

## 二〇一七年特别聚会

### 关于世界局势 与主行动的特别交通

#### 标语

我们需要认识这世代并认识现有的真理，  
看见神的主宰、世界终极局势和主终极恢复的异象，  
尊重主是头，  
并且受基督身体的平衡，蒙保守在其独一无二的一里，  
借此在神终极的行动中履行终极的责任。

## 2017 Special Conference

### Special Fellowship Concerning The World Situation And The Lord's Move

#### BANNERS

We need to know this age and the present truth  
and see a vision of God's sovereignty,  
the world's ultimate situation, and God's ultimate recovery  
in order to fulfill our ultimate responsibility in God's ultimate move  
by honoring the Lord as the Head  
and being balanced by the Body to be kept in its unique oneness.

# 二〇一七年特别聚会

## 关于世界局势 与主行动的特别交通

### 篇题

- 第一篇 借着认识这世代并认识现有的真理，而与神合作，执行祂经纶中的行动
- 第二篇 神的主宰、人类历史里的神圣历史以及世界局势与神为着开展祂恢复的行动
- 第三篇 传布神圣的真理，以及看见世界终极局势、神终极行动和主终极恢复的异象
- 第四篇 在神终极的行动中担负终极的责任
- 补充纲要 我们所负传布神圣真理的责任，以及在欧洲国家扩展主恢复的路
- 第五篇 照着那灵的引导、作工和说话作一切事；为着主唯一的行动，尊重主是基督身体的头；受基督身体的平衡，好蒙保守在其独一无二的一里

# 2017 Special Conference

## Special Fellowship Concerning The World Situation And The Lord's Move

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## 第一周

借着认识这世代并认识现有的真理，  
而与神合作，执行祂经纶中的行动

读经：结一 15～21，约七 37～39，林前十五 45 下，  
林后三 17，出三十 23～25，罗八 2、9～11，赛  
三十 26，启一 4，三 1，四 5，五 6，彼后一 12，启  
十九 7～9，二一 2

### 纲要

#### 周一

壹 在以西结书，神的经纶与神在祂经纶  
中的行动，乃是由高而可畏的轮子所  
表征——15～21：

一 这个大轮的轮轴表征基督作神经纶的中心；  
轮辋表征基督的配偶，就是召会，终极完成  
于新耶路撒冷；由轮轴伸展到轮辋的轮辐表  
征作基督肢体的许多信徒。

二 在活物旁边，有轮在地上出现，指明神在地  
上的行动，是随着四活物的配搭。

三 神的行动乃是祂在人身上经纶的行动，要使人  
成为神，以产生一个新人，好使神在基督里得  
着祂团体的彰显和行政——10、13、15、26～  
27 节，弗二 15，四 22～24，西三 10～11。

#### 周二

## Week One

**Cooperating with God to Carry Out His Move in His Economy  
by Knowing This Age and by Knowing the Present Truth**

Scripture Reading: Ezek. 1:15-21; John 7:37-39; 1 Cor. 15:45b; 2 Cor. 3:17;  
Exo. 30:23-25; Rom. 8:2, 9-11; Isa. 30:26; Rev. 1:4; 3:1; 4:5; 5:6; 2 Pet. 1:12;  
Rev. 19:7-9; 21:2

### Outline

#### Day 1

**I. In the book of Ezekiel God's economy and God's move  
in His economy are signified by a high and awesome  
wheel—1:15-21:**

A. *The hub of this great wheel signifies Christ as the center of  
God's economy, and the rim signifies Christ's counterpart, the  
church, which consummates in the New Jerusalem; the spokes  
of the wheel spreading from the hub to the rim signify the many  
believers as the members of Christ.*

B. *The appearing of the wheels on the earth beside the living  
creatures indicates that God's move on earth follows the  
coordination of the four living creatures.*

C. *God's move is the move of His economy in man to deify man to  
bring forth the one new man so that God in Christ may have His  
corporate expression and administration—vv. 10, 13, 15, 26-27;  
Eph. 2:15; 4:22-24; Col. 3:10-11.*

#### Day 2

四 每一个地方召会和每一位个别的信徒，都应该有高而可畏的轮子随同——参徒十三1~2。

五 轮随着活物，指明神工作的行动在于我们的行动；也指明我们若在信心里行动，主就要随着我们行动——结一19，林后五7，四13、18，参传十一4。

六 轮随着活物（结一19、21），活物随着灵，但灵在轮中：

1 这指明主在我们行动中的行动，乃是照着成为肉体的原则——20节，参林前七10、12。

2 这就是主今天在地上的行动，这也就是主的恢复。

### 周三

贰 我们若要与主合作，执行祂经纶中的行动，就必须认识这世代；认识这世代是特别认识今天基督教的世代，尤其是相较于圣经的启示，神圣的真理，以及真正、正确的神学：

一 今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点：

1 在基督得着荣耀（复活）之前，还没有那赐生命的灵——约七37~39。

2 末后的亚当（在肉体里的基督）成了赐生命的灵（应验约翰七章三十九节的话）——林前十五45下；因此，林后三章十七节说，“主就是那灵”，而下一节用“主灵”作复合的神圣名称。

*D. Every local church and every individual believer should have a high and awesome wheel with them—cf. Acts 13:1-2.*

*E. The wheels following the living creatures indicates that the move of God's work depends upon our moving; it also indicates that if we move in faith, the Lord will follow our move—Ezek. 1:19; 2 Cor. 5:7; 4:13, 18; cf. Eccl. 11:4.*

*F. The wheels follow the living creatures (Ezek. 1:19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels:*

1. This indicates that the move of the Lord in our move is in the principle of incarnation—v. 20; cf. 1 Cor. 7:10, 12.

2. This is the Lord's move on earth today, and this is the Lord's recovery.

### Day 3

**II. If we are going to cooperate with the Lord to carry out His move in His economy, we must know this age; to know this age is to know the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology:**

*A. Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy:*

1. The Spirit that gives life was not yet before the glorification (resurrection) of Christ—John 7:37-39.

2. The last Adam (Christ in the flesh) became a life-giving Spirit (fulfilling John 7:39)—1 Cor. 15:45b; hence, 2 Corinthians 3:17 says that “the Lord is the Spirit,” and the following verse uses the Lord Spirit as a compound divine title.

- 3 复合的灵由出埃及三十三章二十三至二十五节涂抹的膏油（一欣橄榄油与四种香料及其功效构成的复合品）所预表。
- 4 在罗马八章二节、九至十一节，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。
- 5 在神永远经纶之行动中，神的灵乃是神的七灵（七倍加强的灵，参考七倍的日光—赛三十 26）—启一 4，三 1，四 5，五 6。

#### 周四

- 二 天主教、更正教各宗派、弟兄会、灵恩派和所有的自由团体，都因着他们不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们对以上关于神的灵五个紧要之点的疏漏、忽略和反对，而达不到神完整的永远经纶。
- 三 神必须得着一班神人作祂的得胜者，使祂可以完成祂永远的经纶，就是要得着召会，产生基督的身体，并终极完成新耶路撒冷。

#### 周五

叁 彼后一章十二节提到“现有的真理”：

- 一 所有的真理都在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都失落了，向人隐藏起来；这些重新显现的真理，并不是神的新创造，乃是人的新发现。

3. The compound Spirit is typified by the anointing ointment (a compound of one hin of olive oil with four kinds of spices and their effectiveness) in Exodus 30:23-25.
4. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11, all refer to the compound Spirit that gives life.
5. The Spirit of God in the move of God's eternal economy is the seven Spirits (the sevenfold intensified Spirit, cf. the sevenfold sunlight—Isa. 30:26) of God—Rev. 1:4; 3:1; 4:5; 5:6.

#### Day 4

- B. *The Catholic Church, the Protestant denominations, the Brethren assemblies, the Pentecostal churches, and all the free groups are held back by their imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because of their missing, negligence of, and opposition to the above five critical points concerning the Spirit of God.*
- C. *God must have a people who are the God-men to be His overcomers for Him to accomplish His eternal economy concerning the church issuing in the Body of Christ and consummating the New Jerusalem.*

#### Day 5

**III. Second Peter 1:12 mentions the words the present truth:**

- A. *All the truths are in the Bible, but through man's foolishness, unfaithfulness, negligence, and disobedience, many truths were lost and were hidden from man; freshly revealed truths are not God's new inventions; rather, they are man's new discoveries.*

- 二 每一个主的工人都应该在神面前求问，什么是今日的真理；我们需要问神说，“神啊，什么是现有的真理？”
- 三 我们知道神的真理是积蓄的，而不是推翻已往的。
- 四 所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。
- 五 当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。
- 六 但愿神恩待我们，叫我们不作这“现有真理”的落伍者；但愿我们儆醒，不让肉体渗入，不让自己有地位；愿神的旨意在我们身上得着成全。

## 周六

肆 现有的真理是神的中心启示，也是主当前的恢复：

- 一 人若请我们解释今天恢复是什么，我们应该能够用一句简单的话回答：主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。
- 二 这是基督在祂三个时期（成肉体、总括、加强）中丰满的职事；这也是神的中心启示与现有的真理：

- B. Every worker of the Lord should inquire before God as to what the present truth is; we need to ask God, "God, what is the present truth?"*
- C. We know that God's truths are cumulative; later truths do not negate former ones.*
- D. All the past truths of God form the foundation of the truths today; what we see today are the cumulative revelations of God.*
- E. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God's will; this tide is a continuation of all the past works of God in the previous ages.*
- F. May God be gracious to us so that we do not become the castaways of "the present truth"; may we be watchful, and may we not allow the flesh to come in or the self to gain any ground; may God's will be accomplished in us.*

## Day 6

**IV. The present truth is both the central revelation of God and the Lord's present recovery:**

- A. If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.*
- B. This is the full ministry of Christ in three stages (incarnation, inclusion, and intensification), and this is the central revelation of God and the present truth:*

- 1 在第一个时期，就是祂成肉体的时期，从祂的出生到祂的死，祂将无限的神带到有限的人里面，将三一神与三部分人联结并调和一起，借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性，并完成祂包罗万有之法理的救赎——约一1、14，太一18、20，约五19，四34，十七4，十四10、24，五30，七18，一29，弗一7，彼前一18~19。
- 2 在第二个时期，就是祂总括的时期，从祂的复活到召会的堕落，祂生为神的长子，成为赐生命的灵，并为着祂的身体重生信徒——徒十三33，林前十五45下，彼前一3。
- 3 在第三个时期，就是祂加强的时期，从召会的堕落到新耶路撒冷的终极完成，祂加强祂生机的救恩，产生得胜者，并终极完成新耶路撒冷——启一4，三1，四5，五6，二1~7，十九7~9，二一2。
- 4 我们需要作三段的工作：成肉体时期的工作，以产生蒙救赎的人；总括时期的工作，以产生众召会；加强时期的工作，以产生得胜者，建造基督的身体，终极完成于新耶路撒冷，作神经纶独一的目标。

1. In the first stage, the stage of His incarnation, from His human birth to His death, He brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues, and He accomplished His all-inclusive judicial redemption—John 1:1, 14; Matt. 1:18, 20; John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18; 1:29; Eph. 1:7; 1 Pet. 1:18-19.
2. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church, He was begotten by God to be God's firstborn Son, He became the life-giving Spirit, and He regenerated the believers for His Body—Acts 13:33; 1 Cor. 15:45b; 1 Pet. 1:3.
3. In the third stage, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem, He intensifies His organic salvation, He produces the overcomers, and He consummates the New Jerusalem—Rev. 1:4; 3:1; 4:5; 5:6; 2:1-7; 19:7-9; 21:2.
4. We need to do a work of three sections: a work in the stage of incarnation to produce redeemed people, a work in the stage of inclusion to produce the churches, and a work in the stage of intensification to produce the overcomers to build up the Body, which consummates in the New Jerusalem as the unique goal of God's economy.





# 第一周·周一

## 晨兴喂养

结一 15 ~ 16 “我…见活物的四个脸旁各有一轮在地上。…四轮都是一个样式，样子和作法好象轮中套轮。”

18 “至于轮辋，高而可畏；四个轮辋周围满了眼睛。”

整本圣经，从创世记到启示录，陈明神的经纶（弗一 10，三 9，提前一 4）和祂在地上行动以执行祂经纶的完整图画。在以西结书，神的经纶与神在祂经纶中的行动，乃是由轮所表征。这个大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶，就是召会，终极完成于新耶路撒冷；由轮轴伸展到轮辋的轮辐表征作基督肢体的许多信徒。

在活物旁边，有轮在地上出现，指明神在地上的行动，是随着四活物的配搭。轮的行动含示有目的的特别行动，并且也含示这行动不是靠我们自己的力量（圣经恢复本，结一 15 注 2）。

我们在自己里面该是微小的；但在我们旁边的轮子，也就是神在我们身上经纶的行动，该是高而可畏的（林前十五 9，林后十一 5，十二 11，弗三 8 ~ 11）（结一 18 注 1）。

眼睛指明洞察的眼光、远瞻的眼光和别种的眼光。我们越有主的行动，就越得光照，也越能看见（结一 18 注 2）。

## 信息选读

一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话

# << WEEK 1 — DAY 1 >>

## Morning Nourishment

Ezek. 1:15-16 ...I saw a wheel upon the earth beside the living creatures....And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.

18 As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.

The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures. The move by a wheel implies an extraordinary move with a purpose. Furthermore, it implies that this move is not by our own strength. (Ezek. 1:15, footnote 1)

In ourselves we should be small, but the wheel beside us, that is, the move of God's economy with us, should be high and awesome (1 Cor. 15:9; 2 Cor. 11:5; 12:11; Eph. 3:8-11). (Ezek. 1:18, footnote 1)

Eyes indicate insight, foresight, and other kinds of sight. The more we have the move of the Lord, the more we are enlightened and the more we will be able to see. (Ezek. 1:18, footnote 2)

## Today's Reading

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we,

成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格。

在四福音里，基督只是一个人；但在五旬节那日，在祂受死、复活、升天并降下后，祂从一个人，扩大、扩增到几千人（徒二 41）。许多人开始在神圣的行动里行动。在四福音里，神是在一个人的行动里行动，但在使徒行传，人却是在神的行动里行动。神与人一同行动（约伯记生命读经，一五二页）。

四活物是为着把主显明、彰显出来。他们是为着基督团体的彰显；因此，他们是以团体的方式彰显基督。在宝座上的主，有人的样子；彰显主的四活物，也有人的样子。在宝座上的主，有火的样子；四活物也有火的样子。从这里我们看见，活物乃是主的彰显。凡主所是的，他们都彰显出来。主是活的，他们也是活的。主是活神，他们是活物。主是什么，他们也是什么。主彰显什么，他们也彰显什么。因此，四活物就是主的彰显。

在以西结一章十五至二十一节里，四活物不仅是为着彰显主，也是为着主的行动。主乃是借着他们在地上行动。

当一个召会是正常的，把主彰显出来，又有正确的配搭，带着火在其中来回闪动，主的行动就随着那个召会。然而，若是一个召会自称是正常的，却没有主的行动，就指明有了问题。如果年复一年，人数没有增加，肢体中间的生命也没有增长，就不会有行动随着那个召会。在那个召会里的人，既无扩增，也无扩展。这指明那个召会出了毛病。一个召会若是正常的，她的旁边必定有一大轮（以西结书生命读经，一一六至一一七页）。

参读：以西结书生命读经，第九篇。

partaking of His Spirit, might be deified.” This is the principle of God’s move on earth. God’s move is in man and through man. God’s move is to deify man, making man God in life and in nature but not, of course, in the Godhead.

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man’s move, but in Acts man moved in God’s move. God and man moved together. (Life-study of Job, pp. 129-130)

The four living creatures are for the manifestation, the expression, of the Lord. They are for the corporate expression of Christ, and thus they express Christ in a corporate way. The Lord on the throne looks like a man, and the four living creatures expressing the Lord also look like a man. The Lord on the throne looks like burning fire, and the four living creatures also look like burning fire. From this we see that the living creatures are the expression of the Lord. Whatever the Lord is, they express. The Lord is living, and they also are living. The Lord is the living God, and they are the living creatures. Whatever the Lord is, they are. Whatever the Lord expresses, they also express. Therefore, the four living creatures are the expression of the Lord.

In Ezekiel 1:15-21 the four living creatures are not only for the expression of the Lord but also for the move of the Lord. The Lord moves on the earth by them.

Whenever a church is proper, expresses the Lord, and has the proper coordination with the fire going up and down, the move of the Lord will be with that church. However, if a church claims to be proper and yet has no move of the Lord, something is wrong. If there is no increase in number year after year and no growth in life among the members, there is no move with that church. With those in that church there is neither increase nor spread. This indicates there is something wrong with that church. If a church is proper, it will have a great wheel at its side. (Life-study of Ezekiel, pp. 91-92)

Further Reading: Life-study of Ezekiel, msg. 9

结一 19~20 “活物行走的时候，轮也在旁边行走；活物从地上升的时候，轮也上升。灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”

一个召会有主的行动，就不必宣告说，“看哪，主的行动在我们中间。” 若是有行动，就会向众人显出来。每一个人都能看见高而可畏的大轮，因为这轮子是在活物旁边，给众人看见。轮子就在那里。

每一个地方召会，旁边必须有这样高而可畏的轮子。不仅如此，每一位个别的信徒，若是正确而正常，也该有轮子。

这正是行传十三章的光景：“在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”（1~2）这些申言者和教师是配搭在一起的活物，有烧着的火炭和火把。他们符合了以西结一章与主行动有关的一切要求。因此，大轮的行动与他们同在（以西结书生命读经，一一七页）。

## 信息选读

活物不只用一种方式行动。首先，他们因着有鹰的翅膀，能凭着飞翔而行动。他们也能借着牛蹄的蹄行走而行动。这两种行动的方式都是平常的。但是当他们有特别的行动时，他们是凭着轮子行动。

你在工作时，需要天天靠着鹰翅和牛蹄行动。你若这样行动，你的同事会看见你身上有一个东西是有

## Morning Nourishment

Ezek. 1:19-20 And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also. Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.

When a church has the move of the Lord, no one needs to declare, “Look at the move of the Lord among us.” If there is a move, it will be manifest to all. Everyone can see the great wheel, high and awesome, for it is at the side of the living creatures for all to see.

Every local church needs to have such a high and awesome wheel beside it. Furthermore, every individual believer, if he is proper and normal, should also have a wheel.

This was the situation in Acts 13. “Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them” (vv. 1-2). These prophets and teachers were living creatures coordinating together and having the burning coals and the burning torches. They fulfilled all the requirements in Ezekiel 1 related to being in the Lord’s move. Thus, the move of the great wheel was with them. (Life-study of Ezekiel, pp. 92-93)

## Today’s Reading

The living creatures have more than one way to move. First, they can move by flying because they have the wings of an eagle. They can also move by walking on the calf’s hoofs. These two ways of moving are an ordinary move. But when they need to move in a special way, they move by a wheel.

On your job you need to move daily by the eagle’s wings and the calf’s hoofs. If you move in this way, your co-workers will see that with you there is something

能力的。你能忍受别人所不能忍受的，你能忍耐别人所不能忍耐的；因为你有鹰的翅膀。他们也知道，在你的性格和行为上，你是诚实、正直、坦诚、纯诚，而不弯曲的。他们会在你身上看见鹰的翅膀和牛犊的蹄，因而在他们的良心里被你说服。

除了这种在工作上的行动，你也该有另一种特别的行动，就是轮子的行动。至终，因着你有轮子的行动，你的一些同事可能被主得着。

无论我们往哪里去，我们旁边都该有高而可畏的轮子。我们若搬到一个城市去，在那城里就该有轮子。我们若搬到一个国家去，在那个国家就该有轮子。有轮子就证明我们是正常的，也就是说，我们有鹰的翅膀、人的手和牛犊的蹄。

保罗看自己是比众圣徒中最小者还小的（弗三8）。甚至他的名字，保罗，意思就是“微小”。保罗是一个微小的人，但他却有鹰的翅膀、人的手和牛犊的蹄。因此，无论他去哪里，哪里就有高大可畏的轮子。今天我们的光景也该是这样。我们该有鹰的翅膀、人的手和牛犊的蹄，因此有为着主行动的大轮子。

以西结一章二十节…说，“灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”轮随着活物，活物随着灵，但灵在轮中。我们很难说，到底谁随着谁。我们与主乃是一。

…我们若有配搭着的轮子，就很难说谁随着谁。我们与主是一，主也与我们是一。主随着我们，我们随着灵，而灵在轮中。这就是主今天在地上的行动，这也就是主的恢复（以西结书生命读经，一一八至一二〇、一二七页）。

参读：以西结书生命读经，第九篇。

powerful. You can suffer things which others cannot suffer and you can endure things which others cannot endure because you have the eagle's wings. They can also realize that in your character and behavior you are honest, straight, frank, and sincere, having no crookedness. They will see the eagle's wings and the calf's hoofs upon you, and thus they will be convicted by you in their conscience.

In addition to this kind of move with you on your job, there should also be another kind of move—an extraordinary move, the move of a wheel. Eventually, because the move of the wheel is with you, some of your co-workers may be gained by the Lord.

Wherever we go, there should be a high and awesome wheel by us. If we move to a certain city, there should be a wheel in that city. If we move to a particular country, there should be a wheel in that country. The presence of the wheel will prove that we are proper, that is, that we have the eagle's wings, the man's hands, and the calf's hoofs.

Paul regarded himself as less than the least of all saints (Eph. 3:8). Even his name, Paul, means "little." Paul was a little man, yet with him there were the eagle's wings, the man's hands, and the calf's hoofs. Thus, wherever he went, there was a great, high, and dreadful wheel. The situation should be the same with us today. We should have the eagle's wings, the man's hands, and the calf's hoofs, and thereby have a great wheel for the Lord's move.

Ezekiel 1:20 [says], "Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels." The wheels follow the creatures, and the creatures follow the Spirit, but the Spirit is in the wheels. It is hard to tell who follows whom. We are one with Him.

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord's move on earth today, and this is the Lord's recovery. (Life-study of Ezekiel, pp. 93-94, 99-100)

Further Reading: Life-study of Ezekiel, msg. 9

# 第一周·周三

## 晨兴喂养

约七 37 ~ 39 “耶稣…说，人若渴了，可以到我这里来喝。信入我的人，…从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

〔在“认识这世代”这发表里，〕我们使用“世代”一辞，不是一般的指世界的世代，乃是特指今天基督教的世代，尤其是相较于圣经的启示，神圣的真理，以及真正、正确的神学。

今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点（神圣奥秘的范围，三、五页）。

## 信息选读

〔第一点是关于在基督得着荣耀（复活）之前，还没有那赐生命的灵（约七 39）。〕这里约翰不是说神的灵、耶和华的灵或是圣灵，而是简单地说“那灵”；…他的话指明一种期待，就是虽然那时还没有“那灵”，但有那灵的时候将要来到。那个时候就是耶稣得着荣耀的时候，也就是耶稣复活的时候（路二四 26）。…在约翰七章三十九节的期待，乃是当主耶稣借着复活得着荣耀时，那时“还没有”的那灵，就成为现今有的那灵。

第二个紧要的点，就是…在复活里，末后的亚当（在肉体里的基督）成了赐生命的灵（应验约翰七章三十九节的话）。因此，林后三章十七节说，“主就

# << WEEK 1 — DAY 3 >>

## Morning Nourishment

John 7:37-39 ...If anyone thirsts, let him come to Me and drink. He who believes into Me,...out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

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

[In the expression to know this age,] we are using the word age to refer not to the age of the world in a general way but to the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology.

Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy. (The Divine and Mystical Realm, pp. 9, 11)

## Today's Reading

[The first point concerns] the Spirit that gives life being not yet before the glorification (resurrection) of Christ [John 7:39b]....Here John speaks not of the Spirit of God or of the Spirit of Jehovah or of the Holy Spirit but simply of the Spirit....His word indicates an expectation—the expectation that, although the Spirit was “not yet,” the time was coming when the Spirit would be there. This time was the time of Jesus' glorification, that is, the time of Jesus' resurrection (Luke 24:26)....The expectation in John 7:39 was that when the Lord Jesus was glorified through resurrection, the Spirit who was “not yet” would become the Spirit who now is.

The second critical point...[is that] in resurrection the last Adam (Christ in the flesh) became a life-giving Spirit (fulfilling John 7:39). Hence, 2 Corinthians 3:17 says that “the Lord is the Spirit,” and the following verse uses “the Lord

是那灵”；而下一节用“主灵”作复合的神圣名称。林前十五章四十五节下半关于末后的亚当成了赐生命的灵的话，乃是约翰七章三十九节之预言很强的应验，这预言说到那时还没有那灵，因为基督尚未得着荣耀，尚未复活。在复活里，基督成了赐生命的灵。

第三，今天没有一种神学充分强调，那由出埃及三十章二十三至二十五节涂抹的膏油（一欣橄榄油与四种香料及其功效构成的复合品）所表征的复合之灵这个紧要的点。赐生命的灵并不简单，祂乃是一个复合的灵。末后的亚当是人，而赐生命的灵是神圣的。因此，这灵必定有两种性情—人性和神性。这两种性情不仅调和，更复合在一起。

（第四，）关于这位是灵的基督，…在罗马八章二节、九至十一节，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。二节有生命的灵，九至十一节有神的灵、基督的灵、基督自己以及内住的灵。这些是五位，还是一位？赐生命的灵称为生命的灵，生命的灵就是神的灵，神的灵就是基督的灵，基督的灵就是基督自己。不仅如此，这位是生命的灵、神的灵、基督的灵以及基督自己的，还作为内住的灵住在我们里面，为要一直将生命分赐给我们。这就是那灵是灵的基督。

今日的神学所没有充分强调，神永远经纶的行动中，有关神的灵第五个紧要的点，就是神的七灵（七倍加强的灵，参考七倍的日光—赛三十26）（启一4，三1，四5，五6）。

为着产生召会，赐生命的灵已经够强了，但是在召会堕落的时候，这够强的灵还要再加强七倍。因此，基督不仅成了赐生命的灵，也成了七倍加强的灵。七灵是羔羊的七眼（五6），指明七灵与基督是同一个人位（神圣奥秘的范围，五至九、一一至一二页）。

参读：神圣奥秘的范围，第一章。

Spirit” as a compound divine title. The word in 1 Corinthians 15:45b about the last Adam becoming a life-giving Spirit is a strong fulfillment of the prophecy in John 7:39 concerning the Spirit being not yet because Christ was not yet glorified, resurrected. In resurrection Christ became the life-giving Spirit.

Third, not one of today's theologies stresses adequately the critical point concerning the compound Spirit typified by the anointing ointment (a compound of one hin of olive oil with four kinds of spices and their effectiveness) in Exodus 30:23-25. The life-giving Spirit is not simple but is a Spirit that has been compounded. The last Adam was a man, and the life-giving Spirit is divine. Thus, this Spirit must be a Spirit with two natures—the human nature and the divine nature. These two natures have not only been mingled but have been compounded.

[Fourth], concerning the pneumatic Christ,...the Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit that gives life. In verse 2 we have the Spirit of life, and in verses 9 to 11, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit. Are these five or are they one? The life-giving Spirit is called the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, the Spirit of Christ is just Christ Himself. Furthermore, this Spirit who is of life, of God, of Christ, and Christ Himself dwells in us as the indwelling Spirit to dispense life to us all the time. This is the pneumatic Christ.

The fifth critical point which today's theologies do not stress adequately concerning the Spirit of God in the move of God's eternal economy is the seven Spirits (the sevenfold intensified Spirit, cf. the sevenfold sunlight—Isa. 30:26) of God (Rev. 1:4; 3:1; 4:5; 5:6).

For producing the church the life-giving Spirit is sufficiently strong, but under the degradation of the church this strong Spirit has been intensified sevenfold. Thus, Christ has become not only the life-giving Spirit but also the sevenfold intensified Spirit. The seven Spirits being the seven eyes of the Lamb (Rev. 5:6) indicates that the seven Spirits and Christ are one person. (The Divine and Mystical Realm, pp. 11-13,15-16)

Further Reading: The Divine and Mystical Realm, ch. 1

# 第一周·周四

## 晨兴喂养

启五 6 “我又看见…有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

二 11 “那灵向众召会所说的话，凡有耳的，就当听。得胜的，绝不会受第二次死的害。”

天主教、更正教各宗派、弟兄会、灵恩派和所有的自由团体，都因着他们不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们对…关于神的灵五个紧要之点的疏漏、忽略和反对，而达不到神完整的永远经纶。

神必须得着一班神人作祂的得胜者，使祂可以完成祂永远的经纶，就是要得着召会，产生基督的身体，并终极完成新耶路撒冷（神圣奥秘的范围，一三至一四页）。

## 信息选读

凭我们自己，要作得胜者是作不来的。得胜者是产生出来的，不是作出来的。得胜者乃是基督在祂第三个加强的时期中所产生的。

因着召会的堕落，几乎所有在基督里的信徒都在他们的旧人里，为撒但、罪、世界和肉体所击败；所以就有得胜者的需要。

今天改革派神学（Reformed Theology）教导人说，神已经命定，只要我们相信，祂在我们身上就成功了救恩。…在某种程度上，改革神学派也很明白圣经。他们看见：我们都是神在已过的永远里拣选的；

# << WEEK 1 — DAY 4 >>

## Morning Nourishment

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

The Catholic Church, the Protestant denominations, the Brethren assemblies, the Pentecostal churches, and all the free groups are held back by their imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because of their missing, negligence of, and opposition to the...five critical points concerning the Spirit of God.

God must have a people who are the God-men to be His overcomers for Him to accomplish His eternal economy concerning the church issuing in the Body of Christ and consummating the New Jerusalem. (The Divine and Mystical Realm, pp. 17-18)

## Today's Reading

By ourselves we cannot become overcomers. Overcomers are produced, not worked out. They are produced by Christ in the third stage of His intensification.

Due to the degradation of the church, nearly all the believers in Christ have become defeated in their old man by Satan, sin, the world, and their flesh. Hence, there is the need to have the overcomers.

Today's reformed theology teaches people that God has predestinated us, and if we believe, His salvation will be accomplished in us...To some extent, the reformed theologians know the Bible. They see that we were chosen by God in eternity past and that God's selection and calling are forever irrevocable (Rom.

神的拣选和呼召，是永远没有后悔的（罗十一 28 ~ 29）。但是他们忽略了国度的问题，以为只要一相信，一切都解决了，永远得救，死后就上天堂；以致许多人得救以后，还是过着放纵情欲的生活。

圣经…用两章的篇幅七次呼召说，得胜的，要得着奖赏（启二 7、11、17、26 ~ 28，三 5、12、21），…启示录甚至警告说，如果你不得胜，就要受第二次死的害（二 11）。被扔到火湖里受永苦，就是第二次的死（二十 11 ~ 15）。凡真正得救的，不会受到这第二次的死，就是不会下火湖受永苦；但是如果信徒在今世是失败的，就会在来世受那火湖的害。…得胜的要与祂一同进入国度里作王掌权，失败的要到黑暗里受惩治千年之久（太二五 21、23、30）。迟早我们都得成熟；不是在今世成熟，就是要在来世被摆在黑暗里受惩治，好成为成熟的。等到一千年之后，所有的信徒都成熟了，都成了得胜者（启二一 7），也就都有资格有分于新耶路撒冷。

基督在祂写给堕落召会的七封书信里，呼召失败的信徒，凭祂这七倍加强的灵作祂的得胜者，使他们凭着祂的七倍加强，经历祂生机的救恩。

召会的堕落，主要的是由于这个事实：几乎所有的基督工人都被岔开，以新耶路撒冷之外的许多事物为他们的目标。因此，在召会的堕落下，我们要作一个得胜者答应主的呼召，就不仅需要胜过消极的事物，更需要胜过那些顶替新耶路撒冷为目标的积极的事物。…我们传福音的目标，必须是新耶路撒冷。…要成为得胜者，我们应当以神永远经纶的目标，就是新耶路撒冷，为独一无二且终极无比的目标（如何作同工与长老，并如何履行同工与长老的义务，四七至四九、五二至五三页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第三篇。

11:28-29). Nevertheless, they neglect the matter of the kingdom, thinking that as long as a person believes, everything is settled; he is eternally saved and will go to heaven after his death. Because of this, after they have been saved, many people live a life of indulging in their lusts.

