九 12、15 上，啓十一 15）。這由石頭（基督）成為一座大山（千年國時的國度）所表徵，如但以理二章三十四至三十五節所啓示的。神這要來、擴大的國將是神在新天新地裏宇宙的管治，為著神永遠的行政，完成神在基督裏永遠的經綸，作神在永遠裏終極完成的家庭行政（長老訓練第十冊，三〇至三一頁）。

信息選讀

路加十七章二十二至二十四節證明神的國就是救主自己。當法利賽人問祂時，祂就在他們中間〔20～21〕。救主在那裏，那裏就有神的國。神的國與祂同在，祂將神的國帶給祂的門徒（22）。祂是神國的種子，撒在神所揀選的人裏面，發展為神掌權的範圍。…祂復活以後，就在祂的信徒裏面（約十四 20，羅八 10）。因此，今天神的國就在召會裏（十四 17）（聖經恢復本，路十七 21 註 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)

神國的入門是重生（約三5），其發展是信徒在神聖生命裏的長大（彼後一3～11）。神的國在今天是召會的生活，是忠信的信徒在其中生活的（羅十四17），並要發展為要來的國度，作得勝聖徒在千年國裏（啓二十四、6）所承受的賞賜（加五21，弗五5）。至終，神的國要完成於新耶路撒冷，作神永遠的國，就是神永遠生命之永遠福分的永遠範圍，在新天新地裏給神所有的贖民享受，直到永遠（啓二一1～4，二二1～5、14）。這樣的國，就是出於神生命的國，乃是救主…當作福音，好信息，所傳揚給與神生命隔絕（弗四18）之人的（路四43註2）。

我們已經指出，神的國乃是神聖生命的國。我們可以用人的國作例證。正如人類是屬人生命的國，照樣，神的國是神聖生命的國。如果我們不是人，我們就不能領會屬人生命的國。比方，狗不能領會人的國，因為狗沒有屬人的生命。但如果狗能得著人的生命，它就能領會人的國。照樣，我們是憑著神聖的生命來認識神的國，因為神的國乃是神聖生命的國。

因著我們得著了神聖的生命，我們不僅認識神的國是甚麼，我們也成為這國的一部分。如果狗能從人的生命而生，因而成為人，這人自然就成為人國的一部分。你難道沒有神聖的生命麼？是的，你有神聖的生命，並且因著有這生命，你就是神國的一部分。…神的國是作生命的基督擴展到祂的信徒裏，…繁殖到信徒裏，形成神在祂生命裏管治的範圍。…主耶穌必幫助〔門徒〕對神的國有正確的領會。門徒必開始看見，他們是基督繁殖、擴展的一部分，因而是神國的一部分（使徒行傳生命讀經，三二至三三頁）。

參讀：國度，第三至第六章。

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

第五週 週二

晨興餽養

約三 3『耶穌回答說，我實實在在的告訴你，人若不重生，就不能見神的國。』

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

太十六 18～19『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。我要把諸天之國的鑰匙給你…。』

新約開始的宣告乃是：『諸天的國已經臨近了。』（太三 2）新約叫人立即注意到國度的事。但不久，當門徒們認識主時，主就題到召會的問題。召會是過去歷世歷代以來所隱藏的奧秘，直到主把祂的門徒帶到認出祂『是基督，是活神的兒子』時，祂才公開說到召會。當彼得說，『你是基督，是活神的兒子』時，主就立即進來說，『我要把我的召會建造在這磐石上。』（十六 16～18）祂好像說，『我是神的兒子，是基督，乃是為著這個目的——建造我的召會。』（國度與召會，一六頁）

信息選讀

聖經首先陳明國度，然後陳明召會。那裏有諸天之國的掌權，那裏召會必被建造起來。那裏有一班人接受諸天的行政管理，那裏召會就產生了。所以看起來是國度的出現產生了召會（國度與召會，一七頁）。

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)

我們必須看見，國度與召會之間的不同與關係。這件事很難分辨，很難領會得清楚。我們已經看見，任何一種生命就是一個國度，因此國度就是生命本身。神的國度就是神的生命，但召會不是生命，生命也不是召會。召會是生命的產物。神聖的生命就是國度，這生命產生了召會。新約的觀念是福音帶進國度。福音不是帶進召會，乃是產生召會。因此，福音帶進神的國度，福音也產生神的召會。這就是為何福音在新約裏稱為國度的福音（太四 23，九 35，二四 14）。新約沒有一節告訴我們，福音是召會的福音。國度的福音生出並產生召會，因為國度就是生命本身，而召會是生命的結果、產物。你能看見，國度與召會的關係是非常密切的。新約說到傳和平為福音（弗二 17）。這和平產生召會。然而，沒有一節告訴我們要傳召會。聖經也告訴我們要傳赦罪（路二四 47），傳國度的福音，但從未說要傳召會，因為召會是所傳之事的產物。

在馬太十六章十八至十九節主告訴彼得，祂要把祂的召會建造在彼得從父所領受基督的啟示上。此後主立刻對彼得說，『我要把諸天之國的鑰匙給你。』（19）沒有國度作生命的實際，召會絕不能產生或建造起來。要產生召會並建造召會，我們就需要國度。實際上國度乃是召會的實際。我們不能說，召會是國度的實際。我們只能說，國度是召會的實際。

福音帶進神聖的生命，神聖的生命有其行動、工作、掌權、管制的範圍，使這生命能達成其目的。這就是國度，這神聖的生命同其範圍產生了召會（長老訓練第二冊，四五至四六頁）。

參讀：國度與召會。

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

第五週 週三

晨興餽養

太五3『靈裏貧窮的人有福了，因為諸天的國是他們的。』

啓一9『我約翰，就是你們的弟兄，和你們在耶穌的患難、國度、忍耐裏一同有分的，為神的話和耶穌的見證，曾在那名叫拔摩的海島上。』

國度既是召會的實際，照著新約的啓示，我們若沒有正當的國度生活，就無法過召會生活。這就是為甚麼我們強調一個事實，就是新約開始所傳的福音與救恩無關，乃與國度有關。進入神的國，就是得重生。我們也許談論重生，而沒有領悟重生是為著進入國度。我們乃是重生進入國度。這就是說，重生的結果乃是國度，因重生帶進神國的入口。神重生我們時，祂乃是將我們重生到祂的國裏（新約總論第六冊，一九七頁）。

