

二〇一七年特別聚會

關於世界局勢
與主行動的特別交通

標語

我們需要認識這世代並認識現有的真理，
看見神的主宰、世界終極局勢和主終極恢復的異象，
尊重主是頭，
並且受基督身體的平衡，蒙保守在其獨一的一裏，
藉此在神終極的行動中履行終極的責任。

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.

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- 第一篇 藉著認識這世代並認識現有的真理，而與神合作，執行祂經綸中的行動
- 第二篇 神的主宰、人類歷史裏的神聖歷史以及世界局勢與神為著開展祂恢復的行動
- 第三篇 傳佈神聖的真理，以及看見世界終極局勢、神終極行動和主終極恢復的異象
- 第四篇 在神終極的行動中擔負終極的責任
- 補充綱要 我們所負傳佈神聖真理的責任，以及在歐洲國家擴展主恢復的路
- 第五篇 照著那靈的引導、作工和說話作一切事；為著主獨一的行動，尊重主是基督身體的頭；受基督身體的平衡，好蒙保守在其獨一的一裏

2017 Special Conference

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

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第一篇

藉著認識這世代並認識現有的真理，
而與神合作，執行祂經綸中的行動

讀經：結一 15～21，約七 37～39，林前十五 45 下，
林後三 17，出三十 23～25，羅八 2、9～11，賽
三十 26，啓一 4，三 1，四 5，五 6，彼後一 12，啓
十九 7～9，二一 2

綱要

週一

壹 在以西結書，神的經綸與神在祂經綸
中的行動，乃是由高而可畏的輪子所
表徵——15～21：

一 這個大輪的輪軸表徵基督作神經綸的中心；
輪輞表徵基督的配偶，就是召會，終極完成
於新耶路撒冷；由輪軸伸展到輪輞的輪輻表
徵作基督肢體的許多信徒。

二 在活物旁邊，有輪在地上出現，指明神在地
上的行動，是隨著四活物的配搭。

三 神的行動乃是祂在人身上經綸的行動，要使人
成爲神，以產生一個新人，好使神在基督裏得
著祂團體的彰顯和行政——10、13、15、26～
27 節，弗二 15，四 22～24，西三 10～11。

週二

Message 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 每一個地方召會和每一位個別的信徒，都該有高而可畏的輪子隨同—參徒十三1~2。

五 輪隨著活物，指明神工作的行動在於我們的行動；也指明我們若在信心裏行動，主就要隨著我們行動—結一19，林後五7，四13、18，參傳十一4。

六 輪隨著活物（結一19、21），活物隨著靈，但靈在輪中：

1 這指明主在我們行動中的行動，乃是照著成為肉體的原則—20節，參林前七10、12。

2 這就是主今天在地上的行動，這也就是主的恢復。

週三

貳 我們若要與主合作，執行祂經綸中的行動，就必須認識這世代；認識這世代是特別認識今天基督教的世代，尤其是相較於聖經的啓示，神聖的真理，以及真正、正確的神學：

一 今日的神學，包括奈西亞信經在內，沒有一個充分強調神永遠經綸行動中，以下有關神的靈五個緊要點：

1 在基督得著榮耀（復活）之前，還沒有那賜生命的靈—約七37~39。

2 末後的亞當（在肉體裏的基督）成了賜生命的靈（應驗約翰七章三十九節的話）—林前十五45下；因此，林後三章十七節說，『主就是那靈』，而下一節用『主靈』作複合的神聖名稱。

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 複合的靈由出埃及三十三章二十三至二十五節塗抹的膏油（一欣橄欖油與四種香料及其功效構成的複合品）所豫表。
- 4 在羅馬八章二節、九至十一節，生命的靈、神的靈、基督的靈、基督自己以及內住的靈，都是指賜生命的複合之靈。
- 5 在神永遠經綸之行動中，神的靈乃是神的七靈（七倍加強的靈，參考七倍的光—賽三十 26）—啓一 4，三 1，四 5，五 6。

週四

- 二 天主教、更正教各宗派、弟兄會、靈恩派和所有的自由團體，都因著他們不完全且不合乎聖經的神學而受阻，看不見神中心的啓示，並且由於他們對以上關於神的靈五個緊要之點的疏漏、忽畧和反對，而達不到神完整的永遠經綸。
- 三 神必須得著一班神人作祂的得勝者，使祂可以完成祂永遠的經綸，就是要得著召會，產生基督的身體，並終極完成新耶路撒冷。

週五

叁 彼後一章十二節題到『現有的真理』：

- 一 所有的真理都在聖經裏，卻因著人的愚昧、人的不忠心、人的失職、人的不順服，以致許多真理都失落了，向人隱藏起來；這些重新顯現的真理，並不是神的新創造，乃是人的新發現。

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 每一個主的工人都應該在神面前求問，甚麼是今日的真理；我們需要問神說，『神阿，甚麼是現有的真理？』
- 三 我們知道神的真理是積蓄的，而不是推翻已往的。
- 四 所有已往神的真理，都是今天的根基，我們今天所看見的，都是神累積的啓示。
- 五 當神開我們的眼睛，叫我們看見這個事實時，我們才發覺，我們今天乃是活在神旨意的潮流中，這個潮流乃是接著神在已過不同年日的工作往前的。
- 六 但願神恩待我們，叫我們不作這『現有真理』的落伍者；但願我們儆醒，不讓肉體滲入，不讓自己有地位；願神的旨意在我們身上得著成全。

週六

肆 現有的真理是神的中心啓示，也是主當前的恢復：

- 一 人若請我們解釋今天恢復是甚麼，我們應該能彀用一句簡單的話回答：主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。
- 二 這是基督在祂三個時期（成肉體、總括、加強）中豐滿的職事；這也是神的中心啓示與現有的真理：

- 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 在第一個時期，就是祂成肉體的時期，從祂的出生到祂的死，祂將無限的神帶到有限的人裏面，將三一神與三部分人聯結並調和一起，藉著祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性，並完成祂包羅萬有之法理的救贖——約一 1、14，太一 18、20，約五 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 在第二個時期，就是祂總括的時期，從祂的復活到召會的墮落，祂生為神的長子，成為賜生命的靈，並為著祂的身體重生信徒——徒十三 33，林前十五 45 下，彼前一 3。
- 3 在第三個時期，就是祂加強的時期，從召會的墮落到新耶路撒冷的終極完成，祂加強祂生機的救恩，產生得勝者，並終極完成新耶路撒冷——啓一 4，三 1，四 5，五 6，二 1～7，十九 7～9，二一 2。
- 4 我們需要作三段的工作：成肉體時期的工作，以產生蒙救贖的人；總括時期的工作，以產生眾召會；加強時期的工作，以產生得勝者，建造基督的身體，終極完成於新耶路撒冷，作神經綸獨一的目標。

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.

第一週·週一

晨興餽養

結一 15 ~ 16『我…見活物的四個臉旁各有一輪在地上。…四輪都是一個樣式，樣子和作法好像輪中套輪。』

18『至於輪輞，高而可畏；四個輪輞周圍滿了眼睛。』

整本聖經，從創世記到啓示錄，陳明神的經綸（弗一 10，三 9，提前一 4）和祂在地上行動以執行祂經綸的完整圖畫。在以西結書，神的經綸與神在祂經綸中的行動，乃是由輪所表徵。這個大輪的輪軸表徵基督作神經綸的中心；輪輞表徵基督的配偶，就是召會，終極完成於新耶路撒冷；由輪軸伸展到輪輞的輪輻表徵作基督肢體的許多信徒。

在活物旁邊，有輪在地上出現，指明神在地上的行動，是隨著四活物的配搭。輪的行動含示有目的的特別行動，並且也含示這行動不是靠我們自己的力量（聖經恢復本，結一 15 註 2）。

我們在自己裏面該是微小的；但在我們旁邊的輪子，也就是神在我們身上經綸的行動，該是高而可畏的（林前十五 9，林後十一 5，十二 11，弗三 8 ~ 11）（結一 18 註 1）。

眼睛指明洞察的眼光、遠瞻的眼光和別種的眼光。我們越有主的行動，就越得光照，也越能看見（結一 18 註 2）。

信息選讀

一位早期的教父亞他那修（Athanasius）論到基督說，『祂成爲人，使我們得以成爲神。』又說，『話

<< 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,

成了肉體，…使我們有分於祂的靈，而得以成爲神。』這是神在地上行動的原則。神的行動是在人裏面，並藉著人。神的行動是要使人在生命和性情上成爲神，卻無分於神格。

在四福音裏，基督只是一個人；但在五旬節那日，在祂受死、復活、升天並降下後，祂從一個人，擴大、擴增到幾千人（徒二 41）。許多人開始在神聖的行動裏行動。在四福音裏，神是在一個人的行動裏行動，但在使徒行傳，人卻是在神的行動裏行動。神與人一同行動（約伯記生命讀經，一五二頁）。