The Bible uses two long chapters to call for the overcomers seven times, saying that he who overcomes will be rewarded (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21). Revelation even warns us that if we do not overcome, we will be hurt by the second death (2:11). To be cast into the lake of fire to suffer eternal torment is the second death (20:11-15). Anyone who is genuinely saved will not suffer the second death; they will not be cast into the lake of fire to suffer eternal torment. However, if the believers are defeated in this age, they will be hurt by the lake of fire in the coming age....The overcoming ones will enter into the kingdom with Him to reign as kings; the defeated ones will go to the outer darkness to be chastened for one thousand years (Matt. 25:21, 23, 30)....If we do not mature in this age, we will be put into the darkness in the coming age to be chastised so that we may become mature. After the one thousand years, all the believers will have become mature to be the overcomers (Rev. 21:7), who will be qualified to participate in the New Jerusalem.

In His seven epistles to the degraded churches, Christ is calling the defeated believers to be His overcomers by Himself as the sevenfold intensified Spirit for their experience of His organic salvation in His sevenfold intensification.

The degradation of the church is mainly due to the fact that nearly all Christian workers have been distracted to take many things other than the New Jerusalem as their goal. Hence, under the degradation of the church, to be overcomers answering the Lord's call, we need to overcome not only the negative things but even more the positive things which replace the New Jerusalem as the goal....The goal of our preaching the gospel must be the New Jerusalem....To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 46-48, 50-51)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3



# 第一周·周五

## 晨兴喂养

彼后一 12 “所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

王下二二 8 “大祭司希勒家对书记沙番说，我在耶和华殿里得了律法书。希勒家将书递给沙番，沙番就读了。”

彼后一章十二节…提到…“现有的真理”，也可以说是“今天的真理”。什么是“今天的真理”呢？所有的真理其实都是在圣经里，没有一个真理是圣经中没有的。但是，虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来（倪柝声文集第一辑第十一册，一五〇页）。

## 信息选读

这些重新显现的真理，并不是神的新创造，乃是人的新发现。它们不需要人去发明，却需要人去发现。神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中可以很清楚地看见。

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。他乃是神兴起的器皿，用来显明“因信称义”这个真理。这并不是说，在路德之前没有因信称义这事实；这件事实在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。故此，这个真理就成为那个时期中之“现有的真理”。

# << WEEK 1 — DAY 5 >>

## Morning Nourishment

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Kings 22:8 Then Hilkiyah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiyah gave the book to Shaphan, and he read it.

[In 2 Peter 1:12] the “present truth” can also be rendered the “up-to-date truth.” What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, pp. 843-844)

## Today's Reading

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries....In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith. This does not mean that before Luther there was no such thing as justification by faith. The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

每一个主的工人都需要在神面前求问：什么是今天的真理？我们需要问神说，“神啊！什么是现有的真理？”虽然在圣经中有许多主要的、重大的真理，但我们需要知道的是：什么是神今天的真理？我们不但需要认识普遍的真理，更需要清楚神今天的真理。

我们知道神的真理乃是积蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基；我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

我们满心感谢神，因为我们从（前面的）弟兄们都得到了很大的帮助。正如保罗说，“我们的启示，并不是从人来的。”（参加一12）照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人接受的。我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。有一位老牧师梅尔博士（Dr. F. B. Meyer）也看见了这件事。只是他说，他已九十多岁，不能再作什么。我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的复活和主的升天；除祂以外，再没有别的属灵事实。这就是神“今日的真理”。

我们要感谢神，因为祂叫我们能够上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已；我们的目的，实在是最大、最荣耀的。感谢神，我们今天能得知神“今日的真理”。但愿神恩待我们，叫我们不作这“现有真理”的落伍者。但愿我们儆醒，不让肉体渗入，不让自己有地位，让神的旨意能在我们身上得着成全（倪柝声文集第一辑第十一册，一五〇至一五一、一六四、一六六至一六八页）。

参读：倪柝声文集第一辑第十一册，我们是什么。

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: “God, what is the present truth?” Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth. Not only do we need to know the general truths, we must also be clear about God’s present truth.

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything. One elderly pastor, Dr. F. B. Meyer, also saw this matter. However, by then he was already over ninety years old and could not do much work. I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God’s will be accomplished in us. (CWWN, vol. 11, pp. 844, 856-859)

Further Reading: CWWN, vol. 11, “What Are We?”

启三 12 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。”

神中心的启示就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，产生基督的身体，终极完成新耶路撒冷。…这灵是为着建造召会，召会要成为基督的身体，终极完成新耶路撒冷，作神经纶的最后目标。

人若请我们解释今天的恢复是什么，我们应该能够用一句简单的话回答：主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻（神圣奥秘的范围，一三至一四页）。

## 信息选读

基督丰满的职事，在祂第一个成肉体的时期中，完成了四件大事：(一)将无限的神带到有限的人里面；(二)将三一神与三部分人联结并调和一起；(三)借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性；(四)至终，就完成祂包罗万有之法理的救赎。头两件大事是说到祂的出生，第三件大事是说到祂的人生，第四件大事就说到祂的死。祂经过人生，就上十字架去受死，完成祂包罗万有之法理的救赎（如

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem...This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy.

If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

## Today's Reading

In His full ministry in the first stage of His incarnation, Christ accomplished four great things. First, He brought the infinite God into the finite man; second, He united and mingled the Triune God with the tripartite man; third, He expressed the bountiful God in His rich attributes through His aromatic virtues; and fourth, eventually, He accomplished His all-inclusive judicial redemption. The first two things were concerning His birth, the third thing was concerning His human living, and the fourth thing was concerning His death. After He passed through His human living, He went to die on the cross for the accomplishment of His all-

何作同工与长老，并如何履行同工与长老的义务，一七至一八页）。

在第一时期，就是基督在肉体里的时期，基督产生一班蒙救赎的人；…虽然产生了一班蒙救赎的人，召会却尚未产生。召会是基督在第二时期所产生的。在这时期里，基督乃是那灵之基督，就是复合、赐生命的灵，在五旬节那天产生了召会。那在肉体里的基督所产生蒙救赎的圣徒，成了那作为赐生命之灵的基督所产生的召会。

召会产生以后，不久就开始堕落了。这清楚见于使徒行传。…至终召会堕落到一个地步，主无法再容忍了，祂的反应就是使自己加强七倍，成了七倍加强的灵（启一4，五6）。祂成了七倍加强的，好对付召会的堕落。

保罗在他的书信里说到身体（罗十二5，林前十二12、27，弗一23，四4、16，西二19），但我不信保罗看见了身体实际的建造。保罗能看见召会显于各地，但他看不见召会在实际上完全并完整地成为基督的身体。为要使身体得以完全并完整地产生，就需要基督的第三个时期，就是加强的时期；在此一时期，基督成了七倍加强的灵。

我们需要作三段的工作。我们不该单单能作第一段（成肉体的段落）的工作，以产生蒙救赎的人；我们也该能作一种为着第二段（总括的段落）的工作，以产生众召会。不仅如此，我们也应当能作一种工作，建造基督的身体，以完成新耶路撒冷。这是加强时期的工作（基督的三个时期—成肉体、总括与加强，一四至一五、一七页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第一至二篇；基督的三个时期—成肉体、总括与加强，第一至四章。

inclusive judicial redemption. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 20-21)

In the first stage, the stage of Christ in the flesh, Christ produced a group of redeemed persons....Although a redeemed people had been produced, the church had not yet been produced. The church was produced by Christ in the second stage. In this stage Christ is the pneumatic Christ, the compound, life-giving Spirit who produced the church on the day of Pentecost. The redeemed saints, who were produced by Christ in the flesh, became the church produced by Christ as the life-giving Spirit.

Shortly after the church was produced, it began to become degraded. This is clearly seen in Acts....Eventually the church degraded to such an extent that the Lord could no longer tolerate it, and He reacted by intensifying Himself sevenfold to become the sevenfold intensified Spirit (Rev. 1:4; 5:6). He became intensified sevenfold to deal with the degradation of the church.

In his Epistles Paul spoke about the Body (Rom. 12:5; 1 Cor. 12:12, 27; Eph. 1:23; 4:4, 16; Col. 2:19), but I do not believe that Paul saw the actual building up of the Body. Paul could see the church expressed in various localities, but he could not see, in actuality, the church as the Body in a perfect and complete way. In order for the Body to be produced in a full and complete way, there is the need of the third stage of Christ, the stage of intensification in which Christ becomes the sevenfold intensified Spirit.

We need to do a work of three sections. We should not only be able to do the work of the first section, the section of incarnation, to produce redeemed people, but we should also be able to do a work that can serve the purpose of the second section, the section of inclusion, to produce churches. Furthermore, we should be able to do a work to build up the Body of Christ consummating the New Jerusalem. This is the work of the stage of intensification. (Incarnation, Inclusion, and Intensification, pp. 18-20)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, chs. 1-2; Incarnation, Inclusion, and Intensification, chs. 1-4

# 第一周诗歌

这是地方召会

补 514

C 大调

(英1257)

4/4

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 一看哪!他们在各 城 里, 站住立场同聚 集,  
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 是 金灯台照亮 各地, 使神有家可安 息。  
 $\dot{1}$   $\dot{2}$  |  $\dot{3}$  .  $\dot{2}$   $\dot{1}$  . 7 | 6  $\dot{1}$  . 6 6 5 . |  $\dot{1}$   $\dot{1}$  .  $\dot{1}$   $\dot{1}$  7  $\dot{1}$  |  $\dot{2}$  - -  
 (副) 这是 地方召会, 是神所拣选, 所有圣徒合为 一;  
 $\dot{1}$   $\dot{2}$  |  $\dot{3}$  .  $\dot{2}$   $\dot{1}$  . 7 | 6  $\dot{1}$  . 6 6 5 0 |  $\dot{1}$   $\dot{1}$   $\dot{2}$   $\dot{3}$   $\dot{2}$  .  $\dot{2}$  |  $\dot{1}$  - - 0 ||  
 这是 地方召会, 是神所拣选, 所有圣徒合为 一。

二 看哪!他们正在聚会, 他们声音何响亮!  
 弟兄姊妹踊跃分享, 将主基督来显扬。

三 听哪!他们都在祷读, 将生命的话吸入;  
 祷告,赞美,喝主,吃主, 他们何等享受主!

四 听哪!他们喊“主耶稣”, 他们何等爱这名!  
 当他们宣告祂是主, 喜乐就越发加增。

五 听哪!他们阿利路亚, 声音如大雷爆发!  
 阿利路亚!阿利路亚! 仇敌已经被摔下!

六 看哪!圣徒们在移民, 赞美主行动开始;  
 召会在各城市显明, 使主快来不延迟。

七 看哪!主基督将要来, 为祂曾舍命召会;  
 祂今妆饰祂的心爱, 作祂新妇与祂配。

# WEEK 1 — HYMN

Do you see them in the cities

The Church — Her Local Expression

1257

1. Do you see them in the ci - ties, Meeting on the lo - cal ground?  
 They're the lo - cal, gold - en lamp - stands, Where the Lord His home has  
 found. (C) 'Tis the lo - cal church, the church God has chosen, Where all the saints dwell as  
 one! 'Tis the lo - cal church, the church God has chosen, Where all the saints dwell as one!

- Do you see them in the meetings,  
 Lifting up their voice on high,  
 Every brother, sister sharing,  
 Christ the Lord to magnify?
- Do you hear them all pray-reading,  
 Breathing in the living Word?  
 Praying, praising, drinking, feeding,  
 How they all enjoy the Lord!
- Do you hear them call, "Lord Jesus?"  
 How they love that blessed name!  
 All the more their joy increases  
 As His Lordship they proclaim.

- Have you heard their hallelujahs,  
 Like a mighty thunder blast?  
 Hallelujah! Hallelujah!  
 Down the enemy is cast!
- Do you see the saints migrating?  
 Praise the Lord the move is on  
 For the church in every city  
 That our blessed Lord may come!
- Do you see the Lord is coming  
 For the church for whom He died?  
 In the churches He's preparing  
 Now His holy, chosen Bride.

**Chorus**

'Tis a glorious church without spot or wrinkle,  
 Filled with the glory of the Lord!  
 'Tis a glorious church without spot or wrinkle,  
 Filled with the glory of the Lord!



## 第二周

### 神的主宰、人类历史里的神圣历史以及世界局势与神为着开展祂恢复的行动

读经：启四 11，五 13，哀五 19，珥一 4，三 11，徒十七 26，太二四 14

#### 纲要

#### 周一、周二

壹 我们要看见神主宰权柄的异象，且对神主宰的权柄有清楚的看见并正确的认识，这是极其重要的—启四 2，五 1，但四 1～3、34～35，罗九 19～23：

一 主宰的权柄，乃是指神完全且无限的权利、权柄、能力和地位—启四 11，五 13。

二 神是主宰一切者，祂在一切之上，在一切的背后，也在一切之中—王上二二 19。

三 神完全有能力，照着祂的心愿并照着祂永远的经纶，完成祂所要的—弗一 4～5、10，但四 35。

四 我们要象耶利米一样，改变我们的立场和角度，从自己转向神，并承认神永远的所是和祂永远不变的行政—哀五 19。

五 启示录这卷书乃是神行政的书，揭示那为着全宇宙中神圣行政之神的宝座—四 2，五 1，六 16，七 9，八 3，二一 5。

六 罗马九章十九至二十三节说到神的主宰：

## Week Two

### God's Sovereignty, the Divine History within the Human History, and the World Situation and God's Move to Spread His Recovery

Scripture Reading: Rev. 4:11; 5:13; Lam. 5:19; Joel 1:4; 3:11; Acts 17:26; Matt. 24:14

#### Outline

#### Day 1&Day 2

**I. It is crucial that we see a vision of God's sovereignty and have a clear view and proper understanding of God's sovereignty—Rev. 4:2; 5:1; Dan. 4:1-3, 34-35; Rom. 9:19-23:**

*A. Sovereignty refers to God's absolute and unlimited right, authority, power, and position—Rev. 4:11; 5:13.*

*B. As the sovereign One, God is above everything, behind everything, and in everything—1 Kings 22:19.*

*C. God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Eph. 1:4-5, 10; Dan. 4:35.*

*D. Like Jeremiah, we need to change our position and angle from ourselves to God and recognize God's eternal being and His eternal and unchanging government—Lam. 5:19.*

*E. The book of Revelation is a book of God's administration, unveiling the throne of God for the divine administration throughout the universe—4:2; 5:1; 6:16; 7:9; 8:3; 21:5.*

*F. Romans 9:19-23 refers to God's sovereignty:*

- 1 我们需要领悟我们是神的造物，祂是我们的创造者；我们是祂的造物，不该抗拒祂的旨意，或向祂这创造者顶嘴—19 节下～21 节，耶十八 1～6。
- 2 罗马九章二十二至二十三节启示，神照着祂的预定，主宰地将我们造成祂的器皿，祂的容器—提后二 20～21。
- 3 神在祂的主宰里有权柄，将祂所拣选并呼召的人作成蒙怜悯的器皿，以盛装祂，使祂的荣耀得显明—罗九 23。

### 周三、周四

贰 圣经启示照着神经纶的宇宙历史—人类历史里的神圣历史—珥一 4，三 11，但二 31～45，弗一 3～6，弥五 2，启十九 7～9，二二 17 上：

- 一 在宇宙中有两个历史：人的历史（属人的历史）和神的历史（神圣的历史）；前者如同外壳，后者如同外壳里面的核仁。
- 二 神在人中间的行动，与人类历史的演进息息相关。
- 三 在小申言者书中，属人的历史由约珥书一章四节所提的四种蝗虫所说明并表征；而神圣的历史见于三章十一节基督和祂的大能者，得胜者。
- 四 圣经相当详细地启示了在属人历史里的神圣历史—弗三 9～10，一 10，徒二 23，帖后二 2～8，但二 35、44，七 22、27，启十一 15。

1. We need to realize that we are God's creatures, and He is our Creator; as His creatures, we should not resist His purpose or answer back to Him, the Creator—vv. 19b-21; Jer. 18:1-6.
2. Romans 9:22-23 reveals that God sovereignly created us to be His vessels, His containers, according to His predestination—2 Tim. 2:20-21.
3. In His sovereignty God has the authority to make the ones whom He has selected and called vessels of mercy to contain Him in order that His glory might be manifested—Rom. 9:23.

### Day 3&Day 4

**II. The Bible reveals the universal history according to God's economy—the divine history within the human history—Joel 1:4; 3:11; Dan. 2:31-45; Eph. 1:3-6; Micah 5:2; Rev. 19:7-9; 22:17a:**

- A. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell.*
- B. God's move among men is wrapped up with the course of human history.*
- C. In the Minor Prophets the human history is defined and signified by the four kinds of locusts in Joel 1:4, and the divine history is with Christ and His mighty ones, the overcomers, in 3:11.*
- D. The divine history within the human history is revealed in the Bible in considerable detail—Eph. 3:9-10; 1:10; Acts 2:23; 2 Thes. 2:2-8; Dan. 2:35, 44; 7:22, 27; Rev. 11:15.*



五 神圣的历史，神在人里的历史，是从基督的成为肉体到祂的升天，成为赐生命的灵，然后继续于祂住在我们里面，借着神生机的救恩，使我们成为基督的新妇——约一 14，林前十五 45 下，六 17，罗五 10，弗五 27，启十九 7～9，二二 17 上。

六 我们都在人类的历史里出生，却在神圣的历史里重生；现在我们要考量：我们是活在神圣的历史里，还是仅仅活在人类的历史里——约三 3、5～6，一 1～13：

1 我们的生活若是在世界里，我们就只是活在人类的历史里。

2 我们若活在召会中，就是活在神圣的历史里；因为在召会生活中，神的历史就是我们的历史，因此，我们和神有同一个历史，就是神圣的历史——林前六 17，罗六 6，加二 20。

## 周五

叁 世界历史的事件一直是在神主宰的安排下，为的是让神完成祂的定旨——徒十七 26，罗八 28，提后一 9：

一 我们都需要有清楚的看见，由此来考量世界局势——弗三 11。

二 世界局势是在神主宰的安排下；神预先定准时期和疆界——徒十七 26。

三 神为着完成祂的定旨，安排了世界局势；我们看见这事，历史就有意义——弗三 9，但二 20～21，四 2～3、25～26、34～35。

E. *The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation to make us the bride of Christ—John 1:14; 1 Cor. 15:45b; 6:17; Rom. 5:10; Eph. 5:27; Rev. 19:7-9; 22:17a.*

F. *We were born in the human history, but we have been reborn, regenerated, in the divine history; now we need to consider whether we are living in the divine history or living merely in the human history—John 3:3, 5-6; 1:1-13:*

1. *If our living is in the world, we are living merely in the human history.*

2. *If we are living in the church, we are living in the divine history, for in the church life God's history is our history, and thus we and God have one history, the divine history—1 Cor. 6:17; Rom. 6:6; Gal. 2:20.*

## Day 5

**III. The events of world history have been sovereignly arranged by God for Him to carry out His purpose—Acts 17:26; Rom. 8:28; 2 Tim. 1:9:**

A. *We all need a clear view from which to consider the world situation—Eph. 3:11.*

B. *The world situation is under God's sovereign arrangement; God determined the appointed seasons and boundaries—Acts 17:26.*

C. *For God to carry out His purpose, He has arranged the world situation; history is meaningful when we realize this—Eph. 3:9; Dan. 2:20-21; 4:2-3, 25-26, 34-35.*

四 人类历史上一切的大事，都配合神在这地上的行动。

五 召会既是出于人类，我们这些神所拣选的人，就需要对历史有上述的观点；因此，我们要有正确的召会生活，就必须认识世界局势——帖前一1，林前一2。

## 周六

六 无论我们说到神的成为肉体、福音的开展、召会生活的兴起或新妇的预备，就着世界局势而言，神行动的这一切方面都需要适当的环境：

1 为使基督的职事得以完成，需要罗马帝国的建立，以提供环境，使救赎能在其中完成，福音能在其中开展——路二1~7，约十九17~21。

2 罗马帝国是为着福音，德国是为着改教，英国是为着福音和真理的开展；现今美国成了主恢复的中心，使主的恢复能从这里开展到各大洲。

3 神要用美国开展祂的恢复，使主可以回来——启二二20，十一15。

七 我们若一直留意今天这地上所发生最新的事，就会看见神支配着在美国领导下的整个世界局势，以开展祂的恢复——太二四14，二八18~20。

八 我们需要更警觉神对世界大事的主宰安排，更关切我们所处的关键时刻，也更有负担为着神在当前世界局势中的行动——六33。

*D. All the major events in human history match God's move on earth.*

*E. Since the church comes out of mankind, we as God's chosen ones need to have this view of history; in order to have the proper church life, we must therefore know the world situation—1 Thes. 1:1; 1 Cor. 1:2.*

## Day 6

*F. Whether we speak of God's becoming flesh through incarnation, or of the spreading of the gospel, or of the raising up of the church life, or of the preparation of the bride, all these aspects of God's move require the proper environment as far as the world situation is concerned:*

1. For Christ's ministry to be carried out, there was the need for the Roman Empire to be established to provide a situation in which redemption could be accomplished and the gospel could be spread—Luke 2:1-7; John 19:17-21.

2. The Roman Empire was for the gospel; Germany was for the Reformation; Great Britain was for the spreading of the gospel and of the truth; and now the United States has become the center for the recovery, from which it can spread to all the continents.

3. God will use the United States to spread His recovery so that the Lord may return—Rev. 22:20; 11:15.

*G. If we keep up to date with what is happening today on earth, we will realize that God is controlling the entire world situation under the leadership of the United States for the spreading of His recovery—Matt. 24:14; 28:18-20.*

*H. We need to be more aware of God's sovereign arrangement of the world situation, more concerned about the crucial time in which we live, and more burdened for God's move in the present world situation—6:33.*

## 第二周·周一

### 晨兴喂养

罗九 20 ~ 21 “人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

神不仅有荣耀、尊贵和尊大，也有主宰权柄。主宰权柄也是神的一个属性。…主宰权柄指明神无限的权柄与能力。神的地位也是无限的。我们无法说神的地位有多高。同样，我们无法测度神的荣耀与尊大。祂是主宰一切者，祂的权柄、能力和地位没有限量。

罗马九章二十至二十一节虽然没有用“主宰一切”或“主宰权柄”这些辞，但这些经文的确是指神的主宰权柄。…我们都需要领悟我们是谁。我们是神的造物，祂是我们的创造者。我们是祂的造物，不该抗拒祂的旨意（19），或向祂这创造者顶嘴。因这缘故，保罗问说，“被塑造者岂能对塑造他者说，你为什么这样造我？”〔20〕然后保罗指明，神是窑匠，有权柄从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。神是窑匠，我们是泥土。神既是窑匠，就是主宰一切的。祂对泥土有权柄。祂若愿意，就能拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。这不在于我们的选择，乃在于神的主宰权柄（新约总论第一册，一三三至一三四页）。

### 信息选读

罗马九章的这些经文指明，神照着祂的预定，主宰地将我们造成祂的器皿，祂的容器。提后二章二十至

## << WEEK 2 — DAY 1 >>

### Morning Nourishment

Rom. 9:20-21 ...O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus? Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

God not only has glory, honor, and majesty; He also has sovereignty. Sovereignty is also one of God's attributes...Sovereignty indicates God's unlimited authority and power. God's position is also unlimited. We are not able to say how high is God's position. Likewise, we cannot measure God's glory and majesty. As the sovereign One, there is no limit to His authority, power, and position.

Although the words sovereign or sovereignty are not used in Romans 9:20 and 21, these verses certainly refer to God's sovereignty...We all need to realize who we are. We are God's creatures, and He is our Creator. As His creatures, we should not resist His purpose (v. 19) or answer back to Him, the Creator. This is the reason Paul asks, "Shall the thing molded say to him who molded it, Why did you make me thus?" [v. 20]. Paul then goes on to indicate that as the Potter God has authority over the clay, out of the same lump to make one vessel to honor and another to dishonor. God is the Potter, and we are the clay. As the Potter, God is sovereign. He has authority over the clay. If He wills, He can make one vessel to honor and another to dishonor. This does not depend on our choice—it depends on God's sovereignty. (The Conclusion of the New Testament, pp. 113-114)

### Today's Reading

These verses from Romans 9 indicate that God has sovereignly created us to be His vessels, His containers, according to His predestination. Second Timothy 2:20

二十一节表达同样的思想，说我们是贵重的器皿。作贵重的器皿不是我们选择的结果，乃是起始于神的主宰权柄。神造出蒙怜悯的器皿来盛装祂自己，借以彰显祂的荣耀，乃是出于祂的主宰权柄。这是深刻的话。神的主宰权柄是祂拣选的基础。祂的拣选在于祂的主宰权柄。

在罗马九章二十二节保罗接着说，“若是神愿意显示祂的忿怒，彰显祂的能力，就多用恒忍宽容那些可怒、预备遭毁灭的器皿。”对这我们该说什么？我们无话可说。神是窑匠，祂有权柄。人类不过是泥土。

保罗接着说，“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；这器皿就是我们这蒙祂所召的，不但从犹太人中，也从外邦人中，这有什么不可？”（23～24）这在于神的主宰权柄。神有权柄不但从犹太人中，也从外邦人中，将祂所拣选并呼召的人，作成蒙怜悯的器皿盛装祂，使祂的荣耀得显明。照着祂的主宰权柄，祂已预备我们得这荣耀。我们被祂的主宰权柄所预定，作祂的容器。这是我们对神功用的极点。这是神照着祂的主宰权柄而有之拣选的目标（新约总论第一册，一三四至一三五页）。

撒母耳记揭示神的主宰和神的经纶。神是主宰一切的；祂在一切人事物的背后。祂有完全的能力，能够照着祂的心愿，并照着祂永远的经纶，完成祂所要的。

神渴望在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一个生机的实体。这意思是，经过过程并终极完成的三一神，正在基督里将祂自己建造到祂所拣选之人内在的所是里，为要得着一个是神又是人的构成体。这样一个实体称为神的国，就是三一神的生机体，也是基督生机的身体（撒母耳记生命读经，二六五页）。

参读：新约总论，第十一篇。

and 21 convey the same thought, saying that we are vessels unto honor. However, being vessels unto honor is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He makes His glory known by creating vessels of mercy to contain Himself. This is a deep word. God's sovereignty is the basis of His selection. His selection depends on His sovereignty.

In Romans 9:22 Paul continues, "What if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction?" What should we say about this? We have nothing to say. God is the Potter, and He has the authority. Human beings are simply clay.

Paul goes on to say, "...That He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews but also from among the Gentiles?" [vv. 23-24]. This depends on God's sovereignty. God has the authority to make the ones He has selected and called, not only from among the Jews but also from among the Gentiles, vessels of mercy to contain Him in order that His glory might be manifested. According to His sovereign authority, He has prepared us unto this glory. We were predestinated by His sovereignty to be His containers. This is the climax of our usefulness to God. This is the goal of God's selection according to His sovereignty. (The Conclusion of the New Testament, pp. 114-115)

The books of Samuel unveil God's sovereignty and God's economy. God is sovereign; He is behind everything and everyone. He has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy.

God desires to work Himself in Christ into His chosen people, making Himself and them one organic entity. This means that the processed and consummated Triune God is building Himself in Christ into the intrinsic being of His chosen people, in order to have a constitution that is both divine and human. Such an entity is called the kingdom of God, the organism of the Triune God, and the organic Body of Christ. (Life-study of 1 & 2 Samuel, p. 217)

Further Reading: The Conclusion of the New Testament, msg. 11

## 第二周·周二

### 晨兴喂养

哀五 19 “耶和華啊，你存到永遠，你的寶座，存到萬代。”

启四 2 “我立刻就在靈里；看哪，有一個寶座安置在天上，又有一位坐在寶座上。”

在哀歌五章一至十八節，耶利米是按照他個人、屬人的感覺而寫，但在十九節，他的立場和角度從自己轉向耶和華。在此他指向神永遠的所是和祂永遠不變的行政。耶路撒冷被傾覆，聖殿被燒毀，神的百姓被遷徙，但耶和華這位宇宙之主仍舊施行祂的行政。

神的慈愛和憐恤可能變動，但神的身位和祂的行政永不變動。在新耶路撒冷里，神要在祂的身位和行政上完全得着揭示：祂的身位是永遠的王，祂的行政是祂那永遠、不能震動的國（來十二 28，启二二 3）；這二者乃是神在對付祂子民的事上不可搖動的根基（聖經恢復本，哀五 19 注 1）。

書信中的寶座是施恩的寶座，從這寶座我們受憐憫、得恩典（來四 16）。啟示錄中的寶座乃是審判的寶座，從這寶座世界受審判。至終，在執行了神一切的審判之後，神這寶座要成為永遠生命供應的寶座，從這寶座要流出生命的活水，帶著長在其中的生命樹，作神贖民在永世里的供應（启四 2 注 2）。

### 信息选读

聖經明說神使法老的心剛硬，又說法老自己硬著心。有些不信聖經的人爭辯說，神使法老的心剛硬，這是神不對。保羅寫羅馬書的時候，這類的爭辯已經開始了。

## << WEEK 2 — DAY 2 >>

### Morning Nourishment

Lam. 5:19 You, O Jehovah, abide forever; Your throne is from generation to generation.

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

In Lamentations 5:1-18 Jeremiah was writing according to his personal, human feeling, but in verse 19 his position and angle were changed from himself to God. He refers here to God's eternal being and His eternal and unchanging government. Jerusalem was overthrown, the temple was burned down, and God's people were carried away, but Jehovah, the Lord of the universe, remains to exercise His administration.