信息選讀

國度與召會怎樣有密切的關係，國度與神的救恩也照樣有密切的關係。我們若無分於神的國，我們就很難享受祂的救恩。當然，我們若沒有接受神的救恩，就是成為我們的供應，給我們享受的救恩，我們也無法領悟國度生活。我們享受這供應，就叫我們在召會中過國度生活。

我們需要對一個事實有深刻的印象：諸天之國的實際就是召會生活的內容。這就是說，沒有國度的實際，召會就是空洞的。國度的實際，實際上就是基督自己作我們的生命。基督作生命乃是素質、本質，讓我們

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

過正當的生活，好叫我們在這生活中，能與其他的信徒同被建造，帶進真實的召會生活，就是基督這三一神具體化身的榮耀彰顯。因為基督是三一神的具體化身，所以基督得著彰顯，整個三一神就得著彰顯。這彰顯在於信徒有否過國度實際的生活，這實際完全啓示並描述在馬太五至七章。這幾章是關於諸天之國憲法的完整信息，這憲法就是國度生活的實際。這實際乃是召會生活的真正內容。

我們是藉著活在國度裏，而團體的經歷神聖三一的分賜；看見這點對我們是很重要的。我們團體的活在國度生活裏，自然而然就過召會生活。國度生活帶進召會生活（新約總論第六冊，一九七至一九八、二〇〇頁）。

若沒有國度作召會的實際，召會就不能被建造。為著召會的建造，我們需要國度作召會的實際。雖然國度是召會的實際，我們卻不能說召會是國度的實際。我們只能說國度是召會的實際。

神的國也是召會的生活。羅馬十四章十七節很強的證明這一點：『神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』根據某些聖經教師的說法，國度還沒有來到。他們宣稱現今是召會時代，下一個時代才是國度時代。但是在十七節，保羅不是說神的國『將不在於』；他乃是用現在式說神的國『不在於』。十四章是說到接納信徒，照上下文看，國度就是今日的召會生活。召會生活的實際乃是國度。十二章說到身體生活，十四章說到國度生活。這指明在羅馬書，國度生活就是身體生活的實際（新約總論第七冊，二二二至二二三頁）。

參讀：新約總論，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

第五週 週四

晨興餽養

弗二 19『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

林前四 20『因為神的國不在於言語，乃在於能力。』

因為諸天的國能穀在一班人身上施行權柄，所以那一班人能穀被建造成為召會。至此我們需要把重點再說一遍。為甚麼召會產生了？為著帶進國度！召會如何產生？藉著國度的權柄！神的目的是要將祂諸天的管治帶到地上，而在召會之外，祂的目標就不能達到。祂需要一班人服在諸天的管治之下，使他們在這管治之下建造成為召會（國度與召會，一九頁）。

信息選讀

主國度的鑰匙給彼得，是為使召會能穀被建造。那裏沒有國度的權柄，那裏就沒有召會的建造。任何人拒絕服在國度的權下，他最多只能是一個得救的人；他絕不能被建造在召會的建築裏（國度與召會，一七頁）。

藉著重生，我們進入了神的國（約三 3、5），活在諸天之國的實際裏。這是藉著團體的享受神聖三一的分賜，所經歷團體的事。首先，我們藉著進入神的國並活在國度裏，團體的經歷神聖三一的分賜；然後我們藉著活在召會生活中（提前三 15～16），團體的經歷神聖三一的分賜。

基督徒的生活有兩面：個別基督徒生活的一面，和團體基督徒生活的一面。神聖的分賜首先是為著個別的基

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，然後是為著團體的基督徒生活。個別的基督徒生活是個人的事，但團體的基督徒生活是召會的事。

每次主耶穌說到召會時，都將召會聯於國度；這指明國度與召會有何等密切的關聯。在馬太十六章十八節，祂題到宇宙的召會，指明宇宙召會與諸天的國有密切的關聯。然後在十八章十七節，祂說到地方的召會，指明地方召會也與諸天的國有關。地方召會尤其與我們在國度裏作弟兄的生活有關。十八章論到國度裏弟兄之間正確的關係，就證明這點。這關係包含地方召會的生活（新約總論第六冊，一九五、一九八頁）。

從永遠到永遠，神是王，是整個宇宙主宰的全能君王。整個宇宙，從永遠到永遠，乃是神的國。…主耶穌來行神的意思，要把祂的國帶進這世界。神的意思是要地受諸天的管治。為此祂需要把祂的國帶到地上。全地都需要被帶到屬天的管治和行政之下。主耶穌來了，就是要把地帶到諸天之國的管治下。

當主耶穌回來的時候，祂要制伏全世界，並且這世上的國要成為我主的國。那時諸天的國要公開的顯現（啓十一15）。諸天的國要成為管治權，在公開顯現而不是奧秘隱藏的方式中治理。現今諸天的國是在召會中隱藏奧秘的治理，但到那時，諸天的國就要完全實現出來。諸天之國簡單的意思就是屬天的管治和行政。你若在諸天之國的實際裏，你就是在諸天的管治之下（李常受文集一九六三年第三冊，五七八至五七九頁）。

參讀：聖經中的基本啓示，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

第五週 週五

晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

啓十一 15『第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

四福音只有兩次記載主在地上時題到召會〔太十六 18，十八 17〕，兩次都是在特別宣揚國度的一卷書裏。從這事實我們知道，國度和召會是何等密切關聯。整本新約給我們看見，這兩者緊緊相聯，一同進展。當主說，『我要把我的召會建造在這磐石上』〔太十六 18〕，祂立即加上一句：『我要把諸天之國的鑰匙給你』〔19〕（國度與召會，一六至一七頁）。