四活物是爲著把主顯明、彰顯出來。他們是爲著基督團體的彰顯；因此，他們是以團體的方式彰顯基督。在寶座上的主，有人的樣子；彰顯主的四活物，也有人的樣子。在寶座上的主，有火的樣子；四活物也有火的樣子。從這裏我們看見，活物乃是主的彰顯。凡主所是的，他們都彰顯出來。主是活的，他們也是活的。主是活神，他們是活物。主是甚麼，他們也是甚麼。主彰顯甚麼，他們也彰顯甚麼。因此，四活物就是主的彰顯。

在以西結一章十五至二十一節裏，四活物不僅是爲著彰顯主，也是爲著主的行動。主乃是藉著他們在地上行動。

當一個召會是正常的，把主彰顯出來，又有正確的配搭，帶著火在其中來回閃動，主的行動就隨著那個召會。然而，若是一個召會自稱是正常的，卻沒有主的行動，就指明有了問題。如果年復一年，人數沒有增加，肢體中間的生命也沒有增長，就不會有行動隨著那個召會。在那個召會裏的人，既無擴增，也無擴展。這指明那個召會出了毛病。一個召會若是正常的，她的旁邊必定有一大輪（以西結書生命讀經，一一六至一一七頁）。

參讀：以西結書生命讀經，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

第一週·週二

晨興餽養

結一 19~20『活物行走的時候，輪也在旁邊行走；活物從地上升的時候，輪也上升。靈往那裏去，活物就往那裏去；活物上升，輪也在活物旁邊上升，因為活物的靈在輪中。』

一個召會有主的行動，就不必宣告說，『看哪，主的行動在我們中間。』若有行動，就會向眾人顯出來。每一個人都能看見高而可畏的大輪，因為這輪子是在活物旁邊，給眾人看見。輪子就在那裏。

每一個地方召會，旁邊必須有這樣高而可畏的輪子。不僅如此，每一位個別的信徒，若是正確而正常，也該有輪子。

這正是行傳十三章的光景：『在安提阿當地的召會中，有幾位申言者和教師，…他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』（1~2）這些申言者和教師是配搭在一起的活物，有燒著的火炭和火把。他們符合了以西結一章與主行動有關的一切要求。因此，大輪的行動與他們同在（以西結書生命讀經，一一七頁）。

信息選讀

活物不只用一種方式行動。首先，他們因著有鷹的翅膀，能憑著飛翔而行動。他們也能藉著牛犢的蹄行走而行動。這兩種行動的方式都是平常的。但是當他們有特別的行動時，他們是憑著輪子行動。

你在工作時，需要天天靠著鷹翅和牛蹄行動。你若這樣行動，你的同事會看見你身上有一個東西是有

<< WEEK 1 — DAY 2 >>

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。你能忍受別人所不能忍受的，你能忍耐別人所不能忍耐的；因為你有鷹的翅膀。他們也知道，在你的性格和行為上，你是誠實、正直、坦誠、純誠，而不彎曲的。他們會在你身上看見鷹的翅膀和牛犢的蹄，因而在他們的良心裏被你說服。

除了這種在工作上的行動，你也該有另一種特別的行動，就是輪子的行動。至終，因著你有輪子的行動，你的一些同事可能被主得著。

無論我們往那裏去，我們旁邊都該有高而可畏的輪子。我們若搬到一個城市去，在那城裏就該有輪子。我們若搬到一個國家去，在那個國家就該有輪子。有輪子就證明我們是正常的，也就是說，我們有鷹的翅膀、人的手和牛犢的蹄。

保羅看自己是比眾聖徒中最小者還小的（弗三8）。甚至他的名字，保羅，意思就是『微小』。保羅是一個微小的人，但他卻有鷹的翅膀、人的手和牛犢的蹄。因此，無論他去那裏，那裏就有高大可畏的輪子。今天我們的光景也該是這樣。我們該有鷹的翅膀、人的手和牛犢的蹄，因此有為著主行動的大輪子。

以西結一章二十節…說，『靈往那裏去，活物就往那裏去；活物上升，輪也在活物旁邊上升，因為活物的靈在輪中。』輪隨著活物，活物隨著靈，但靈在輪中。我們很難說，到底誰隨著誰。我們與主乃是一。

…我們若有配搭著的輪子，就很難說誰隨著誰。我們與主是一，主也與我們是一。主隨著我們，我們隨著靈，而靈在輪中。這就是主今天在地上的行動，這也就是主的恢復（以西結書生命讀經，一一八至一二〇、一二七頁）。

參讀：以西結書生命讀經，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

第一週·週三

晨興餽養

約七 37 ~ 39『耶穌…說，人若渴了，可以到我這裏來喝。信入我的人，…從他腹中要流出活水的江河來。耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。』

林前十五 45『…末後的亞當成了賜生命的靈。』

（在『認識這世代』這發表裏，）我們使用『世代』一辭，不是一般的指世界的世代，乃是特指今天基督教的世代，尤其是相較於聖經的啓示，神聖的真理，以及真正、正確的神學。

今日的神學，包括奈西亞信經在內，沒有一個充分強調神永遠經綸行動中，以下有關神的靈五個緊要點（神聖奧祕的範圍，三、五頁）。

信息選讀

（第一點是關於在基督得著榮耀（復活）之前，還沒有那賜生命的靈（約七 39）。）這裏約翰不是說神的靈、耶和華的靈或是聖靈，而是簡單的說『那靈』；…他的話指明一種期待，就是雖然那時還沒有『那靈』，但有那靈的時候將要來到。那個時候就是耶穌得著榮耀的時候，也就是耶穌復活的時候（路二四 26）。…在約翰七章三十九節的期待，乃是當主耶穌藉著復活得著榮耀時，那時『還沒有』的那靈，就成爲現今有的那靈。

第二個緊要點，就是…在復活裏，末後的亞當（在肉體裏的基督）成了賜生命的靈（應驗約翰七章三十九節的話）。因此，林後三章十七節說，『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

是那靈』；而下一節用『主靈』作複合的神聖名稱。林前十五章四十五節下半關於末後的亞當成了賜生命的靈的話，乃是約翰七章三十九節之豫言很強的應驗，這豫言說到那時還沒有那靈，因為基督尚未得著榮耀，尚未復活。在復活裏，基督成了賜生命的靈。

第三，今天沒有一種神學充分強調，那由出埃及三十章二十三至二十五節塗抹的膏油（一欣橄欖油與四種香料及其功效構成的複合品）所表徵的複合之靈這個緊要的点。賜生命的靈並不簡單，祂乃是一個複合的靈。末後的亞當是人，而賜生命的靈是神聖的。因此，這靈必定有兩種性情—人性和神性。這兩種性情不僅調和，更複合在一起。

（第四，）關於這位是靈的基督，…在羅馬八章二節、九至十一節，生命的靈、神的靈、基督的靈、基督自己以及內住的靈，都是指賜生命的複合之靈。二節有生命的靈，九至十一節有神的靈、基督的靈、基督自己以及內住的靈。這些是五位，還是一位？賜生命的靈稱為生命的靈，生命的靈就是神的靈，神的靈就是基督的靈，基督的靈就是基督自己。不僅如此，這位是生命的靈、神的靈、基督的靈以及基督自己的，還作為內住的靈住在我們裏面，為要一直將生命分賜給我們。這就是那靈的基督。

今日的神學所沒有充分強調，神永遠經綸的行動中，有關神的靈第五個緊要的点，就是神的七靈（七倍加強的靈，參考七倍的日光—賽三十26）（啓一4，三1，四5，五6）。

為著產生召會，賜生命的靈已經彀強了，但是在召會墮落的時候，這彀強的靈還要再加強七倍。因此，基督不僅成了賜生命的靈，也成了七倍加強的靈。七靈是羔羊的七眼（五6），指明七靈與基督是同一個人位（神聖奧祕的範圍，五至九、一一至一二頁）。

參讀：神聖奧祕的範圍，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

第一週·週四

晨興餽養

啓五 6『我又看見…有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

二 11『那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。』

天主教、更正教各宗派、弟兄會、靈恩派和所有的自由團體，都因著他們不完全且不合乎聖經的神學而受阻，看不見神中心的啓示，並且由於他們對…關於神的靈五個緊要之點的疏漏、忽畧和反對，而達不到神完整的永遠經綸。

神必須得著一班神人作祂的得勝者，使祂可以完成祂永遠的經綸，就是要得著召會，產生基督的身體，並終極完成新耶路撒冷（神聖奧祕的範圍，一三至一四頁）。

信息選讀

憑我們自己，要作得勝者是作不來的。得勝者是產生出來的，不是作出來的。得勝者乃是基督在祂第三個加強的時期中所產生的。

因著召會的墮落，幾乎所有在基督裏的信徒都在他們的舊人裏，為撒但、罪、世界和肉體所擊敗；所以就有得勝者的需要。

今天改革派神學（Reformed Theology）教導人說，神已經命定，只要我們相信，祂在我們身上就成功了救恩。…在某種程度上，改革神學派也很明白聖經。他們看見：我們都是神在已過的永遠裏揀選的；

<< 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.