God's lovingkindness and compassions can fluctuate, but God's person and His government remain unchanging forever. In the New Jerusalem, God will be fully unveiled in His person as the eternal King and in His government as His eternal, unshakable kingdom (Heb. 12:28; Rev. 22:3), both of which are the unshakable foundation of His dealing with His people. (Lam. 5:19, footnote 1)

In the Epistles the throne is the throne of grace, from which we receive mercy and find grace (Heb. 4:16). In Revelation the throne is the throne of judgment, from which the world receives judgment. Eventually, after all God's judgments have been executed, the throne of God will be the throne of the supply of eternal life, out of which will proceed the living water of life, in which the tree of life grows, as the supply of God's redeemed in eternity. (Rev. 4:2, footnote 2)

### Today's Reading

The Bible says clearly both that God hardened Pharaoh's heart and that Pharaoh hardened his heart himself. Some of those who do not believe the Bible argue that God was wrong in hardening Pharaoh's heart. At the time Paul wrote the book of

因此，保罗诉诸神的主宰权柄（九 20）。…保罗说，作为创造者，神有主宰的权柄作祂所喜欢作的（21）。我们是谁，竟敢与祂争辩？我们需要认识，我们是泥土，而神是窑匠。祂有权柄从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。祂有权作成可怒的器皿（22），也有权作成蒙怜悯的器皿（23）。

成为蒙怜悯、贵重、得荣耀的器皿，不在于我们的定意或奔跑，只在于神向我们所施的怜悯（16）。…成为蒙怜悯的器皿不是我们决定的。神在我们出生以前就作了这个决定。只因着神的主宰权柄，我们才能说我们是蒙怜悯的器皿。…我们无法解释神为什么愿意向我们施怜悯（18）。我们只能说，照着神的旨意，神的怜悯临到了我们。

一面，我们必须为着神的主宰权柄敬拜神；但另一面，我们必须尽我们的责任。神的主宰权柄与我们的自由意志并不矛盾，而我们的自由意志和祂的主宰权柄也不矛盾。倘若我们看见这事，我们就要在神主宰的权柄下谦卑自己，并且自然而然地尽我们的责任。

如果我们对主漠不关心，就有不尽责任的危险；但我们若热心追求主，就必须谨慎，不要夸耀自己的属灵追求。…倘若我们容让某件消极的事朝着主发展，这将会带来严重的后果。神可能不会更改这个结果；反之，祂会容许它继续下去。正如祂不向法老施怜悯，反而让祂任凭己意，为要在他身上显示祂的权能（17）。

我们需要为着神的主宰权柄敬拜祂，为着祂的怜悯感谢祂，尽我们的责任，并防止消极的事在我和主之间发生。…我们需要仰望主，叫我们不象法老是可怒的器皿，而象摩西是蒙怜悯、贵重并得荣耀的器皿（出埃及记生命读经，二六九至二七一、二七四至二七五、二七七至二七八页）。

参读：出埃及记生命读经，第二十一篇。

Romans, such arguments had already begun. Therefore, Paul appealed to God's sovereignty [Rom. 9:20]....Paul says that as the Creator, God has the sovereign authority to do whatever He likes [v. 21]. Who are we to argue with Him? We need to recognize that we are clay and that God is the potter. He has the authority out of the same lump to make one vessel to honor and another to dishonor. He has the right to make vessels of wrath (v. 22) as well as vessels of mercy (v. 23).

To be a vessel of mercy and of honor unto glory does not depend on our willing or our running but on God's mercy to us [v. 16]....We were not the ones who decided to become vessels of mercy. God made this decision before we were born. Only because of God's sovereignty are we able to say that we are vessels of mercy. We cannot explain why God has willed to show mercy to us [v. 18]. The only thing we can say is that, according to God's will, the mercy of God has been extended to us.

On the one hand, we must worship God for His sovereignty, but, on the other hand, we must fulfill our responsibility. God's sovereignty does not contradict our free will, and our free will does not contradict His sovereignty. If we see this, we shall humble ourselves under God's sovereignty and spontaneously take up our responsibility.

If we are indifferent toward the Lord, we are in danger of not fulfilling our responsibility. But if we are zealous in pursuing the Lord, we must be careful not to boast of our spiritual seeking. If we allow something negative to develop toward the Lord, there will be a serious issue. God may not change this result. Rather, He may allow it to continue, just as He did not show mercy to Pharaoh, but let him stand by himself in order to show forth His power in him (Rom. 9:17).

We need to worship God for His sovereignty, thank Him for His mercy, carry out our responsibility, and keep negative things from arising between us and the Lord....We need to look to the Lord that we may be not vessels of wrath like Pharaoh but, like Moses, vessels of mercy and honor unto glory. (Life-study of Exodus, pp. 231-232, 235-238)

Further Reading: Life-study of Exodus, msg. 21

## 第二周·周三

### 晨兴喂养

珥一 4 “剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。”

弥五 2 “伯利恒以法他啊，…将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。”

在约珥书我们看见神的历史、人的历史和神经纶的历史。按照神的经纶，四种蝗虫被兴起，多年来一直销毁以色列，为要使神能借着以色列成为肉体，进到人性里，而完成祂的经纶。然后借着罗马帝国的帮助，基督生活在地上，被钉十字架，并且复活，而得着扩大，产生召会。这一切都是借着销毁的蝗虫和受苦的以色列这两个因素，使神能完成祂的经纶，以得着一个彰显，就是基督生机的身体。我们就是这身体，就是这彰显。这是从神的经纶来看宇宙的历史（约珥书生命读经，二四八页）。

### 信息选读

这个宇宙中有两个历史：人的历史—属人的历史，和神的历史—神圣的历史。我们可以把人的历史比喻作核桃的外壳，把神的历史比喻作外壳里面的核仁。…不幸的是，大部分的圣经读者只注意外壳，不注意核仁。

外壳，即人的历史，是显而易见的。在但以理二章，这历史由大人像所象征；人像的四部分个别相当于巴比伦帝国、玛代波斯帝国、希腊帝国和罗马帝国。虽然我们很容易看见外壳，那是外在、物质的，但我们必须有一种内在的洞察力，才能看见外壳里面的核仁，认识在人类历史里面的神圣历史（约珥书生命读经，二四八至二四九页）。

## << WEEK 2 — DAY 3 >>

### Morning Nourishment

Joel 1:4 What the cutting locust has left, the swarming locust has eaten; and what the swarming locust has left, the licking locust has eaten; and what the licking locust has left, the consuming locust has eaten.

Micah 5:2 (But you, O Bethlehem Ephrathah,...from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

In Joel we see the history of God, of man, and of God's economy. It was according to God's economy that the four kinds of locusts were raised up to consume Israel for so many years in order that He could fulfill His economy by being incarnated into humanity through Israel. Then with the help of the Roman Empire, Christ lived on earth, was crucified, and was resurrected to be enlarged, to produce the church. All of this was through these two factors—the consuming locusts and the suffering Israel—that God could fulfill His economy to have an expression, the organic Body of Christ. We are this Body, this expression. This is the universal history according to God's economy. (Life-study of Joel, p. 33)

### Today's Reading

In this universe there are two histories: the history of man, the human history, and the history of God, the divine history. We may liken the history of man to the shell of a walnut and the history of God to the kernel within the shell....Unfortunately, however, most readers of the Bible pay attention only to the shell and not to the kernel.

The shell, the history of man, is easily seen. In Daniel 2 this history is signified by a great human image, with the four sections of this image corresponding respectively to the Babylonian Empire, the Medo-Persian Empire, the Grecian Empire, and the Roman Empire....We must have a kind of intrinsic insight in order to see the kernel within the shell, to know the divine history within the human history. (Life-study of Joel, pp. 33-34)

神在人中间的行动，与〔人类〕历史的演进息息相关。无论我们说到神的成为肉体、福音的开展、召会生活的兴起或新妇的预备，就着世界局势而言，神行动的这一切方面都需要适当的环境（世界局势与神的行动，序）。

这神圣的历史开始于永远的神和祂的经纶，〔要将祂自己作到人里面，好与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。〕

基督的成为肉体和人性生活，是这神圣历史的继续。有一天，创造宇宙的神成为肉体，在童女腹中由圣灵成孕，然后为这童女所生，成为神人，是完整的神，又是完全的人。神成了一个人，名叫耶稣，住在拿撒勒，在那里作木匠，直到三十岁。基督的成为肉体 and 祂的人性生活，都是神圣历史的一部分，这神圣的历史就是在人类历史里神的历史。

主耶稣在地上生活并尽职，末了祂甘心乐意地上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活。…在祂的复活里，祂生为神的长子（徒十三 33，罗一 4，八 29）。…在祂的复活里，并借着祂的复活，祂成了赐生命的灵（林前十五 45 下）。

此外，借着基督的复活，千万的人从神而生，由神重生（彼前一 3），成为神的众子和基督身体上的肢体，就是召会。…今天的召会就是基督显现的扩大。因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史。神的历史这部分已持续了一千九百多年，并且仍然在持续着（约珥书生命读经，二四九至二五一页）。

参读：约珥书生命读经，第六篇；神在人里的行动，第一章。

God's move among men is wrapped up with the course of history. Whether we speak of His becoming flesh through the incarnation or of the spread of the gospel or of the raising up of the church life or of the preparation of the bride, all these aspects of His move require the proper environment, as far as the world situation is concerned. (The World Situation and God's Move, p. 286)

This divine history began with the eternal God and His economy [to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression].

The divine history continued with the incarnation and human living of Christ. One day the very God who created the universe became incarnated, being conceived of the Holy Spirit within the womb of a human virgin and then born of this virgin to be the God-man, the One who is the complete God and a perfect man. It is marvelous that God became a man named Jesus and that this man lived in Nazareth, working as a carpenter, until the age of thirty. Christ's incarnation and His human living both are parts of the divine history, the history of God within the history of man.

At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection....In His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29)....In and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church....The church today is the enlargement of the manifestation of Christ. Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history. This part of God's history has lasted for more than nineteen hundred years, and it is still going on. (Life-study of Joel, pp. 34-35)

Further Reading: Life-study of Joel, msgs. 6-7; The Move of God in Man, ch. 1



## 第二周·周四

### 晨兴喂养

珥三 11 “四围的列国啊，你们要速速地来，一同聚集。耶和華啊，求你使你的大能者在那里降临！”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

基督要再来，带着祂的得胜者作祂的军队，从天降临（珥三 11），为要击败敌基督和他的军队。这两个人物将要相会—敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）。神圣历史里的人物要击败人类历史里的人物，把他扔在火湖里（启十九 20）。接着，千年国就要来临。至终，这国度要终极完成于新天新地里的新耶路撒冷。新耶路撒冷将是神的历史终极完成的一步（约珥书生命读经，二五一页）。

### 信息选读

我们需要清楚看见这两个历史—物质的人类历史和奥秘的神圣历史。…人的历史，世界的历史，是外在的。神圣的历史，就是神在人里并同着人的历史，是内里的。这个历史是在人性里之三一神的神圣奥秘。

我们都在人类的历史里出生，却在神圣的历史里重生。…我们是活在神圣的历史里，还是仅仅活在人类的历史里？我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。现在这两方—神和我们，有同一个历史，就是神圣的历史。这就是召会生活。…在神圣的历史中有一个新造—新人

## << WEEK 2 — DAY 4 >>

### Morning Nourishment

Joel 3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army. There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history. The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire (Rev. 19:20). Following this, the thousand-year kingdom will come. Eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Life-study of Joel, p. 35)

### Today's Reading

We need to have a clear view of these two histories—the physical human history and the mysterious divine history....The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity.

We all were born in the human history, but we have been reborn, regenerated, in the divine history....Are we living in the divine history, or are we living merely in the human history? If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God's history is our history. Now two parties—God and we—have one history, the divine history. This is the church life. With the divine history there is the new creation—the new man with a new heart, a new spirit, a new

同着新心、新灵、新生命、新性情、新历史和新的终结。赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物。

在旧约中神的历史是同着人的历史；在新约中神的历史是在人里的历史，因为这个历史关系到神与人是一。因此，神在新约中的历史，乃是在人性里的神圣历史。

小申言者书不只说到对以色列的惩治和对列国的惩罚，也说到这惩治和惩罚的结果，就是基督的显现。…基督的显现有一个目标，就是复兴堕落的宇宙。宇宙的堕落是由两次的背叛引起的。第一次的背叛是撒但和跟随他之天使的背叛，第二次的背叛是人的背叛。这两次背叛一天使的背叛和人的背叛，玷污并污染了宇宙，所以神创造的这个宇宙需要复兴。

这复兴只能借着基督的显现被带进来。基督的显现含示祂的成为肉体、救赎和许多其他的事。基督的显现已经持续了一段很长的时间，而且还会一直继续下去，直到堕落的宇宙完全得着复兴。至终，在这复兴的终极完成里，将有新天新地，以新耶路撒冷作中心。在新耶路撒冷里，我们众人要永远地享受基督并彰显基督。这是圣经所启示，神同着人并在人里的历史（约珥书生命读经，二五一至二五二、二五四、二五八至二五九页）。

圣经就是神与我们联结的历史。祂是我们的丈夫，我们这些蒙祂拣选、救赎的人是祂的妻子。…作为神具体表现的基督乃是丈夫，召会乃是妻子（弗五 25 ~ 32，林后十一 2）。…启示录二十一至二十二章给我们看见，化身于基督里的神，与蒙祂拣选、救赎之人在永世里的婚配生活。…基督徒的生活乃是嫁给三一神之妻子的生活（神在祂与人联结中的历史，五页）。

参读：神在祂与人联结中的历史，第一章。

life, a new nature, a new history, and a new consummation. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things.

In the Old Testament God's history was a history with man. In the New Testament God's history is a history in man, for this history involves God's being one with man. Therefore, the history of God in the New Testament is a divine history in humanity.

The Minor Prophets speak not only of the chastisement of Israel and the punishment of the nations but also of the issue of this chastisement and punishment—the manifestation of Christ. The manifestation of Christ has a goal, and this goal is to restore the fallen universe. The fall of the universe was caused by two rebellions. The first rebellion was the rebellion of Satan and the angels who followed him; the second was the rebellion of man. These two rebellions—the angelic and the human—defiled and polluted the universe, so the God-created universe needs a restoration.

This restoration can be brought in only through the manifestation of Christ. Christ's manifestation implies His incarnation, redemption, and many other matters. The manifestation of Christ has been going on for a long time, and it will continue until the fallen universe has been fully restored. Eventually, in the consummation of the restoration, there will be the new heaven and new earth with the New Jerusalem as the center. In the New Jerusalem we all will enjoy Christ and express Christ for eternity. This is the history of God with man and in man revealed in the Bible. (Life-study of Joel, pp. 35-36, 38, 41)

The Bible is God's history in union with us. He is our Husband, and we as His chosen and redeemed people are His wife...Christ as the embodiment of God is the Husband and the church is the wife (Eph. 5:25-32; 2 Cor. 11:2)...Revelation 21 and 22 show us the marriage life in eternity between God embodied in Christ and His chosen, redeemed people...The Christian life is the life of a wife who is married to the Triune God. (The History of God in His Union with Man, pp. 9-10)

Further Reading: The History of God in His Union with Man, ch. 1

## 第二周·周五

### 晨兴喂养

徒十七 26 “祂从一本造出万族的人，住在全地面上，并且预先定准他们的时期，和居住的疆界。”

但四 17 “这乃是…命令，这决定乃是众圣者的吩咐，好叫活人知道，至高者才是人国的掌权者，要将国赐与谁，就赐与谁…”

世界历史的事件一直是在神主宰的安排下，为的是让神完成祂的定旨。行传十七章二十六节说，…地上万国的兴衰，并万邦的疆界，都是祂所预先定准的。

召会出于人类。我们要有正确的召会生活，就必须知道世界局势。这局势是在神主宰的安排下。

神从一本造出万族。尽管肤色不同，万族都是神从祂在亚当里创造的血脉所造出的。一本（有古卷作，一血脉）指一人，就是亚当。就某种意义说，我们不该因人的肤色对人有成见；我们都是出于同一个血脉（世界局势与神的行动，序、二页）。

### 信息选读

神预先定准时期和疆界。美洲大陆是哥伦布发现的，但这不在于他。神命定这块大陆只给印第安人占领，直到五百年前左右，外界都对它一无所知。是什么促使哥伦布向西航行？难道他作了一个梦？…哥伦布一直对（水手）们说，“向前航行！”…在哥伦布以前，没有人有灵感要向西航行，到达东方的陆地。

## << WEEK 2 — DAY 5 >>

### Morning Nourishment

Acts 17:26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling.

Dan. 4:17 This matter is by the decree..., and the decision is a command of the holy ones, to the intent that the living may know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills...

The events of world history have been sovereignly arranged by God for Him to carry out His purpose. As Acts 17:26 says,...the rise and fall of the kingdoms of earth and the boundaries of all the nations have been predetermined by Him.

The church comes out of mankind. To have the proper church life, we must therefore know the world situation. This situation is under God's sovereign arrangement.

God made all the nations out of one blood. Regardless of all the different skin colors, God made all the races out of the blood He created in Adam. One blood means one person, that is, Adam. In a sense we should not have concepts about people because of their skin color; all of us are out of the same blood. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 286-287)

### Today's Reading

God determined the appointed times and boundaries. The continent of America was discovered by Columbus, but it was not up to him. God ordained that this continent be occupied just by the Indians and that the rest of the world be kept in ignorance of it until about five hundred years ago. What was it that inspired Columbus to sail west? Could he have had a dream?...Columbus kept telling [his sailors], "Sail on!"...No one before Columbus...had the inspiration to reach the eastern lands by sailing west.

时期是预先定准的。神定准了美洲何时该向雅弗的后裔显露。你记得挪亚的预言：“愿神使雅弗扩张…”（创九 27）现在雅弗扩张并向外开展的时期成熟了。发现美洲的例子，仅仅说明列邦的扩张、他们的疆界和他们的时期，如何都是神预先定准的。

神既照着祂的形像造人，并从一本造出所有的人，祂对各国占据的领域，以及他们掌权的时期，必定很感兴趣。熊、狮子、老虎在哪里，祂并不太关心；但照着神的形像被造，因此象祂（如同神的照片）的人，神必然预先定准他的时期和疆界（见但二 21，四 17）。

罗马帝国用钉十字架来处死最低级的罪犯，以及犯了背叛罪的奴隶。罗马帝国用这方法治死主耶稣，成了应验关于基督之死那些预言的工具。…为使基督伟大的成就得以完成，需要罗马帝国的建立。

主耶稣出生于罗马帝国第一位正式该撒的管治之下。在基督的时代，该由罗马帝国统治地中海一带，这乃是神的命定。

…罗马对那战争地区所下达的命令，使主耶稣可以平安地出生于人类中间。罗马的死刑方式—钉十字架，也使论到主受死的预言得以应验。

到了基督复活升天之后，福音的开展因着共同的语言、单一的管治、道路以及罗马所建立的国内秩序，大得便利。…神预定罗马帝国提供环境，使救赎能在其中完成，福音能在其中开展（世界局势与神的行动，二至三、五至七页）。

参读：世界局势与神的行动，序、第一章。

The time was before appointed. God made the appointment when America should be exposed to the descendants of Japheth. You remember Noah's prophecy: "May God enlarge Japheth" (Gen. 9:27). Now the time was ripe for Japheth to be enlarged and to spread abroad. The example of the discovery of America is only one illustration of how the spreading of the nations, their boundaries, and their time are all determined by God's appointment.

Since God made man in His image and made all peoples out of one blood, He surely took an interest in the territories the various nations would occupy and the seasons when they would be in the ascendancy. Where the bears, lions, and tigers would be was not of much concern to Him; but man, made in His image and therefore like Him (like a photograph of Him) surely has had his seasons and boundaries appointed by God (see Dan. 2:21; 4:17).

The Roman Empire used crucifixion to carry out the death penalty for the lowest class of criminals and for slaves who were guilty of rebellion. By using this means to put to death the Lord Jesus, the Roman Empire was the instrument for the prophecies regarding Christ's death to be fulfilled.

For Christ's great accomplishments to be carried out, there was the need for the Roman Empire to be established. The Lord Jesus was born under the rule of the first formal Caesar of the Roman Empire. It was God's ordination that the Roman Empire should be in control of the Mediterranean area during the time of Christ.

The order which Rome brought to that warring region made it possible for the Lord Jesus to be born peacefully into mankind. The Roman method of capital punishment, crucifixion, made possible the fulfillment of the prophecies concerning His death.

The spread of the gospel after the resurrection and ascension of Christ was greatly facilitated by the common language, the single rule, the roads, and the domestic order that Rome established. The Roman Empire, then, was appointed by God to provide the situation in which redemption could be accomplished and the gospel spread. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 288-291)

Further Reading: CWWL, 1981, vol. 1, "The World Situation and God's Move," preface, ch. 1

## 第二周·周六

### 晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

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

从第二次世界大战起，美国就成为居人之地的心脏。她的气候适中。她位于两大洋之间，这两大洋就象鹰的两只翅膀一样。…凡美国所作的，全世界都跟从；在经济上、工业上、科学上、政治上、军事上、宗教上、圣经上、属灵上，都是如此！

神为什么这样命定？乃是为着祂在地上的行动，以执行祂的恢复。罗马帝国是为着福音，德国是为着改教，英国是为着福音和真理的开展。现今美国成了主恢复的中心，从这里能用世界性的语言开展到各大洲。无论我们来自哪里，我们都必须珍赏美国。神要用美国开展祂的恢复，使主可以回来（世界局势与神的行动，一四页）。

### 信息选读

我们相信这些信息会使读者警觉神对世界大事的安排，更关切我们所处的关键时刻，也更有负担为着神在这也许是终极的世界局势中终极的行动。

你若读召会历史和已往属灵人的传记，会看见三件事已经得着成就：传扬福音，教导圣经以造就圣徒，实行合乎圣经的聚会方式。…然而，圣经的核仁，就是神经纶的中心，却是历代以来被人忽略的。…弟兄

## << WEEK 2 — DAY 6 >>

### Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

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.

Since World War II, the United States has been the heart of the populated world. Its climate is temperate. It lies between two great oceans, which are like the wings of an eagle. Whatever the United States does, the entire world follows. This is true financially, industrially, scientifically, politically, militarily, religiously, scripturally, and spiritually.

Why has God ordained this? It is for His move on earth to carry out His recovery. The Roman Empire was for the gospel. Germany was for the Reformation. Britain was for the spreading of the gospel and of the truth. Now the United States has become the center for the recovery. From here it can spread to all the continents in a world-wide language. Wherever we are from, we must appreciate America. God will use America to spread His recovery so that the Lord may return. (CWWL, 1981, vol. 1, “The World Situation and God’s Move,” p. 296)

### Today’s Reading

We trust that these messages will make the reader more aware of God’s arrangement of world affairs, more concerned about the crucial time in which we live, and more burdened for His ultimate move in what might be the ultimate world situation.

If you read church history and the biographies of spiritual men of the past, you will see that three things have been accomplished. The gospel is being preached, the Bible is being taught for the edification of the saints, and the scriptural way of meeting is being practiced....However, the very kernel of the Bible, the focus of

们关于圣经的教导是最好的，并且他们是按照圣经聚会的。…弟兄们传扬福音，就象其他的福音派一样。然而，有这三件事还不够，还遗漏了保罗完成的职事。我们需要有基督作我们的生命，作召会真正的内容。召会的实际比圣徒的聚集更重要。召会不仅是有追求之圣徒的集合，更是被实化、经历、享受、活出并彰显的基督。有这样经历的一班人就是基督身体的实际；他们乃是金灯台。

二百多年前，主在美洲大陆用一班人建立了一个民主立宪的国家，在这里人民有完全的自由讲说他们的信仰。你不信主的主宰权柄兴起并保守这国家，使我们能在这里自由地讲说我们从圣经所看见的？只要我们是守法的公民，我们就有这自由。为这样的国家，赞美主！

美国的地位与情形实在不是偶然的。行传十七章二十六节说，神“预先定准他们的时期，和居住的疆界”。时期是我们的神定准的，疆界是祂划定的。已往祂怎样预备罗马帝国、德国和大英帝国，如今祂照样预备美国。为了什么目的？…我们必须充分地传扬福音。我们必须教导圣经，努力带人充分认识真理；为此我们需要尊重并明白神的话。我们也必须照着圣经聚在一起，过正当的召会生活。

…然而，有这三件事还不够。我们还必须为着神经纶的中心异象。我们必须活基督，被祂充满，并有祂作我们每日的生活，作召会生活实际、真实的内容，使我们成为祂活的身体来彰显祂。这样，每个地方召会就都是金灯台，新妇也要预备好来为着新郎（世界局势与神的行动，序、二〇至二二页）。

参读：世界局势与神的行动，第二章。

God's economy, has been neglected throughout the centuries. The Bible teaching of the Brethren is the best, and they meet according to the Bible...[They] preach the gospel, as do the other evangelicals. These three things are not sufficient, however. The apostle Paul's completing ministry is missing. There is the need to have Christ as our life, as the real contents of the church. The reality of the church is more than a meeting of the saints. It is not merely a collection of seeking saints. It is Christ realized, experienced, enjoyed, lived out, and expressed. A people in this experience are the reality of the Body of Christ. They are a golden lampstand.

On the American continent over two hundred years ago the Lord used a group of men to form a democratic and constitutional country, where people would have the full freedom to speak what they believe. Do you not believe that the Lord has sovereignly raised up and preserved this country where we can speak so freely what we see from the Bible? As long as we are law-abiding citizens, this freedom is ours. Hallelujah for such a country!

Surely the position and condition of the United States are not an accident. Acts 17:26 says that God determined "beforehand their appointed seasons and the boundaries of their dwelling." The time was appointed by our God; the boundaries were drawn by Him. As He prepared the Roman Empire, Germany, and Great Britain in times gone by, so He has prepared the United States. For what purpose?...We must preach the gospel adequately. We must teach the Bible and seek to bring others to the full knowledge of the truth; for this we need to respect and know God's Word. We must also come together according to the Bible to have a proper church life.

These three things, however, are not sufficient. We must be for the central vision of God's economy. We must live Christ, be filled with Him, and have Him as our daily living and as the practical, actual contents of the church life so that we may be His living Body to express Him. Then every local church will be a golden lampstand, and the bride will be prepared for the Bridegroom. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 286, 300-301)

Further Reading: CWWL, 1981, vol. 1, "The World Situation and God's Move," ch. 2

## 第二周诗歌

745

### 国度 — 意义

7 6 7 6 双 (英 941)

4/4

F 大调

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

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

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

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

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

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

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

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;  
一切带上祂正规, 照着祂心所愿。  
国度之中祂作王, 一切归祂管治;  
为首为主的身分, 如此始能维持。
- 三 神借掌权国度中, 通行祂的旨意;  
在祂统治的权下, 成全祂的心意。  
唯有在神国度中, 祝福始能得着;  
乃是从神的宝座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;  
背叛神圣的主权, 乃是罪恶之根。  
撒但邪恶的目的, 乃在翻神宝座;  
我们该有的目标, 在神权下活着。
- 五 在神至高国度中, 基督得显为大;  
基督掌权生命中, 神就能有可夸。  
当神施行祂统治, 一切全都蒙福;  
基督若为神掌权, 神的荣耀显出。
- 六 日期满足的时候, 主要归一万有,  
万有要认祂王权, 将祂统治领受。  
生命荣耀的管治, 教会现已预尝,  
并催国度速实现, 万有都得分享。

## WEEK 2 — HYMN

### God's kingdom is God's reigning

#### The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It  
is His sov - ereign rul - ing, His or - der to sus - tain. He  
ex - er - cis - es ful - ly His own auth - or - i - ty With -  
in His king - dom ev - er And to e - ter - ni - ty.

2. Upon the throne, the center  
Of government divine,  
God reigns, and with His purpose  
Brings everything in line.  
God's headship and His lordship  
He only can maintain  
As King within His kingdom,  
O'er everything to reign.
3. By reigning in His kingdom  
God worketh all His will,  
And under His dominion  
His purpose doth fulfill.  
'Tis only in God's kingdom  
His blessing we may know;  
'Tis from His throne almighty  
The stream of life doth flow.
4. Submitted to God's ruling,  
All virtue thus will win;  
Rebellion to His Headship  
Is but the root of sin.  
The evil aim of Satan—  
God's throne to overthrow;  
Our aim and goal is ever  
His rule to fully know.
5. Within God's sovereign kingdom  
His Christ is magnified;  
When Christ in life is reigning,  
The Father's glorified.  
When God is in dominion,  
All things are truly blessed;  
When Christ for God is reigning,  
God's glory is expressed.
6. In fulness of the seasons  
God's Christ will head up all.  
Then all will own His reigning  
And worship, great and small.  
Such reign in life and glory  
The Church e'en now foretastes  
And to His rule submitting  
Unto His kingdom hastes.





## 第三周

传布神圣的真理，  
以及看见世界终极局势、  
神终极行动和主终极恢复的异象

读经：太二四 14，二八 19～20，西二 2，弗三 4，  
四 16，启十九 7～9

### 纲要

#### 周一

壹 主需要将祂恢复的真理传布到全地——  
太二八 19，提前二 4：

一 主恢复之神圣真理的传布，要预备主的回来，好带进以色列和整个创造的恢复和复兴——太二四 14，可十六 15。

二 为着主的恢复和复兴，需要传布翻译出来、阐释并解明的神圣真理；传布神圣的真理，会带进主的复兴——赛十一 9。

三 主的恢复满了神圣的真理，但在真理的应用上不够，在真理的传布上太慢。

#### 周二

四 主对我们的吩咐是要去，教导万民，使这世代得以终结——太二八 19～20，二四 14。

## Week Three

**Spreading the Divine Truths and Seeing a Vision  
of the World's Ultimate Situation,  
God's Ultimate Move, and the Lord's Ultimate Recovery**

Scripture Reading: Matt. 24:14; 28:19-20; Col. 2:2; Eph. 3:4; 4:16; Rev. 19:7-9

### Outline

#### Day 1

**I. The Lord needs the truths of His recovery to spread to the whole earth—Matt. 28:19; 1 Tim. 2:4:**

*A. The spreading of the divine truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; Mark 16:15.*

*B. There is the need of the spreading of the translated, interpreted, and understood divine truths for the Lord's recovery and restoration; the spreading of the divine truths will bring in the Lord's restoration—Isa. 11:9.*

*C. The Lord's recovery is full of the divine truths but is inadequate in the application of the truths and slow in the spreading of the truths.*

#### Day 2

*D. The Lord's charge to us is to go and teach the nations so that the present age may be consummated—Matt. 28:19-20; 24:14.*

贰 世界局势总是神在地上行动的指标，这是一个历史的事实——但四 26、35，七 2 ~ 14:

- 一 召会历史也给我们看见，世界局势是神在地上行动的指标——启二~三。
- 二 神今日的行动，需要有一个适当的方向，来配合世界局势最近的改变。
- 三 当我们看到世界局势的许多改变时，我们应当醒过来，并考量主要作什么，以及这些改变与我们有什么关系。

叁 我们需要看见世界终极局势、神终极行动和主终极恢复的异象——箴二九 18 上:

### 周三

一 世界终极的局势包括美国的至高地位:

- 1 美国蒙保守，是为着传布保罗完成职事的中心异象——徒二六 18，西二 2，弗三 4，五 32。
  - 2 美国是神为着祂末后的行动，所要使用的最后一个强国。
- 二 神终极的行动是要完成祂关于基督是神的奥秘，以及召会是基督的奥秘这经纶——西二 2，弗三 4 ~ 6:

### 周四

- 1 神完成祂永远心意的终极行动，是要基督在我们里面作生命，在我们里面涌流，浸透并渗透我们，使我们适合建造成为祂的身体，作祂的彰显——西三 4，弗三 16，四 16。

II. It is a historical fact that the world situation has always been the indicator of God's move on earth—Dan. 4:26, 35; 7:2-14:

- A. *The history of the church also shows us that the world situation is the indicator of God's move on earth—Rev. 2—3.*
- B. *There is the need of an appropriate direction for God's move today to match the recent changes in the world situation.*
- C. *When we see many changes in the world situation, we must wake up and consider what the Lord wants to do and how these changes concern us.*

III. We need to see a vision of the world's ultimate situation, God's ultimate move, and the Lord's ultimate recovery—Prov. 29:18a:

### Day 3

A. *The world's ultimate situation involves the supremacy of the United States:*

1. The United States has been kept for the spreading of the central vision of Paul's completing ministry—Acts 26:18; Col. 2:2; Eph. 3:4; 5:32.
2. The United States is the last power God will use for His final move.

B. *God's ultimate move is to carry out His economy concerning Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4-6:*

### Day 4

1. God's ultimate move to fulfill His eternal intention is to have Christ as life in us, flowing in us, saturating and permeating us, and making us fit to be built up into His Body for His expression—Col. 3:4; Eph. 3:16; 4:16.