信息選讀

我們已經接受了惟一、永遠、共同的救恩（多一 4），但我們需要忠信的走主的道路，好得著賞賜，就是進入祂的快樂，並且在要來的國度裏與祂一同作王，管理列國。

我們是在神聖三一之神聖分賜之下的人，今天需要活在諸天之國的實際裏。我們需要在召會中過國度生活，在神聖生命裏發展自己，直到我們達到成熟；然後我們要豐富的進入我們主和救主耶穌基督要來的國。忠信並達到成熟的人要從主得著賞賜，但不忠信的人要受時代性的懲罰。賞賜的激勵和關於懲罰的警告，該鼓勵我們今天活在諸天之國的實際裏，忠信的走主的道路，並且殷勤的在神聖的生命裏長大成熟（新約總論第六冊，一九四頁）。

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)

啓示錄一章六節說到『國度』，這給我們看見，不只主耶穌所在的地方就是神的國所在的地方，並且召會所在的地方也就是神的國所在的地方；不只主耶穌自己是代表神的國，並且召會也是代表神的國。這裏的要點不是說將來的賞賜，也不是說一個人在國度裏地位的高低…。這裏的要點乃是神要召會能代表祂的國。

召會在地上的工作，就是要把神的國帶進來。召會一切的工作，都是在神的國的原則之下。救人是在神的國的原則之下，趕鬼是在神的國的原則之下，所有的工作都是在神的國的原則之下。…我們是站在神的國的地位上來工作，是用神的國來對付鬼魔的能力。

主要我們禱告說，『我們在諸天之上的父，願你的名被尊爲聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』（太六9～10）如果神的國自己會來，主就不會教我們這樣禱告。主既然要我們這樣禱告，就給我們看見，這是召會的工作。…也許有人以爲禱告也好，不禱告也好，反正神的國自己會來。但是我們如果是認識神的，就不會這樣說。神工作的原則，總是等祂的子民先動，然後祂才動。

召會的工作既是要爲神站住，不讓撒但有地位，那麼我們應當怎樣行事爲人，才能作這工作？我們所有的罪都得對付，所有的不義都得對付；我們對於神的奉獻應當完全；魂的生命應當治死，天然的能力必須打掉。

在新天新地以先，還必須有國度〔啓十一15〕。…國度一來，就連到永遠了。可以說，國度是新天新地的序（聖潔沒有瑕疵，七四至七七頁）。

參讀：新約總論，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

第五週 週六

晨興餵養

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

林後十 4『我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘。』

召會是團體的基督，是在聖徒裏零零碎碎的基督合成的。召會作為基督的身體，乃是基督的繼續；基督所有的一切，乃是召會的，基督所得著的地位，召會也得著；基督所完成的工作，召會繼續維持。

基督的十字架產生了召會，而召會帶進國度；所以，召會是介乎十字架和國度之間。在這期間，就是召會在地上實現主的得勝的時候。頭得勝了，身體也要得勝。主在十字架上毀壞了魔鬼，並用復活的生命產生了召會。今天神要藉著召會，在地上建立祂的國度。今天召會必須繼續基督對撒但的得勝工作，並負責把天上的旨意挪到地上，好通行在地上（倪柝聲文集第二輯第二十四冊，五四至五五頁）。

信息選讀

召會禱告的職事，就是在地上禱告，叫天上有舉動。弟兄姊妹，我們必須記得，馬太十八章的這一種禱告，決不是靈修的禱告所能包括的，也決不是個人的禱告所能包括的。許多時候你個人有所缺少，你可以求神，神也應允你所求的；為著個人的禱告不是一點地位都沒有。許多時候，你覺得神的親近，

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

感謝主，靈修的禱告神也聽。這都是不可輕看的。我們承認，一個弟兄，一個姊妹，禱告沒有得著答應，不對，不覺得神的親近也不對。我們要注意個人的禱告，要注意靈修的禱告。特別是少年的弟兄姊妹，若沒有這一個，就不能走前面的路。另一面，弟兄姊妹，你要看見，禱告不光是為著個人的，不光是為著靈修的，禱告更是為著職事的，禱告更是為著工作的。這一個在地上的禱告就是召會的職事，就是召會的工作，就是召會在神面前所應該負的責任。召會的禱告是天的出口。召會的禱告是說，神要作一件事，召會在地上豫先將那件事禱告過，叫那件事在地上能以實現，讓神的目的能以達到。

召會的職事，就是基督身體的職事，基督身體的職事就是禱告。神有許多事堆在天上，壓在天上，不能作，因為地上沒有神的出口。在天上不知道有多少事情壓在那裏，堆在那裏，神不能作，因為召會沒有用她的自由意志站在神一邊來達到神的目的。弟兄姊妹，你要記得，召會最高的工作，召會所能作的最大的工作，就是作神旨意的出口。召會作神旨意的出口，乃是藉著禱告。這個禱告不是零碎的禱告，乃是一種作職事的禱告，乃是一種工作的禱告。神給人異象，神開人的眼睛，叫人看見神的旨意，所以人在這裏站住禱告（教會禱告的職事，一八至一九頁）。

真實的禱告乃是與神同工，求神的國降臨，神的旨意得以通行在地上。所以，禱告就是從事屬靈的爭戰（林後十3～4，太六10，弗六12）。禱告乃是推翻黑暗的權勢，在地上為神的旨意鋪路（倪柝聲文集第二輯第二十四冊，五八至五九頁）。

參讀：馬可福音生命讀經，第十四至十五篇；真理課程一級卷二，第二十三課。

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

第五週詩歌

國度 - 國度的種子

10 10 10 10 副 (英1301)

降A大調

3/4

5 1 7 | 6 5 4 | 3 5 1 | 3 - - | 3 2 #1 | 3 2 7 |
 一 耶 穌 是 國 度 已 進 入 我 裏 , 掌 權 並 光 照 榮
 2 1 6 | 5 - - | 5 #4 5 | 6 7 1 | 7 7 1 | 2 - - |
 耀 何 無 比 ; 基 督 作 種 子 乃 君 王 自 己 ,
 2 #4 3 | 2 1 7 | 1 7 6 | 5 - - | 3 3 3 | 3 - - |
 撒 在 我 靈 裏 作 國 度 實 際 。 (副) 讓 祂 生 長 ,
 3 2 3 | 4 - - | 4 4 4 | 4 - - | 4 5 2 | 3 - - | 5 3 2 |
 讓 祂 生 長 , 國 度 生 命 居 衷 開 廣 。 耶 穌 是
 1 2 3 | 4 6 1 | 3 - - | 2 1 6 | 5 5 4 | 3 5 2 | 1 - - ||
 國 度 撒 在 我 心 房 ; 耶 穌 是 國 度 榮 耀 的 盼 望 。

- 二 國度已臨近，當悔改回頭，計謀和思慮都擺脫不留；
 心思和情感全向神轉投，世界和虛榮盡丟棄背後。
- 三 宗教的思想已迷失目標，屬人的觀念錯誤的教導：
 國度已虛懸，以後才來到，害今世聖徒，等候皆徒勞。
- 四 但國度實際現今已顯現，就是主耶穌住在我裏面；
 基督作人位在我裏掌權，生命的種子成長到完全。

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.
Chorus
 (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.