神的揀選和呼召，是永遠沒有後悔的（羅十一 28 ~ 29）。但是他們忽畧了國度的問題，以為只要一相信，一切都解決了，永遠得救，死後就上天堂；以致許多人得救以後，還是過著放縱情慾的生活。

聖經…用兩章的篇幅七次呼召說，得勝的，要得著獎賞（啓二 7、11、17、26 ~ 28，三 5、12、21），…啓示錄甚至警告說，如果你不得勝，就要受第二次死的害（二 11）。被扔到火湖裏受永苦，就是第二次的死（二十 11 ~ 15）。凡真正得救的，不會受到這第二次的死，就是不會下火湖受永苦；但是如果信徒在今世是失敗的，就會在來世受那火湖的害。…得勝的要與祂一同進入國度裏作王掌權，失敗的要到黑暗裏受懲治千年之久（太二五 21、23、30）。遲早我們都得成熟；不是在今世成熟，就是要在來世被擺在黑暗裏受懲治，好成為成熟的。等到一千年之後，所有的信徒都成熟了，都成了得勝者（啓二一 7），也就都有資格有分於新耶路撒冷。

基督在祂寫給墮落召會的七封書信裏，呼召失敗的信徒，憑祂這七倍加強的靈作祂的得勝者，使他們憑著祂的七倍加強，經歷祂生機的救恩。

召會的墮落，主要的是由於這個事實：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的許多事物為他們的目標。因此，在召會的墮落下，我們要作一個得勝者答應主的呼召，就不僅需要勝過消極的事物，更需要勝過那些頂替新耶路撒冷為目標的積極的事物。…我們傳福音的目標，必須是新耶路撒冷。…要成為得勝者，我們應當以神永遠經綸的目標，就是新耶路撒冷，為獨一無二且終極無比的目標（如何作同工與長老，並如何履行同工與長老的義務，四七至四九、五二至五三頁）。

參讀：如何作同工與長老，並如何履行同工與長老的義務，第三篇。

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

第一週·週五

晨興餽養

彼後一 12『所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們。』

王下二二 8『大祭司希勒家對書記沙番說，我在耶和華殿裏得了律法書。希勒家將書遞給沙番，沙番就讀了。』

彼後一章十二節…題到…『現有的真理』，也可以說是『今天的真理』。甚麼是『今天的真理』呢？所有的真理其實都是在聖經裏，沒有一個真理是聖經中沒有的。但是，雖然它們都記在聖經裏，卻因著人的愚昧、人的不忠心、人的失職、人的不順服，以致許多真理都被埋在聖經裏，向人隱藏起來。真理雖然仍在那裏，人卻看不見、摸不著。直到神看為時候滿足，就在某一時期中，釋放某些真理，叫它們重新再顯現出來（倪柝聲文集第一輯第十一冊，一五〇頁）。

信息選讀

這些重新顯現的真理，並不是神的新創造，乃是人的新發現。它們不需要人去發明，卻需要人去發現。神在已往的世代中，都有不同的真理顯現；在某一特別的時代中，都讓人發現一些特別的真理。這件事實在召會的歷史中可以很清楚的看見。

舉例來說，路德馬丁在第十六世紀被神興起來，神叫他看見甚麼是『因信稱義』。他乃是神興起的器皿，用來顯明『因信稱義』這個真理。這並不是說，在路德之前沒有因信稱義這件事實；這件事實在路德之前早已經有了，但是路德乃是知道這個真理一個最好的人，他最認識這個真理。故此，這個真理就成為那個時期中之『現有的真理』。

<< 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.

每一個主的工人都需要在神面前求問：甚麼是今天的真理？我們需要問神說，『神阿！甚麼是現有的真理？』雖然在聖經中有許多主要的、重大的真理，但我們需要知道的是：甚麼是神今天的真理？我們不但需要認識普遍的真理，更需要清楚神今天的真理。

我們知道神的真理乃是積蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基；我們今天所看見的，都是神累積的啓示。當神開我們的眼睛，叫我們看見這個事實時，我們才發覺，我們今天乃是活在神旨意的潮流中，這個潮流乃是接著神在已過不同年日的工作往前的。

我們滿心感謝神，因為我們從（前面的）弟兄們都得到了很大的幫助。正如保羅說，『我們的啓示，並不是從人來的。』（參加一12）照樣，我們也能說，雖然我們從弟兄們得了幫助，但這些啓示，我們都不是從人接受的。我們從路德、從新生鐸夫、從摩爾維亞的弟兄們、從開西的信息等等，都得了幫助。今天我們相信，神最後的目的乃是以基督為一切。有一位老牧師梅爾博士（Dr. F. B. Meyer）也看見了這件事。只是他說，他已九十多歲，不能再作甚麼。我相信，神今日只有一個工作，就是歌羅西一章十八節的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的復活和主的升天；除祂以外，再沒有別的屬靈事實。這就是神『今日的真理』。

我們要感謝神，因為祂叫我們能殼上神偉大的旨意。我們需要謙卑，需要俯伏下來，需要除去自己。我們要看清楚，我們今天的工作，不是單單救人、幫助人屬靈而已；我們的目的，實在是最大、最榮耀的。感謝神，我們今天能得知神『今日的真理』。但願神恩待我們，叫我們不作這『現有真理』的落伍者。但願我們儆醒，不讓肉體滲入，不讓自己有地位，讓神的旨意能在我們身上得著成全（倪柝聲文集第一輯第十一冊，一五〇至一五一、一六四、一六六至一六八頁）。

參讀：倪柝聲文集第一輯第十一冊，我們是甚麼。

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?"

第一週·週六

晨興餽養

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

神中心的啓示就是神成爲肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，爲要建造召會，產生基督的身體，終極完成耶路撒冷。…這靈是爲著建造召會，召會要成爲基督的身體，終極完成耶路撒冷，作神經綸的最後目標。

人若請我們解釋今天的恢復是甚麼，我們應該能彀用一句簡單的話回答：主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，爲要建造召會，成爲基督的身體，終極完成耶路撒冷。關於主當前的恢復，我盼望你們沒有一人因著你們老舊的神學，或是你們對於恢復的老舊領會而受阻（神聖奧祕的範圍，一三至一四頁）。

信息選讀

基督豐滿的職事，在祂第一個成肉體的時期中，完成了四件大事：(一)將無限的神帶到有限的人裏面；(二)將三一神與三部分人聯結並調和一起；(三)藉著祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性；(四)至終，就完成祂包羅萬有之法理的救贖。頭兩件大事是說到祂的出生，第三件大事是說到祂的人生，第四件大事就說到祂的死。祂經過人生，就上十字架去受死，完成祂包羅萬有之法理的救贖（如

<< WEEK 1 — DAY 6 >>

Morning Nourishment

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-

何作同工與長老，並如何履行同工與長老的義務，一七至一八頁）。

在第一時期，就是基督在肉體裏的時期，基督產生一班蒙救贖的人；…雖然產生了一班蒙救贖的人，召會卻尚未產生。召會是基督在第二時期所產生的。在這時期裏，基督乃是那靈的基督，就是複合、賜生命的靈，在五旬節那天產生了召會。那在肉體裏的基督所產生蒙救贖的聖徒，成了那作為賜生命之靈的基督所產生的召會。

召會產生以後，不久就開始墮落了。這清楚見於使徒行傳。…至終召會墮落到一個地步，主無法再容忍了，祂的反應就是使自己加強七倍，成了七倍加強的靈（啓一4，五6）。祂成了七倍加強的，好對付召會的墮落。

保羅在他的書信裏說到身體（羅十二5，林前十二12、27，弗一23，四4、16，西二19），但我不信保羅看見了身體實際的建造。保羅能看見召會顯於各地，但他看不見召會在實際上完全並完整的成為基督的身體。為要使身體得以完全並完整的產生，就需要基督的第三個時期，就是加強的時期；在此一時期，基督成了七倍加強的靈。

我們需要作三段的工作。我們不該單單能作第一段（成肉體的段落）的工作，以產生蒙救贖的人；我們也該能作一種為著第二段（總括的段落）的工作，以產生眾召會。不僅如此，我們也應當能作一種工作，建造基督的身體，以完成新耶路撒冷。這是加強時期的工作（基督的三個時期—成肉體、總括與加強，一四至一五、一七頁）。

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一至二篇；基督的三個時期—成肉體、總括與加強，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

第一週詩歌

這是地方召會

補514

C 大調

(英1257)