- 2 有三个项目已经恢复—福音的传扬、圣经真理的教导以及合乎圣经的聚会之路；现今我们必须关心神终极行动这最后的一项—三 8 ~ 11。
- 3 传扬福音、教导圣经以及按照圣经聚会，并不是神终极的行动；神终极的行动乃是要得着一班有基督作生命并活祂的人—西三 4，腓一 21 上：
  - a 基督在我们里面是涌流的生命，这必须是我们真实的经历—约四 14，七 37 ~ 39。
  - b 基督浸透并渗透我们，就用祂一切的元素供应我们，并了结我们里面消极的事物—弗三 16。
  - c 我们需要变化、长大成熟并被建造，好叫基督得着祂的身体—罗十二 2、5，弗四 15 ~ 16。
  - d 神所要的，乃是基督这位神的具体化身成为我们的生命，而我们这些神的儿子成为基督身体的肢体；这样，基督就要得着祂的身体；这身体要在我们的所在地彰显为金灯台；这就是新妇的预备—西二 9，三 4，罗八 14，十二 4 ~ 5，启二 1，十九 7。

## 周五

- 4 即使我们有充分的福音传扬、正确的圣经教导以及合乎圣经的聚会，我们仍然需要问自己：我们中间有没有神终极的行动？
- 5 神终极的行动是祂行动的第四步，要完成祂永远的定旨—弗三 11，提后一 9，罗八 28：
  - a 头三步是传扬福音、教导圣经以及按照圣经聚会。
  - b 第四步是祂得着好些信徒，认识基督是何等的奇妙，有祂作生命并活祂，被祂充满、渗透并浸透，

2. Three items have been recovered—the preaching of the gospel, the teaching of the Bible truths, and the scriptural way of meeting; now this final matter of God's ultimate move must be our concern—3:8-11.
3. Gospel preaching, teaching the Bible, and meeting according to the Bible are not God's ultimate move; God's ultimate move is to gain a people who have Christ as their life and live Him—Col. 3:4; Phil. 1:21a:
  - a. It must be our real experience that Christ is the flowing life within us—John 4:14; 7:37-39.
  - b. As Christ saturates and permeates us, He supplies us with all His elements and terminates the negative things within us—Eph. 3:16.
  - c. We need to be transformed, grow into maturity, and be built up in order that Christ may have His Body—Rom. 12:2, 5; Eph. 4:15-16.
  - d. God wants Christ as the embodiment of God to become our life, and He wants us, as sons of God, to be members of the Body of Christ so that Christ will have His Body; in our locality this Body will be expressed as a golden lampstand; this is the preparation of the bride—Col. 2:9; 3:4; Rom. 8:14; 12:4-5; Rev. 2:1; 19:7.

## Day 5

4. Even if our gospel preaching is adequate, our Bible teaching is accurate, and our meetings are scriptural, we need to ask ourselves this question: Do we have the ultimate move of God among us?
5. God's ultimate move is the fourth step of His move to accomplish His eternal purpose—Eph. 3:11; 2 Tim. 1:9; Rom. 8:28:
  - a. The first three steps are preaching the gospel, teaching the Bible, and meeting according to the Bible.
  - b. The fourth step is His gaining a good number of believers who know how wonderful Christ is, who have Him as their life and live Him, who are filled,

借着祂在他们里面涌流的生命，而在生命里长大并得着变化，并与同作信徒的人建造起来，在他们的所在地成为金灯台；这是主今天所寻求的——弗四 12、15～16，启一 11～12。

- c 为着第一步，福音的开展，神预备了罗马帝国；为着第二步，归回圣经，神预备了德国；为着第三步，福音的恢复、圣经的教导以及正确的聚会，神使用了大英帝国；为着第四步，神终极的行动，神预备了美国。
- d 这终极的行动往前时，需要一个强大的国家，美国，维持和平，并使道路畅通。

## 周六

6 神终极行动的方向必定是朝向欧洲；在但以理二章的大人像被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。

三 主终极的恢复和主终极的行动是一样的——西二 2，弗三 4～6、11，五 32，启二 1，十九 7～9：

- 1 神终极的行动，人已经看不见了；但现今主要恢复这行动，因而完成祂想要作的——太十六 18，弗四 16。
- 2 主要恢复基督，神的奥秘，成为内住的灵，将三一神分赐到相信的人里面，因而使我们成为祂身体的肢体，作祂团体的彰显；这个身体彰显在地方上乃是灯台，成为祂的见证，就是耶稣的见证——西二 2，林前十五 45 下，罗八 11，十二 4～5，启一 11～12。
- 3 这是主终极的恢复，祂也得着了美国来维持世界局势，使祂终极的恢复得以开展，好完成神终极的行动——太二八 18～20，二四 14。

permeated, and saturated with Him, who grow in life and are transformed by His flowing life within them, and who are built up with fellow believers to be the golden lampstand in their locality; this is what the Lord is after today—Eph. 4:12, 15-16; Rev. 1:11-12.

- c. For the first step, the spread of the gospel, God prepared the Roman Empire; for the second step, the return to the Bible, God prepared Germany; for the third step, the recovery of the gospel, the teaching of the Bible, and the proper meetings, God used Great Britain; and for the fourth step, God's ultimate move, God has prepared the United States.
- d. As this ultimate move goes forward, there is the need for a powerful country, the United States, to keep the peace and to keep the way open.

## Day 6

6. The direction of God's ultimate move must be toward Europe; before the crushing of the great human image in Daniel 2 takes place, the Lord's recovery must spread to Europe and be rooted there.

*C. The Lord's ultimate recovery is the same as His ultimate move—Col. 2:2; Eph. 3:4-6, 11; 5:32; Rev. 2:1; 19:7-9:*

- 1. The ultimate move of God has been lost sight of, but now the Lord will recover it and thus complete what He desires to do—Matt. 16:18; Eph. 4:16.
- 2. The Lord wants to recover Christ, the mystery of God, becoming the indwelling Spirit to dispense the Triune God into the believers, thus making us members of His Body for His corporate expression; this Body is expressed locally as the lampstand, which becomes His testimony, the testimony of Jesus—Col. 2:2; 1 Cor. 15:45b; Rom. 8:11; 12:4-5; Rev. 1:11-12.
- 3. This is the Lord's ultimate recovery, and He has the United States to maintain the world's situation so that His ultimate recovery may spread for the completion of God's ultimate move—Matt. 28:18-20; 24:14.

# 第三周·周一

## 晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

提前二 4 “祂愿意万人得救，并且完全认识真理。”

今天主需要祂恢复里的真理被传到全地。美国这块哥伦布所发现地上最后的大陆，正为主使用来为着祂的恢复。这也是在主的主宰之下，为着完成祂新约的经纶（世界局势与主行动的方向，四页）。

## 信息选读

主恢复之真理的传布，要预备主的回来，好带进以色列和整个创造的恢复和复兴。

在已过的十九个世纪，圣经的解释已经借着整个基督的身体得以建立起来了。我们承受了已过世纪里一切的解经，并且站在前面教师们的肩头上。为此我们必须感谢主。不仅如此，我们必须感谢主，祂在这过去的几十年给我们看见更多，诸如实行的召会生活，包罗万有、赐生命、复合的灵，甚至七灵，神的经纶，神的分赐，召会的极终完成，就是新耶路撒冷，也就是经过过程之三一神与变化过之三部分人的调和，为着神永远的显出和彰显。

我们可以借用罗马十章十四至十五节，而说，“没有传布的，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！”我们若有负担去欧洲，我们必须昼夜花时间研读我们所出版的真理。然

# << WEEK 3 — DAY 1 >>

## Morning Nourishment

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

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

Today the Lord needs the truths of His recovery to be spread to the whole earth. America, the last great territory on earth, discovered by Columbus, is being used by the Lord for His recovery. This was also under the Lord's sovereignty for the carrying out of His New Testament economy. (The World Situation and the Direction of the Lord's Move, p. 10)

## Today's Reading

The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation.

The interpretation of the Bible has been built up by the entire Body of Christ through the past nineteen centuries. We inherit all the interpretation of the past centuries and stand on the shoulders of the foregoing teachers. We have to thank the Lord for this. Furthermore, we have to thank the Lord that He has shown us more in the last few decades, such as the practical church life; the all-inclusive, life-giving, compound Spirit, even the seven Spirits; God's economy; God's dispensing; and the ultimate consummation of the church, that is, the New Jerusalem, the mingling of the processed Triune God with the transformed tripartite man for God's eternal manifestation and expression.

We can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!" If we have a burden to go to Europe, we must spend day and night to study the truths we have published. Then we will know

后我们就会知道什么是主的恢复，我们也会有真正的负担去欧洲教导人。主在马太二十八章十九节吩咐我们要去，使万民作主的门徒。主这里的话给我们看见，我们该有负担前去，教导万民。

为着主的恢复和复兴，需要传布翻译出来、阐释并解明的真理。主是借着说话，行作万事。若没有主的说话，就没有主的工作。若没有神圣真理的讲说，在欧洲就不可能有恢复。在欧洲成千成万的人对这些神圣的真理毫无认识。

按照以赛亚十一章，复兴的来临是因为“对耶和華的认识充满遍地，好象水充满洋海一般”（9）。我们必须为主说话，好带进这复兴。若没有人传布神圣的真理，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！

这就是为什么我们必须研读这些真理。…我们不是去（欧洲），按传统的方式向人传讲，乃是告诉他们一切的神圣真理。借着我们的讲说，有些人会扎实地得救。我们若向他们讲说约翰三章十六节里较深的真理，他们就永不会忘记这一节。愿主使我们有负担学习神圣的真理，并为着主的恢复和复兴，将这些真理传布到各处。

主的恢复满了神圣的真理，但在真理的应用上不够，在真理的传布上太慢。如果我们没有进入职事文字里的真理，我们在这些真理的应用上就有短缺。如果我们在神圣真理的应用上有短缺，我们对这些真理的经历也就有短缺。我们在真理的传布上也太慢。我们中间有谁愿意受主差遣，到别地去传布神圣的真理？我们许多人没有负担移民去传布主的恢复，反而安定、定居下来，并且被霸占了（世界局势与主行动的方向，一六、二九至三一、三七至三八页）。

参读：世界局势与主行动的方向，第二至三章。

what the Lord's recovery is, and we will have a real burden to go to Europe to teach people. The Lord charges us in Matthew 28:19 to go and disciple the nations. The Lord's word here shows us that we should be burdened to go and teach all the nations.

There is the need of the spreading of the translated, interpreted, and understood truths for the Lord's recovery and restoration. The Lord does everything by speaking. If there is no speaking of the Lord, there is no work of the Lord. There cannot be a recovery in Europe if there is not the speaking of the divine truths. Most of the millions of people in Europe are void of the knowledge of these divine truths.

According to Isaiah 11, the restoration will come because “the earth will be filled with the knowledge of Jehovah, / As water covers the sea” (v. 9). We have to speak for the Lord to bring in this restoration. How shall people hear without one who spreads the divine truths? How beautiful are the feet of those who spread the interpreted and understood divine truths!

This is why we have to study these truths...We are not going [to Europe] to preach to people in the traditional way, but to talk to them about all the divine truths. Through our speaking, some will be solidly saved. If we speak the deeper truths in John 3:16 to them, they will never forget this verse. May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration.

The Lord's recovery is full of the divine truths but is inadequate in the application of the truths and slow in the spreading of the truths. If we do not get into the truths in the printed ministry, we will be short in the application of these truths. If we are short in the application of the divine truths, we will be short in the experience of these truths. We are also slow in the spreading of the truths. Who among us is willing to be sent by the Lord to another place for the spreading of the divine truths? Instead of having the burden to migrate to spread the Lord's recovery, many of us have become set, settled, and occupied. (The World Situation and the Direction of the Lord's Move, pp. 19, 31-32, 37)

Further Reading: The World Situation and the Direction of the Lord's Move, chs. 2-3

但四 26 “…等你知道诸天掌权，以后你的国必定归你。”

35 “地上所有的居民，都算为虚无；但在天上的万军和地上的居民中，祂照自己的意旨行事；无人能拦住祂的手，或对祂说，你作什么呢？”

主对我们当前的吩咐应该是：你们要去，教导万民（参太二八 19），使这世代得以终结（二四 14）。我们要实行主的吩咐，就必须保守一。我们必须同心合意。如果我们失去一和同心合意，就着主的行动来说，我们就了了（世界局势与主行动的方向，四一页）。

### 信息选读

世界局势总是主在地上行动的指标，这是一个历史的事实。有人说圣经是犹太人的历史。…说圣经中的历史是以以色列为中心是对的，但圣经不只是犹太人的历史，圣经乃是神经纶的历史。以色列一直是神在地上完成祂经纶的中心。神不只关心犹太人的历史，祂更关心祂在地上正在完成的经纶。祂经纶的完成与世界的局势很有关系。

召会历史也给我们看见，世界局势是主在地上行动的指标。路德马丁的改教得到德国政府大力的帮助和加强。后来在世界的历史中，西班牙成为世界强国。但在十六世纪英国兴起，击败了西班牙无敌舰队，这限制了天主教的传播，并使福音真理得以扩展。在英国的影响之下，福音传遍了全地。

Dan. 4:26 ...Your kingdom will be assured to you after you have come to know that the heavens do rule.

35 And all the inhabitants of earth are considered as nothing, but He does according to His will in the army of heaven and among the inhabitants of the earth; and there is no one who can resist His hand or say to Him, What are You doing?

The Lord's present charge to us should be: go and teach the nations (cf. Matt. 28:19) that the present age may be consummated (24:14). In order to take the Lord's charge, we must keep the oneness. We must have the one accord. If we lose the oneness and the one accord, we are finished as far as the Lord's move is concerned. (The World Situation and the Direction of the Lord's Move, p. 40)

### Today's Reading

It is a historical fact that the world situation has always been the indicator of the Lord's move on earth. Some have said that the Bible is a history of the Jews....It is correct to say that the history in the Bible is centered around Israel, but the Bible is not just a history of the Jews. The Bible is a history of God's economy. Israel has been the center of the carrying out of God's economy on earth. God is not interested merely in the history of the Jews. His interest is in His economy which is being carried out by Him on earth. The carrying out of His economy has much to do with the world situation.

The history of the church also shows that the world situation is the indicator of the Lord's move on earth. The Reformation with Martin Luther was greatly strengthened and helped by Germany. Later in world history Spain became the prevailing world power. However, in the sixteenth century England was raised up to defeat the Spanish Armada. This limited the spread of Catholicism and gave a way for the truth of the gospel to be propagated. Under England's influence, the gospel was spread all over the earth.

在一九九一年三月以前，我没有想到主的行动要有一个新的方向，但在联合国联军与伊拉克战争之后，我得了深刻的印象。…在那次战役之后，我重新思考世界的局势。我们必须思考主现今要我们作什么。主今日在祂恢复中的行动，需要有一个适当的方向，来配合世界局势最近的改变。

最近几年，当我们为了照神命定的路实行召会生活而有所改变时，世界也在改变。因着现今的世局，主今日在祂恢复中的行动需要有一个适当的方向。我们不该认为世界局势最近的改变是毫无意义的。主不仅是宇宙的创造者，也是全世界的掌权者。

巴比伦王尼布甲尼撒学了这个功课，他知道自己不是这地的掌权者，那在诸天之上独一无二的神才是（但四28～37）。在地上有诸天的掌权，世界局势所发生的每件事都是出于主的。当我们看到今天世界局势的许多改变时，我们应当醒过来。我们的眼睛需要被开启，我们应该运用我们的灵说，“主，在这一切改变之中，你的用意是什么？与我们有什么关系？”（世界局势与主行动的方向，二至三、一至二页）

以色列国重建了，耶路撒冷现今在以色列人手中。虽然在许多方面，以色列已为着主的回来预备好，但召会却未预备好。…世界的局势和基督教的情形好象拼图碎片。你若将这些拼合一起，就会看见主今天的行动乃是这个恢复。祂要使用这末后的世界局势，就是美国的至高地位，来开展这个恢复。没有别的国家象美国这么中心、这么便利、这么普及。美国的确适合于主的恢复，也适合于开展主的恢复（世界局势与神的行动，六五页）。

参读：世界局势与主行动的方向，第一章；世界局势与神的行动，第一章。

Before March 1991, I had no thought about a new direction for the Lord's move, but right after the war between the allies of the United Nations and Iraq, I received a deep impression....Right after that war, I reconsidered the world situation. We have to consider what the Lord wants us to do in this present time. There is the need of an appropriate direction for the Lord's move in His recovery today to match the recent changes in the world situation.

While we have been changing in recent years in order to practice the church life according to the God-ordained way, the world has also been changing. Because of the present situation in the world, there needs to be an appropriate direction for the Lord's move in His recovery today. We should not think that the present changes in the world situation are meaningless. The Lord is not only the Creator of the universe but also the Ruler of the entire world.

Nebuchadnezzar, the king of Babylon, learned this lesson. He came to know that he was not the ruler of the earth but that the unique God, the One in the heavens, is (Dan. 4:28-37). There is the rule of the heavens on earth. Whatever happens in the world situation must be something of the Lord. When we see the many changes in today's world situation, we have to wake up. Our eyes need to be opened. We should exercise our spirit to say, "Lord, what do You mean in all of these changes, and what concerns us in all of these changes?" (The World Situation and the Direction of the Lord's Move," pp. 8-10, 7-8)

Israel has been re-formed. Jerusalem is in Israeli hands. Though in many aspects Israel is ready for the Lord's coming back, the church is not....The situation in the world and the condition of Christianity are like puzzle pieces. If you fit them together, you will realize that the Lord's move today is the recovery. He will use this last world situation, that is, the supremacy of the United States, for the spreading of the recovery. No other country is so central, so convenient, and so prevailing as the United States. The U.S.A. is so good for the Lord's recovery and so good for the spreading of the recovery. (CWWL, 1981, vol. 1, "The World Situation and God's Move," p. 335)

Further Reading: The World Situation and the Direction of the Lord's Move, ch. 1; The World Situation and God's Move, ch. 1



西二 2 “要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

弗三 4 “你们念了，就能借此明了我对基督的奥秘所有的领悟。”

神创造其他各大洲的同时，也创造了北美洲，但北美洲对大多数的人隐藏了数千年之久。神保存这块地，直到时机成熟，才为一班新进人物所发现，这些人当中许多都是爱神、爱圣经的。这些新进、思想自由的人建立了一个新的国家。这些事件必定不是偶然的。这些事件的发生必定不是没有意义的。神预定了时期，也划定了疆界。美国位于两大洋之间，又属于温带，这是理想的位置。美国的天然资源非常丰富。

我们在这里不是偶然的。无论我们是在这里出生，或因着环境才来到这里，我们在这里乃是神主宰的安排（世界局势与神的行动，四一页）。

## 信息选读

按照目前世界局势的发展，主会进一步孤立歌革和玛各。…中东仍是个问题，但我相信那里的局势终必…帮助美国仍居首位，好叫世界得以维持和平、自由。这是为着什么？不是为着第一世纪的福音开展，不是为着十六世纪的改教运动，也不是为着十八、十九世纪的圣经教导，以及合乎圣经的聚会。都不是！乃是为着使徒保罗完成职事的中心异象。

我所专切期待的，乃是许多圣徒对此有负担。我盼望许多人都预备好，让主带到别的国家去。有的可能

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ.

The continent of North America was created by God along with all the other continents. Yet it was concealed from the majority of mankind for thousands of years. God preserved it until His time was ripe. Then it was found by a new people, many of whom were God-loving and Bible-loving. These new, freethinking people founded a new nation. Surely these were not accidental events. Surely they did not happen without any meaning. The times have been appointed by God; the boundaries have been drawn by Him. The location of the United States, between two large oceans and in the temperate zone, is ideal. It is rich in natural resources.

We are here not by accident. Whether we were born here, or came here because of circumstances, our being here is by God's sovereign arrangement. (The World Situation and God's Move, p. 318)

## Today's Reading

According to the present development of the world situation, the Lord will further isolate Gog and Magog...The Middle East is still a problem, but I believe that in time the situation there also will...help the United States stay on top so that the world will be kept peaceful and free. For what? Not for the first century's spread of the gospel. Not for the sixteenth century's Reformation. Not for the eighteenth and nineteenth centuries' Bible teaching and scriptural meetings. No! Rather, it is for the central vision of the apostle Paul's completing ministry.

Many, I hope, would be ready for the Lord's leading to go to other countries. Some may go to Athens, others to Jerusalem, others to Vienna and

去雅典，有的去耶路撒冷，有的去维也纳或其他地方，为要开展主在这地上当前、终极的行动。

在许多方面，以色列已经为着主的回来预备好了，但召会还未能配合以色列。在神主宰的手支配之下，世界局势都已经预备好了。祂使美国成了中心并最便利的国家，又把我们摆在这里。你若一直留意今天这地上所发生最新的事，就会看见神支配着在美国领导下的整个世界，以开展祂的恢复。

你在这里不该只是谋生！那太低了。要对神终极的行动有负担。然后你会看见神与你是一，你的生活不会有问题。我不用旧约的说法，说你会有神的祝福。我说你会看见神与你是一，因为你与祂是一。

时候短促，末期临近了。你若认识世界历史和历史趋势，就会看见神不可能预备另一个国家，成为世界强国，让祂再走一步。我相信美国是神为着祂末后的行动，所要使用的最后一个强国。…祂末后的行动，乃是要完成祂永远的心意，得着许多追求祂、爱祂的人，活基督，并在他们的所在地作金灯台，使祂能预备祂的新妇。

圣经清楚告诉我们，神终极的行动是什么。神终极的行动乃是要基督这神的奥秘，进到我们里面作我们的生命；然后我们成为祂活的肢体，在一起形成祂的身体，就是那在万有中充满万有者的丰满。我们没有充分领会这点，但这点是在圣经里。这是保罗完成的职事，告诉我们基督是神的奥秘，并且基督成了我们的生命；而我们是召会，就是基督的奥秘（弗三4～6）；召会就是基督的身体。除了保罗，没有别的圣经作者告诉我们，召会是基督的身体（世界局势与神的行动，四三、四六、五四页）。

参读：神新约经纶中的奥秘，第一至二篇；保罗的完成职事，第二至六章。

elsewhere, in order to spread the Lord's up-to-date, ultimate move on this earth.

In many aspects Israel is ready for the Lord's coming back, but the church cannot yet match Israel. The world situation is all prepared, under the control of God's sovereign hand. He has made the United States the central and most convenient country, and He has placed us here. If you are keeping up to date with what is going on today on this earth, you will realize that God is controlling the entire world under the leadership of the United States for the spreading of His recovery.

You should not be here just to make a living. That is too low. Be burdened with God's ultimate move. Then you will see God's oneness with you, and there will be no problem with your living. I do not use the Old Testament term, that you will have God's blessing. I say that you will see God's oneness with you, because you are one with Him.

The time is short; the end is close. If you know world history and the trend of history, you will realize that it is unlikely God would prepare another country to be a power in this world for Him to take yet another step. I believe that America is the last power God will use for His final move. This fourth step, His final move, is the carrying out of His eternal intention to have a number of His seekers, His lovers, live Christ and be the lampstand in their locality, that He may prepare His bride.

The Bible clearly tells us what God's ultimate move is. God's ultimate move is to have Christ as the mystery of God enter into us as our life. Then we become His living members and together form His Body, which is the very fullness of the One who fills all in all. We do not understand this in an adequate way, but this is what is in the Bible. This is Paul's completing ministry, telling us that Christ is God's mystery and Christ has become our life; that we are the church, which is Christ's mystery (Eph. 3:4-6); that the church is the Body. No other writer of the Bible besides Paul tells us that the church is the Body of Christ. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 319, 321, 327-328)

Further Reading: The Mysteries in God's New Testament Economy, chs. 1-2; The Completing Ministry of Paul, chs. 2-6

弗三 9～11 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

神要我们得着基督作我们的生命，在我们里面涌流，浸透并渗透我们，变化我们，模成我们，使我们适合建造成为祂的身体，作祂的彰显。…我们的中心点也该在这里。有三个项目已经恢复：福音的传扬、圣经真理的教导以及合乎圣经的聚会之路。现今我们必须关心（神终极行动这）最后的一项（世界局势与神的行动，三四页）。

### 信息选读

神终极的行动是什么？乃是得着一班有基督作生命的人。我们必须活祂。我们不可以仅仅有道理，我们必须有真实的生命。基督在我们里面是涌流的生命，这必须是我们的经历。祂浸透并渗透我们，就用祂一切的元素供应我们。成为肉体、人性、为人生活、钉十字架、复活—这一切都在这个渗透里传输到我们里面。祂的生命浸透我们，就把我们里面消极的东西杀死，并用神圣的元素供应我们。我们需要知道这个，不仅在道理上，更在我们的经历里作实际。然后我们需要认识如何变化，如何长大成熟。不仅如此，我们必须凭经历来认识什么是建造，好叫基督得着一个身体。

神所寻求的主要不是福音的传扬、圣经的教导或合乎圣经的聚会。祂所要的乃是基督这位神的具体化身

### Morning Nourishment

Eph. 3:9-11 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

God wants us to have Christ as life to us, flowing in us, saturating and permeating us, transforming us, conforming us, and making us fit to be built up into His Body for His expression....Here is where our focus also should be. Three items have already been recovered: the preaching of the gospel, the teaching of Bible truths, and the scriptural way of meeting. Now this final matter must be our concern. (CWWL, 1981, vol. 1, "The World Situation and God's Move," p. 313)

### Today's Reading

What is God's ultimate move? It is to gain a people who have Christ as their life. We must live Him. We must not have just a doctrine but a real life in our daily living. It must be our experience that Christ is the flowing life within us. As He saturates and permeates us, He supplies us with all His elements. Incarnation, humanity, human living, crucifixion, and resurrection—all these are carried out within us in this permeation. While His life is saturating us, it kills the negative things within us and supplies us with the divine element. We need to know this not just in a doctrinal way but as a reality in our experience. Then we need to know how to be transformed and how to grow into maturity. Furthermore, we must know by experience what it is to be built up, in order that Christ may have a Body.

God is not primarily after gospel preaching or Bible teaching or scriptural meetings. He wants Christ as the embodiment of God to become your life and you

成为你的生命，而你这基督的肢体成为祂身体的一部分。这样，基督就要得着祂的身体，然后这身体要在每一个地方彰显成为金灯台。这就是新妇的预备。启示录十九章七节还未得着应验。乃是当“新妇也自己预备好了”，“羔羊婚娶的时候”才来到。…今天在基督徒中间哪里有预备好的新妇？你若访问各种的基督徒聚集，就会看见光景是何等可怜。

不要以为我没有属地的挂虑。我有妻子、儿女、孙子、孙女、媳妇、女婿。有时我身体有毛病要去看医生。不错，我有我的一分烦恼；那是我作人所得的分。但这些东西没有一样是我真正所关切的。我真正的关切，乃是如何向亲爱的圣徒陈明主终极的行动，好叫他们可以看见。我里面有个负担，主在哪里能得着祂心头所要的？当然不在偶像庙里，不在回教寺院里，也不在天主教堂里。主没有路。甚至正确的福音传扬、圣经教导以及合乎圣经的聚会都被忽略了。…有谁顾到神完成祂永远心意的终极行动？甚至有谁认识神永远的心意是什么？

今天一有传福音的运动，赞助的人往往倚靠组织的方法，而不倚靠来自祷告和话语的能力。他们作广告，邀请名人参加，又叫各公会联合推动这运动。…回应的人可能很多。然而几年之后，这些人都怎样了？…假设在其中有得救的人，这些人哪里？一面我在主里喜乐；另一面我却哀伤。主在哪里有路？祂能使用的人是谁？地上有什么人给祂一条路？我们必须转向主，向祂求怜悯（世界局势与神的行动，三八至四〇页）。

参读：保罗的完成职事，第七至九章；长老训练第六册，第四章。

as a member of Christ to become a part of His Body. Then Christ will have His Body. Then in every locality the Body will be expressed as a golden lampstand. This is the preparation of the bride. Revelation 19:7 is yet to be fulfilled. It is when “His wife has made herself ready” that “the marriage of the Lamb has come.” Where among today’s Christians is the bride being made ready? If you were to visit the different Christian meetings, you would realize how poor the situation is.

Do not think I have no earthly cares. I have a wife, children, grandchildren, daughters-in-law, and sons-in-law. Sometimes I have to see a doctor for a physical problem. Yes, I have my share of troubles; that is part of my lot as a human being. But none of these is my real concern. My real concern is how to present to the dear saints the Lord’s ultimate move so that they may see it. I have a burden within. Where can the Lord get His heart’s desire? Surely not in the idol temples or in the Muslim mosques or in the Catholic cathedrals. The Lord has no way. Even the proper gospel preaching, Bible teaching, and scriptural meetings have been neglected....Who cares about God’s ultimate move to carry out His eternal intention? Who even knows what God’s eternal intention is?

When there is an evangelistic campaign today, the sponsors often depend on their organizational methods, rather than the power that comes through prayer and the Word. They advertise, they invite famous people to attend, and they ask the various denominations to band together to promote the campaign....Great numbers may respond. After a few years, however, what becomes of all these people?...Where are those who were supposedly saved in them? On the one hand, I rejoice in the Lord. On the other hand, I mourn. Where does the Lord have a way? Who are the people He can use? What people on this earth afford Him a way? We must turn to the Lord and ask for His mercy. (CWWL, 1981, vol. 1, “The World Situation and God’s Move,” pp. 316-317)

Further Reading: CWWL, 1980, vol. 2, “The Completing Ministry of Paul,” chs. 7-9; CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles”, ch. 4

## 第三周·周五

### 晨兴喂养

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

即使我们有充分的福音传扬、正确的圣经教导以及合乎圣经的聚会，我们仍然需要问自己：我们中间有没有神终极的行动？

（基督这奇妙的一位）必须是我们的生命，我们必须活祂。我们必须被祂渗透并浸透。我们全人必须被祂的感觉、思想和祂一切的所是灌注。我们必须借着祂在我们里面涌流的生命，一点一点得着变化，而在生命里长大。这样，我们就能与同作信徒的人建造起来。在我们的所在地就会有一个灯台。新妇就会预备好，让祂回来。这是主今天所寻求的。我称它为第四步（世界局势与神的行动，四〇至四一页）。

### 信息选读

为着第一步，福音的开展，神预备了罗马帝国。为着第二步，归回圣经，神预备了德国。为着第三步，福音的恢复、圣经的教导以及正确的聚会——已过两个世纪神使用了大英帝国。最后，为着第四步，神预备了美国。…人类历史上一切的大事，都是神为着祂在这地上的行动而预备的。

一九五八年我来到美国的时候，有人预言美国会衰落。他们说美国正跟随罗马帝国的榜样，渐渐腐败并破败。我反驳他们。美国建立在不同的根基上，她是

## << WEEK 3 — DAY 5 >>

### Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Even if our gospel preaching is adequate, our Bible teaching accurate, and our meetings scriptural, we still need to ask ourselves: Do we have the ultimate move of God among us?

[The wonderful person Christ] must be our life, and we must live Him. We must be filled and permeated and saturated with Him. Our entire being must be infused with His feelings, His thoughts, and whatever He is. We must grow in life by being transformed little by little by His flowing life within us. Then we can be built up with our fellow believers. In our locality there will be a lampstand. The bride will be prepared for Him to come back. It is this that the Lord is after today. I call it the fourth step. (CWWL, 1981, vol. 1, “The World Situation and God’s Move,” p. 317)

### Today’s Reading

For the first step, the spread of the gospel, God prepared the Roman Empire. For the second step, the return to the Bible, God prepared Germany. For the third step, the recovery of the gospel, the teaching of the Bible, and the proper meetings—God in the last two centuries used Great Britain. Finally, for the fourth step God has prepared the United States....All the major events of human history were prepared by God for His move on this earth.