第五週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

二〇一六年感恩節特會

主今日行動的方向

第六篇

帶進神的國（二）

國度的操練為著召會的建造

詩歌：751

讀經：太十六 16 ~ 18、21 ~ 28

綱 目

週 一

壹 在馬太十六章，啓示召會建造的路，以及這建造的仇敵：

- 一 基督，活神的兒子，要在祂自己這磐石上，並以彼得這樣經過變化的人為石頭，建造召會—16~18節。
- 二 陰間的門，就是撒但黑暗的權勢或能力，攻擊召會，要攔阻主建造召會—18節。
- 三 主要建造召會，就必須經過死並進入復活—21節：
 - 1 召會是藉著基督的死與復活產生的—約十二 24。
 - 2 建造召會的路，乃是藉著釘死和復活—參林後四 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 惟有藉著釘死而在復活的範圍裏，召會才存在並得著建造——創二 21 ~ 22，參弗四 15 ~ 16。

四 彼得憑好心責勸主，想要阻止主去耶路撒冷釘十字架——太十六 22：

1 想要攔阻主建造召會的不是彼得，乃是從陰間的一個門，就是從彼得的己這個門出來的撒但——23 節。

2 己、心思和魂生命，乃是撒但藉以出來，攻擊並破壞召會主要的門——23 ~ 26 節。

貳 召會的建造，在於運用三把鑰匙關上陰間的門——24 ~ 26 節：

週 二

一 我們需要學習運用否認己這把鑰匙——24 節：

1 肉體乃是被罪這撒但的性情所敗壞之受造的身體（羅六 12、14，七 8、11、17、20）；己是受造的魂加上屬撒但的心思，也就是撒但的心思。

2 當撒但的心思、思想注射到人的魂裏，人的魂就成了己，就是撒但的具體表現——創三 1 ~ 6，太十六 22 ~ 23：

a 夏娃把善惡知識樹的果子喫進她身體裏以前，撒但的思想、心思就已經注射到她的魂裏。

b 夏娃的心思被撒但的思想所毒化之後，她的情感被挑動；接著，她運用意志作了決定，要喫善惡知識樹上的果子。

c 到這時候，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 己是魂生命的具體表現，魂生命又藉著心思發表出來；因此，己、魂生命和心思乃是三而一的。
- e 這三者背後乃是撒但，他操縱己，為要破壞召會——23 節。

週 三

- 3 己就是那向神宣告獨立的魂：
 - a 主不看重我們所作的，乃看重我們倚靠祂——七 21 ~ 23，參書九 14。
 - b 基督身體的仇敵就是己；因著己是獨立的，所以己是基督身體建造最大的難處，最大的攔阻和反對：
 - (一) 我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹——出十七 11 ~ 13，徒九 25，林後十一 33。
 - (二) 主和身體乃是一；因此，我們若倚靠身體，也就倚靠主，我們若向身體獨立，我們向著主就自然而然獨立的。
 - (三) 當我們倚靠時，己就消失，我們就沒有己，而有主的同在，並且滿了平安。
 - (四) 只有當己藉著十字架完全被對付，我們才能摸著基督身體的實際，而認識身體。

週 四

- 4 以下是己的一些表顯（見詩歌六二八首，第五、六節）：
 - a 野心、驕傲與自高——太二十 20 ~ 28，彼前五 5，羅十二 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 自義、自是，以及暴露、批評和定罪別人——太九 10～13，路十八 9～14，彼前四 8，約三 17，八 11，路六 37，太七 1～5。
 - c 內顧自己與輕看自己——歌二 8～9，林前十二 15～16。
 - d 當我們在己裏，就會被召會、帶領的人或聖徒得罪——太六 14～15，十八 21～35，可十一 25～26，西三 13。
 - e 失望與灰心——參羅八 28～29，林後四 1。
 - f 自愛、保留自己、自私自利以及自憐——太十三 5、20～21。
 - g 發怨言與起爭論——出十六 1～9，腓二 14。
 - h 基於天然口味和偏愛的天然感情（友誼）——太十二 46～50，腓二 2 下，林前十二 25。
 - i 固執己見與持異議——約十一 21、23～28、39，徒十五 35～39，參林前七 25、40。
 - j 當我們在己裏，我們就是個人主義的與獨立的——十六 12。
- 5 我們若運用否認己的鑰匙來鎖住己，我們就不可能被得罪；不被得罪的人有福了——參路二三 34，徒七 60：
- a 假如我們會被得罪，就證明我們滿了己。
 - b 如果我將我的己鎖住，就無論你對我作甚麼，或者怎樣對待我，我都不會被得罪——路二三 34，徒七 60。
- 6 我們需要學習，在各種情況中運用否認己的鑰匙來鎖住己：

- 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 不管情況是順境或逆境，不管弟兄們是愛你或恨你，你都必須鎖住己——林後十二 15。
- b 假如己被鎖住，召會就會得著建造。