4/4

C F C F C
 5 5 6 7 1̇ 2̇ | 1̇ - 5 - | 6 7 1̇ 2̇ 1̇ 6 | 5 - - 0 |
 一 看 哪! 他 們 在 各 城 裏, 站 住 立 場 同 聚 集,
 C F G7 C
 3̇ . 2̇ 1̇ 7 1̇ 5 | 7 6 - 0 | 5 5 5 5 6 7 | 1̇ - -
 是 金 燈 臺 照 亮 各 地, 使 神 有 家 可 安 息。
 C F C Am D7 G
 1̇ 2̇ | 3̇ . 2̇ 1̇ . 7 | 6 1̇ . 6 6 5 . | 1̇ 1̇ . 1̇ 1̇ 7 1̇ | 2̇ - -
 (副) 這 是 地 方 召 會, 是 神 所 揀 選, 所 有 聖 徒 合 為 一;
 C F C Am G7 C
 1̇ 2̇ | 3̇ . 2̇ 1̇ . 7 | 6 1̇ . 6 6 5 0 | 1̇ 1̇ 2̇ 3̇ 2̇ . 2̇ | 1̇ - - 0 ||
 這 是 地 方 召 會, 是 神 所 揀 選, 所 有 聖 徒 合 為 一。

- 二 看哪!他們正在聚會, 他們聲音何響亮!
弟兄姊妹踴躍分享, 將主基督來顯揚。
- 三 聽哪!他們都在禱讀, 將生命的話吸入;
禱告,讚美,喝主,喫主, 他們何等享受主!
- 四 聽哪!他們喊“主耶穌”, 他們何等愛這名!
當他們宣告祂是主, 喜樂就越發加增。
- 五 聽哪!他們阿利路亞, 聲音如大雷爆發!
阿利路亞!阿利路亞! 仇敵已經被摔下!
- 六 看哪!聖徒們在移民, 讚美主行動開始;
召會在各城市顯明, 使主快來不延遲。
- 七 看哪!主基督將要來, 為祂會捨命召會;
祂今妝飾祂的心愛, 作祂新婦與祂配。

(副) 榮耀的召會,毫無斑點皺紋,充滿了主的榮耀。
榮耀的召會,毫無斑點皺紋,充滿了主的榮耀。

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!

2. Do you see them in the meetings,
Lifting up their voice on high,
Every brother, sister sharing,
Christ the Lord to magnify?
3. Do you hear them all pray-reading,
Breathing in the living Word?
Praying, praising, drinking, feeding,
How they all enjoy the Lord!
4. Do you hear them call, "Lord Jesus"?
How they love that blessed name!
All the more their joy increases
As His Lordship they proclaim.
5. Have you heard their hallelujahs,
Like a mighty thunder blast?
Hallelujah! Hallelujah!
Down the enemy is cast!
6. 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!
7. 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!

第二篇

神的主宰、人類歷史裏的神聖歷史以及世界局勢與神為著開展祂恢復的行動

讀經：啓四 11，五 13，哀五 19，珥一 4，三 11，徒十七 26，太二四 14

綱要

週一、週二

壹 我們要看見神主宰權柄的異象，且對神主宰的權柄有清楚的看見並正確的認識，這是極其重要的—啓四 2，五 1，但四 1～3、34～35，羅九 19～23：

- 一 主宰的權柄，乃是指神完全且無限的權利、權柄、能力和地位—啓四 11，五 13。
- 二 神是主宰一切者，祂在一切之上，在一切的背後，也在一切之中—王上二二 19。
- 三 神完全有能力，照著祂的心願並照著祂永遠的經綸，完成祂所要的—弗一 4～5、10，但四 35。
- 四 我們要像耶利米一樣，改變我們的立場和角度，從自己轉向神，並承認神永遠的所是和祂永遠不變的行政—哀五 19。
- 五 啓示錄這卷書乃是神行政的書，揭示那為著全宇宙中神聖行政之神的寶座—四 2，五 1，六 16，七 9，八 3，二一 5。
- 六 羅馬九章十九至二十三節說到神的主宰：

Message 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 我們需要領悟我們是神的造物，祂是我們的創造者；我們是祂的造物，不該抗拒祂的旨意，或向祂這創造者頂嘴—19 節下～21 節，耶十八 1～6。
- 2 羅馬九章二十二至二十三節啓示，神照著祂的豫定，主宰的將我們造成祂的器皿，祂的容器—提後二 20～21。
- 3 神在祂的主宰裏有權柄，將祂所揀選並呼召的人作成蒙憐憫的器皿，以盛裝祂，使祂的榮耀得顯明—羅九 23。

週三、週四

貳 聖經啓示照著神經綸的宇宙歷史—人類歷史裏的神聖歷史—珥一 4，三 11，但二 31～45，弗一 3～6，彌五 2，啓十九 7～9，二二 17 上：

- 一 在宇宙中有兩個歷史：人的歷史（屬人的歷史）和神的歷史（神聖的歷史）；前者如同外殼，後者如同外殼裏面的核仁。
- 二 神在人中間的行動，與人類歷史的演進息息相關。
- 三 在小申言者書中，屬人的歷史由約珥書一章四節所提的四種蝗蟲所說明並表徵；而神聖的歷史見於三章十一節基督和祂的大能者，得勝者。
- 四 聖經相當詳細的啓示了在屬人歷史裏的神聖歷史—弗三 9～10，一 10，徒二 23，帖後二 2～8，但二 35、44，七 22、27，啓十一 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 神聖的歷史，神在人裏的歷史，是從基督的成爲肉體到祂的升天，成爲賜生命的靈，然後繼續於祂住在我們裏面，藉著神生機的救恩，使我們成爲基督的新婦——約一 14，林前十五 45 下，六 17，羅五 10，弗五 27，啓十九 7～9，二二 17 上。

六 我們都在人類的歷史裏出生，卻在神聖的歷史裏重生；現在我們要考量：我們是活在神聖的歷史裏，還是僅僅活在人類的歷史裏——約三 3、5～6，一 1～13：

1 我們的生活若是在世界裏，我們就只是活在人類的歷史裏。

2 我們若活在召會中，就是活在神聖的歷史裏；因爲在召會生活中，神的歷史就是我們的歷史，因此，我們和神有同一個歷史，就是神聖的歷史——林前六 17，羅六 6，加二 20。

週五

叁 世界歷史的事件一直是在神主宰的安排下，爲的是讓神完成祂的定旨——徒十七 26，羅八 28，提後一 9：

一 我們都需要有清楚的看見，由此來考量世界局勢——弗三 11。

二 世界局勢是在神主宰的安排下；神豫先定準時期和疆界——徒十七 26。

三 神爲著完成祂的定旨，安排了世界局勢；我們看見這事，歷史就有意義——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 人類歷史上一切的大事，都配合神在這地上的行動。

五 召會既是出於人類，我們這些神所揀選的人，就需要對歷史有上述的觀點；因此，我們要有正確的召會生活，就必須認識世界局勢——帖前一1，林前一2。

週六

六 無論我們說到神的成為肉體、福音的開展、召會生活的興起或新婦的豫備，就著世界局勢而言，神行動的這一切方面都需要適當的環境：

- 1 為使基督的職事得以完成，需要羅馬帝國的建立，以提供環境，使救贖能在其中完成，福音能在其中開展——路二1～7，約十九17～21。
- 2 羅馬帝國是為著福音，德國是為著改教，英國是為著福音和真理的開展；現今美國成了主恢復的中心，使主的恢復能從這裏開展到各大洲。
- 3 神要用美國開展祂的恢復，使主可以回來——啓二20，十一15。

七 我們若一直留意今天這地上所發生最新的事，就會看見神支配著在美國領導下的整個世界局勢，以開展祂的恢復——太二四14，二八18～20。

八 我們需要更警覺神對世界大事的主宰安排，更關切我們所處的關鍵時刻，也更有負擔為著神在當前世界局勢中的行動——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.

第二週·週一

晨興餽養

羅九 20～21『人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』

23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

神不僅有榮耀、尊貴和尊大，也有主宰權柄。主宰權柄也是神的一個屬性。…主宰權柄指明神無限的權柄與能力。神的地位也是無限的。我們無法說神的地位有多高。同樣，我們無法測度神的榮耀與尊大。祂是主宰一切者，祂的權柄、能力和地位沒有限量。

羅馬九章二十至二十一節雖然沒有用『主宰一切』或『主宰權柄』這些辭，但這些經文的確是指神的主宰權柄。…我們都需要領悟我們是誰。我們是神的造物，祂是我們的創造者。我們是祂的造物，不該抗拒祂的旨意（19），或向祂這創造者頂嘴。因這緣故，保羅問說，『被塑造者豈能對塑造他者說，你為甚麼這樣造我？』（20）然後保羅指明，神是窯匠，有權柄從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。神是窯匠，我們是泥土。神既是窯匠，就是主宰一切的。祂對泥土有權柄。祂若願意，就能拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。這不在於我們的選擇，乃在於神的主宰權柄（新約總論第一冊，一三三至一三四頁）。