When I came to this country in 1958, there were some who were predicting the downfall of the United States. They said that the United States was following the pattern of the Roman Empire, becoming corrupt and bankrupt. I argued against

历史上唯一没有剥夺其他国家的强国，她建基于自己的资源和自己的人民。因着她广大的财富，她不需要剥夺别人。

地球几乎每一部分都被使用，天然资源也快要用尽。人类能再持续几个世纪？继美国之后，主有时间兴起另一世界强国么？我不相信。看来美国是主所兴起以配合祂恢复的最后一个强国。

主这终极的行动既从这里往前，就需要这样一个强大的国家，维持世界和平，并使道路畅通。我们既有七四七飞机，就不再需要头几世纪用以开展福音的罗马道路。但这些七四七需要和平的局势，让主恢复的话语出去。倘若和平受到破坏，传播就会停顿。主需要一个国家来为着这个。美国没有剥夺别的国家，反而一直给出去。自一九四五年大战结束以来，美国给了其他国家数以亿计的美元。你可能担心赤字越来越大；然而，政府所欠的大部分来自人民。这好象父亲欠儿子的钱。账目出现赤字，但所用的钱仍在家里。

你的眼睛若被开启，就会看见你所处的是怎样的时代，怎样的国家，主的恢复是什么，以及世界局势正在如何往前。今天事情的状态乃是为着一件事——主的恢复。世界的往前，乃是为着开展这个恢复，为着预备新妇，为着灯台在许多国家得以兴起并照耀。在这终极的恢复里，主所要重新得着的不是小的教训，乃是大的项目，特别是从中心异象的观点而有的。这是主终极的恢复，祂也得着了这样一个国家来维持世界局势，使祂的恢复得以开展（世界局势与神的行动，四一、七九至八〇页）。

参读：保罗的完成职事，第十至十二章；世界局势与神的行动，第三至四章。

them. The United States was established on a different foundation. It is the only great power in history that has not robbed other countries. It is built upon its own resources and its own people. Because of its vast riches, it has no need to rob others.

Almost every part of the globe is being used, and natural resources are close to an end. Can humankind last another few centuries? Is there time for the Lord to raise up another world power after the United States? I do not believe so. It seems that the United States is the last power raised up by the Lord to match His recovery.

As this ultimate move of the Lord goes forward from here, there is the need for such a powerful country to keep the world at peace and to keep the way open. Now that we have planes like the 747s, we no longer need the Roman roads that were used in the early centuries for the spread of the gospel. But these 747s need a peaceful situation for the word of the Lord's recovery to go out. If the peace is broken, the spread will be stopped. The Lord needs a country for this. The United States, instead of robbing other countries, has been a giver. Since the end of the war in 1945, the United States has given away billions of dollars to other countries. You may be concerned that the deficit is getting bigger; however, the money the government owes is mostly to its own people. This is like a father owing money to his sons. The account shows red; but the money being spent is in the family.

If your eyes are open, you will realize what an age and what a country you live in, what the Lord's recovery is, and how the world situation is going on. The state of things today is for one thing—the Lord's recovery. The world is going on for the spreading of the recovery, for the preparing of the bride, and for the lampstands to be raised up and shining in many countries. In this ultimate recovery what the Lord is regaining is not small teachings but big items, especially from the viewpoint of the central vision. This is the Lord's ultimate recovery, and He has such a country to maintain the world situation so that His recovery may be spread. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 317, 345-346)

Further Reading: CWWL, 1980, vol. 2, "The Completing Ministry of Paul," chs. 10-12; The World Situation and God's Move, chs. 3-4

## 第三周·周六

### 晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

二八 20 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

当主来砸碎人的政权时，祂要砸碎两脚连同十个脚指头。这要把整个人像，从脚到头砸碎。但以理二章三十四至三十五节说，“你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。…打碎这像的石头，变成一座大山，充满全地。”基督乃是那要砸碎大人像之两脚的石头，这就是砸碎整个大人像，就是整个人的政权。

我们需要看见这事，作为明白主心意的基础。在人的政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里（世界局势与主行动的方向，一五至一六页）。

### 信息选读

在今天世界局势的三个影响因素中，远东和美国已经被主的恢复所占有并得着；欧洲却仍然需要主的恢复在那里生根并长大。我希望大家将这交通带到主面前祷告。我们该对主说，“主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。”（世界局势与主行动的方向，一六页）

起初的恢复是在路德马丁的时代。终极的恢复是什么？是要恢复凡物公用的生活么？是要恢复洗脚么？洗脚是在圣经里，但这不是主终极的恢复。

## << WEEK 3 — DAY 6 >>

### Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

When the Lord comes to crush human government, He will crush the feet with the ten toes. This will be the crushing of the entire image from the head to the feet. Daniel 2:34-35 says, “You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them....And the stone that struck the image became a great mountain and filled the whole earth.” Christ is the great stone who will crush the two feet of the great image, which will be the crushing of the entire human image, the entire human government.

We need to see this as a basis to understand the Lord’s mind. Before this crushing transpires, the Lord’s recovery must spread to Europe and be rooted there. (The World Situation and the Direction of the Lord’s Move, pp. 18-19)

### Today’s Reading

Of the three influential factors in today’s world, the Far East and the United States have been occupied and taken by the Lord’s recovery. Europe still remains as a region in which the Lord’s recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, “Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You.” (The World Situation and the Direction of the Lord’s Move, p. 19)

The initial recovery was in the time of Martin Luther. What is the ultimate recovery? Is it to recover the communal life? Is it to recover the washing of feet? Foot-washing is in the Bible, but foot-washing is not the Lord’s ultimate recovery.

主终极的恢复和主终极的行动是一样的，就是：祂要恢复基督，神的奥秘，成为内住的灵，将三一神灌输、分赐到三部分的人里面，因而使我们相信祂的人成为祂身体的肢体，作祂的彰显。这个身体彰显在地方上乃是灯台，成为祂的见证，就是耶稣的见证。

神终极的行动，人已经看不见了。现今主要恢复这行动。三、四百年前，清教徒恢复了一些事，但那些点不象新生铎夫（Zinzendorf）和达秘（J. N. Darby）所看见的那样大。弟兄们看见了一些重大的事，但他们渐渐专注于道理，就被圣经的字句杀死。主所要恢复的就是这个：基督是神的奥秘，祂活在我们里面作内住的灵，把我们作成祂的肢体，使我们成为召会，基督的奥秘，作祂的身体彰显祂。这个彰显乃是灯台。

主恢复这个以后，祂想要作的就要得着完成。保罗在地上时，神所说的就是这么多。祂不能恢复得更多。现今神在我们中间正恢复这未了的一项：基督在我们里面成了荣耀的盼望，把我们众人作成祂活的身体。

你若看见这个，就绝不会被引入歧途。没有一事会打岔你。我在主的恢复里蒙保守半个多世纪，就是因为我看见了主终极的行动。我一直蒙保守，不是因为召会总是美妙的，不是因为同工总是甜美的。抓住我的，乃是我从头一天开始走这条路，就看见主终极的恢复。我与你们同在这二十年来，从未改变我的语调。…所有生命读经都是说到同一主题：两个大奥秘—神的奥秘（基督），以及基督的奥秘（召会）。你们都需要看见这个。不要为别的事物所占有，反要专注于神这终极的行动（世界局势与神的行动，五九至六〇页）。

参读：世界局势与神的行动，第五至第六章。

The Lord's ultimate recovery is the same as the Lord's ultimate move. That is, He wants to recover Christ, the mystery of God, becoming the indwelling Spirit to infuse, impart, the Triune God into the tripartite man, thus making us who believe in Him members of His Body for His expression. This Body is expressed locally as the lampstand, which becomes His testimony, the testimony of Jesus.

The ultimate move of God has been lost sight of. Now the Lord is going to recover it. Three to four hundred years ago some matters were recovered by the Puritans, but the points were not as great as what Zinzendorf and John Nelson Darby saw. The Brethren saw something great, but they became centered on doctrines and were killed by the letter of the Bible. What the Lord is going to recover is simply this: Christ as the mystery of God to live in us as the indwelling Spirit, making us His members that we may become the church, the mystery of Christ, as the Body to express Him. This expression is the lampstand.

After the Lord recovers this, He will have completed what He intended to do. This is as far as God went while Paul was on earth. How could He recover more than this? God is now recovering this last item among us: Christ in you, the hope of glory, making us all His living Body.

If you see this, you will never be led astray. Nothing will distract you. It is because I have seen what the Lord's ultimate move is that I have been kept in the recovery over a half century. I have been kept, not because the churches were always wonderful, not because the co-workers were always pleasant. What has held me is my seeing of the Lord's ultimate recovery from the very first day I started on this way. In the twenty years I have been with you, I have never changed my tone...All the Life-studies are on the same subject: the two great mysteries, the mystery of God (Christ) and the mystery of Christ (the church). All of you need to see this. Do not be preoccupied with anything else. Focus instead on this ultimate move of God. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 330-331)

Further Reading: The World Situation and God's Move, chs. 5-6



# 第三周诗歌

瞧！我是人

补 815

A 大调

(英1293)

4/4

5 6 7 | i - - - | i - i 5 6 7 | i - - - |  
 瞧！我是人， 对，我是人，  
 我是这个宇宙的意义， 我是这个宇宙  
 0 0 0 | 0 6 5 i i 6 5 | i 6 i 0 0 0 | 0 i i i i i i |  
 i - i 5 6 7 | i - i i 7<sup>b</sup>7 | 6 - - 6 6 |  
 神造了我， 身分崇高， 使我  
 的意义！ 神造了我， 身分崇高， 使我  
 2 7 5 0 0 0 | 0 3 3 3 3 0 0 0 | 0 4 4 4 4 0 5 5 |  
 5 5 5 5 5 5 5 5 | 5 6 7 i ||  
 成为这个宇宙中心和意义。  
 成为这个宇宙中心和意义。  
 5 5 5 5 5 5 5 5 | 5 4 3 i ||

- 二 我有基督—祂乃是我人生的意义！（重复）  
 这位基督，是我一切，  
 祂乃是我人生内容、实际和意义。
- 三 召会乃是一基督在这地上的彰显！（重复）  
 这团体人，能代表神，  
 管理、征服全地，使神的计划实现。
- 四 地方召会—才是真正的团体生活！（重复）  
 我们今天生活有路，  
 借着吃喝同被建造成地方召会。
- 五 当怎么办？应当赶快去告诉别人！（重复）  
 使万民作主的门徒。  
 我们都去把这消息传扬到各地。

# WEEK 3 — HYMN

O I'm a man

Preaching of the Gospel — The High Gospel

1293

1. O I'm a man— I'm the mean-ing of the u - ni - verse; Yes, I'm a  
 man— I'm the mean - ing of the u - ni - verse. God made me  
 such, I am so much; I'm the cen-ter and the meaning of the u - niverse.

2. Christ lives in me—  
 He's the meaning of my human life;  
 Christ lives in me—  
 He's the meaning of my human life.  
 Yes, He's in me  
 My all to be;  
 He's the meaning and reality of my human life.
3. The church is Christ—  
 His expression on the earth today;  
 The church is Christ—  
 His expression on the earth today.  
 This corporate man  
 Fulfills God's plan,  
 That this man may have dominion over all the earth.
4. The local church—  
 It's the new and real family life;  
 The local church—  
 It's the new and real family life.  
 We have the way  
 To live today—  
 Eating, drinking Christ we're built up as the local church.
5. What shall we do?  
 We should go and tell the world of this.  
 What shall we do?  
 We should go and tell the world of this.  
 Disciple all—  
 This is our call.  
 Let us go and spread the news abroad to every land.



## 第四周

### 在神终极的行动中担负终极的责任

读经：腓一 21 上，弗四 16、24，启一 2、9、11 ~ 12，十九 7，五 6，徒二十 24

#### 纲要

#### 周一

壹 我们必须担负有关世界终极局势、神终极行动以及神终极恢复的终极责任：

- 一 我们终极的责任乃是被基督浸透并浸润，好为着召会作基督的身体，就是一个新人——弗三 16，四 12、16、24：
  - 1 我们必须看见关于传扬福音、教导神圣真理、照着神命定之路聚会的重大责任；然而，我们不该满足于这三件事，因为这些不能成就神的愿望——太二四 14，二八 19。

#### 周二

- 2 神的愿望、祂的喜悦，是要我们活基督，并有基督作召会生活的实际，就是真实的内容，使每个地方召会都成为金灯台——弗一 5、9，腓一 21 上，二 13，启一 11 ~ 12：
  - a 这样，身体生活就会达到罗马十二章的实际，这自然会为着主的回来预备新妇。
  - b 这是主恢复的目标；世界局势一直是为着这个目的预备的——太十六 18，弗四 16，启一 5，徒十七 26。

## Week Four

### Bearing the Ultimate Responsibility in God's Ultimate Move

Scripture Reading: Phil. 1:21a; Eph. 4:16, 24; Rev. 1:2, 9, 11-12; 19:7; 5:6; Acts 20:24

#### Outline

#### Day 1

**I. We need to bear the ultimate responsibility related to the world's ultimate situation, God's ultimate move, and God's ultimate recovery:**

- A. *Our ultimate responsibility is to be saturated and permeated with Christ for the church as the Body of Christ, the one new man—Eph. 3:16; 4:12, 16, 24:*
  - 1. We must realize the great responsibility we have regarding preaching the gospel, teaching the divine truths, and meeting according to the way ordained by God; however, we should not be satisfied with these three things, for they cannot fulfill God's desire—Matt. 24:14; 28:19.

#### Day 2

- 2. God's desire, His good pleasure, is for us to live Christ and to have Christ as the reality, the real contents, of the church life, making every local church a golden lampstand—Eph. 1:5, 9; Phil. 1:21a; 2:13; Rev. 1:11-12:
  - a. Then the Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for the Lord's coming back.
  - b. This is the goal of the Lord's recovery; the world situation has been prepared for this purpose—Matt. 16:18; Eph. 4:16; Rev. 1:5; Acts 17:26.

3 我们终极的责任乃是在我们日常生活中作基督活的见证人，并在我们所在地，以一种方式一同聚集，使我们能成为基督的身体、新人、灯台和新妇—弗四 16、24，启一 12，十九 7。

## 二 我们终极的责任乃是作耶稣的见证—一 2、9:

1 启示录这卷书陈明耶稣的见证，就是召会作基督团体的彰显—2、9、20 节，十九 10 下。

2 启示录揭示基督，而基督借着召会得着彰显；因此，召会是这卷书所启示之耶稣的见证—一 1、13、20，十九 10 下：

a 耶稣这活的人位，乃是神的形像、彰显和见证；而今天的召会乃是耶稣的见证，祂团体的彰显—林后四 4，西一 15、18，三 10~11、15。

b 作为在基督里的信徒，我们都是耶稣的复制，“照片”；如今神有一个团体的彰显—召会—作为那是神彰显之耶稣的见证—约一 14、18，十二 24，林后三 18，弗一 22~23，四 16。

## 周三

三 我们终极的责任乃是建立地方召会作金灯台，借此扩展耶稣的见证—启一 10~11、20：

1 主恢复的开展必须是我们终极责任的一部分—可十六 15、20，约十五 16，徒一 8。

## 周四

2 为着召会作耶稣见证的宇宙扩展，我们需要栽种“召会树”作金灯台，使三一神得着团体的彰显—林前一 2，启一 11~12、20：

3. Our ultimate responsibility is to be a living witness to Christ in our daily life and to meet in our locality in such a way that we may be the Body, the new man, the lampstand, and the bride—Eph. 4:16, 24; Rev. 1:12; 19:7.

## *B. Our ultimate responsibility is to bear the testimony of Jesus—1:2, 9:*

1. The book of Revelation presents the testimony of Jesus, which is the church as the corporate expression of Christ—vv. 2, 9, 20; 19:10b.

2. Revelation is an unveiling of Christ, and Christ is expressed through the church; therefore, the church is the testimony of Jesus revealed in this book—1:1, 13, 20; 19:10b:

a. The living person of Jesus is the image, expression, and testimony of God, and the church today is the testimony of Jesus, His corporate expression—2 Cor. 4:4; Col. 1:15, 18; 3:10-11, 15.

b. As believers in Christ, we all are reproductions, “photographs,” of Jesus; now God has a corporate expression—the church—which is the testimony of Jesus, who is the expression of God—John 1:14, 18; 12:24; 2 Cor. 3:18; Eph. 1:22-23; 4:16.

## Day 3

*C. Our ultimate responsibility is to spread the testimony of Jesus by establishing local churches as golden lampstands—Rev. 1:11-12, 20:*

1. The spreading of the Lord’s recovery must be considered part of our ultimate responsibility—Mark 16:15, 20; John 15:16; Acts 1:8.

## Day 4

2. For the universal spreading of the church as the testimony of Jesus, we need to plant “church trees” as golden lampstands for the corporate expression of the Triune God—1 Cor. 1:2; Rev. 1:11-12, 20:

- a 我们虽然不能形成召会，却有地位、权利、机会甚至使命，借着栽种召会树，到地极去建立地方召会—徒一8，十三1~3，加一2，启一11，林前一1~2，帖前一1。
- b 众地方召会作为召会树乃是金灯台；金灯台实际上乃是活的金树—启一11~12、20。
- c 按着表号，金灯台表征召会是三一神的具体表现和彰显—11~12节。
- d 我们都必须借着栽种召会树（金灯台）而建立地方召会—罗十六16下，加一2，帖前一1，二14。

## 周五

贰 我们要在神终极的行动中担负终极的责任，就必须照着神永远的经纶，认识并经历基督作神行政的中心—启四2，五6，二二1：

- 一 基督在升天里已登上宝座，执行神的管理，就是祂行政的工作—来十二2，启三21，二二1，五6。
- 二 基督这位神的具体化身，今天是宇宙的管理者；天上地上所有的权柄都已赐给祂了—太二八18。
- 三 主耶稣在被钉十字架并埋葬之后，神使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主—徒二34~36，腓二5~11。
- 四 按启示录，升天基督所坐的宝座是神圣行政的宝座—四2、5，五6，二二1：

- a. Although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost part of the earth to establish local churches by planting church trees—Acts 1:8; 13:1-3; Gal. 1:2; Rev. 1:11; 1 Cor. 1:1-2; 1 Thes. 1:1.
- b. The local churches as church trees are golden lampstands, which are actually living, golden trees—Rev. 1:11-12, 20.
- c. In figure, the golden lampstand signifies the church as the embodiment and the expression of the Triune God—vv. 11-12.
- d. We all need to establish local churches by planting church trees, golden lampstands—Rom. 16:16b; Gal. 1:2; 1 Thes. 1:1; 2:14.

## Day 5

**II. In order to bear the ultimate responsibility in God's ultimate move, we need to know and experience Christ as the center of the divine administration according to God's eternal economy—Rev. 4:2; 5:6; 22:1:**

- A. *Christ in His ascension has been enthroned to execute God's administration, His governmental operation—Heb. 12:2; Rev. 3:21; 22:1; 5:6.*
- B. *Christ as the embodiment of God is the Administrator of the universe today; all authority in heaven and on earth has been given to Him—Matt. 28:18.*
- C. *After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe—Acts 2:34-36; Phil. 2:5-11.*
- D. *According to the book of Revelation, the throne on which the ascended Christ is sitting is the throne of the divine administration—4:2, 5; 5:6; 22:1:*

1 羔羊，救赎主，那位为我们的罪在十字架上被杀的，现今在宝座上对全宇宙执行神的行政—约一 29，启五 6。

## 周六

2 主耶稣已登上宝座，在宇宙中执行神行政的管理：

a 基督在神宇宙的行政中登基为属天行政的管理者，祂乃是地上君王的元首；列国的事都在祂元首的权柄之下—一 5 上。

b 在神行政的管理中，基督是元首，是救主，是那有大卫钥匙的—徒五 31，启三 7。

叁 我们若要在神终极的行动中履行终极的责任，就羔羊无论往哪里去，我们都要跟随—十四 4 下：

一 跟随羔羊就是在钉死、复活、升天并登宝座之救赎主的行动中与祂是一，以执行神圣的行政，为着神圣经纶的终极完成—一 5，五 6，十四 4 下。

二 我们都应当跟随羔羊，行在祂所命定的道路上—徒二十 24：

1 我们必须找出主所命定的道路，忠信地行在其中，出一切的代价，一心一意地继续前行，直到我们达到终点—提后四 7。

2 主为我们所命定的道路，乃是那摆在我们前头的赛程—来十二 1~2。

肆 在神终极的行动中担负终极的责任需要忠信；因此，我们该求主怜悯，好

1. The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne carrying out God's administration over the entire universe—John 1:29; Rev. 5:6.

## Day 6

2. The Lord Jesus has been enthroned to execute God's governmental administration in the universe:

a. As the One enthroned as the heavenly Administrator in God's universal government, Christ is the Ruler of the kings of the earth; the affairs of the nations are under His rulership—1:5a.

b. In God's governmental administration, Christ is the Leader and the Savior and the One who has the key of David—Acts 5:31; Rev. 3:7.

**III. If we would fulfill the ultimate responsibility in God's ultimate move, we need to follow the Lamb wherever He may go—14:4b:**

*A. To follow the Lamb is to be one with the crucified, resurrected, ascended, and enthroned Redeemer in His move to carry out the divine administration for the consummation of the divine economy—1:5; 5:6; 14:4b.*

*B. We all should follow the Lamb on the journey ordained by Him—Acts 20:24:*

1. We need to seek out the journey that the Lord has ordained and faithfully walk on it, paying any price to wholeheartedly continue on our journey until we reach the end—2 Tim. 4:7.

2. The journey that the Lord has ordained for us is the race that is set before us—Heb. 12:1-2.

**IV. Bearing the ultimate responsibility in God's ultimate move requires faithfulness; thus, we should ask the Lord**

成为忠信的——林前四 2, 七 25, 太  
二四 45, 二五 21、23, 启十七 14。

**for mercy to be faithful—1 Cor. 4:2; 7:25; Matt. 24:45;  
25:21, 23; Rev. 17:14.**

## 补充纲要

我们所负传布神圣真理的责任，  
以及在欧洲国家扩展主恢复的路

壹 传布福音（包括真理）起初的榜样：

- 一 不是借着使徒们，乃是借着移出的门徒。
- 二 不是等到福音在圣地传遍了。
- 三 第一次提到为着传布福音的移民，乃是传布福音（包括神圣真理）的基本原则。

贰 看见主在祂恢复中的异象，并答应祂吩咐的呼召：

- 一 我们向主的奉献和绝对，需要重新被挑旺。
- 二 起来跟从主当前的行动，并且调整我们自己合于祂的规律，好合乎祂使用。

叁 在欧洲国家扩展主恢复的路：

- 一 不是借着工作，也不是借着运动，乃是借着移出。
- 二 有些人移居那里活主，并全时间事奉主。
- 三 有些人移居那里就业或作生意，并事奉主。
- 四 有些人移居那里读书，并事奉主。
- 五 所有的人都从主接受负担，并从主得着清楚的指引。

## A Supplemental Outline

**Our Responsibility for the Spreading of the Divine Truths and the Way to Spread the Lord's Recovery in the Countries of Europe**

**I. The initial example of the spreading of the gospel, including the truths:**

- A. Not by the apostles but by the migrated disciples.*
- B. Not waiting for the completion of the gospel in the Holy Land.*
- C. According to the principle of first mention, migration should be the basic principle for the spreading of the gospel, including the divine truths.*

**II. Seeing the vision of the Lord in His recovery and answering the call of His charge:**

- A. Our consecration and absoluteness for the Lord needing to be rekindled.*
- B. Rising up to follow the Lord in His present move and having ourselves adjusted to His regulations to be useful to Him.*

**III. The way to spread the Lord's recovery in the countries of Europe:**

- A. Not by a work nor by a movement but by emigration.*
- B. Some emigrating there to live the Lord and serve the Lord full time.*
- C. Some emigrating there to take a job or do a business and serve the Lord.*
- D. Some emigrating there to study in a school and serve the Lord.*
- E. All being burdened by the Lord and having a clear guidance from the Lord.*



#### 肆 在头一步，主要的是去东德和苏俄：

- 一 移民到有大专院校可以给我们作工的主要城市。
- 二 以至少四位圣徒为一队前去，其中包括一对三十至五十岁之间的夫妇，聚会可以在他们家里开始。

#### 伍 生活、工作、事奉、并聚会之路：

- 一 在十字架下，在复活里过生活。
- 二 借着传高品的福音、教导较深的真理、并见证基督徒的经历，接触人而作工。
- 三 照着神圣的启示，在灵里事奉。
- 四 照着新约中所启示神命定之路聚会。

#### 陆 关于和圣徒交通的事：

- 一 我们的聚会是以基督身体唯一的一为立场；在聚会里，我们无条件接纳一切在基督里的真信徒。
- 二 若有需要，我们也参加以基督身体唯一的一为立场的基督徒聚会，而不去调整、改正、或改进他们事奉和聚会的方式。

#### 柒 关于我们生活需要的供应：

- 一 全时间者乃是凭信心过生活，信靠主顾到他们的需要，并接受主借着众圣徒和众召会所给的供应。
- 二 不是在任何一面受任何人或任何召会所雇用。

#### IV. Going mainly to eastern Germany and Russia in the first step:

- A. *To emigrate to the leading cities that have colleges or universities for us to work on.*
- B. *To go in a team of at least four saints, including a couple between the ages of thirty and fifty, in whose home the meetings will begin.*

#### V. The way to live, to work, to serve, and to meet:

- A. *To live a life in resurrection under the cross.*
- B. *To work by contacting people in preaching the high gospel, in teaching the deeper truths, and in testifying the Christian experience.*
- C. *To serve in the Spirit according to the divine revelation.*
- D. *To meet according to the God-ordained way as revealed in the New Testament.*

#### VI. Concerning the matter of fellowship with the saints:

- A. *In our meetings, which are grounded on the unique oneness of the Body of Christ, receiving all real believers in Christ without any terms.*
- B. *Attending, if necessary, the Christian meetings which are grounded on the unique oneness of the Body of Christ, without trying to adjust, correct, or improve the way of their service and meeting.*

#### VII. Concerning the supply of our necessities:

- A. *The full-timers living a life by faith, trusting in the Lord for their necessities, and receiving the Lord's supply through the saints and the churches.*
- B. *Not as being hired in any sense by anyone or by any church.*

捌 保守基督身体的一，并维持基督身体里美好的次序：

一 保守基督身体在地方上和宇宙中唯一的一：

- 1 定罪任何一种的分裂。
- 2 避开那些制造分裂的人。

二 维持基督身体里美好的次序：

- 1 弃绝任何一种的独裁。
- 2 彼此服从。

玖 我们将有四个月的特别训练，在以下的事上，预备并装备有负担的人，包括全时间者、带职业或作生意者、以及学生：

- 一 在外国语文上
- 二 在神圣真理上
- 三 在生活为人上
- 四 在个人接触上

拾 实行同心合意。

## **VIII. Keeping the oneness of the Body of Christ and maintaining a good order in the Body of Christ:**

*A. Keeping the unique oneness of the Body of Christ locally and universally:*

1. Condemning any kind of division.
2. Turning away from those who make divisions.

*B. Maintaining a good order in the Body of Christ:*

1. By abandoning any kind of dictatorship.
2. By subjecting ourselves one to another.

## **IX. Having a special training for four months to prepare and equip the burdened ones, including full-timers, those with a job or a business, and students, in the following matters:**

*A. In foreign languages.*

*B. In the divine truths.*

*C. In the manner of life.*

*D. In the personal contacting of people.*

## **X. Practicing the one accord.**

Note: This outline consists of the headings of The World Situation and the Direction of the Lord's Move by Witness Lee.

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

我恐怕叫你们印象深刻的可能是福音的传扬、圣经的教导以及美好的聚会。你可能对这位包罗万有的基督没有多少看见。我们的责任乃是要活这位基督，无论去哪里就把这位基督带去哪里。这需要我们完全在灵里，凭那灵而活，凭那灵而行，甚至凭七倍加强的灵而行。

那些活基督，在灵里生活的人，集合起来就是基督真实的身体。这个身体乃是一（弗四 4）。他们也是实际的新人，是一个新造，过新的生活彰显三一神（世界局势与神的行动，九〇至九一页）。

## 信息选读

我们的负担是什么？我们的责任是什么？…我们必须背负耶稣的见证，如启示录所说的（一 2、9）。我们必须是祂的见证人，如行传一章八节告诉我们的。我们必须借着住在祂里面而结果子，如约翰十五章五节、十六节告诉我们的。这才是正确的传福音。…我们必须把花招摆在一边，就如保罗定意不用高超的言论一样。我们的责任乃是活基督，在我们日常的生活中为祂作活的见证，不知道别的，只知道基督，就是启示在保罗完成职事和约翰修补职事中包罗万有的一位。

## Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

I am afraid that what you may be impressed with is gospel preaching, Bible teaching, and good meetings. You may not have much realization of this all-inclusive Christ. Our responsibility is to live this Christ, to bring this Christ wherever we go. To do this requires that we be fully in the spirit, that we live by the Spirit, and that we walk by the Spirit, even by the sevenfold intensified Spirit.

Those who live Christ, who live in the spirit, are the actual Body of Christ corporately. This Body is one (Eph. 4:4). They are also the new man in actuality, a new creation with a new living to express the Triune God. (CWWL, 1981, vol. 1, “The World Situation and God’s Move,” pp. 353-354)

## Today’s Reading

What is our burden? What is our responsibility?...We must bear the testimony of Jesus, as Revelation says (1:2, 9). We must be witnesses to Him, as Acts 1:8 tells us. We must bring forth fruit by abiding in Him, as John 15:5 and 16 tell us. This is the proper preaching of the gospel....We must lay our gimmicks aside, just as Paul determined not to use excellence of speech. Our responsibility is to live Christ, to bear a living witness to Him in our daily life, to know nothing but Christ, the all-inclusive One revealed in the completing ministry of Paul and the mending ministry of John.

这样，每逢我们来在一起，我们就是一个身体、一个新人，不分我们的背景如何。为着美国这样一个国家，赞美主！其他国家多是由一个民族所组成。…只有美国这个国家包含了不同的种族、不同国籍的背景，所以美国被称为熔炉。这样一个国家就在居人之地的中心，这岂不是主的主宰么？这对新人是何等好！这里不可能有希利尼人或犹太人、黑人或白人、东方人或西方人，“唯有基督是一切，又在一切之内。”（西三 11）。

我们终极的责任乃是活基督，并在我们所在之地，以一种方式一同聚集，使我们能成为基督的身体、新人、灯台和新妇。我们乃是在一里聚集。我们所活、（所见证、）所传讲的基督不是分开的。…我们照着对祂所有的看见来活祂。我们活这位包罗万有、延展无限的基督，祂现今乃是赐生命的灵，作经过许多过程的三一神终极的彰显。并且我们按着地方聚集一起成为召会，不仅是会集，也是基督的身体、新人、灯台和新妇。我们在各地实行真正的——一个身体、一位灵、一个城市、一个召会。

召会…是基督的身体、新人、灯台和新妇。…直到召会这四方面得了实化，保罗的完成职事 and 约翰的修补职事才能完成；因此，主还未成就祂的定旨，也就无法回来。

神的定旨不是单凭福音的传扬、圣经的教导、与合乎圣经的聚会就能完成。没有保罗和约翰的十九卷书，就没有完成。今天基督徒虽有这十九卷书，但他们不很注意这两个职事。

保罗的完成职事是什么？就是神的奥秘是基督，基督的奥秘是召会。多数圣经读者研读过保罗的书信，也看过这些辞（西二 2，弗三 4），但他们可能不很了解这些辞是什么意思（世界局势与神的行动，九一至九二、八六页）。

参读：世界局势与神的行动，第七章；启示录生命读经，第二篇。

Then, whenever we come together, we are one Body and the one new man. There is no discrimination, whatever our background is. Praise the Lord for such a country as the United States! The other countries are made up of people of one nationality...The United States is the only country that comprises all different races and national backgrounds; that is why it is called a melting pot. Is it not sovereign of the Lord that there should be such a nation right in the center of the inhabited earth? How good for the new man! Here there cannot be Greek or Jew, black or white, Oriental or Westerner, "but Christ is all and in all" (Col. 3:11).