週 五

二 我們需要學習運用背起十字架這把鑰匙——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，約十八 11：
 - a 主耶穌不是像犯人一樣，被逼去釘十字架；祂乃是心甘情願的，因為祂的十字架是神的旨意——太二六 39。
 - b 主耶穌願意釘十字架，使祂的生命能藉著死釋放出來，好產生並建造召會——約十二 24。
 - c 十字架對主來說是極痛苦的，但祂不在乎這種受苦，乃在乎完成神的定旨——來十二 2，西一 24。
- 2 『就當…背起他的十字架』（太十六 24）；這意思是，我們不是被迫背十字架，乃是甘願背起十字架：
 - a 我們的丈夫、妻子和兒女是神的旨意，因此是我們的十字架。
 - b 獨一的召會是神的旨意，在召會中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背負召會，並背負所有的聖徒，使我們有真正的一——約十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。
- 3 我們不僅需要背起我們的十字架，也要背著我們的十字架，也就是留在十字架上，天天把我們的舊人留在十字架的了結裏——路十四 27，羅六 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 我們藉著主的釘十字架已接受神聖的生命；現今我們要在這生命裏得著建造，就需要甘願並快樂的背起十字架。
- b 我們不該顧到我們的口味、感受或感覺；相反的，我們只該顧到神的旨意，就是要有真正的一——約十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

週 六

三 我們需要學習運用喪失魂生命這把鑰匙——太十六 25:

- 1 救魂生命，就是讓魂得著享受，而取悅己；喪失魂生命，就是使魂失去享受：
 - a 神乃是將人創造成一個需要享受的魂（創二 7）。
 - b 接受神到人的靈裏並藉著魂彰顯神，應該是人的喜樂和娛樂——參尼八 10，羅十四 17。
 - c 主耶穌在今世喪失魂的享受，使祂在來世可以得著祂的魂生命（約十 11，賽五三 12）；我們也必須如此行（約十二 24 ~ 26）。
 - d 我們若在今世救我們的魂生命，就要在來世喪失魂生命，但我們若在今世喪失我們的魂生命，就要在來世得著魂生命——太十六 25。
 - e 我們需要愛主耶穌，恨惡並否認我們的魂生命，雖至於死也不愛自己的魂生命——林前十六 22，二 9，路十四 26，九 23，啓十二 11。
- 2 我們若願意為主、為召會並為眾聖徒的緣故，喪失我們現今一切魂的享受，別人就要得我們的餵養，並藉著我們得建造；這不是受苦，乃是喜樂——來十二 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 我們現今若肯爲主的緣故喪失魂生命，就必拯救魂生命，在主回來時，就要拯救或得著我們的魂生命——彼前一 9，來十 35。
- 4 在國度顯現時得著國度賞賜，得以分享王的喜樂並治理地，乃在於我們在今世是救我們的魂生命或是喪失我們的魂生命——太十六 25 ~ 28，二五 21、23。
- 5 主顯現時，有些信徒要進去享受主的快樂，有些要哀哭切齒的受苦；進去享受主的快樂，就是我們魂的得救——21、23 節，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.

第六週 週一

晨興餽養

太十六 16～18『西門彼得回答說，你是基督，是活神的兒子。耶穌回答他說，西門巴約拿，你是有福的，因為不是血肉之人啓示了你，乃是我在諸天之上的父啓示了你。我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

在馬太十六章十八節…陰間的門乃是指撒但黑暗的權勢或能力（西一 13，徒二六 18）。黑暗的權勢指撒但的權勢。神是光，撒但是黑暗。撒但黑暗的權勢是諸天界裏，空中的邪惡權勢（弗六 12）。這邪惡是指背叛神的事物。…撒但有他的國，就是黑暗的權勢，陰間的門。然而，基督要在這關於祂自己啓示的磐石上，並以彼得和眾信徒這樣經過變化的人為石頭，建造真正的召會，這樣的召會是陰間的門不能勝過的（新約總論第七冊，三一至三二頁）。

信息選讀

馬太十六章十八節題到門，十九節題到鑰匙。仇敵有門，但我們有鑰匙。…仇敵的門雖然比鑰匙大得多，但是門仍然在鑰匙的控制之下，正如一棟建築物的門是由鑰匙開關來控制的。阿利路亞，我們有鑰匙！撒但有許多門，但我們有鑰匙。

在十六章裏，啓示了基督、活神的兒子、召會、國度、陰間的門和國度的鑰匙。二十一節啓示，要把西門變化成為彼得，他身上必須發生甚麼事。為此，主耶穌必須被釘十字架並復活。乃是藉著基督的釘十字

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

架與復活，約拿的兒子西門才能成為神的兒子彼得。若沒有這件事，西門巴約拿不可能成為彼得。

二十二節說，『彼得就拉祂到一邊，責勸祂說，主阿，神眷憐你，這事絕不會臨到你。』彼得好心的告訴主，神應該眷憐祂。

為著解釋十六至十九節，二十一至二十六節是必需的。我們已經看過，十八節說到門，十九節說到鑰匙。要知道甚麼是門和鑰匙，我們需要看二十一至二十六節。撒但從好些門出來。第一道門是己。這意思是說，我們的己是陰間的一道門，撒但從這門出來。甚至我們的好心，也可能讓撒但從己的門出來。不論我們的心是好是壞，己是撒但出來的第一道門。除了己外，二十一至二十六節也說到心思和魂，這兩者也是撒但出來的門。因此，己、魂和心思是撒但藉以出來主要的門。許多時候，撒但從你的心思出來，因為你的心思向著他一直是敞開的門。

二十一至二十六節不僅顯示了門，也啓示了鑰匙。第一把鑰匙是否認己。己是敞開的門，但否認己是關這道門的鑰匙。第二把鑰匙是背起十字架。這意思是說，十字架是關閉己、魂和心思的一把鑰匙。第三把鑰匙是喪失魂生命。因此，這裏的三把鑰匙是否認己、背起十字架和喪失魂生命。我們每天都需要使用這些鑰匙。不錯，彼得在五旬節那天以及在哥尼流家裏使用了鑰匙，但我們也需要這段話裏的三把主觀的鑰匙。…己、魂和心思也是三道緊要而主觀的門。假如這些主觀的門鎖起來，那麼執政的或掌權的就不能進來了（李常受文集一九七八年第一冊，八三至八六頁）。

參讀：國度的操練為著教會的建造，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

第六週 週二

晨興餽養

太十六 23～25『祂卻轉過來，對彼得說，撒但，退我後面去吧！你是絆跌我的，因為你不思念神的事，只思念人的事。於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得著魂生命。』