信息選讀

羅馬九章的這些經文指明，神照著祂的豫定，主宰的將我們造成祂的器皿，祂的容器。提後二章二十至

<< 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

二十一節表達同樣的思想，說我們是貴重的器皿。作貴重的器皿不是我們選擇的結果，乃是起始於神的主宰權柄。神造出蒙憐憫的器皿來盛裝祂自己，藉以彰顯祂的榮耀，乃是出於祂的主宰權柄。這是深刻的話。神的主宰權柄是祂揀選的基礎。祂的揀選在於祂的主宰權柄。

在羅馬九章二十二節保羅接著說，『若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恆忍寬容那些可怒、豫備遭毀滅的器皿。』對這我們該說甚麼？我們無話可說。神是窑匠，祂有權柄。人類不過是泥土。

保羅接著說，『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有甚麼不可？』（23～24）這在於神的主宰權柄。神有權柄不但從猶太人中，也從外邦人中，將祂所揀選並呼召的人，作成蒙憐憫的器皿盛裝祂，使祂的榮耀得顯明。照著祂的主宰權柄，祂已豫備我們得這榮耀。我們被祂的主宰權柄所豫定，作祂的容器。這是我們對神功用的極點。這是神照著祂的主宰權柄而有之揀選的目標（新約總論第一冊，一三四至一三五頁）。

撒母耳記揭示神的主宰和神的經綸。神是主宰一切的；祂在一切人事物的背後。祂有完全的能力，能殼照著祂的心願，並照著祂永遠的經綸，完成祂所要的。

神渴望在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成爲一個生機的實體。這意思是，經過過程並終極完成的三一神，正在基督裏將祂自己建造到祂所揀選之人內在的所是裏，爲要得著一個是神又是人的構成體。這樣一個實體稱爲神的國，就是三一神的生機體，也是基督生機的身體（撒母耳記生命讀經，二六五頁）。

參讀：新約總論，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

第二週·週二

晨興餽養

哀五 19『耶和華阿，你存到永遠，你的寶座，存到萬代。』

啓四 2『我立刻就在靈裏；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，聖殿被燒燬，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。在新耶路撒冷裏，神要在祂的身位和行政上完全得著揭示：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，啓二二 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 註 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）。啓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，神這寶座要成爲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，作神贖民在永世裏的供應（啓四 2 註 2）。

信息選讀

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，保羅訴諸神的主宰權柄（九 20）。…保羅說，作為創造者，神有主宰的權柄作祂所喜歡作的（21）。我們是誰，竟敢與祂爭辯？我們需要認識，我們是泥土，而神是窯匠。祂有權柄從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。祂有權作成可怒的器皿（22），也有權作成蒙憐憫的器皿（23）。

成為蒙憐憫、貴重、得榮耀的器皿，不在於我們的定意或奔跑，只在於神向我們所施的憐憫（16）。…成為蒙憐憫的器皿不是我們決定的。神在我們出生以前就作了這個決定。只因著神的主宰權柄，我們才能說我們是蒙憐憫的器皿。…我們無法解釋神為甚麼願意向我們施憐憫（18）。我們只能說，照著神的旨意，神的憐憫臨到了我們。

一面，我們必須為著神的主宰權柄敬拜神；但另一面，我們必須盡我們的責任。神的主宰權柄與我們的自由意志並不矛盾，而我們的自由意志和祂的主宰權柄也不矛盾。倘若我們看見這事，我們就要在神主宰的權柄下謙卑自己，並且自然而然的盡我們的責任。

如果我們對主漠不關心，就有不盡責任的危險；但我們若熱心追求主，就必須謹慎，不要誇耀自己的屬靈追求。…倘若我們容讓某件消極的事朝著主發展，這將會帶來嚴重的後果。神可能不會更改這個結果；反之，祂會容許它繼續下去。正如祂不向法老施憐憫，反而讓祂任憑己意，為要在他身上顯示祂的權能（17）。

我們需要為著神的主宰權柄敬拜祂，為著祂的憐憫感謝祂，盡我們的責任，並防止消極的事在我們和主之間發生。…我們需要仰望主，叫我們不像法老是可怒的器皿，而像摩西是蒙憐憫、貴重並得榮耀的器皿（出埃及記生命讀經，二六九至二七一、二七四至二七五、二七七至二七八頁）。

參讀：出埃及記生命讀經，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

第二週·週三

晨興餽養

珥一 4『剪蝗剩下的，羣蝗來喫；羣蝗剩下的，舔蝗來喫；舔蝗剩下的，毀蝗來喫。』

彌五 2『伯利恆以法他阿，…將來必有一位從你那裏爲我而出，在以色列中作掌權者；祂是從亙古，從太初而出。』

在約珥書我們看見神的歷史、人的歷史和神經綸的歷史。按照神的經綸，四種蝗蟲被興起，多年來一直銷毀以色列，爲要使神能藉著以色列成爲肉體，進到人性裏，而完成祂的經綸。然後藉著羅馬帝國的幫助，基督生活在地上，被釘十字架，並且復活，而得著擴大，產生召會。這一切都是藉著銷毀的蝗蟲和受苦的以色列這兩個因素，使神能完成祂的經綸，以得著一個彰顯，就是基督生機的身體。我們就是這身體，就是這彰顯。這是從神的經綸來看宇宙的歷史（約珥書生命讀經，二四八頁）。

信息選讀

這個宇宙中有兩個歷史：人的歷史—屬人的歷史，和神的歷史—神聖的歷史。我們可以把人的歷史比喻作核桃的外殼，把神的歷史比喻作外殼裏面的核仁。…不幸的是，大部分的聖經讀者只注意外殼，不注意核仁。

外殼，即人的歷史，是顯而易見的。在但以理二章，這歷史由大人像所象徵；人像的四部分個別相當於巴比倫帝國、瑪代波斯帝國、希臘帝國和羅馬帝國。雖然我們很容易看見外殼，那是外在、物質的，但我們必須有一種內在的洞察力，才能看見外殼裏面的核仁，認識在人類歷史裏面的神聖歷史（約珥書生命讀經，二四八至二四九頁）。

<< 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)

神在人中間的行動，與〔人類〕歷史的演進息息相關。無論我們說到神的成爲肉體、福音的開展、召會生活的興起或新婦的豫備，就著世界局勢而言，神行動的這一切方面都需要適當的環境（世界局勢與神的行動，序）。

這神聖的歷史開始於永遠的神和祂的經綸，〔要將祂自己作到人裏面，好與人成爲一，作人的生命、生命的供應和一切，並得著人作祂的彰顯。〕

基督的成爲肉體和人性生活，是這神聖歷史的繼續。有一天，創造宇宙的神成爲肉體，在童女腹中由聖靈成孕，然後爲這童女所生，成爲神人，是完整的神，又是完全的人。神成了一個人，名叫耶穌，住在拿撒勒，在那裏作木匠，直到三十歲。基督的成爲肉體和祂的人性生活，都是神聖歷史的一部分，這神聖的歷史就是在人類歷史裏神的歷史。

主耶穌在地上生活並盡職，末了祂甘心樂意的上十字架。祂的釘死是個包羅萬有、代替的死，了結舊造，並解決所有的問題。祂的死把祂引進復活。…在祂的復活裏，祂生爲神的長子（徒十三 33，羅一 4，八 29）。…在祂的復活裏，並藉著祂的復活，祂成了賜生命的靈（林前十五 45 下）。

此外，藉著基督的復活，千萬的人從神而生，由神重生（彼前一 3），成爲神的眾子和基督身體上的肢體，就是召會。…今天的召會就是基督顯現的擴大。因此，召會也是神聖歷史的一部分；這歷史是外在人類歷史裏之神聖奧祕的內在歷史。神的歷史這部分已持續了一千九百多年，並且仍然在持續著（約珥書生命讀經，二四九至二五一頁）。

參讀：約珥書生命讀經，第六篇；神在人裏的行動，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

第二週·週四

晨興餽養

珥三 11『四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！』

啓二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

基督要再來，帶著祂的得勝者作祂的軍隊，從天降臨（珥三 11），為要擊敗敵基督和他的軍隊。這兩個人物將要相會—敵基督（外在、人類歷史裏的人物），以及基督同祂的得勝者（內在、神聖歷史裏的人物）。神聖歷史裏的人物要擊敗人類歷史裏的人物，把他扔在火湖裏（啓十九 20）。接著，千年國就要來臨。至終，這國度要終極完成於新天新地裏的新耶路撒冷。新耶路撒冷將是神的歷史終極完成的一步（約珥書生命讀經，二五一頁）。

信息選讀

我們需要清楚看見這兩個歷史—物質的人類歷史和奧祕的神聖歷史。…人的歷史，世界的歷史，是外在的。神聖的歷史，就是神在人裏並同著人的歷史，是內裏的。這個歷史是在人性裏之三一神的神聖奧祕。

我們都在人類的歷史裏出生，卻在神聖的歷史裏重生。…我們是活在神聖的歷史裏，還是僅僅活在人類的歷史裏？我們若活在這個世界，就是活在人類的歷史裏。但我們若活在召會中，就是活在神聖的歷史裏。在召會生活中，神的歷史就是我們的歷史。現在這兩方—神和我們，有同一個歷史，就是神聖的歷史。這就是召會生活。…在神聖的歷史中有一個新造—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