Our ultimate responsibility is to live Christ and to meet together in our locality in such a way that we may be the Body, the new man, the lampstand, and the bride. We meet in oneness. The Christ we live, [testify], and preach is not divided...We live Him according to this view that we have of Him. We live the all-inclusive, extensive Christ who is now the life-giving Spirit as the ultimate expression of the Triune God after many processes. And we meet together according to locality as the church, the church which is not only an assembly but also the Body, the new man, the lampstand, and the bride. We also practice the genuine oneness in every locality—one Body, one Spirit, one city, one church.

The church is...the Body of Christ, the new man, the lampstand, and the bride...Until these four aspects of the church are realized, both Paul's completing ministry and John's mending ministry cannot be fulfilled; thus, the Lord has still not accomplished His purpose and has no way to come back.

God's purpose is not completed by gospel preaching, Bible teaching, and scriptural meetings alone. Without the nineteen books of Paul and John, there is no completion. Although Christians today have these nineteen books, they do not pay much attention to these two ministries.

What is Paul's completing ministry? It is the mystery of God, which is Christ, and the mystery of Christ, which is the church. Most Bible readers have studied Paul's Epistles and have seen these terms (Col. 2:2; Eph. 3:4), but they probably do not have much understanding of what they mean. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 354, 350-351)

Further Reading: CWWL, 1981, vol. 1, "The World Situation and God's Move," ch. 7; Life-study of Revelation, msg. 2

启一 2 “约翰便将神的话，和耶稣基督的见证，凡自己所看见的，都见证出来。”

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

我们必须看见我们对…四件事有重大的责任。首先，我们必须正确、充分且真实地传扬福音。其次，我们必须将圣经教导人，带人完全认识真理。…第三，我们必须放下各种宗教和实行，照着圣经来在一起。我们必须照着圣经，没有组织，单单是真实、合乎圣经、真诚、重生、得救、蒙血洗净的基督徒，在主耶稣的名里来在一起聚会。

然而，这一切虽然有帮助，却仍无法满足神的愿望。神的愿望是什么？就是要我们活基督，有基督作我们的生活，有基督作召会生活的实际，就是真实的内容，使每个地方召会都成为金灯台。身体生活会达到罗马十二章的实际，这自然会为着祂的回来预备新妇。这是主从起初，甚至从永远以来所渴望的。这是主恢复的目标。今天这目标已经失去并受人忽略，所以主正朝着这目标作工。…世界局势一直是为着这个目的预备的（世界局势与神的行动，三〇至三一页）。

### 信息选读

因着基督教里错误的观念，大多数基督徒认为启示录太难，任何人都难以明白。…如果我们仍持守这观念，就是受了麻醉。愿主使我们心思清明。启示录这卷书不是太难，它乃是陈明耶稣的见证，就是召会作基督团体的彰显。…启示录揭示基督，

### Morning Nourishment

Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

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.

We must realize our tremendous responsibility with...four things. First, we must preach the gospel properly, adequately, and genuinely. Second, we must teach people the Bible, bringing them to the full knowledge of the truth...Third, we must drop all kinds of religion and practices and come together according to the Bible. We have to be genuine, biblical, bonafide, regenerated, saved, blood-washed Christians coming together to meet in the name of the Lord Jesus according to the Bible, with no organization.

However, although all these help, they still cannot satisfy God's desire. What is His desire? It is for us to live Christ, to have Christ as our living, to have Christ as the reality, the real contents of the church life, making every local church a golden lampstand. The Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for His coming back. From the very beginning, even from eternity, this is what the Lord has desired. This is the goal of the Lord's recovery. This has been missed and neglected today...The world situation has been prepared for this very purpose. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 308-309)

### Today's Reading

Because of the wrong concept in Christianity, most Christians consider that Revelation is too difficult for anyone to understand...If we still hold on to this concept, we have been drugged. May the Lord cause us to be sober. The book of Revelation is not too difficult. It simply presents the testimony of Jesus, which is the church as the corporate expression of Christ. Revelation is an unveiling

而基督借着召会得着彰显。因此，召会是这卷书所启示之耶稣的见证。…召会是神在基督里的团体彰显。

神创造人的目标乃是要得着祂团体的彰显。按照这目标，人受造有神的形像，为要作祂的见证（创一26）。这意思是说，人被命定作神的彰显。因着亚当在这事上使神失望，耶稣就作为第二个人而来（林前十五47下），顶替亚当的地位和功用。因此，耶稣这活的人位，乃是神的彰显、形像和见证（西一15）。照样，今天召会乃是耶稣的见证，也就是耶稣的彰显。

人按神的形像被造，乃是为着彰显神。我们可以将人作神的彰显这件事比作照片。一个人的照片不会敬拜这人、为他工作或服事他；照片的定命只是要彰显这人。人是神的“照片”；当神造人时，祂是给自己“照了一张像”。正如照片的功用是彰显一个人，人被造也是要彰显神。然而，许多人在这方面叫神失望；但诗篇八篇告诉我们，第二个人要来，恢复人彰显神的责任（4~6）。这是耶稣所完成的。耶稣在地上的时候，祂将神完全彰显出来；祂是神真实的“照片”。

现今这一张照片已被复制。我们都是耶稣的复制“照片”；因此，今天神有一个团体的彰显—召会—作为那是神彰显之耶稣的见证。旧人亚当是按神的形像被造，但亚当叫神失望。现今召会乃是新人，照着神的形像在基督里被造，有基督作神的彰显（弗四24，西三10）。这彰显乃是耶稣的见证，在启示录中首先是众地方召会，至终是新耶路撒冷（李常受文集一九七五至一九七六年第一册，四九四、四七九至四八〇、四〇六、四七八至四七九页）。

参读：耶稣的见证，第一、五章。

of Christ, and Christ is expressed through the church. Therefore, the church is the testimony of the very Jesus revealed in this book....The church is a corporate expression of God in Christ.

God's goal in His creation of man was to have a corporate expression of Himself. According to this goal, man was made in the image of God in order to be His testimony (Gen. 1:26). This means that man was destined to be the expression of God. Because Adam failed God in this respect, Jesus came as the second man (1 Cor. 15:47b) to take the position and function of Adam. Thus, the living person of Jesus is the expression, image, and testimony of God (Col. 1:15). In the same way, the church today is the testimony of Jesus, that is, His expression.

Man was made in the image of God simply to express God. We may compare man as the expression of God to a photograph. A photograph of a person does not worship the person, work for him, or serve him. The destiny of a photograph is simply to express the person. Man is a “photograph” of God. When God created man, He “took a photo” of Himself. Just as the function of a photograph is to express a person, man was made to express God. However, man failed God in this very respect, but Psalm 8 tells us that a second man would come to resume the responsibility of man to express God (vv. 4-6). This is what Jesus accomplished. While Jesus was on this earth, He fully expressed God. He was the real “photograph” of God.

Now this one photograph has been reproduced. We are all the reproduced “photographs” of Jesus. Therefore, today God has a corporate expression—the church—which is the testimony of Jesus, who is the expression of God. The old man Adam was created in God's image, but Adam failed God. Now the church is the new man, which is created in Christ according to the image of God, having Christ as God's expression (Eph. 4:24; Col. 3:10). This expression is the testimony of Jesus, which in Revelation is first the local churches and eventually the New Jerusalem. (CWWL, 1975-1976, vol. 1, “The Testimony of Jesus,” pp. 363, 351, 299, 351)

Further Reading: The Testimony of Jesus, chs. 1, 5

可十六 15 “祂又对他们说，你们往普天下去，向一切受造之物传扬福音。”

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

神的方式乃是由那些被指定抬约柜的人在肩头上扛着约柜；这指明那些见证人，就是背负见证之柜的人，必须与约柜是一。

保罗借着传讲与著作来扩展耶稣的见证，他没有用什么花招。他是以其生活背负见证。照样，今天主的见证必须与我们是一，这意思是说，我们的生活应当背负着见证。我们活基督，无论往哪里去都背负着基督（出埃及记生命读经，一一六四页）。

### 信息选读

主恢复的开展必须是我们终极责任的一部分。当主在地上的时候，祂差遣门徒两个两个地出去。当召会的见证开展的时候，保罗和巴拿巴也是两个一起出去。我相信这是神圣的原则。假定有人有负担到其他国家去，他们将如何维生？这在一个陌生的国家是困难的。然而，我相信其余留在这里的人会接受负担供给他们。

那些两个两个到国外去的人多半可能是去研究、就学或学语言。他们也能接触人。外籍学生接触同学和老师是很容易的。他们从这些接触就可以把耶稣基督传出去。无须担心生活费用，因为这里的圣徒会供给他们。这很容易实行，并且这是合乎圣经的路。

Mark 16:15 And He said to them, Go into all the world and proclaim the gospel to all the creation.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

God's way of carrying the Ark was that it be borne on the shoulders of those appointed to carry it. This indicates that the witnesses, those who bear the Ark of the Testimony, must be one with the Ark.

Paul spread the testimony of Jesus by speaking and by writing. He did not use any gimmicks. He carried the testimony by his living. Likewise, the testimony of the Lord must be one with us today. This means that our living should be the carrying of the testimony. As we live Christ, we bear Him wherever we go. (Life-study of Exodus, pp. 1004-1005)

### Today's Reading

The spreading of the Lord's recovery must be considered part of our ultimate responsibility. When the Lord was on earth, He sent the disciples out two by two. When the church testimony was spreading, Paul and Barnabas also went out by two. I believe this is a divine principle. Suppose some are burdened to go to other countries. How will they make a living? It will be hard in a new country. I believe, however, that the rest who remain here could pick up the burden to support them.

Those who go out by twos to foreign countries may mostly go to study, to attend school, and to learn the language. They can also contact people. Foreign students find it easy to contact other students and teachers. Out of these contacts they will be able to pass on Jesus Christ. There will be no need to be concerned about living expenses, because the saints here will support them. This will be easy to carry out, and it is the biblical way.

几年以后，许多国家就会有小小的见证出现。在各地的那两个人，他们或是读书、或是工作、或者就是接触人，至少能带十个人归主。然后那里就会有十二个人聚在一起，成为一个小小的灯台。灯台不大，不象灯塔；我相信圣经用灯台表征召会，意思就是召会不必是个大的东西。

假定有两位弟兄，同着他们的妻子到希腊的雅典去。他们四个人都在那里读书并接触学生。你不相信他们五年之内至少能带进十个人么？这样，那里就会有十四个人聚会，那就是在雅典的召会！他们到那里去，并不象传统的传教士，他们乃是耶稣基督高水平的见证人。他们要把高品的福音带到雅典，把对圣经更深的认识带去，把基督带去，把耶稣的见证，就是基督的身体、新人、灯台和新妇带去。

我相信这是主预备祂新妇的路（启十九7~8）。既然我已经告诉了你们，我已经尽了我的责任。现在责任就在你们了。当你思想你所读的这几章世界的局势和主的恢复，你会作什么？你会仅仅留在所在地过舒适的生活么？你会满意于美好的聚会么？美好的聚会有享受，但主不会带领你出去么？要清明、儆醒，主可能给你合式的引导—留下或出去，到哪里去，并如何去。倘若祂带领你留下，那么你对那些在祂的名里，为着祂的恢复，凭着信心到其他国家去的人担负多少的责任？这样的行动是活的，是主在祂身体里的行动。

这就是在现今世界终极的局势下，为着主终极的恢复，我们所必须担负的终极责任。为着这个局势，我们感谢祂。为着这个恢复，我们感谢祂。为着祂的恩典，我们感谢祂；这恩典将使我们能承担这样的责任（世界局势与神的行动，九二至九四页）。

参读：出埃及记生命读经，第九十三至九十四篇。

After a few years there could be a small testimony in many countries. The two in each place, as they are studying or working or just contacting people, could bring at least ten to the Lord. Then there would be twelve meeting together as a small lampstand. A lampstand is not big like a lighthouse; I believe the Bible uses the lampstand to signify the church to give the sense that the church does not have to be a big thing.

Suppose two brothers go with their wives to Athens, Greece. With four of them there, all studying and contacting other students, do you not believe that they can bring in at least ten within five years? Then there can be fourteen meeting there as the church in Athens. They will go there not like traditional missionaries but rather as the high-class witnesses to Jesus Christ. They will bring the high gospel to Athens. They will bring the deeper knowledge of the Bible. They will bring Christ. They will bring the testimony of Jesus, that is, the Body, the new man, the lampstand, and the bride.

I believe this may be the Lord's way to prepare His bride (Rev. 19:7-8). Now that I have spoken to you, I have fulfilled my responsibility. Now the responsibility is yours. As you consider what you have read in these chapters on the world situation and the Lord's recovery, what will you do? Will you simply stay where you are and make a good living? Will you be content with good meetings? Good meetings are enjoyable, yet would the Lord not lead you out? Be sober and alert that the Lord may grant you the proper guidance—whether to stay or to go, where to go, and the way to go. If He leads you to stay, how much responsibility should you bear for those who go out in His name for His recovery by faith to other countries? A move like this is living; it is the Lord's move in His Body.

This is the ultimate responsibility that we must bear for the Lord's ultimate recovery under the present ultimate world situation. We thank Him for this situation. We thank Him for the recovery. We thank Him for His grace, which will enable us to bear such a responsibility. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 355-356)

Further Reading: Life-study of Exodus, msgs. 93-94



## 第四周·周四

### 晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

启一 12 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

宇宙召会形成一个完整的实体之后，就需要扩展出去。扩展召会的路，乃是将她带到某一个地方，把她栽种在那里。这个栽种，就是地方召会的建立。

我们能够栽种一棵树，但不能形成一棵树；照样，我们能建立召会，但不能形成召会。木匠能形成一个台子，但不能形成一棵树。…只有神能形成一棵树。同样，只有基督能形成召会。使徒保罗能够栽种地方召会，亚波罗能够浇灌，但唯有神能形成召会，给她生命，并且叫她生长（林前三 6～7）（新约总论第七册，九〇至九一页）。

### 信息选读

全体召会作基督的身体，包括一切犹太信徒和外邦信徒，在宇宙一面已经一次永远地形成。这是一个已成就的事实。我们今天所作的，不过是在不同的地方，借着栽种“召会树”建立众召会。这召会树的栽种，就是众召会的建立。

没有一个人能到一个地方去形成地方召会。在神眼中，想要作这样的事是可憎的，因为这是想要作只有神自己才能够作的事。然而，我们虽然不能形成召会，却有地位、权利、机会甚至使命，到地极去建立地方召会。

## << WEEK 4 — DAY 4 >>

### Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

After the formation of [the] universal church as a complete entity, there is the need for the spreading of the church. The way to spread the church is to bring it to a certain locality and plant it. This planting is the establishment of a local church.

Just as we can plant a tree but not form a tree, so we can establish a church but not form the church. A carpenter can form a stand, but he cannot form a tree...Only God can form a tree. In like manner, only Christ could form the church. The apostle Paul could plant a local church and Apollos could water it, but it was God alone who formed it and gave it life, and it is God who gives it growth (1 Cor. 3:6-7). (The Conclusion of the New Testament, pp. 2121-2122)

### Today's Reading

The entire church as the Body of Christ, including all the Jewish and Gentile believers, has been formed once for all universally...What we are doing today is simply establishing churches in different localities by planting “church trees.” This planting of church trees is the establishing of the churches.

No one is able to go to a place to form a local church. Assuming to do such a thing would be abominable in the sight of God, for it is presuming to do something that only God Himself can do. But although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost parts of the earth to establish local churches.

主已经形成召会。我们的负担乃是要把召会这棵树带到每一城镇、乡村，把召会栽种在那里。我们都需要忠信实行这负担，借着栽种召会树建立地方召会。我们不该只对拯救罪人有负担，而该对建立召会有负担。结了婚的夫妇应该象百基拉和亚居拉一样，不论到哪里，都栽种召会树。我们若有心愿借着栽种召会树建立召会，众召会的建立就会非常快速，非常普及。

我们要说到新约所记载栽种地方召会的历史。按照这个记载，众召会的栽种在五旬节那天开始于耶路撒冷，以后远达罗马。保罗虽然想到西班牙去，却没有成功。因此，在新约〔所记载的〕时代，众召会的栽种只到义大利为止（新约总论第七册，九一至九二页）。

出埃及二十五章三十七节说，“要作灯台的七个灯盏。”这七个灯盏表征灵神乃是神的七灵，为着祂的彰显（启四5，五6）。灯盏的照耀指明彰显。因此，七个灯盏就是子神作为父神具体化身的彰显。在启示录我们看见，七灯乃是神的灵。

因着在灯台里有金的元素表征父神，台表征子神，而七个灯盏表征灵神，我们就有立场说，灯台本身就是三一神的彰显。

我们已经指出，最终在启示录里，灯台成了召会。我们若了解这事，我们对召会的领会就会深广且丰富。召会实际上是神的彰显。在这彰显里，我们看见父的性情、子的具体化身以及灵的彰显。在正当的召会生活中，父神是本质，子神是具体化身，而灵神是彰显。在出埃及二十五章，灯台表征基督；但在启示录一章，灯台表征众召会（出埃及记生命读经，一二三二至一二三三页）。

参读：新约总论，第一百九十七篇；出埃及记生命读经，第九十二篇。

The Lord has formed the church. Our burden is to bring the church as a tree to every city, town, and village and plant a church there. We all need to be faithful to carry out the burden to establish local churches by planting church trees. We should be burdened not just for the saving of sinners but for the establishing of churches. The married couples should be like Prisca and Aquilla who planted a church tree wherever they went. If we all have the desire to establish churches by planting church trees, the establishing of the churches will be very fast and prevailing.

We shall give a history of the planting of local churches recorded in the New Testament. According to this record, the planting of the churches began in Jerusalem on the day of Pentecost and went as far as Rome. Although Paul wanted to go to Spain, he was not able to do so. Therefore, during New Testament times, the planting of the churches went only as far as Italy. (The Conclusion of the New Testament, pp. 2122-2123)

Exodus 25:37 says, "And you shall make its lamps, seven." These seven lamps signify God the Spirit being the seven Spirits of God for His expression (Rev. 4:5; 5:6). The shining of the lamps denotes expression. Thus, the seven lamps are the expression of God the Son as the embodiment of God the Father. In the book of Revelation we see that the seven lamps are the Spirit of God.

Because we have in the lampstand the element of gold signifying God the Father, the stand signifying God the Son, and the seven lamps signifying God the Spirit, we have the ground to say that the lampstand itself is the expression of the Triune God.

We have pointed out that, consummately, in the book of Revelation the lampstand becomes the church. If we realize this, our understanding of the church will be deepened and enriched. The church is actually the expression of God. In this expression we see the Father's nature, the Son's embodiment, and the Spirit's expression. In the proper church life, God the Father is the substance, God the Son is the embodiment, and God the Spirit is the expression. In Exodus 25 the lampstand signifies Christ, but in Revelation 1 it signifies the churches. (Life-study of Exodus, p. 1069)

Further Reading: The Conclusion of the New Testament, msgs. 11, 31, 197, 432; Life-study of Exodus, msg. 92

## 第四周·周五

### 晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

启五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

主耶稣已登上宝座，在宇宙中执行神行政的工作。祂是羔羊，有七眼，就是神的七灵，祂在执行神的行政，以成就神的经纶（新约总论第二册，一三二页）。

### 信息选读

在启示录五章，约翰观看，他看见羔羊，有七眼（6）。这只狮子羔羊是站着，不是坐着，并且祂的七眼如同闪电。这指明祂的工作并没有完成。约翰十九章所完成的是救赎的工作（30）。但祂是站立的，以及祂的七眼如同闪电，都表明祂一直在采取行动。换句话说，关于救赎，基督升天后就坐在诸天之上神的右边（来一 3，十 12）；然而，关于神行政的完成，祂在升天里仍然站着。

赎罪的羔羊现今站在宇宙的中心，神的宝座前，这启示救赎主现今乃是在神的行政里。祂是宇宙的行政管理者，执行神的经纶。…祂乃是站着，七眼象闪电，在注视、鉴察甚至焚烧（新约总论第十四册，一四七至一四八页）。

行传二章三十六节说，“所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”主是神，祂一直是主（路一 43，约十一

## << WEEK 4 — DAY 5 >>

### Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Rev. 5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

The Lord Jesus has been enthroned to execute God's governmental operation in the universe. As the Lamb with the seven eyes, the seven Spirits of God, He is carrying out God's administration for the accomplishment of God's economy. (The Conclusion of the New Testament, p. 338)

### Today's Reading

[In Revelation 5, John saw] a Lamb with seven eyes. This Lion- Lamb was standing, not sitting, and His seven eyes were flashing. This indicates that His work was not finished. What was finished in John 19 was the work of redemption (v. 30). But His standing position and His seven flashing eyes both indicate that He is taking action. In other words, as far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12); however, regarding the carrying out of God's administration, He is still standing in His ascension.

The redeeming Lamb is now standing at the center of the universe, before God's throne. This reveals that the Redeemer is now in God's administration. He is the Administrator of the universe, executing God's economy...He is standing, and His seven eyes are flashing, watching, searching, and even burning.

Acts 2:36 says, "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified." As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But

21, 二十 28)。但主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主。神一直是主，但如今在宝座上有一个人是主。耶稣被钉十字架并埋葬以后，神使祂复活，叫祂坐在自己的右边，使这位拿撒勒人耶稣成为全宇宙的主。神要成为主，不需要任何一种正式的就职，但是一个从被藐视之地，寒微之城出来的微小的人要被立为主，就需要有真正的就职。现今这位从拿撒勒来的人，就职为万有的主。凭着升天，彼得领悟，他跟随了三年半的这人耶稣，已经就职为万有的主。如今宇宙的主，天地的主，是一位名叫耶稣的真人。这就是为什么我们宣告说，“耶稣是主”，并呼喊“哦，主耶稣”（新约总论第九册，二六二至二六三页）。

基督在地上受死的苦时，戴了荆棘的冠冕。但祂在天上宝座上享受高举时，得着了荣耀尊贵为冠冕。让我们望断一切以及于那得着荣耀尊贵为冠冕的升天基督。

基督现今“坐在神宝座的右边”（来十二 2）。基督坐在神宝座的右边，意思不是祂在神右边，坐在神的宝座旁边。在启示录我们看见，只有一个神和羔羊的宝座（三 21，二二 1、3），这一个宝座既为着神，也为着羔羊。基督在升天里已登了宝座。祂的升天是叫祂为着神的行政登上宝座。

按启示录，升天基督所坐的宝座是神圣行政的宝座：“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”（五 6）羔羊，救赎主，那位为我们的罪在十字架上被杀的，现今在宝座上对全宇宙执行神的行政（新约总论第二册，一三一至一三二页）。

参读：由基督与召会的观点看新约概要，第三十二、三十五至三十六章。

as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. God has always been the Lord, but now a man is on the throne as the Lord. After Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making this Jesus, a Nazarene, the Lord of all the universe. For God to be the Lord, there is no need of any kind of inauguration. But for a small man from a lowly town in a despised country to be made the Lord requires a real inauguration. Now this man from Nazareth was inaugurated to be the Lord of all. By the ascension Peter realized that the very man Jesus, whom he had been following for three and a half years, was inaugurated to be Lord of all. Now the Lord of the universe, the Lord of heaven and of earth, is a real man whose name is Jesus. This is why we declare, “Jesus is Lord,” and why we call, “O Lord Jesus.”

On earth in His suffering of death, Christ was crowned with thorns. But in heaven on the throne in His enjoyment of exaltation, He is crowned with glory and honor. Let us look away from everything to the ascended Christ who is crowned with glory and honor.

Christ is now seated “on the right hand of the throne of God” [Heb. 12:2]. For Christ to be seated on the right hand of the throne of God does not mean that He is seated next to the throne of God, at God’s right hand. In Revelation we see that there is only one throne of both God and Christ (Rev. 3:21; 22:1, 3), one throne for both God and the Lamb. Christ has been enthroned in His ascension. His ascension was for His enthronement for God’s administration.

According to the book of Revelation, the throne on which the ascended Christ is sitting is the throne of the divine administration: “I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev. 5:6). The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne carrying out God’s administration over the entire universe. (The Conclusion of the New Testament, pp. 4236, 2978-2979, 337-338)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, chs. 32, 35-36

启十四 4 “这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊。”

林前七 25 “关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”

在升天里，基督也是地上君王的元首（启一 5）。祂是君王的元首，远超过一切地上的君王。表面看来，地上各国有君王或总统在治理；实际上是主耶稣借着地上的这些权柄治理全地。…今天祂是万王之王，万主之主（十九 16）。祂是所有掌权者的元首。祂是神圣行政里的元首，以完成神永远的计划。

行传五章三十一节说，神已将基督高举“在自己的右边，作元首，作救主”。…神已高举耶稣，那被犹太首领弃绝并杀害者，作至高的元首。祂作元首与祂的权柄有关。祂用祂的权柄主宰管治全地，使环境适合于神所拣选的人，得以接受祂的救恩（十七 26 ~ 27，约十七 2）（新约总论第二册，一三二至一三三页）。

## 信息选读

马可六章四十五节：“耶稣随即催门徒上船，先到对岸伯赛大去，等祂解散群众。”…这一节告诉我们，我们每一个都有祂的道路。这里的“催”与林后五章十四节的“困迫”是一样的字。主困迫门徒上船。主替他们死了，主也催他们走道路。…基督徒一生最要紧的事，就是寻找主所命定的道路，并忠心地行走在其中。今天在信主的人中，有一件

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

In ascension Christ is...the Ruler of the kings of the earth (Rev. 1:5). As the Ruler of the kings He is far above all earthly rulers. Apparently the earth is ruled by kings and presidents; actually the Lord Jesus rules the whole earth through the earthly authorities....Today He is the King of kings and the Lord of lords (Rev. 19:16). He is the Ruler of all the ones who are in power. He is the chief Ruler in the divine government for the fulfillment of God's eternal plan.

Acts 5:31 says that God has exalted Christ “to His right hand as Leader and Savior”...God has exalted Jesus, the One rejected and killed by the Jewish leaders, as the highest Leader. His being the Leader is a matter related to His authority. He rules sovereignly over the earth with His authority so that the environment may be fit for God's chosen people to receive His salvation (Acts 17:26-27; John 17:2). (The Conclusion of the New Testament, p. 338)

## Today's Reading

Mark 6:45 says, “And immediately He compelled His disciples to step into the boat and go before to the other side, toward Bethsaida, while He sent the crowd away”...This verse tells us that every one of us has a journey ordained by Him. The word “compelled” here is the same as the word “constrains” used in 2 Corinthians 5:14. The Lord constrained the disciples to step into the boat. The Lord has died for them and is now constraining them to take the journey...The most important thing in the Christian life is to seek out the journey which the Lord has ordained and

很不好的事，就是许多信主的人，并没有找出主为他个人所定规的道路；有的人就是找出来了，也不行走在其中；所以在生活上有这么多属灵的死沉和限制；在神的工作中有这么多的冲突和争执。我们每一个人最要紧的工作，就是安静地、等候地、祷告地、奉献地、顺服地将自己交在神的手里，专心寻求神的指示，愿意顺服祂，愿意只遵行祂的旨意，求祂将祂为我个人所定规的道路指示我知道；然后，出一切的代价，一心一意地行走在其中（倪柝声文集第一辑第十册，七至八页）。

什么叫作“奔”呢？〔来十二1〕奔不是站住，奔不是安步徐行，奔是往前快跑，奔是要用最少的时，跑最长的路，就是要跑得最快。因为赛跑的人多，你要得着冠冕，就得跑在前面。我们得胜与否，是在乎我们跑的快慢如何。我们如果空花时间，无谓地逗遛，就必定失败。

我们是奔那“摆在我们前头的赛程”。只奔一条路，就是摆在前头的赛程，你不能拣选一条你自己所喜欢的道路去奔，你要奔神所摆在你前头的赛程。在运动场中赛跑的人，有谁敢跑出画定的路线之外呢？他们只能跑在画定的路线里（倪柝声文集第一辑第十七册，二五五页）。

关于不嫁娶守童身，〔保罗〕说他没有主的命令，但他在以下的经节里提出他的意见〔林前七25~38〕。他敢这样作，是因为他蒙了主的怜悯，能忠信于主的权益，而且实际地与主是一。他的意见发表出主的愿望（圣经恢复本，林前七25注1）。

主的称许和赏赐，与我们工作的大小和分量无关，但与我们是否忠信地完全使用祂的恩赐有关（太二五23注2）。

参读：召会是那灵的翻版，第一至三章；倪柝声文集第一辑第十七册，奔那摆在前头的路程。

faithfully walk on it. A poor phenomenon among believers today is that many have not found the journey that the Lord has ordained for them. Some, even though they have found it, do not walk on it. This is the reason that their living is filled with so much spiritual death, gloom, and restriction, and this is the reason that there are so many conflicts and arguments in God's work. The most important task for each of us is to put ourselves into God's hand in a quiet, patient, prayerful, consecrated, and obedient way and wholeheartedly seek after His leading. We should be willing to obey Him and act only in accordance with His will. We should pray that He reveal to us the journey He has designated for us. After this, we should pay any price to wholeheartedly walk on it. (CWWN, vol. 10, p. 424)

What is to “run”? To “run” means to not stand still; it means to not walk slowly. It means to run forward fast and finish the longest distance within the shortest time. In other words, it means to run fast. Since there are many competitors, one has to be ahead of others if he wants to win the crown. Whether or not we win depends on how fast we run. If we waste our time and linger about, we will surely fail.

We are running the race which is set before us. There is only one race, which is the race set before us. We cannot choose the race we want to run. We have to run what God sets before us. In a race, who would dare run outside of the track? Everyone must run inside the track that is drawn for him. (CWWN, vol. 17, pp. 234-235)

Concerning virgins' not marrying, Paul said that he had no commandment of the Lord, but he gave his opinion in the succeeding verses. He dared to do this because he had been shown mercy by the Lord to be faithful to the Lord's interests, and he was truly one with the Lord. His opinion expressed the Lord's desire. (1 Cor. 7:25, footnote 1)

The Lord's appraisal and reward are not related to the size and quantity of our work, but to our faithfulness in using His gift to the fullest extent. (Matt. 25:23, footnote 2)

Further Reading: CWWL, 1975-1976, vol. 2, “The Church—the Reprint of the Spirit,” chs. 1-3; CWWN, vol. 17, pp. 229-240

# 第四周诗歌

# WEEK 4 — HYMN

## We give ourselves to follow the churches

### The Church — Following

1246

单纯跟随莫迟误

补 756

降 B 大调

(英 1246)

4/4

5 3̣. 4 5 i | i 6̣. 7 i 6 | 5 5 3̣. 4 5 i | 2̣ - - - |

一 我们今乐意跟随众召会，主里是一，显无遗；

3̣ i. 2̣ 3̣ i | i 6̣. 7 i 6 | 5 5 i. 2̣ 3̣ 2̣ | i - - - |

在众召会中，主今正行动，坚定跟随，众如一。

3̣ - i - | i 6̣. 7 i 6 | 5 5 i. 2̣ 3̣ 3̣ | 2̣ - - 0 |

(副) 跟随！跟随主圣灵，单纯跟随，莫迟误！

3̣ - i - | i 6̣. 7 i 6 | 5 5 i. 2̣ 3̣ 2̣ | i - - 0 ||

跟随！凭灵中羔羊，绝对跟随，凭基督！

二 我们今学习跟随众从者， 流中往前无己意；  
时刻转向灵，绝不望领头， 首位唯归主自己。

三 我们今欢然跟羊群脚踪， 享受牧者的照应；  
在众召会中，主今正引领， 祂的发言当聆听。

四 我们今全然献给主基督， 紧紧跟随不他依；  
不管何遭遇，随羔羊前行， 无论何往不稍离。

五 一路紧跟随，直到进国度， 羔羊婚筵乐有分；  
今纵有逼迫、痛苦和试炼， 不过促我享主恩。

六 在众召会中，主今正召唤 忠信从者来得赏；  
我们愿答应，全人都拚上， 神旨成功不延宕。

1. We give ourselves to fol - low the church - es, One - ness in Christ dis - play;  
Fol - low His move in all of the church - es, Stand fast as one this way.