當人墮落時，他的身體受到敗壞，然後就變質、改變了。加拉太五章說到肉體的情慾（16下），以及肉體的邪情（24）。私慾和邪情乃是我們墮落身體的邪惡產物。肉體是敗壞且變質的身體，這是肉體最正確的定義。…神為人造了身體，但是祂沒有創造肉體。身體是因受敗壞而成了肉體。同樣，神造了魂，卻沒有造『己』。魂是因著墮落並背叛而成了己。肉體的源頭是身體，己的源頭是魂（事奉的基本功課，一六八頁）。

在馬太十六章二十三至二十五節，有三件東西彼此相關，就是心思、己和魂生命。心思是己的發表，己是魂生命的具體表現。魂生命具體表現在己裏面，並藉著己活出來，而已又藉著心思、思想、觀念和意見發表出來。我們若不思念神的事，只思念人的事，我們的心思就趁機活動，表現自己。這就是在彼得身上所發生的。因此，主接下去的話指明，彼得必須否認他的己，並且不要救他的魂生命，乃要喪失他的魂生命。喪失魂生命乃是否認己的實際。這就是背起十字架（聖經恢復本，太十六 24 註 2）。

信息選讀

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，己是魂生命的具體表現；第二，它與撒但是一；第三，它藉著心思，實際上就是有意見的思想（太十六 23～24）發表出來。我們已經看見，墮落的魂是己的源頭，所以己就是魂，是魂生命的具體表現。…人墮落時，撒但不只進入人的身體，也進入了人的魂。這是因為夏娃先接受了撒但的思想進到她的心思裏（創三 1～5），然後她喫了善惡知識樹的果子，這果子就進到她的身體裏（6）。在果子進入她身體之前，撒但的思想已經進入她的心思；因此，墮落的魂與撒但是一。這也是根據我們在馬太十六章所看見的；在那裏主責備彼得，稱他為『撒但』（23）。那時彼得是在己裏，在他的魂生命裏，所以他成了撒但。這證明己與撒但是一。

主稱呼彼得是『撒但』之後，就說，『你是絆跌我的，因為你不思念神的事，只思念人的事。』這表明那與撒但是一的己，是藉著心思—有意見的思想—發表出來。因此，二十三至二十四節給我們看見，己是魂生命的具體表現，與撒但是一，並藉心思—有意見的思想—發表出來。心思乃是管道、憑藉，使己得著發表（事奉的基本功課，一七〇至一七一頁）。

從整個歷史來看，召會主要不是被猶太教或智慧派破壞，主要是被己破壞。路德馬丁曾說過，雖然他懼怕羅馬教皇，但他更懼怕在他自己心裏更強的教皇，就是己。沒有甚麼比己更破壞並攔阻召會的建造。己是魂的具體化，魂是藉著心思彰顯出來。因此，己、魂和心思乃是三而一的。在這三者的背後，乃是撒但，他操縱己以破壞召會生活。我們都需要為自己留意這些話（李常受文集一九七八年第一冊，八六頁）。

參讀：國度的操練為著教會的建造，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

第六週 週三

晨興餽養

出十七 11～13『摩西何時舉手，以色列人就得勝；何時垂手，亞瑪力人就得勝。但摩西的手發沉，他們就搬一塊石頭來，放在他以下，他就坐在上面。亞倫與戶珥扶著他的手，一個在這邊，一個在那邊，他的手就穩住，直到日落的時候。約書亞用刀擊敗了亞瑪力王和他的百姓。』

這裏有兩大難處，就是身體裏的罪，和魂裏的己。此外，…還有在我們外面之世界的難處。…己的源頭就是撒但把他的思想注射到人的心思裏。現在我們需要看見，己就是那向神獨立的魂。每當魂不倚靠神，並向神獨立時，魂立刻成了己。這就是說，每當我們憑自己作事而不倚靠神時，我們就在己裏。不管我們的所是和所作是甚麼，只要我們向神獨立，我們就在己裏（從天上來的異象，四八至四九頁）。

信息選讀

神乃是將人創造成一個經常倚靠神的魂。人是魂（創二 7），這樣一個魂應該凡事倚靠神。我們可以用婚姻生活為例，來說明魂對神的倚靠。妻子該倚靠她的丈夫。新婦在結婚之日蒙頭，就指明這點。她的蒙頭表徵她要以丈夫為她的頭，並要倚靠他。不然就會有兩個頭，那就會引起不和、相爭，甚至離婚。就如妻子該倚靠丈夫，照樣魂也該倚靠神。

然而，魂成了己。己就是那向神宣告獨立的魂。我們若看見己的異象，就會看見己是甚麼——己就是那向神宣告獨立的魂。我們若看見這異象，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

會領悟自己不能再向神獨立。那時我們會說，『我必須一直倚靠神。不論我作的是甚麼，我必須倚靠神；不論我的所是如何，我必須倚靠神。』

因著己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的。

有否主的同在，乃在於你是否倚靠身體，是否與身體有正確的關係。你若與身體的關係正確，你在每一個地方都會有主的同在。但是你若與身體沒有正確的關係，就不管你在那裏，都不會有主的同在。所以，有沒有主的同在，乃在於我們與身體的關係。我們與身體若是不對的，就不會覺得主的同在。我們若與身體是對的，無論我們往那裏去，都會覺得祂的同在。

我們要倚靠主，就必須倚靠身體。…你之所以沒有主的同在，是因為你與身體隔絕了，因為你與身體的肢體沒有正確的關係。你要竭力被建造起來，並與身體有對的關係。你若與身體是對的，並且被建造在身體裏，就必定覺得主的同在（從天上來的異象，四九至五一頁）。

參讀：國度的操練為著教會的建造，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

第六週 週四

晨興餽養

太二十 27『你們中間無論誰想要為首，就必作你們的奴僕。』

腓二 3『凡事都不私圖好爭，也不貪圖虛榮，只要心思卑微，各人看別人比自己強。』

在加拉太六章十二節保羅說到那些想要在肉體上體面、炫耀的人。人都喜歡炫耀他們所是、所有並所能作的。…這和虛榮很有關係。…有領頭的野心也完全是屬肉體的（太二十 20～27）。…我們所說的『自義』是一個人認為自己絕對不會錯，永遠是對的。…自是，…想要使別人相信我們是對的，為自己辯護，這也是出於肉體。…在召會的事奉中，我們必須定罪自信、自義、自是、自辯和自高。召會的事奉不該有任何出於己的東西。當我們有己的這些方面，我們就完全是屬肉體的；而那靈這聖膏油，就與我們無分無關了。…那靈在我們的經歷中就不見了。