同著新心、新靈、新生命、新性情、新歷史和新的終結。讚美主，我們在神聖的歷史裏，經歷並享受奧祕、神聖的事物。

在舊約中神的歷史是同著人的歷史；在新約中神的歷史是在人裏的歷史，因為這個歷史關係到神與人是一。因此，神在新約中的歷史，乃是在人性裏的神聖歷史。

小申言者書不只說到對以色列的懲治和對列國的懲罰，也說到這懲治和懲罰的結果，就是基督的顯現。…基督的顯現有一個目標，就是復興墮落的宇宙。宇宙的墮落是由兩次的背叛引起的。第一次的背叛是撒但和跟隨他之天使的背叛，第二次的背叛是人的背叛。這兩次背叛一天使的背叛和人的背叛，玷污並污染了宇宙，所以神創造的這個宇宙需要復興。

這復興只能藉著基督的顯現被帶進來。基督的顯現含示祂的成爲肉體、救贖和許多其他的事。基督的顯現已經持續了一段很長的時間，而且還會一直繼續下去，直到墮落的宇宙完全得著復興。至終，在這復興的終極完成裏，將有新天新地，以新耶路撒冷作中心。在新耶路撒冷裏，我們眾人要永遠的享受基督並彰顯基督。這是聖經所啓示，神同著人並在人裏的歷史（約珥書生命讀經，二五一至二五二、二五四、二五八至二五九頁）。

聖經就是神與我們聯結的歷史。祂是我們的丈夫，我們這些蒙祂揀選、救贖的人是祂的妻子。…作爲神具體表現的基督乃是丈夫，召會乃是妻子（弗五 25 ~ 32，林後十一 2）。…啓示錄二十一至二十二章給我們看見，化身於基督裏的神，與蒙祂揀選、救贖之人在永世裏的婚配生活。…基督徒的生活乃是嫁給三一神之妻子的生活（神在祂與人聯結中的歷史，五頁）。

參讀：神在祂與人聯結中的歷史，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

第二週·週五

晨興餽養

徒十七 26『祂從一本造出萬族的人，住在全地面上，並且豫先定準他們的時期，和居住的疆界。』

但四 17『這乃是…命令，這決定乃是眾聖者的吩咐，好叫活人知道，至高者才是人國的掌權者，要將國賜與誰，就賜與誰…。』

世界歷史的事件一直是在神主宰的安排下，為的是讓神完成祂的定旨。行傳十七章二十六節說，…地上萬國的興衰，並萬邦的疆界，都是祂所豫先定準的。

召會出於人類。我們要有正確的召會生活，就必須知道世界局勢。這局勢是在神主宰的安排下。

神從一本造出萬族。儘管膚色不同，萬族都是神從祂在亞當裏創造的血脈所造出的。一本（有古卷作，一血脈）指一人，就是亞當。就某種意義說，我們不該因人的膚色對人有成見；我們都是出於同一個血脈（世界局勢與神的行動，序、二頁）。

信息選讀

神豫先定準時期和疆界。美洲大陸是哥倫布發現的，但這不在於他。神命定這塊大陸只給印第安人佔領，直到五百年前左右，外界都對它一無所知。是甚麼促使哥倫布向西航行？難道他作了一個夢？…哥倫布一直對（水手）們說，『向前航行！』…在哥倫布以前，沒有人有靈感要向西航行，到達東方的陸地。

<< 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.

時期是豫先定準的。神定準了美洲何時該向雅弗的後裔顯露。你記得挪亞的豫言：『願神使雅弗擴張…。』（創九 27）現在雅弗擴張並向外開展的時期成熟了。發現美洲的例子，僅僅說明列邦的擴張、他們的疆界和他們的時期，如何都是神豫先定準的。

神既照著祂的形像造人，並從一本造出所有的人，祂對各國佔據的領域，以及他們掌權的時期，必定很感興趣。熊、獅子、老虎在那裏，祂並不太關心；但照著神的形像被造，因此像祂（如同神的照片）的人，神必然豫先定準他的時期和疆界（見但二 21，四 17）。

羅馬帝國用釘十字架來處死最低級的罪犯，以及犯了背叛罪的奴隸。羅馬帝國用這方法治死主耶穌，成了應驗關於基督之死那些豫言的工具。…為使基督偉大的成就得以完成，需要羅馬帝國的建立。

主耶穌出生於羅馬帝國第一位正式該撒的管治之下。在基督的時代，該由羅馬帝國統治地中海一帶，這乃是神的命定。

…羅馬對那戰爭地區所下達的命令，使主耶穌可以平安的出生於人類中間。羅馬的死刑方式—釘十字架，也使論到主受死的豫言得以應驗。

到了基督復活升天之後，福音的開展因著共同的語言、單一的管治、道路以及羅馬所建立的國內秩序，大得便利。…神豫定羅馬帝國提供環境，使救贖能在其中完成，福音能在其中開展（世界局勢與神的行動，二至三、五至七頁）。

參讀：世界局勢與神的行動，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

第二週·週六

晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

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

從第二次世界大戰起，美國就成為居人之地的心臟。她的氣候適中。她位於兩大洋之間，這兩大洋就像鷹的兩隻翅膀一樣。…凡美國所作的，全世界都跟從；在經濟上、工業上、科學上、政治上、軍事上、宗教上、聖經上、屬靈上，都是如此！

神為甚麼這樣命定？乃是為著祂在地上的行動，以執行祂的恢復。羅馬帝國是為著福音，德國是為著改教，英國是為著福音和真理的開展。現今美國成了主恢復的中心，從這裏能用世界性的語言開展到各大洲。無論我們來自那裏，我們都必須珍賞美國。神要用美國開展祂的恢復，使主可以回來（世界局勢與神的行動，一四頁）。

信息選讀

我們相信這些信息會使讀者警覺神對世界大事的安排，更關切我們所處的關鍵時刻，也更有負擔為著神在這也許是終極的世界局勢中終極的行動。

你若讀召會歷史和已往屬靈人的傳記，會看見三件事已經得著成就：傳揚福音，教導聖經以造就聖徒，實行合乎聖經的聚會方式。…然而，聖經的核仁，就是神經綸的中心，卻是歷代以來被人忽畧的。…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

們關於聖經的教導是最好的，並且他們是按照聖經聚會的。…弟兄們傳揚福音，就像其他的福音派一樣。然而，有這三件事還不彀，還遺漏了保羅完成的職事。我們需要有基督作我們的生命，作召會真正的內容。召會的實際比聖徒的聚集更重要。召會不僅是有追求之聖徒的集合，更是被實化、經歷、享受、活出並彰顯的基督。有這樣經歷的一班人就是基督身體的實際；他們乃是金燈臺。

二百多年前，主在美洲大陸用一班人建立了一個民主立憲的國家，在這裏人民有完全的自由講說他們的信仰。你不信主的主宰權柄興起並保守這國家，使我們能在這裏自由的講說我們從聖經所看見的？只要我們是守法的公民，我們就有這自由。為這樣的國家，讚美主！

美國的地位與情形實在不是偶然的。行傳十七章二十六節說，神『豫先定準他們的時期，和居住的疆界』。時期是我們的神定準的，疆界是祂劃定的。已往祂怎樣豫備羅馬帝國、德國和大英帝國，如今祂照樣豫備美國。為了甚麼目的？…我們必須充分的傳揚福音。我們必須教導聖經，努力帶人充分認識真理；為此我們需要尊重並明白神的話。我們也必須照著聖經聚在一起，過正當的召會生活。

…然而，有這三件事還不彀。我們還必須為著神經綸的中心異象。我們必須活基督，被祂充滿，並有祂作我們每日的生活，作召會生活實際、真實的內容，使我們成為祂活的身體來彰顯祂。這樣，每個地方召會就都是金燈臺，新婦也要豫備好來為著新郎（世界局勢與神的行動，序、二〇至二二頁）。

參讀：世界局勢與神的行動，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

第二週詩歌

WEEK 2 — HYMN

745

國 度—意義

F 大調

7 6 7 6 雙 (英 941)

4/4

一 國 度 是 神 的 掌 權, 維 持 神 的 榮 耀;
 是 神 主 宰 的 管 治, 將 祂 秩 序 建 造。
 神 在 祂 的 國 度 裏, 施 行 祂 的 王 權,
 照 祂 自 己 來 治 理, 直 到 永 永 遠 遠。

- 二 國度中心是寶座, 神在其上掌權;
一切帶上祂正規, 照着祂心所願。
國度之中祂作王, 一切歸祂管治;
為首為主的身分, 如此始能維持。
- 三 神藉掌權國度中, 通行祂的旨意;
在祂統治的權下, 成全祂的心意。
惟有在神國度中, 祝福始能得着;
乃是從神的寶座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;
背叛神聖的主權, 乃是罪惡之根。
撒但邪惡的目的, 乃在翻神寶座;
我們該有的目標, 在神權下活着。
- 五 在神至高國度中, 基督得顯為大;
基督掌權生命中, 神就能有可誇。
當神施行祂統治, 一切全都蒙福;
基督若為神掌權, 神的榮耀顯出。
- 六 日期滿足的時候, 主要歸一萬有,
萬有要認祂王權, 將祂統治領受。
生命榮耀的管治, 召會現已豫嘗,
並催國度速實現, 萬有都得分享。

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.