**Chorus**  
(C) We must fol - low the Spir - it In all simpli - ci - ty.  
In our spir - it is Je - sus— He fol - lows per - fect - ly!

2. We give ourselves to follow the followers,  
By this we truly learn;  
Never desiring to be the leaders,  
But to the Spirit turn.
3. We give ourselves the flock's steps to follow  
Knowing the Shepherd's care.  
Now in the churches Jesus is leading  
And He is speaking there.
4. We give ourselves to Thee, O Lord Jesus,  
Never to turn aside;  
Where'er the Lamb goes, there we would follow,  
Follow whate'er betide.
5. We give ourselves to enter the kingdom,  
That marriage feast, with Him;  
Come persecution, suffering, and trials,  
Still we will enter in.
6. Christ wants some followers here in the churches,  
Followers of whom to say:  
"These saw My purpose, followed Me wholly"—  
May we be those today!





## 第五周

照着那灵的引导、  
作工和说话作一切事；  
为着主独一的行动，  
尊重主是基督身体的头；  
受基督身体的平衡，  
好蒙保守在其独一无二的一里

读经：读经：徒一 14，二 2～4 上、14，四 8，六 5、10，八 29～30、39，十三 1～4 上、9，十五 28，十六 6～7、9

### 纲要

#### 周一

壹 凡我们所作的，必须照着那灵的引导、作工并说话；为神所作最好的事，如果与那灵无关，就成了宗教：

一 在使徒行传的开头，那一百二十人没有形成什么、开始什么、发起什么或想要作什么；反之，他们一再祷告十天之久（一 14）；他们的祷告绝对是在那灵里。

二 然后，叫他们希奇的是，那灵浇灌在他们身上，他们就成了一班完全在那灵里的人；从那时起，他们无论作什么、说什么、到哪里，都完全是在那灵里的事：

1 五旬节那天，当彼得和十一个使徒站起来说话时，他并没有离开那灵说话；反之，他被那灵充溢——二

## Week Five

**Doing Everything according to the Leading, Working,  
and Speaking of the Spirit,  
Honoring the Lord as the Head of the Body  
for His Unique Move, and  
Being Balanced by the Body  
to Be Kept in Its Unique Oneness**

Scripture Reading: Acts 1:14; 2:2-4a, 14; 4:8; 6:5, 10; 8:29-30, 39; 13:1-4a, 9; 15:28; 16:6-7, 9

### Outline

#### Day 1

**I. Everything we do must be according to the leading, working, and speaking of the Spirit; the best thing done for God becomes a religion if it has nothing to do with the Spirit:**

*A. At the beginning of Acts, the one hundred twenty did not form anything, start anything, initiate anything, or intend to do anything; rather, they prayed again and again for ten days (1:14); their prayer was absolutely in the Spirit.*

*B. Then, to their surprise, the Spirit was poured out upon them, and they became a people wholly in the Spirit; from that time onward, whatever they did, whatever they said, and wherever they went were utterly matters in the Spirit:*

1. On the day of Pentecost, when Peter stood up with the eleven and spoke, he did not speak without the Spirit; rather, Peter was filled with the Spirit—2:2-

2~4 上、14。

- 2 在行传四章，当彼得对宗教领袖说话时，他又一次被圣灵充溢—8 节。
- 3 司提反也是一个满有圣灵的人（六 5），他凭智慧和那灵说话，无人抵挡得住（10）；司提反乃是在那灵里生活、说话、尽职的人。
- 4 腓利在那灵里传福音，他没有定规要传福音，或定意要这么作；他就是在那灵里生活行动：
  - a 因此，当那灵吩咐他贴近车子里的埃提阿伯人，腓利就跑上前去—八 29~30。
  - b 腓利把福音传给太监并为他施浸以后，并没有打算要离开；然而，那灵“把腓利提了去”—39 节。
  - c 传福音的腓利要去哪里，不在于他的定意，乃在于那灵的引导；那灵引导腓利传福音给太监，传过福音以后，也是那灵把腓利提去了。

## 周二

贰 我们不是在一种运动里，乃是在圣灵活的行动里：

- 一 我们大家，尤其是青年人，必须记住：在那灵里，没有运动这样的事；那灵必须领头，那灵必须作工，那灵必须说话，那灵甚至必须作我们的生活：
  - 1 我们这些在召会里的人，必须是完全被那灵浸透，并完全与那灵是一的人；果真如此，凡我们所说的，就是那灵说话；凡我们所作的，就是那灵作的；凡我们所作的工，就是那灵作工。

4a, 14.

2. When Peter spoke to the religious leaders in Acts 4, he was again filled with the Holy Spirit—v. 8.
3. Stephen also was a man filled with the Holy Spirit (6:5); no one was able to withstand the wisdom and the Spirit with which he spoke (v. 10); Stephen was a person living, speaking, and ministering in the Spirit.
4. Philip preached the gospel in the Spirit; he did not determine or make a decision to do this preaching; he was simply living and walking in the Spirit:
  - a. Thus, when the Spirit told him to join the Ethiopian in the chariot, Philip ran to him—8:29-30.
  - b. After Philip had preached the gospel to the eunuch and had baptized him, he did not intend to go away; the Spirit, however, “caught Philip away”—v. 39.
  - c. Where Philip, an evangelist, was to go did not depend on his decision; instead, it depended upon the leading of the Spirit; the Spirit led Philip to preach the gospel to the eunuch, and it was the Spirit who caught Philip away after he had preached to him.

## Day 2

II. We are not in a movement but in the living move of the Holy Spirit:

- A. *All of us, especially the young people, must be impressed that in the Spirit there is no such thing as a movement; the Spirit must take the lead, the Spirit must do the work, the Spirit must do the speaking, and the Spirit must even do our living:*
  1. We, the people in the church, must be those who are absolutely saturated with the Spirit and absolutely one with the Spirit; if so, whatever we say is the Spirit's speaking, whatever we do is the Spirit's doing, and whatever we work is the Spirit's working.

2 在使徒行传里，我们没有看见什么运动；反之，我们看见那灵的引导、作工和说话。

3 在使徒行传里每件事的进行都是根据活的灵；没有一件事是照着人为的定规进行的。

二 在行传十三章，申言者和教师没有召开会议来讨论并定规事情；反之，他们事奉主，禁食的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工”——1~4节上：

1 这完全是借着基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭着那灵、在那灵里并同着那灵的行动。

2 因此，这不是人所安排的宗教运动；这是由基督身体上一些肢体发起的，他们借着事奉和禁食，给身体的元首一个机会，使元首，就是那灵，能将他们其中二人分别出来，完成祂伟大的使命，开展祂的国度，好借着福音的传扬，在外邦世界建立祂的召会。

### 周三

三 使徒行传里没有运动；只有耶稣活的人位活的行动，这活的人位就是圣灵：

1 当巴拿巴和扫罗（保罗）遇见一个行法术的假申言者，圣经告诉我们，保罗被圣灵充溢，开始对他说话——十三9~10。

2 行传十三章二节先题巴拿巴，后题扫罗；然而，领头说话的却是保罗；巴拿巴和保罗没有召开会议，巴拿巴也没有在会议里说，“从现在起你作出口，而我当助手。”

2. In the book of Acts we do not see any kind of movement; instead, we see the leading, working, and speaking of the Spirit.

3. Everything that took place in the book of Acts was according to the living Spirit; nothing took place according to man-made decisions.

***B. In Acts 13 the prophets and teachers did not call a conference to discuss and decide matters; instead, as they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them”——vv. 1-4a:***

1. This was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on the earth with the Head in the heavens.

2. Hence, this was not a religious movement with a human schedule; it was initiated by a group of members of the Body of Christ, who gave the Head of the Body an opportunity through their ministering and fasting, that He, as the Spirit, might set two of them apart to carry out His great commission to spread His kingdom for the establishing of His church in the Gentile world through the preaching of the gospel.

### Day 3

***C. In the book of Acts there is nothing of a movement; there is just the living move of the living person of Jesus, and this living person is the Holy Spirit:***

1. When Barnabas and Saul (Paul) were confronting a sorcerer, a false prophet, we are told that Paul was filled with the Holy Spirit and began to speak to him——13:9-10.

2. Acts 13:2 mentions Barnabas before Saul; however, it was Paul who took the lead to speak; Barnabas and Paul did not hold a conference in which Barnabas said, “From now on you will be the speaker, and I will be the helper.”

3 没有人的讨论或定规，却有圣灵这活人位的运行；是被那灵充溢的那一位说话—9 节。

四 使徒行传唯一的一次会议是在十五章；使徒和长老聚集来处理一件事情，二十八节说，“因为圣灵和我们，认为…”：

- 1 会中没有主席，主持者乃是圣灵，就是那是灵的基督，召会的头（西一18），万人的主（徒十36）。
- 2 保罗、巴拿巴和其他几个人到耶路撒冷，乃是因为耶路撒冷是割礼这异端教训的源头（十五1~2、5~6）；按照神新约的经纶，神在地上的行动没有总机构，也没有控制别地召会的总会。
- 3 在神新约的经纶里，神行动的总机构是在诸天之上（启四2~3，五1，但四26），并且管治众召会的，乃是召会的元首基督（西一18，启二1）。

## 周四、周五

叁 为着主唯一的行动，我们必须尊重主是基督身体的头：

- 一 我们必须从使徒行传这卷书，以及行传十五章使徒和长老的经历有所学习，绝不要凭自己定规；此外，我们也不该给别人建议或指示；我们没有一个人够资格这么作。
- 二 我们不是主，不是主人，也不是庄稼的主（路十2，约四35）；唯有主耶稣才是庄稼的主；祂是主人和基督身体的头；我们必须尊重祂，而不凭自己下断案。

3. There was no human discussion or decision; rather, there was the move of the living person, the Holy Spirit; the one who was filled with the Spirit did the speaking—v. 9.

*D. The only conference in the book of Acts took place in chapter 15; the apostles and elders came together to take care of a certain matter, and verse 28 says, “It seemed good to the Holy Spirit and to us”:*

1. The conference had no chairman; the presiding One was the Spirit, who is the pneumatic Christ, the Head of the church (Col. 1:18) and the Lord of all (Acts 10:36).
2. Paul, Barnabas, and certain others went to Jerusalem, because Jerusalem was the source from which the heretical teaching concerning circumcision came (15:1-2, 5-6); according to God’s New Testament economy, there is no headquarters for God’s move on earth and no head church that controls other churches.
3. The headquarters of God’s move in His New Testament economy is in the heavens (Rev. 4:2-3; 5:1; Dan. 4:26), and the One who rules over all the churches is Christ, the Head of the church (Col. 1:18; Rev. 2:1).

## Day 4&Day 5

**III. We must honor the Lord as the Head of the Body for His unique move:**

- A. We must learn from the book of Acts and from the experience of the apostles and elders in Acts 15 never to make decisions on our own; furthermore, we should not make suggestions to others or give instructions to them; none of us is qualified to do this.*
- B. We are not the Lord or the Master, and we are not the Lord of the harvest (Luke 10:2; John 4:35); only the Lord Jesus is the Lord of the harvest; He is the Master and the Head of the Body, and we must honor Him by not making decisions in ourselves.*

三 许多时候我们替别人有所定规，也给人指示；我们不可以这么作，我们必须祷告、禁食、等候主。

四 我们应当对祂说，“主啊，你是我的主人和基督身体的头；我没有资格，也没有地位和权柄作决定或吩咐别人；主，我等候你；我要知道你的旨意和心意；主，我要晓得你要我作什么，要我的同工作什么；主，我求问你：你要众召会作什么？”

五 我们都必须有这种态度；否则，我们就会侮辱主，至终祂会把我们放弃；元首权柄单单归与基督；只有祂有元首权柄；唯有祂是唯一的领头者——弗一 10、22，西二 10，林前十一 3，太二三 8~12。

六 传统的基督教失去主的同在，因为在基督里，许多人自居庄稼的主，自居工头；我们不可重演这悲剧——参林后二 12~17。

七 虽然主使我们有负担出去，将国度的福音传到整个居人之地（太二四 14），但我们不该使这件事成为一种运动：

1 我们凭自己替别人定规任何事，这对那灵都是一种侮辱；倘若我们这么作，我们就必须悔改；如果必要的话，还要求别人赦免我们，因为我们指示他们该作什么。

2 我们没有一个人应当告诉别人该去哪里；这对主是何等的侮辱！

3 倘若我们这么作，别人就不需要祷告；他们只要照我们的话行动；这样作就篡夺了主的地位，把自己当作主；这对主是最大的侮辱。

*C. Many times we have made decisions for others and have given instructions to them, but instead of doing this, we must pray, fast, and wait on the Lord.*

*D. We should say to Him, "Lord, You are my Master and the Head of the Body; I am neither qualified nor do I have the position and the authority to make decisions or give orders to others; Lord, I am waiting on You; I want to know Your will and Your heart; Lord, I want to know what You want me to do and what You want my fellow workers to do; Lord, I ask You what You want the churches to do."*

*E. We all must have this attitude; otherwise, we will insult the Lord, and eventually, He will give us up; the headship is assigned solely to Christ; only He has the headship, and only He is the unique Leader—Eph. 1:10, 22; Col. 2:10; 1 Cor. 11:3; Matt. 23:8-12.*

*F. Traditional Christianity has lost the Lord's presence because many of those in Christianity have made themselves the Lord of the harvest, the masters of the work; we must not repeat this tragedy—cf. 2 Cor. 2:12-17.*

*G. Although the Lord has burdened us to go out to preach the gospel of the kingdom to the whole inhabited earth (Matt. 24:14), we must not turn this into a movement:*

1. Any decisions that we make by ourselves for others are an insult to the Spirit; if we have done this, we must repent and, if necessary, ask the others to forgive us because we gave them instructions about what they should do.

2. None of us should ever tell others where they should go; what an insult this is to the Lord!

3. If we were to do this, there would be no need for the others to pray; instead, they would simply act on our word; to do this is to usurp the position of the Lord and to make ourselves the Lord; this is the greatest insult to the Lord.

- 4 我们需要帮助别人接触主；青年弟兄姊妹们，我们需要祷告；人可以受感动加入运动，却与主没有任何个人的接触。
  - 5 主给我们负担，也引导我们去校园作工，但青年人必须把这件事带到主面前祷告，并重新把自己献给主，说，“主，我要和你一同往前；主，你要我去哪里？”
  - 6 每一个人都必须祷告，直到清楚主的引导；每一个人都必须被带到主的面光中来接触祂。
  - 7 主的行动是往校园去，祂也引导许多人去，但也许在祂的主宰权柄里，祂不许可你去；这证明我们中间所进行的不是一种运动，而完全是主的引导。
  - 8 我们都必须进到主的面光中，祷告一段时间；我们不是在任何一种运动里；每一件事都必须带到主的面光中。
  - 9 我们都必须学习这个功课，没有一个人能够替别人到主面前去；那是圣品阶级制度；甚至我们中间最新近得救的，仍然必须亲自到主面前去。
  - 10 最终我们都必须能够说，“我要去这个地方，因为我求问过主，祂引导我到那里去”；但我们绝不可因着某某弟兄鼓励我们，就到某个地方。
  - 11 我们绝不可告诉任何人该去哪里；反之，我们必须有把握，主一直在引导；不然，我们就是在一种运动里，我们所作的也没有属灵的价值；每当我们遵照主的引导行动时，我们绝不后悔。
  - 12 神新约的经纶乃是那灵的事：
4. We need to help the others to contact the Lord; young brothers and sisters, you need to pray; a person can be moved to join a movement and not have any personal contact with the Lord.
  5. We may be burdened and led of the Lord to work on the campuses, but the young people must bring this matter to the Lord, pray, and offer themselves to the Lord once again, saying, “Lord, I want to go on with You; Lord, where do You want me to go?”
  6. Everyone must pray until he is clear about the Lord’s leading; everyone must be brought into the presence of the Lord to contact Him.
  7. The Lord may be moving to the campuses, and He may lead many to go, but perhaps in His sovereignty He will not allow you to go; this will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord’s leading.
  8. We all must go into the presence of the Lord and pray for some time; we are not in any kind of movement; everything must be brought into the presence of the Lord.
  9. We all must learn this lesson that no one can go to the Lord for someone else; this is the clergy-laity hierarchy; even the newest one among us must still go to the Lord himself.
  10. Eventually, we all should be able to say, “I am going to this place because I have inquired of the Lord, and He has led me to go there”; but we must never go somewhere because a certain brother has encouraged us to do so.
  11. Never tell anyone where he should go; instead, we must have the assurance that the Lord is leading; otherwise, we will be in a movement, and there will be no spiritual value in what we do; whenever we act on the leading of the Lord, we never regret it.
  12. God’s New Testament economy is a matter of the Spirit:

- a 行传十六章六节说，圣灵禁止保罗和那些同他一起的人在亚西亚讲道；他们想要往庇推尼去，“耶稣的灵却不许”（7）。
- b 至终，在夜间有异象现与保罗：有一个马其顿人站着求他说，“请你过到马其顿来帮助我们”（9）。
- c 由此可见，使徒们不是照着自己的定意来行动、作工，乃是单单照着主的引导；我们若自己定意了就去作，就是高举自己为主。
- d 每一位在主恢复里的人，都必须直接到主面前去祷告；不要问别人你该作什么；我们没有一个人是主，唯有耶稣基督是主，我们都必须求问祂说，“主啊，我该去哪里？”
- e 不要仅仅象喊口号一样说，“我跟随水流”；真实的水流乃是主自己；鼓动一种运动真是何等的错误——那样作是侮辱主！
- f 关于我们在主恢复里的任何行动，我们必须直接到主面前去祷告；我们必须有把握是主差遣我们；我们没有一个人该给别人任何指示，或为别人作决定。
- g 如今乃是我们真实转到主面前的时候了；我们必须说，“主啊，我们不要得罪你或侮辱你；我们要等候你的引导，借以尊重你是我们的头和我们的主。”
- h 这是主的恢复，不是重复基督教可怜的历史；不要从任何人接受命令，也不要给任何人命令；要到主那里去祷告；这才是正确的路。

- a. Acts 16:6 says that Paul and those with him were “forbidden by the Holy Spirit to speak the word in Asia”; when they were trying to go into Bithynia, “the Spirit of Jesus did not allow them” (v. 7).
- b. Eventually, a vision appeared to Paul during the night, and a certain man, a Macedonian, was standing and entreating him, saying, “Come over into Macedonia and help us” (v. 9).
- c. By this we see that the apostles walked and worked not according to their own decisions but only according to the Lord’s leading; if we work according to our own decision, we exalt ourselves to be the Lord.
- d. Everyone in the Lord’s recovery must go directly to the Lord and pray; do not ask someone else what you must do; none of us is the Lord; only Jesus Christ is the Lord, and we all must inquire of Him: “Lord, where should I go?”
- e. Do not say as a mere slogan, “I am following the flow”; the real flow is the Lord Himself; how wrong it is to stir up a movement—that is an insult to the Lord!
- f. Concerning any move we make in the Lord’s recovery, we must go directly to the Lord Himself and pray; we must have the assurance that the Lord is sending us; none of us should give instructions to others or make decisions for others.
- g. Now is the time for us to have a genuine turn before the Lord; we must say, “Lord, we don’t want to offend You or insult You; we want to honor You as our Head and as our Lord by waiting on You for Your leading.”
- h. This is the Lord’s recovery, not a repetition of the pitiful history of Christianity; do not take orders from anyone, and do not give orders to anyone; go to the Lord and pray; this is the proper way.

肆为着主的行动，我们也需要受基督身体的平衡：

- 一 假设领头的人经过许多祷告以后，对某件事情有真实的负担；那么他们所该作的，就是借着交通把负担传给众圣徒，并请求众圣徒祷告。
- 二 最终，圣徒会从主得着个人的引导，于是有所行动；这样就没有一个人是个人主义的或背叛的。
- 三 那灵与基督的身体使我们平衡；我们必须核对一下，我们从主所得的引导是不是与基督身体的感觉一致。
- 四 领头的人也许说，“圣徒们，我们觉得主给我们负担要和你们交通，你们有些人也许需要移民到某个城市，我们请求你们为这件事透彻祷告。”
- 五 最终，有些人也许会接受主的负担，并受主引导到那个地方去，其他人也许接受负担到不同的地方去。
- 六 交通在祷告之后；我们有了祷告和交通以后，就会清楚主的引导。
- 七 如果我们没有祷告，与别人也没有交通，我们就侮辱了主，并篡夺了祂的地位；不仅如此，如果我们没有祷告和交通就移民到某地，当试炼、苦难和逼迫临到的时候，我们就会摇动。

**IV. For the Lord's move we also need to be balanced by the Body:**

- A. *Suppose the leading ones, after much prayer, are truly burdened about a certain matter; what they should do then is, through fellowship, pass on their burden to the saints and ask the saints to pray.*
- B. *Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly; in this way no one will be individualistic or rebellious.*
- C. *The Spirit and the Body keep us in balance; we need to check whether or not the leading we have from the Lord corresponds to the feeling of the Body.*
- D. *The leading ones may say, "Saints, we feel burdened of the Lord to share with you that some of you may need to move to a certain city; we ask you to please pray thoroughly about this matter."*
- E. *Eventually, some may be burdened by the Lord and led by Him to go to a certain place, and others may be burdened to go to a different place.*
- F. *Fellowship follows prayer; after we have had prayer and fellowship, then we will be clear regarding the Lord's leading.*
- G. *If we do not pray and have fellowship with others, we insult the Lord and usurp His position; furthermore, if we move to a place without prayer and fellowship, we will be shaken when the tests, afflictions, and persecutions come.*



八 如果我们有祷告并交通，我们就尊崇主是基督身体的头，我们也会有把握是主引导我们；在我们移民到某地去以后，就会有把握是主差遣我们到那里；无论外面的环境如何，我们绝不会后悔——参西二 19。

九 我们会确信我们在那里是主的旨意和引导，我们预备好要死在那里；我们不仅有把握，也会得着加强，得着主的权柄。

伍 我们在众召会里并与众圣徒在一起时，必须顾到两个元素——那灵与基督的身体——弗四 4 上：

一 我们必须问：“这是那灵么？”以及“这是为着基督的身体，还是造成分裂？”

二 我们必须确定我们所作的是在那灵里，并且顾到基督身体独一无二的一。

三 在那灵里并在基督身体独一无二的一里，就是蒙保守在主的恢复里。

*H. If we pray and fellowship, we honor the Lord as the Head of the Body, and we will also have the assurance that it is the Lord who is leading us; then after we move to a certain place, we will have the assurance that the Lord sent us there, and we will never regret our move no matter what the outward situation may be—cf. Col. 2:19.*

*I. We will be so assured that our being there is the Lord's will and leading that we will be ready to die there; we will not only have the assurance but also be strengthened and endued with the Lord's authority.*

**V. In the churches and with the saints we must care for two elements—the Spirit and the Body—Eph. 4:4a:**

*A. We must ask, “Is this the Spirit?” and “Is this for the Body, or does this cause division?”*

*B. We must be certain that what we are doing is in the Spirit and that it takes care of the unique oneness of the Body of Christ.*

*C. To be in the Spirit and in the unique oneness of the Body is to be kept in the Lord's recovery.*



# 第五周·周一

## 晨兴喂养

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

徒一 14 “这些人…都同心合意，坚定持续地祷告。”

二 1 “五旬节那天到了，门徒都聚集在一处。”

4 “他们就都被圣灵充溢…”

在林前十二章十二至十四节，我们看见两件主要的事：那灵与基督的身体。实际上，这身体是出于那灵。十三节说，…我们这许多肢体都已经在一位灵里受浸，成了一个身体，现今都得以喝这一位灵。身体乃是出于这一位灵，如今这身体一直在喝这一位灵。

我的负担是要使每一位在主恢复里的人，都看见那灵与基督的身体。基督教已经偏离了目标，因为基督教毫不关心基督的身体，也没有正确地顾到那灵。…基督的身体不是指一班信徒为着专一的目的聚在一起，那是社交聚集，不是基督的身体。每当我们说到基督的身体，我们必须有一个深刻的体认，看见基督的身体是独一无二的。基督的身体不仅在一个地方是一，在宇宙中也是一。如果我们在分裂里，不关心基督身体的一，我们就不知道基督的身体是什么（李常受文集一九七七年第二册，三七三至三七四页）。

## 信息选读

首先我要说到那灵。我们中间许多人已经看见宗教不是正面的东西，但我担心有些人对于宗教的意义仍

# << WEEK 5 — DAY 1 >>

## Morning Nourishment

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Acts 1:14 These all continued steadfastly with one accord in prayer...

2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

4 And they were all filled with the Holy Spirit...

In 1 Corinthians 12:12-14 we see two main things: the Spirit and the Body. The Body actually comes out of the Spirit. First Corinthians 12:13 says [that]...we, as the many members, have all been baptized in one Spirit into one Body, and now we are all drinking of this one Spirit. The Body has come out of the one Spirit, and now the Body is drinking of this one Spirit.

I am burdened that everyone in the Lord's recovery would see the Spirit and the Body. Christianity has missed the mark because it does not care at all for the Body, nor does it care for the Spirit in the proper way...The Body does not refer to a group of believers who come together for a specific purpose. That is a social gathering, not the Body. Whenever we speak of the Body, we must have a deep sense of realizing that the Body is uniquely one. The Body is not only one in a locality but one in the universe. If we are in a division, not caring for the oneness of the Body, we do not know what the Body is. (CWWL, 1977, vol. 2, "The Spirit and the Body," p. 281)

## Today's Reading

I would first like to say a word concerning the Spirit. Many among us have come to see that religion is not something positive, but I am concerned that some still have a

然有错误的领会。许多人说别人太宗教了，但他们自己也不明白宗教是什么。宗教就是一些事物与神有关并与事奉神、敬拜神有关，却与灵神无分无关。有些与神有关的事物也许相当好，但只要与那灵无关，那就是宗教。以祷告为例，如果你向主祷告，却不在那灵里祷告，你的祷告…就是属宗教的。…宗教乃是离开那灵去为神作事。为神所作最好的事，如果与那灵无关，也成了宗教。

我们来看使徒行传里与那灵有关的一些经节。在使徒行传的开头，那一百二十人没有形成什么、开始什么、发起什么或想要作什么。反之，他们一再祷告十天之久（一14）。他们的祷告绝对是在那灵里。然后，叫他们希奇的是，那灵浇灌在他们身上，他们就成了一班完全在那灵里的人。从那时起，他们无论作什么、说什么、到哪里，都完全是在那灵里的事。五旬节那天，当彼得和十一个使徒站起来说话时，他并没有离开那灵说话，反之，他被那灵充溢。在四章，当他对宗教领袖说话时，他又一次被圣灵充溢（8）。

司提反也是一个被圣灵充满的人（六5），他凭智慧和那灵说话，无人抵挡得住（10）。司提反乃是在那灵里生活、说话、尽职的人。

腓利在那灵里传福音，他没有定规要传福音，或定意要这么作。他就是在那灵里生活行动。因此，当那灵吩咐他贴近车子里的埃提阿伯人，腓利就跑上前去（八29～30）。他把福音传给太监并为他施浸以后，并没有打算要离开。然而，那灵“把腓利提了去”（39）。传福音的腓利要去哪里，不在于他的定意，乃在于那灵的引导。那灵引导腓利传福音给太监，传过福音以后，也是那灵把腓利提去了（李常受文集一九七七年第二册，三七四至三七六页）。

参读：那灵与基督的身体，第一章。

wrong understanding of what it means to be religious. Many of those who would tell others that they are too religious are not clear themselves regarding what religion is. Religion is something related to God and to the service and worship of God yet having nothing to do with God the Spirit. Although a certain thing related to God may be very good, it is religion as long as it is not related to the Spirit. Take the example of prayer. If you pray to the Lord without praying in the Spirit, your prayer...is something of religion....To be religious is to do something for God apart from the Spirit. The best thing done for God becomes a religion if it has nothing to do with the Spirit.

Let us consider a number of verses in the book of Acts pertaining to the Spirit. At the beginning of Acts, the one hundred twenty did not form anything, start anything, initiate anything, or intend to do anything. Rather, they prayed again and again for ten days (1:14). Their prayer was absolutely in the Spirit. Then, to their surprise, the Spirit was poured out upon them, and they became a people wholly in the Spirit. From that time onward, whatever they did, whatever they said, and wherever they went was utterly a matter in the Spirit. On the day of Pentecost, when Peter stood up with the eleven and spoke, he did not speak without the Spirit. Rather, Peter was filled with the Spirit. When Peter spoke to the religious leaders in Acts 4, he was again filled with the Holy Spirit (v. 8).

Stephen was also a man filled with the Holy Spirit (6:5). No one was able to withstand the wisdom and the Spirit with which he spoke (v. 10). Stephen was a person living, speaking, and ministering in the Spirit.

Philip preached the gospel in the Spirit. Philip did not determine to do this preaching or make a decision to do so. He was simply living and walking in the Spirit. Thus, when the Spirit told him to go to the Ethiopian in the chariot, Philip ran to him (8:29-30). After Philip had preached the gospel to the eunuch and had baptized him, he did not intend to go away. The Spirit, however, “caught Philip away” (v. 39). Where Philip, an evangelist, was to go did not depend on his decision; instead, it depended upon the leading of the Spirit. The Spirit led Philip to preach the gospel to the eunuch, and it was the Spirit who caught Philip away after he had preached to him. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 281-283)

Further Reading: The Spirit and the Body, ch. 1

## 第五周·周二

### 晨兴喂养

徒十三 1～4 “在安提阿当地的召会中，有几位申言者和教师，就是巴拿巴和…西面，…并扫罗。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。于是禁食祷告，接手在他们身上，就打发他们去了。他们既被圣灵差遣…”

我们大家，尤其是青年人，必须记住：在那灵里，没有运动这样的事。那灵必须领头，那灵必须作工，那灵必须说话，那灵甚至必须作我们的生活。我们这些在召会里的人，必须是完全被那灵浸透，并完全与那灵是一的人。果真如此，凡我们所说的，就是那灵说话；凡我们所作的，就是那灵作的；凡我们所作的工，就是那灵作工。在使徒行传里，我们没有看见什么运动。反之，我们看见那灵的引导、作工和说话（李常受文集一九七七年第二册，三七六页）。

### 信息选读

严格说来，使徒行传整卷书只在十五章召开了一次会。这与今天的基督教大不相同，今天的基督教举行一次又一次的会议，好定规要作什么，要打发人到哪里去。…这就是一种运动。…在使徒行传里，…使徒没有聚在一起讨论，有所定规。他们没有问这类问题：“哪里有需要？我们该去哪里？我们该打发多少人？”没有一件事是照着人为的定规进行的；反之，每件事都是根据活的灵。彼得行动、作工的方式不在于彼得，而是由于圣灵。司提反和腓利所作的，不是会议中定规的结果。不，他们是在那灵里，而那灵在凡事上领头。使徒

## << WEEK 5 — DAY 2 >>

### Morning Nourishment

Acts 13:1-4 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon...and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. They then, having been sent out by the Holy Spirit...