在腓立比二章三節保羅告訴我們，凡事都不要出於自私的野心或私圖好爭。私圖好爭和競爭不同。在學校裏，學生競爭；在運動場上，運動員競爭。競爭不是壞事，但私圖好爭卻是邪惡的。私圖好爭是消極的競爭。可能某人作了一個很好的見證，另一位聖徒想作一個更好的。有人可能帶了三個人進入主的恢復，另一個人看見了，就想帶進六個人。若是你總想比別人高、比別人好，或比別人多些甚麼，這就是私圖好爭。私圖好爭是出於肉體的（事奉的基本功課，一五九至一六一、一六三頁）。

信息選讀

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

我要對你們大家說一句誠實和愛心的話：被絆跌是一件非常嚴重的事。不要隨便的說，『在召會生活中，我被絆跌了。長老和別的帶頭弟兄把我絆跌了。』…一面來說，我定罪所有絆跌人的事；但另一面我必須說，你沒有理由被絆跌。我們若不在自己裏面，就不會被絆跌。倘若我運用否認己的鑰匙來關鎖己，我就不可能被絆跌。我們被絆跌的原因就是己太敞開、太得勢。由於己的門敞開，撒但就出來，我們就被絆跌了。

不要以為召會錯了，就不再是召會。比方，當你的小孩犯了錯，他還是你的小孩。不管召會是對是錯，仍是召會。在召會中，雖然你會被某事或某人絆跌，但不要為自己找任何藉口，否則這將阻撓召會的建造。

馬太十六章講到召會的建造，也講到陰間的門和國度的鑰匙。沒有鎖這些門的鑰匙，召會就不能被建造。由於已往很少運用這些鑰匙，因此召會至今還沒有被建造。我們可以談論許多建造的事，但是當有些事情發生摸著了我們，己就敞開了門。因著我們向陰間是敞開的，就有一些東西從陰間——撒但——出來。我們何等需要運用否認己的鑰匙來鎖住己！避免被人絆跌的路，就在於藉著否認己來關鎖己。那些不被絆跌的人，有福了。…如果我將我的己鎖住，就無論你對我作甚麼，或者怎樣對待我，我都不會被絆跌。

失望證明你在己裏面。…若是己被鎖住，我們就會有建造。假如你使用否認己的鑰匙，其他的人或許會被絆跌，但你卻不會被絆跌。反之，你會被建造，因為你裏面的己已經被鎖住。我們都要使用這把否認己的得勝鑰匙來鎖住己、魂和心思。否則，召會的建造就會受阻礙（李常受文集一九七八年第一冊，八七至八九、九一頁）。

參讀：事奉的基本功課，第十八課。

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

第六週 週五

晨興餽養

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

二六 39『祂就稍往前走，面伏於地，禱告說，我父阿，若是可能，就叫這杯離開我；然而不要照我的意思，只要照你的意思。』

〔在馬太十六章二十四節，〕主耶穌不是說要否認撒但，乃是說要否認己。撒但和己是同義辭，主交互的使用。否認己是消極的。…我們需要來看一些積極的事。積極這面的事就是背起十字架和跟從主。我們都有自己的十字架。主的十字架是獨一的，但我們的十字架卻有許多。為著召會被建造，主耶穌必須背起祂的十字架，我們也必須背起我們的十字架（李常受文集一九七八年第一冊，九七頁）。

信息選讀

釘十字架是羅馬政府用來處死犯人的方法。…犯人是被迫釘十字架。但主耶穌的釘十字架完全不同，祂不是被迫忍受釘死的苦，而是祂自己揀選的。這是祂自己的意願，祂不是被迫釘十字架，祂乃是心甘情願的，因為祂的十字架是神的旨意。…主樂意背起十字架，被釘死為著完成神的定旨。換句話說，基督不像犯人被迫去受死。相反的，祂願意被釘死，藉著死，使祂的生命得以釋放出來而產生召會。

無疑的，十字架對主來說是極其痛苦的，但祂沒有想要減輕這痛苦。反而當有人拿苦膽調和的酒給祂時，祂不接受（太二七 34，可十五 23）。主不在乎這種受苦，只在乎完成神的定旨。當主在十字架上時，

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

忍受了極大的痛苦。但那痛苦不是強加於祂的，乃是祂甘願接受的。在馬太二十六章三十九節主向父禱告說，『不要照我的意思，只要照你的意思。』同時祂也禱告：『願你的旨意成就。』（42）主是甘願背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。這是在聖經中第一次題到十字架的意義。

按照聖經中第一次題到的這原則，所有其他的十字架必定和第一個十字架相同。這意思是，我們不是被迫背負十字架，我們乃是甘願背起十字架。請注意，主耶穌不是說，『就當否認己而被釘十字架。』不，祂是說，『就當…背起祂的十字架。』我們不是被釘十字架，我們乃是背起十字架。

背起十字架的意思就是擔起神的旨意。…我們必須承認，一個召會是神的旨意和命定，我們別無選擇。因此，至終召會成為我們必須背負的十字架。問題在於我們是像被處決的罪犯來背負，還是心甘情願的背負。…不僅召會是神的旨意，召會中每一位弟兄和姊妹也是祂的旨意。…對於他們，我們沒有選擇。…除了神的旨意，我們不可有偏愛或選擇；我們必須背起十字架，意思是背起神的旨意。我們若看見一個召會以及所有的聖徒是一個身體上的肢體這異象，就不會有選擇和個人的口味。我們不該顧到我們的口味、感受或感覺。相反的，我們只該顧到神的旨意，就是要有真正的一，這個一能經得起一切鬼魔和執政掌權者的察驗。我們要在邪惡的權勢面前有這樣的見證：因我們都甘願背起十字架，我們乃是一班有真正一的人。我們不像罪犯在受苦，而是樂意背負十字架的人。我信在這末了的時候，全地上將有一班背負這樣見證的人（李常受文集一九七八年第一冊，九七至一〇〇、一〇二至一〇三、一〇六至一〇七頁）。