第三篇

傳佈神聖的真理，
以及看見世界終極局勢、
神終極行動和主終極恢復的異象

讀經：太二四 14，二八 19～20，西二 2，弗三 4，
四 16，啓十九 7～9

綱要

週一

壹 主需要將祂恢復的真理傳佈到全地——
太二八 19，提前二 4：

一 主恢復之神聖真理的傳佈，要豫備主的回來，好帶進以色列和整個創造的恢復和復興——太二四 14，可十六 15。

二 為著主的恢復和復興，需要傳佈繙譯出來、闡釋並解明的神聖真理；傳佈神聖的真理，會帶進主的復興——賽十一 9。

三 主的恢復滿了神聖的真理，但在真理的應用上不彀，在真理的傳佈上太慢。

週二

四 主對我們的吩咐是要去，教導萬民，使這世代得以終結——太二八 19～20，二四 14。

Message 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.

貳 世界局勢總是神在地上行動的指標，這是一個歷史的事實——但四 26、35，七 2～14：

- 一 召會歷史也給我們看見，世界局勢是神在地上行動的指標——啓二～三。
- 二 神今日的行動，需要有一個適當的方向，來配合世界局勢最近的改變。
- 三 當我們看到世界局勢的許多改變時，我們應當醒過來，並考量主要作甚麼，以及這些改變與我們有甚麼關係。

參 我們需要看見世界終極局勢、神終極行動和主終極恢復的異象——箴二九 18 上：

週三

一 世界終極的局勢包括美國的至高地位：

- 1 美國蒙保守，是為著傳佈保羅完成職事的中心異象——徒二六 18，西二 2，弗三 4，五 32。
 - 2 美國是神為著祂末後的行動，所要使用的最後一個強國。
- 二 神終極的行動是要完成祂關於基督是神的奧秘，以及召會是基督的奧秘這經綸——西二 2，弗三 4～6：

週四

- 1 神完成祂永遠心意的終極行動，是要基督在我們裏面作生命，在我們裏面湧流，浸透並滲透我們，使我們適合建造成為祂的身體，作祂的彰顯——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 有三個項目已經恢復—福音的傳揚、聖經真理的教導以及合乎聖經的聚會之路；現今我們必須關心神終極行動這最後的一項—三 8 ~ 11。
- 3 傳揚福音、教導聖經以及按照聖經聚會，並不是神終極的行動；神終極的行動乃是要得著一班有基督作生命並活祂的人—西三 4，腓一 21 上：
 - a 基督在我們裏面是湧流的生命，這必須是我們真實的經歷—約四 14，七 37 ~ 39。
 - b 基督浸透並滲透我們，就用祂一切的元素供應我們，並了結我們裏面消極的事物—弗三 16。
 - c 我們需要變化、長大成熟並被建造，好叫基督得著祂的身體—羅十二 2、5，弗四 15 ~ 16。
 - d 神所要的，乃是基督這位神的具體化身成為我們的生命，而我們這些神的兒子成為基督身體的肢體；這樣，基督就要得著祂的身體；這身體要在我們的所在地彰顯為金燈臺；這就是新婦的豫備—西二 9，三 4，羅八 14，十二 4 ~ 5，啓二 1，十九 7。

週五

- 4 即使我們有充分的福音傳揚、正確的聖經教導以及合乎聖經的聚會，我們仍然需要問自己：我們中間有沒有神終極的行動？
- 5 神終極的行動是祂行動的第四步，要完成祂永遠的定旨—弗三 11，提後一 9，羅八 28：
 - a 頭三步是傳揚福音、教導聖經以及按照聖經聚會。
 - b 第四步是祂得著好些信徒，認識基督是何等的奇妙，有祂作生命並活祂，被祂充滿、滲透並浸透，

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,

藉著祂在他們裏面湧流的生命，而在生命裏長大並得著變化，並與同作信徒的人建造起來，在他們的所在地成為金燈臺；這是主今天所尋求的——弗四 12、15～16，啓一 11～12。

- c 為著第一步，福音的開展，神豫備了羅馬帝國；為著第二步，歸回聖經，神豫備了德國；為著第三步，福音的恢復、聖經的教導以及正確的聚會，神使用了大英帝國；為著第四步，神終極的行動，神豫備了美國。
- d 這終極的行動往前時，需要一個強大的國家，美國，維持和平，並使道路暢通。

週六

6 神終極行動的方向必定是朝向歐洲；在但以理二章的大人像被砸碎之前，主的恢復必須擴展到歐洲，並生根在那裏。

三 主終極的恢復和主終極的行動是一樣的——西二 2，弗三 4～6、11，五 32，啓二 1，十九 7～9：

- 1 神終極的行動，人已經看不見了；但現今主要恢復這行動，因而完成祂想要作的——太十六 18，弗四 16。
- 2 主要恢復基督，神的奧秘，成為內住的靈，將三一神分賜到相信的人裏面，因而使我們成為祂身體的肢體，作祂團體的彰顯；這個身體彰顯在地方上乃是燈臺，成為祂的見證，就是耶穌的見證——西二 2，林前十五 45 下，羅八 11，十二 4～5，啓一 11～12。
- 3 這是主終極的恢復，祂也得著了美國來維持世界局勢，使祂終極的恢復得以開展，好完成神終極的行動——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.

第三週·週一

晨興餽養

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

提前二 4『祂願意萬人得救，並且完全認識真理。』

今天主需要祂恢復裏的真理被傳到全地。美國這塊哥倫布所發現地上最後的大陸，正為主使用來為著祂的恢復。這也是在主的主宰之下，為著完成祂新約的經綸（世界局勢與主行動的方向，四頁）。

信息選讀

主恢復之真理的傳佈，要豫備主的回來，好帶進以色列和整個創造的恢復和復興。

在已過的十九個世紀，聖經的解釋已經藉著整個基督的身體得以建立起來了。我們承受了已過世紀裏一切的解經，並且站在前面教師們的肩頭上。為此我們必須感謝主。不僅如此，我們必須感謝主，祂在這過去的幾十年給我們看見更多，諸如實行的召會生活，包羅萬有、賜生命、複合的靈，甚至七靈，神的經綸，神的分賜，召會的極終完成，就是新耶路撒冷，也就是經過過程之三一神與變化過之三部分人的調和，為著神永遠的顯出和彰顯。

我們可以借用羅馬十章十四至十五節，而說，『沒有傳佈的，人怎能聽見？傳佈那解開並解明之神聖真理的人，他們的腳蹤何等佳美！』我們若有負擔去歐洲，我們必須晝夜花時間研讀我們所出版的真理。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

後我們就會知道甚麼是主的恢復，我們也會有真正的負擔去歐洲教導人。主在馬太二十八章十九節吩咐我們要去，使萬民作主的門徒。主這裏的話給我們看見，我們該有負擔前去，教導萬民。

為著主的恢復和復興，需要傳佈繙譯出來、闡釋並解明的真理。主是藉著說話，行作萬事。若沒有主的說話，就沒有主的工作。若沒有神聖真理的講說，在歐洲就不可能有恢復。在歐洲成千成萬的人對這些神聖的真理毫無認識。

按照以賽亞十一章，復興的來臨是因為『對耶和華的認識充滿徧地，好像水充滿洋海一般』（9）。我們必須為主說話，好帶進這復興。若沒有人傳佈神聖的真理，人怎能聽見？傳佈那解開並解明之神聖真理的人，他們的腳蹤何等佳美！

這就是為甚麼我們必須研讀這些真理。…我們不是去（歐洲），按傳統的方式向人傳講，乃是告訴他們一切的神聖真理。藉著我們的講說，有些人會扎實的得救。我們若向他們講說約翰三章十六節裏較深的真理，他們就永不會忘記這一節。願主使我們有負擔學習神聖的真理，並為著主的恢復和復興，將這些真理傳佈到各處。

主的恢復滿了神聖的真理，但在真理的應用上不彀，在真理的傳佈上太慢。如果我們沒有進入職事文字裏的真理，我們在這些真理的應用上就有短缺。如果我們在神聖真理的應用上有短缺，我們對這些真理的經歷也就有短缺。我們在真理的傳佈上也太慢。我們中間有誰願意受主差遣，到別地去傳佈神聖的真理？我們許多人沒有負擔移民去傳佈主的恢復，反而安定、定居下來，並且被霸佔了（世界局勢與主行動的方向，一六、二九至三一、三七至三八頁）。