All of us, especially the young people, must be impressed that in the Spirit there is no such thing as a movement. The Spirit must take the lead, the Spirit must do the work, the Spirit must do the speaking, and the Spirit must even do our living. We, the people in the church, must be those absolutely saturated with the Spirit and absolutely one with the Spirit. If so, then whatever we say is the Spirit's speaking, whatever we do is the Spirit's doing, and whatever work we do is the Spirit's working. In the book of Acts we do not see any kind of movement. Instead, we see the leading, working, and speaking of the Spirit. (CWWL, 1977, vol. 2, "The Spirit and the Body," p. 283)

### Today's Reading

In the whole book of Acts there was, strictly speaking, just one conference, and that took place in Acts 15. This is very different from today's Christianity, where conferences are held one after another to decide what to do and where to send people...This is a movement...In Acts the apostles did not gather together to discuss and to make decisions. They did not ask questions such as, "Where is the need? Where should we go? How many should we send?" Nothing took place according to man-made decisions; rather, everything was according to the living Spirit. The way Peter behaved and worked was not dependent upon Peter; it was due to the Holy Spirit. What Stephen and Philip did was not the result of a decision made at a conference. No, they were in the Spirit, and the Spirit took the

保罗也是这样。在十三章，安提阿的申言者和教师没有召开会议来讨论事情。不，他们乃是祷告禁食；当他们祷告时，圣灵对他们说，“为我分别巴拿巴和扫罗，去作我召他们所作的工。”（2）我们又一次看见，没有讨论，也没有定规，却有圣灵的说话（李常受文集一九七七年第二册，三七六至三七七页）。

这是主将祂国度的福音开展到外邦世界，所采取的一大步骤。这是从叙利亚一个外邦的中心安提阿开始的；没有组织差会，没有募集基金，没有人的任命，也没有人的计划和方法。这是由基督身体上五个忠信寻求主的肢体发起的，他们借着事奉和禁食，给身体的元首一个机会，使元首，就是那灵，能将他们其中二人分别出来，完成祂伟大的使命，开展祂的国度，好借着祂福音的传扬，在外邦世界建立祂的召会。这主要的一步，与耶路撒冷召会毫无组织上的关系，也不在彼得和耶路撒冷其余十一位使徒的权柄和指挥之下。这纯粹是从一个外邦中心开始的，远离犹太教一切背景与实行的气氛和影响，甚至也远离耶路撒冷召会的实行和影响。这完全是借着基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭着那灵、在那灵里并同着那灵的行动。因此，这不是人所安排的宗教运动。从安提阿开始，主在地上为着神新约经纶的行动，有了全新的起头。虽然主行动的流是在五旬节从耶路撒冷开始的，以后流到安提阿，再从安提阿继续流到外邦世界，但这流在安提阿转弯时，凭着那灵有了炼净的起头（圣经恢复本，徒十三2注3）。

参读：基督徒生活与召会生活极重要的原则，第六章。

lead in all things. It was the same with the apostle Paul. In Acts 13 the prophets and teachers at Antioch did not call a conference and discuss matters. No, they prayed and fasted, and as they were praying, the Holy Spirit spoke to them, saying, “Set apart for Me now Barnabas and Saul for the work to which I have called them” (v. 2). Again, there was neither a discussion nor a decision but the speaking of the Holy Spirit. (CWWL, 1977, vol. 2, “The Spirit and the Body,” p. 283)

This was a great step taken by the Lord for the spread of the gospel of His kingdom to the Gentile world. It was begun from Antioch, a Gentile center in Syria, without the organizing of a mission, without the raising of funds, without human ordination, and without any human plan or method. It was initiated by five faithful and seeking members of the Body of Christ, who gave the Head of the Body an opportunity through their ministering and fasting, that He, as the Spirit, might set them apart to carry out His great commission to spread His kingdom for the establishing of His church in the Gentile world through the preaching of His gospel. This major step had nothing to do with the church in Jerusalem organizationally, and it was not under the authority and direction of Peter and the other eleven apostles in Jerusalem. It was begun solely and purely from a Gentile center, far away from the atmosphere and influence of any Judaic background and practice and even from the practice and influence of the church in Jerusalem. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on the earth with the Head in the heavens. Hence, this was not a religious movement with a human schedule. From Antioch the Lord’s move on the earth for God’s New Testament economy had an entirely new start. Although the flow of the Lord’s move began from Jerusalem on the day of Pentecost and later came to Antioch and went on from Antioch to the Gentile world, it had a purified start by the Spirit at its turn in Antioch. (Acts 13:2, footnote 3)

Further Reading: CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 6

徒十三 9 “扫罗，又名保罗，被圣灵充溢，定睛看他，说。”

十五 28 “因为圣灵和我们，认为不该将更多的重担放在你们身上，唯有几件事是不可少的。”

使徒行传里没有运动。只有耶稣活的人位活的行动，这活的人位就是圣灵。当巴拿巴和保罗遇见一个行法术的假申言者，圣经告诉我们，保罗被圣灵充溢，开始对他说话（十三 9 ~ 10）。十三章二节先提巴拿巴，后提保罗；然而，领头说话的却是保罗。巴拿巴和保罗没有召开会议，然后巴拿巴在会议里说，“保罗，你曾在迦玛列的门下受教，你比我有学问。如今我们身负使命，我们定规，从现在起你作出口，而我当助手。”我们没有看见这种讨论的记载，圣经只是告诉我们，在一种情况下，保罗自然而然被那灵充溢，就领头说话。没有人的讨论或定规，却有圣灵这活人位的运行。如果我们是巴拿巴或保罗，我们会讨论谁该作出口。然而是被那灵充溢的那一位说话。如果你有那灵，你就可以说话。但如果你没有那灵，你就该安静（李常受文集一九七七年第二册，三七七页）。

### 信息选读

使徒行传唯一的一次会议是在十五章。使徒和长老聚集来处理一件事情。二十八节说，“因为圣灵和我们，认为…”。我们每次召开会议，都必须有把握说，凡我们所定意的，就是那灵的定意。我们必须能够说，“圣灵和我们，认为…”。我读圣经多年了，

### Morning Nourishment

Acts 13:9-10 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him and said...

15:28 For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things.

In the book of Acts there is nothing of a movement. There is just the living move of the living person of Jesus, and this living person is the Holy Spirit. When Barnabas and Paul were confronting a magician, a false prophet, we are told that Paul was filled with the Holy Spirit and began to speak to him (13:9-10). Acts 13:2 mentions Barnabas before Paul. However, it was Paul who took the lead to speak. Barnabas and Paul did not hold a conference in which Barnabas said, “Paul, you have studied at the feet of Gamaliel, and you are more learned than I. Now that we are on our mission, let us make the decision that from now on you will be the speaker and I will be the helper.” Instead of the record of such a discussion, we are simply told that in a certain situation Paul was spontaneously filled with the Spirit and took the lead to speak. There was no human discussion or decision; rather, there was the move of the living person, the Holy Spirit. If we had been Barnabas or Paul, we would have discussed who should be the speaker. But the one who was filled with the Spirit did the speaking. If you have the Spirit, you may speak. But if you do not have the Spirit, you should be quiet. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 283-284)

### Today's Reading

The only conference in the book of Acts took place in chapter 15. The apostles and elders came together to take care of a certain matter. Acts 15:28 says, “It seemed good to the Holy Spirit and to us.” Whenever we have a conference, we must have the assurance that whatever we decide is the decision of the Spirit. We must be able to say, “It seems good to the Holy Spirit and to us.” I read the Bible

从来没有注意到这一节。十五章的决定不仅是由使徒、长老同全召会定规的，也是由圣灵定规的；使徒和长老乃是跟随那灵来定规。因此这是由圣灵、使徒和长老所作的定规（李常受文集一九七七年第二册，三七八页）。

这是宇宙召会的使徒与耶路撒冷地方召会的长老，所举行一次独特的会议；在主地上新约的行动里，这两班人都是领头的。会中没有主席，主持者乃是圣灵（徒十五 28），那是灵的基督，召会的头（西一 18），万人的主（徒十 36）。“辩论已经多了”（十五 7），指明会中人人都有说话的自由。他们下断案是基于：（一）彼得作的见证（7 ~ 11）；（二）巴拿巴和保罗所说的事实（12）；（三）雅各所下的结论（13 ~ 21）。雅各因着他的虔诚所给信徒的影响（见雅一 4 注 1），在耶路撒冷的使徒和长老中间乃是领头的（徒十二 17，二一 18，加一 19，二 9）（圣经恢复本，徒十五 6 注 1）。

保罗、巴拿巴和其他几个人到耶路撒冷的使徒和长老那里，不是因为耶路撒冷是神行动的总机构，也不是因为在耶路撒冷的召会是总会，控制其他的召会，乃是因为耶路撒冷是割礼这异端教训的源头。为了解决问题，根绝难处，他们必须到源头去。按照神新约的经纶，神在地上的行动没有总机构，也没有总会，象那控制别地天主教的罗马天主教。在神新约的经纶里，神行动的总机构是在诸天之上（启四 2 ~ 3，五 1），并且管治众召会的，乃是召会的元首基督（西一 18，启二 1）（徒十五 2 注 2）。

参读：基督徒生活与召会生活极重要的原则，第七章。

for years without ever paying any attention to this verse. The decision made in chapter 15 was not made only by the apostles and the elders with the whole church; it was made also by the Holy Spirit, and the apostles and elders followed the Spirit to make a decision. Hence, it was a decision made by the Holy Spirit and the apostles and elders. (CWWL, 1977, vol. 2, "The Spirit and the Body," p. 284)

This was a unique conference held by the apostles of the universal church and the elders of the local church in Jerusalem. These two groups were the leading ones in the Lord's New Testament move on earth. The conference had no chairman; the presiding One was the Spirit (Acts 15:28), the pneumatic Christ, the Head of the church (Col. 1:18) and the Lord of all (Acts 10:36). Much discussion had taken place (15:7) indicates that everyone in the conference had the freedom to speak. The decision was made based on (1) the testimony shared by Peter (vv. 7-11), (2) the facts related by Barnabas and Paul (v. 12), and (3) the concluding word given by James (vv. 13-21), who was the leading one among the apostles and elders in Jerusalem (12:17; 21:18; Gal. 1:19; 2:9) because of the influence he exercised over the believers by his piety (see footnote 1 on James 1:4). (Acts 15:6, footnote 1)

It was not because Jerusalem was the headquarters of God's move, or because the church in Jerusalem was the head church controlling other churches, that Paul, Barnabas, and certain others went to the apostles and elders in Jerusalem. It was because Jerusalem was the source from which the heretical teaching concerning circumcision came. In order to solve the problem and uproot the trouble, they needed to go to the source....According to God's New Testament economy there is no headquarters for God's move on earth and no head church that controls other churches. The headquarters of God's move in His New Testament economy is in the heavens (Rev. 4:2-3; 5:1), and the One who rules over all the churches is Christ, the Head of the church (Col. 1:18; Rev. 2:1). (Acts 15:2, footnote 2)

Further Reading: CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," ch. 7



路十 2～3 “就对他们说，庄稼固多，工人却少；所以要祈求庄稼的主，催赶工人收割祂的庄稼。你们去吧；看哪，我差遣你们去…”

约四 35 “你们岂不是说，到收割的时候，还有四个月么？看哪，我告诉你们，举目向田观看，庄稼已经发白，可以收割了。”

我们必须从行传十五章使徒和长老的经历有所学习，绝不要凭自己定规。此外，我们也不该给别人建议或指示。我们没有一个人够资格这么作。在使徒行传的时代，彼得、保罗和其他的使徒，都没有资格凭自己下断案或给人指示。那么我们如何？我们必须尊重主。我们不是主，不是主人，也不是庄稼的主。唯有主耶稣才是庄稼的主，祂是主人；我们必须尊重祂，而不凭自己下断案（李常受文集一九七七年第二册，三七八页）。

## 信息选读

有的人甚至替别人作决定。但主在哪里？当我们这样作决定时，好象我们中间没有主，似乎我们没有那灵，只有我们自己可依赖。…〔不要有所定规，或给人指示。〕我们必须祷告、禁食、等候主。我们必须尊重主。祂是我们的主人，我们是祂的奴仆。我们应当对祂说，“主啊，你是我的主人。我没有资格，也没有地位和权柄作决定或吩咐别人。主，我等候你。我要知道你的旨意和心意。主，我要晓得你要我作什么，要我的同工作什么。主，我求问你，你要众召会作什么？”我们都必须有这种态度；否则，我们就会侮辱主，至终祂会把我们放弃。

Luke 10:2-3 And He said to them, The harvest is great, but the workers few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest. Go; behold, I send you...

John 4:35 Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

We must learn from the experience of the apostles and elders in Acts 15 never to make decisions on our own. Furthermore, we should not make suggestions to others or give instructions to them. None of us is qualified to do this. At the time of the Acts, Peter, Paul, and the other apostles were not qualified by themselves to make decisions or give instructions. Then what about us? We must honor the Lord. We are not the Lord or the Master, and we are not the Lord of the harvest. Only the Lord Jesus is the Lord of the harvest. He is the Master, and we must honor Him by not making decisions in ourselves. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 284-285)

## Today's Reading

Some even made decisions for others. But where is the Lord? When we make decisions in this way, it seems that there is no Lord among us. It seems that we do not have the Spirit but only ourselves to depend on....Instead of [making decisions and giving instructions], we must pray, fast, and wait on the Lord. We need to honor Him. He is our Master, and we are His slaves. We should say to Him, “Lord, You are my Master. I am neither qualified nor do I have the position and the authority to make decisions or give orders to others. Lord, I am waiting on You. I want to know Your will and Your heart. Lord, I want to know what You want me to do and what You want my fellow workers to do. Lord, I ask You what You want the churches to do.” We all must have this attitude; otherwise, we shall insult the Lord, and eventually He will give us up.

今天基督教…失去主（的）同在，（因为）在基督教里，许多人自居庄稼的主，自居工头。他们雇用人，解雇人，下命令，下断案。他们成立布道团，召开会议，定规要把他们的工人打发到何处。我们不可重演基督教历史的悲剧。

虽然主使我们有负担到校园去，但我们不该使这件事成为一种运动。你凭自己替别人定规任何事，这对那灵都是一种侮辱。倘若你这么作，你就必须悔改；如果必要的话，还要求别人赦免你，因为你指示他们该作什么。我们没有一个人应当告诉别人该去哪里。这对主是何等的侮辱！你是谁？谁给你权柄向别人提议？你需要帮助别人接触主。青年弟兄姊妹们，你们需要祷告。不错，主给我们负担，也引导我们去校园作工。但青年人必须把这件事带到主面前祷告，并重新把自己献给主，说，“主，我要和你一同往前。主，你要我去哪里？”每一个人都必须祷告，直到清楚主的引导。不要盼望别人指示你该去哪里，那是组织，是宗教。我们中间每一个人，从领头的到最小的，都必须被带到主的面光中来接触祂。

不错，主的行动是往校园去，但也许在祂的主宰权柄里，祂不许可你去。祂可能引导数百人去，却吩咐你留在你所在的地方。这证明我们中间所进行的不是一种运动，而完全是主的引导（李常受文集一九七七年第二册，三七九至三八〇页）。

神是以个人、情深的方式，不是以运动的方式作工。…我们在主的恢复里不要有运动。人可以受感动加入运动，却与主没有任何个人的接触（雅歌结晶读经，七至八页）。

参读：雅歌结晶读经，第一篇。

Today's Christianity...has lost the Lord's presence [because] many of those in Christianity have made themselves the Lord of the harvest, the masters of the work. They hire some, lay off some, give orders, and make decisions. They form mission boards, hold conferences, and make decisions about where to send their workers. We must not repeat the tragedy of the history of Christianity.

Although the Lord has burdened us to go to the campuses, we should not turn this into a movement. Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray. Yes, we are burdened and led of the Lord to work on the campuses. But the young people must bring this matter to the Lord, pray, and offer themselves to the Lord once again, saying, "Lord, I want to go on with You. Lord, where do You want me to go?" Everyone must pray until he is clear about the Lord's leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him.

Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord's leading. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 285-286)

God works in a personal and affectionate way, not in the way of a movement...We do not want to have a movement in the Lord's recovery. A person can be moved to join a movement and not have any personal contact with the Lord. (Crystallization-study of Song of Songs, pp. 12-13)

Further Reading: Crystallization-study of Song of Songs, ch. 1

# 第五周·周五

## 晨兴喂养

徒十六 6～8 “圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许，他们就越过每西亚，下到特罗亚去。”

我们都必须进到主的面光中，祷告一段时间。…我们不是在任何一种运动里。每一件事都必须带到主的面光中。…我们都必须学习这个功课，没有一个人能够替别人到主面前去。那是圣品阶级制度。如果我能够到主面前去，那么你也能到主面前去。甚至我们中间最新近得救的，仍然必须亲自到主面前去。最终我们都必须能够说，“我要去这个地方，因为我求问过主，祂引导我到那里去。”但你绝不可因着某某弟兄鼓励你，就到某个地方。你绝不可告诉任何人该去哪里。反之，你必须要有把握，主一直在引导。不然，我们就是在一种运动里，我们所作的也没有属灵的价值。不要盼望一天以后就清楚了，也许甚至过了十天也不见得会清楚。有许多次，甚至过了一百天，我还是不清楚主的引导。我每天祷告说，“主啊，怜悯我。”终于有一天我清楚了，我就晓得主的引导。每当我遵照主这样的引导行动时，我从不后悔（李常受文集一九七七年第二册，三八〇至三八一页）。

## 信息选读

神新约的经纶乃是那灵的事。行传十六章六节说，圣灵禁止保罗和那些同他一起的人在亚西亚讲道。他们想要往庇推尼去，耶稣的灵却不许（7）。然而，保罗和他的同伴并没有开会讨论那个情况。

# << WEEK 5 — DAY 5 >>

## Morning Nourishment

Acts 16:6-8 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them. And bypassing Mysia, they came down to Troas.

We all must go into the presence of the Lord and pray for some time...We are not in any kind of movement. Everything must be brought into the presence of the Lord...We all must learn this lesson that no one can go to the Lord for someone else. That is the clergy-laity hierarchy. If I can go to the Lord, then you can go to the Lord also. Even the newest one among us, the one most recently saved, must still go to the Lord Himself. Eventually, we all shall be able to say, “I am going to this place because I have inquired of the Lord, and He has led me to go there.” But you must never go somewhere because a certain brother has encouraged you to do so. Never tell anyone where he should go. Instead, you must have the assurance that the Lord is leading. Otherwise, we shall be in a movement, and there will be no spiritual value in what we do. Do not expect to be clear after one day...[or] even...after ten days. A number of times I was not clear concerning the Lord’s leading even after a hundred days. Every day I prayed and said, “Lord, have mercy on me.” Finally, one day the clearance came, and I knew the Lord’s leading. Whenever I have acted upon such a leading of the Lord, I have never regretted it. (CWWL, 1977, vol. 2, “The Spirit and the Body,” p. 286)

## Today’s Reading

God’s New Testament economy is a matter of the Spirit. Acts 16:6 says that Paul and those with him were “forbidden by the Holy Spirit to speak the word in Asia.” When they were trying to go into Bithynia, the Spirit of Jesus did not allow them (v. 7). However, Paul and his companions did not hold a conference to discuss the

反之，保罗等候主，夜间就看见了异象。九节说，“在夜间有异象现与保罗：有一个马其顿人站着求他说，请你过到马其顿来帮助我们。”保罗和他的同伴就推断是主召他们去传福音给马其顿人听（10）。甚至在看见异象以后，保罗还不确定主是不是引导他们往马其顿去。由此可见，使徒们不是照着自己的定意来行动、作工，乃是单单照着主的引导。然而，今天基督教的悲剧乃是许多人没有主的面光，也不顾到主的引导。为了各种现实的目的，他们高举自己为主。

每一位在主恢复里的人，都必须直接到主面前去祷告。如果有人来问我他该去哪里，我只会给他一句话：去祷告。要祷告到你清楚了才去。…我们没有一个人是主，唯有耶稣基督是主。…你必须求问祂说，“主啊，我该去哪里？”倘若你没有得着主的引导，你不要到别人那里，请他们告诉你该作什么。

不要仅仅象喊口号一样说，“我跟随水流。”真实的水流乃是主自己。鼓动一种运动真是何等的错误！那样作是侮辱主、得罪主。在主的恢复里，我们中间绝不可有运动。…发起一种运动，然后鼓励别人来跟随，这造成极大的错误。我再说，关于你在主恢复里的任何行动，你必须直接到主面前去祷告。…你必须要有把握是主差遣你。

如今乃是我们真实转到主面前的时候了。你必须说，“主啊，我们不要得罪你或侮辱你。我们要等候你的引导，借以尊重你。”这是主的恢复，不是重复基督教可怜的历史。不要从任何人接受命令，也不要给任何人命令；要到主那里去祷告。这才是正确的路（李常受文集一九七七年第二册，三八一至三八三页）。

参读：那灵与基督的身体，第一章。

situation. Rather, as Paul was waiting on the Lord, he saw a vision by night. Acts 16:9 says, “A vision appeared to Paul during the night: A certain man, a Macedonian, was standing and entreating him and saying, Come over into Macedonia and help us.” Paul and his companions concluded that the Lord was calling them to preach the gospel to the Macedonians (v. 10). Even after seeing the vision, Paul might have wondered whether or not the Lord was leading them to Macedonia. By this we see that the apostles walked and worked not according to their own decisions but only according to the Lord’s leading. However, the tragedy of today’s Christianity is that so many do not have the Lord’s presence and do not care for the leading of the Lord. For all practical purposes, they exalt themselves to be the Lord.

Everyone in the Lord’s recovery must go directly to the Lord and pray. If anyone asked me where he should go, I would give him just one word—pray. Pray until you are clear, and then go....None of us is the Lord. Only Jesus Christ is the Lord....You must inquire of Him, “Lord, where should I go?” If you do not get the Lord’s leading, do not go to others and ask them to tell you what you should do.

Do not say, as if it were a mere slogan, “I am following the flow.” The real flow is the Lord Himself. How wrong it is to stir up a movement! That is an insult to the Lord. It is an offense to Him. There must never be a movement among us in the Lord’s recovery....To create a movement and then to encourage others to follow it is to make a tremendous mistake. Again I say, concerning any move you make in the Lord’s recovery, you must go directly to the Lord Himself and pray....You must have the assurance that the Lord is sending you.

Now is the time for us to have a genuine turn before the Lord. You must say, “Lord, we don’t want to offend You or insult You. We want to honor You by waiting on You for Your leading.” This is the Lord’s recovery, not a repetition of the pitiful history of Christianity. Do not take orders from anyone, and do not give orders to anyone. Go to the Lord and pray. This is the proper way. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 286-288)

Further Reading: The Spirit and the Body, ch. 1

# 第五周·周六

## 晨兴喂养

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

弗四 3～4 “以和平的联索，竭力保守那灵的一：一个身体和一位灵...”

假设领头的人经过许多祷告以后，对某件事情有真实的负担。那么他们所该作的，就是借着交通把负担传给众圣徒，并请求众圣徒祷告。最终，圣徒从主得着个人的引导，于是有所行动。这样就没有一个人是个人主义的或背叛的。这就是为什么我们要有基督的身体。...那灵与基督的身体使我们平衡。你必须核对一下，你从主所得的引导是不是与基督身体的感觉一致，我们需要受平衡（李常受文集一九七七年第二册，三八三至三八四页）。

## 信息选读

有些人听见接受基督身体的平衡这件事，以为这种平衡所产生的结果，正如领头人作了决定，吩咐他们去哪个地方一样。很可能外面的结果一样，但里面的本质截然不同。...替别人作决定，然后告诉人该移民到哪个地方去，这对主乃是一种侮辱。...这样作就篡夺了主的地位，把自己当作主。...我不该这么作，反而该说，“弟兄们，我觉得主给我负担要和你们交通，你们有些人也许需要移民到某个城市，我请求你们为这件事透彻祷告。”最终，有些人也许会接受主的负担，并受主引导到那个地方去。然而，其他人也许接受负担到不同的地方去。你从主接受负担以后，就需要顾到基督的身体。因此，我们顾到两面，就是那灵的一面和基督身体的一面。

# << WEEK 5 — DAY 6 >>

## Morning Nourishment

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 4:3-4 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit...

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body...The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced. (CWWL, 1977, vol. 2, "The Spirit and the Body," p. 288)

## Today's Reading

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different...[To] make decisions for others...[and] tell the others to what place they should move...is an insult to the Lord...[and] is to usurp the position of the Lord and to make myself the Lord....Instead of doing this, I should say, "Brothers, I feel burdened of the Lord to share with you that some of you may need to move to a certain city. I ask you to please pray thoroughly about this matter." Eventually, some may be burdened by the Lord and led of Him to go to that place. Others, however, may be burdened to go to a different place. After you have received a burden from the Lord, you need to take care of the Body. Thus, we take care of both sides, the side of the Spirit and the side of the Body.

你也许不知道，基督的身体实际上在哪里。基督的身体是在交通里，而这交通是在一里。不是片面的交通，也不是与分裂或意见有关的交通，乃是基督身体的交通。交通在祷告之后；你有了祷告和交通以后，就会清楚主的引导。

我们必须祷告并交通，这是为了尊崇主。如果我们没有祷告，与别人也没有合式的交通，我们就侮辱了主，并篡夺了祂的地位。不仅如此，如果你没有祷告和交通就移民到某地，当试炼、苦难和逼迫临到的时候，你就会摇动。你也许会说，“某某弟兄差遣我们到这里来，可能是他错了，我们不该跟随人。”然而，如果你有祷告并交通，你就尊崇主，你也会有把握是主引导你。在你移民到某地去以后，就会有把握是主差遣你到那里；无论外面的环境如何，你绝不会后悔。你会确信你在那里是主的旨意和引导，你预备好要死在那里。你不仅有把握，也会得着加强，得着权柄。

我们在众召会里并与众圣徒在一起时，必须顾到两个元素：那灵与基督的身体。我们必须问：“这是那灵么？”以及“这是为着基督的身体，还是造成分裂？”我们必须确定我们所作的是在那灵里，并且顾到一。我们不要成为一种运动，完全没有顾到那灵；我们也不要重复基督教的分裂与混乱，不顾到独的一。…我们都需要为着主的恢复迫切祷告，使我们蒙保守在那灵里，并在独的一里。在那灵里并在基督身体独的一里，就是蒙保守在主的恢复里（李常受文集一九七七年第二册，三八四至三八五、三八八至三八九页）。

参读：那灵与基督的身体，第一章。

You may wonder where the Body is in a practical way. The Body is in the fellowship, and this fellowship is in oneness. It is not a partial fellowship or fellowship relating to a division or an opinion. No, it is the fellowship of the Body. Fellowship follows prayer. After you have had prayer and fellowship, then you will be clear regarding the Lord's leading.

We must pray and fellowship in order to honor the Lord. If we do not pray and have the proper fellowship with others, we insult the Lord and usurp His position. Furthermore, if you move to a place without prayer and fellowship, you will be shaken when the tests, afflictions, and persecutions come. You may say, "Brother So-and-so sent us here. Perhaps he made a mistake. We should not follow a man." However, if you pray and fellowship, you honor the Lord, and you will also have the assurance that it is the Lord who is leading you. Then after you move to a certain place, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be. You will be so assured that your being there is the Lord's will and leading that you will be ready to die there. You will not only have the assurance; you will also be strengthened and endowed with authority.

In the churches and with the saints we must care for two elements: the Spirit and the Body. We must ask, "Is this the Spirit?" and, "Is this for the Body, or does this cause division?" We must be certain that what we are doing is in the Spirit and that it takes care of the oneness. We do not want to become a movement that cares nothing for the Spirit; neither do we want to be a repetition of the division and confusion of Christianity that does not care for the unique oneness....We all need to pray earnestly for the Lord's recovery; we need to pray earnestly that we would be kept in the Spirit and in the unique oneness. To be in the Spirit and in the unique oneness of the Body is to be kept in the Lord's recovery. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 288-289, 292)

Further Reading: The Spirit and the Body, ch. 1

# 第五周诗歌

补 606

## 建造神的圣殿

(哈该书)(英1254)

降 B 大调

6/8

5 | 5 6 6 1 | 1 . 6 3 | 5 5 6 6 | 3 . 3 5 | 3 3 3 2 |  
 一 建 造 神 的 圣 殿 的 时 候 已 经 来 到, 所 有 的 地 方  
 1 . 6 7 | 1 1 2 3 | 2 . 2 5 | 5 6 6 1 | 1 . 6 3 |  
 召 会 要 完 全 被 建 造。 不 该 专 顾 你 的 家, 而  
 5 5 6 6 | 3 . 3 3 | 2 3 #4 5 | 6 2 2 1 | 7 . 6 . | 5 . 5  
 神 家 却 荒 废; 弟 兄 们, 快 快 兴 起, 建 造 召 会!  
 5 | 3 . 3 5 | 3 . 3 2 | 1 1 2 1 6 | 5 . 5 5 | 5 4 4 6 |  
 (副 刚 强! 刚 强! 全 体 起 来 建 造! 神 必 定 与 我  
 6 5 5 1 | 1 1 6 7 1 | 2 . 2 5 | 3 . 3 5 | 3 . 3 2 |  
 们 同 在, 使 殿 满 了 荣 耀。 刚 强! 刚 强! 同  
 1 1 2 #2 | 3 . 3 3 | 3 3 4 3 | 3 2 6 1 | 5 3 2 1 | 1 . 1 |  
 心 合 意 工 作; 地 上 万 国 都 要 看 见 神 荣 耀 的 居 所!

二 听啊,神说:你们要省察自己行为,  
 撒种虽多,收却少,因对我缺赞美;  
 你们要上到山上去为我取木料,  
 同心建造我居所,我得荣耀。

三 你们蒙召的祭司当向神全顺服,  
 神既与我们同在,管他世人怒目,  
 灵里激动并火热,我们同来作工,  
 但愿在其中没有一人放松。

四 万军之耶和华说:我殿要满荣耀,  
 地上万国羡慕的必定快要来到,

# WEEK 5 — HYMN

## This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

Ab Db/Ab Ab Db/Ab Ab C7/G Fm Ab/Eb Bb/D Bb7  
 1. This is the time for build-ing the tem-ple of the Lord That all the lo-cal church-es may ful-ly be re-  
 Eb Eb7 Ab Db/Ab Ab Db/Ab Ab Bb Bb7  
 stored. 'Tis not the time for our house while God's house li-eth waste—O brothers, for God's building, rise up, make  
 Eb Eb7 Ab Ab7/C Db  
 haste! (C) Be strong, be strong, God's dwell - ing place to  
 Ab Eb Eb7 Ab Fm Bb Bb7  
 build! The Lord of hosts is with us, with His glo - ry 'twill be  
 Eb Eb7 Ab Ab7/C Db Bbm  
 filled! Be strong, be strong, and work in one ac -  
 C F F7 Bb Bb7 Ab/Eb Eb7 Ab  
 cord, That all the na - tions may be-hold the tem - ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,  
 Ye sow and bring in little, for lacking is My praise.  
 Go up into the mountain, material to provide,  
 And build My house that I may be glorified.

3. Ye who are priests, ye remnant of Christians now obey—  
 The Lord Himself is with us, whatever men may say,  
 With spirits stirred and burning, now let us come to work;  
 May none his part with others in building shirk.

4. I'll fill this house with glory, the Lord of hosts has said,  
 And the desire of nations will be exhibited.  
 Its glory will be greater than all that's gone before,  
 And we will share this glory forevermore.