參讀：國度的操練為著教會的建造，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

第六週 週六

晨興餵養

太十六 25～26『因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得著魂生命。人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？人還能拿甚麼換自己的魂生命？』

來十 39『我們卻不是退縮以致遭毀壞的人，乃是有信心以致得著魂的人。』

喪失魂意思是喪失魂的享受，而得著魂意思是有魂的享受。…關於喪失魂，主並沒有說到受苦。不要以為如果你喪失魂你就要受苦。假如你對這事有些經歷，你就知道喪失魂表面上是受苦，實際上卻是真正的喜樂。倘若一位姊妹因饒恕她的丈夫而喪失魂，那麼對她和她的家庭就是一件喜樂的事，結局就是建立起正確的家庭生活。召會建造的原則也相同。喪失我們魂的享受是喜樂，因為結果我們看見召會的建造。如果你樂意實際的喪失你的魂，別人就要被你滋養，並藉著你建造起來。這不是受苦，乃是喜樂（李常受文集一九七八年第一冊，一一〇、一一五頁）。

信息選讀

希伯來十二章二節說，『祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架。』主並沒有流著淚去釘十字架，反之，祂是歡歡喜喜的去。祂上十字架就是喪失祂的魂。但因為祂豫見其結果，祂並不為著自己要喪失魂而感覺難過。祂知道藉著祂的死，就要結出許多子粒來（約十二 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).

喪失魂是我們被建造在一起的基本因素。這不僅僅是否認己或背負十字架，乃是喪失魂。為著主，為著召會，並為著所有聖徒的緣故，我們需要喪失我們現今所有魂的享受。你若樂意為著別人的緣故喪失你的魂，那些和你在一起的人就會蒙光照、得餵養並被充滿。這就是召會建造的路。如果所有的聖徒都願意喪失魂，在我們中間將有何等奇妙的光景，不僅沒有絆跌的事，甚至不需要饒恕了。我們若都如此，我們將有顯著的變化形像作為報償。

魂的被造是為著彰顯神。但是當魂作一些事來滿足它自己時，魂就變成自私的。這就是我們必須否認己的緣故。否認己意思是棄絕魂的渴望、愛好和選擇。

主耶穌來時，祂喪失祂的魂，也就是說，祂放棄祂所有魂的享受。祂在今世喪失祂魂的享受，使祂在來世可以得著祂的魂。正如我們所看見的，在來世，主耶穌將享受全地。那時，祂將會邀請我們，祂的同夥們，來分享這享受。

今天喪失魂實在就是變化魂。…當主回來時，祂會說，『好，良善的奴僕，進來享受我的快樂。』那時你的魂將完全被變化；你是豫備好、受成全並有資格進入主的享受裏。

雖然我們的靈得救了，我們還需要魂的救恩。現在是我們喪失魂的時候，使我們可以在主回來時得著魂。…藉著喪失魂，我們全人就會天天逐漸被變化。將來我們會有地位得著魂得救的賞賜。外面來說，我們在主來的時候救了我們的魂；而裏面來說，我們在來世將有資格有分於主的享受（李常受文集一九七八年第一冊，一一五至一一六、一二五、一二九、一三二至一三四頁）。

參讀：國度的操練為著教會的建造，第五至八篇；希伯來書生命讀經，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

第六週詩歌

628

聚會—運用靈

6 5 6 5 (英 866)

D 大調

4/4

D A7 F#m Bm E7 A
 1 . 1 2 6 | 5 - 3 - | 3 . 3 #4 4 | 5 - - - |
 一 靈 要 操 練、運 用， 頭 腦 要 拒 絕；
 D F#m G D A7 D
 1 . 1 5 #5 | 6 - 6 - | 5 . 3 4 2 | 1 - - - ||
 每 逢 我 們 聚 集， 以 此 為 祕 訣。

- | | |
|------------|--------|
| 二 靈要操練、運用， | 儀式全棄絕； |
| 彼此交通、分享， | 基督作一切。 |
| 三 靈要操練、運用， | 情感要拋棄； |
| 彼此事奉、供應， | 基督是實際。 |
| 四 靈要操練、運用， | 魂要全捨棄； |
| 彼此相助、聯絡， | 以主為憑倚。 |
| 五 靈中得着釋放， | 脫開了自義； |
| 脫開自覺、自責， | 不再理自己。 |
| 六 靈中得着釋放， | 脫開了己意； |
| 自愛、自驕、自榮， | 全都被貶抑。 |
| 七 靈要操練、運用， | 取用主得勝； |
| 藉着洗罪寶血， | 並主大能名。 |
| 八 靈要操練、運用， | 如此摸着主； |
| 用靈接觸主話， | 飽嘗主豐富。 |
| 九 乃是藉着用靈， | 基督被見證； |
| 乃是藉着用靈， | 人們得供應。 |
| 十 靈要操練、運用， | 這是我需要； |
| 靈要操練、運用， | 如此主引導。 |

WEEK 6 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

D A D Bm E7 A A7
 1. Ex - er - cise the spir - it! Hu - man thought re - ject;
 D/F# D G Em D/A A7 D G/D D
 Meet with one an - oth - er, Bo - dy life res - pect.

- | | |
|-------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| 2. Exercise the spirit!
All the forms forsake;
Share with one another,
Each of Christ partake. | 7. Exercise the spirit,
Victory to claim
By the blood which cleanses
And the mighty Name. |
| 3. Exercise the spirit!
Natural sense renounce;
Serve with one another,
Christ the Lord announce. | 8. Exercise the spirit
Thus to touch the Lord;
Ever by the spirit
Take Him thru His Word. |
| 4. Exercise the spirit!
Soulish life deny;
Helping one another,
On the Lord rely. | 9. It is by the spirit
Christ is testified;
It is by the spirit
Man is satisfied. |
| 5. Freed within the spirit
From self-righteousness,
From self-condemnation
And self-consciousness. | 10. Exercise the spirit!
This is what we need!
Exercise the spirit!
May the Lord so lead! |
| 6. Freed within the spirit
From self-will and pride,
From self-love and glory,
All to override. | |

第六週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.