參讀：世界局勢與主行動的方向，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

第三週·週二

晨興餽養

但四 26 『…等你知道諸天掌權，以後你的國必定歸你。』

35 『地上所有的居民，都算為虛無；但在天上的萬軍和地上的居民中，祂照自己的意旨行事；無人能攔住祂的手，或對祂說，你作甚麼呢？』

主對我們當前的吩咐應該是：你們要去，教導萬民（參太二八 19），使這世代得以終結（二四 14）。我們要實行主的吩咐，就必須保守一。我們必須同心合意。如果我們失去一和同心合意，就著主的行動來說，我們就了了（世界局勢與主行動的方向，四一頁）。

信息選讀

世界局勢總是主在地上行動的指標，這是一個歷史的事實。有人說聖經是猶太人的歷史。…說聖經中的歷史是以以色列為中心是對的，但聖經不只是猶太人的歷史，聖經乃是神經綸的歷史。以色列一直是神在地上完成祂經綸的中心。神不只關心猶太人的歷史，祂更關心祂在地上正在完成的經綸。祂經綸的完成與世界的局勢很有關係。

召會歷史也給我們看見，世界局勢是主在地上行動的指標。路德馬丁的改教得到德國政府大力的幫助和加強。後來在世界的歷史中，西班牙成為世界強國。但在十六世紀英國興起，擊敗了西班牙無敵艦隊，這限制了天主教的傳播，並使福音真理得以擴展。在英國的影響之下，福音傳遍了全地。

<< WEEK 3 — DAY 2 >>

Morning Nourishment

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，我沒有想到主的行動要有一個新的方向，但在聯合國聯軍與伊拉克戰爭之後，我得了深刻的印象。…在那次戰役之後，我重新思考世界的局勢。我們必須思考主現今要我們作甚麼。主今日在祂恢復中的行動，需要有一個適當的方向，來配合世界局勢最近的改變。

最近幾年，當我們爲了照神命定的路實行召會生活而有所改變時，世界也在改變。因著現今的世局，主今日在祂恢復中的行動需要有一個適當的方向。我們不該認爲世界局勢最近的改變是毫無意義的。主不僅是宇宙的創造者，也是全世界的掌權者。

巴比倫王尼布甲尼撒學了這個功課，他知道自己不是這地的掌權者，那在諸天之上獨一的神才是（但四 28 ~ 37）。在地上有諸天的掌權，世界局勢所發生的每件事都是出於主的。當我們看到今天世界局勢的許多改變時，我們應當醒過來。我們的眼睛需要被開啓，我們應該運用我們的靈說，『主，在這一切改變之中，你的用意是甚麼？與我們有甚麼關係？』（世界局勢與主行動的方向，二至三、一至二頁）

以色列國重建了，耶路撒冷現今在以色列人手中。雖然在許多方面，以色列已爲著主的回來豫備好，但召會卻未豫備好。…世界的局勢和基督教的情形好像拼圖碎片。你若將這些拼合一起，就會看見主今天的行動乃是這個恢復。祂要使用這末後的世界局勢，就是美國的至高地位，來開展這個恢復。沒有別的國家像美國這麼中心、這麼便利、這麼普及。美國的確適合於主的恢復，也適合於開展主的恢復（世界局勢與神的行動，六五頁）。

參讀：世界局勢與主行動的方向，第一章；世界局勢與神的行動，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

第三週·週三

晨興餽養

西二 2『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧秘，就是基督。』

弗三 4『你們念了，就能藉此明瞭我對基督的奧秘所有的領悟。』

神創造其他各大洲的同時，也創造了北美洲，但北美洲對大多數的人隱藏了數千年之久。神保存這塊地，直到時機成熟，才為一班新進人物所發現，這些人當中許多都是愛神、愛聖經的。這些新進、思想自由的人建立了一個新的國家。這些事件必定不是偶然的。這些事件的發生必定不是沒有意義的。神豫定了時期，也劃定了疆界。美國位於兩大洋之間，又屬於溫帶，這是理想的位置。美國的天然資源非常豐富。

我們在這裏不是偶然的。無論我們是在這裏出生，或因著環境才來到這裏，我們在這裏乃是神主宰的安排（世界局勢與神的行動，四一頁）。

信息選讀

按照目前世界局勢的發展，主會進一步孤立歌革和瑪各。…中東仍是個問題，但我相信那裏的局勢終必…幫助美國仍居首位，好叫世界得以維持和平、自由。這是為著甚麼？不是為著第一世紀的福音開展，不是為著十六世紀的改教運動，也不是為著十八、十九世紀的聖經教導，以及合乎聖經的聚會。都不是！乃是為著使徒保羅完成職事的中心異象。

我所專切期待的，乃是許多聖徒對此有負擔。我盼望許多人都豫備好，讓主帶到別的國家去。有的可能

<< WEEK 3 — DAY 3 >>

Morning Nourishment

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，有的去維也納或其他地方，為要開展主在這地上當前、終極的行動。

在許多方面，以色列已經為著主的回來豫備好了，但召會還未能配合以色列。在神主宰的手支配之下，世界局勢都已經豫備好了。祂使美國成了中心並最便利的國家，又把我們擺在這裏。你若一直留意今天這地上所發生最新的事，就會看見神支配著在美國領導下的整個世界，以開展祂的恢復。

你在這裏不該只是謀生！那太低了。要對神終極的行動有負擔。然後你會看見神與你是一，你的生活不會有問題。我不用舊約的說法，說你會有神的祝福。我說你會看見神與你是一，因為你與祂是一。

時候短促，末期臨近了。你若認識世界歷史和歷史趨勢，就會看見神不可能豫備另一個國家，成為世界強國，讓祂再走一步。我相信美國是神為著祂末後的行動，所要使用的最後一個強國。…祂末後的行動，乃是要完成祂永遠的心意，得著許多追求祂、愛祂的人，活基督，並在他們的所在地作金燈臺，使祂能豫備祂的新婦。

聖經清楚告訴我們，神終極的行動是甚麼。神終極的行動乃是要基督這神的奧祕，進到我們裏面作我們的生命；然後我們成為祂活的肢體，在一起形成祂的身體，就是那在萬有中充滿萬有者的豐滿。我們沒有充分領會這點，但這點是在聖經裏。這是保羅完成的職事，告訴我們基督是神的奧祕，並且基督成了我們的生命；而我們是召會，就是基督的奧祕（弗三4～6）；召會就是基督的身體。除了保羅，沒有別的聖經作者告訴我們，召會是基督的身體（世界局勢與神的行動，四三、四六、五四頁）。

參讀：神新約經綸中的奧祕，第一至二篇；保羅的完成職事，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

第三週·週四

晨興餽養

弗三 9～11『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照著祂在我們的主基督耶穌裏，所立的永遠定旨。』

神要我們得著基督作我們的生命，在我們裏面湧流，浸透並滲透我們，變化我們，模成我們，使我們適合建造成為祂的身體，作祂的彰顯。…我們的中心點也該在這裏。有三個項目已經恢復：福音的傳揚、聖經真理的教導以及合乎聖經的聚會之路。現今我們必須關心（神終極行動這）最後的一項（世界局勢與神的行動，三四頁）。

信息選讀

神終極的行動是甚麼？乃是得著一班有基督作生命的人。我們必須活祂。我們不可以僅僅有道理，我們必須在日常生活中有真實的生命。基督在我們裏面是湧流的生命，這必須是我們的經歷。祂浸透並滲透我們，就用祂一切的元素供應我們。成為肉體、人性、為人生活、釘十字架、復活—這一切都在這個滲透裏傳輸到我們裏面。祂的生命浸透我們，就把我們裏面消極的東西殺死，並用神聖的元素供應我們。我們需要知道這個，不僅在道理上，更在我們的經歷裏作實際。然後我們需要認識如何變化，如何長大成熟。不僅如此，我們必須憑經歷來認識甚麼是建造，好叫基督得著一個身體。

神所尋求的主要不是福音的傳揚、聖經的教導或合乎聖經的聚會。祂所要的乃是基督這位神的具體化身

<< WEEK 3 — DAY 4 >>

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

成爲你的生命，而你這基督的肢體成爲祂身體的一部分。這樣，基督就要得著祂的身體，然後這身體要在每一個地方彰顯成爲金燈臺。這就是新婦的豫備。啓示錄十九章七節還未得著應驗。乃是當『新婦也自己豫備好了』，『羔羊婚娶的時候』才來到。…今天在基督徒中間那裏有豫備好的新婦？你若訪問各種的基督徒聚集，就會看見光景是何等可憐。

不要以爲我沒有屬地的罣慮。我有妻子、兒女、孫子、孫女、媳婦、女婿。有時我身體有毛病要去看醫生。不錯，我有我的一分煩惱；那是我作人所得的分。但這些沒有一樣是我真正所關切的。我真正的關切，乃是如何向親愛的聖徒陳明主終極的行動，好叫他們可以看見。我裏面有個負擔，主在那裏能得著祂心頭所要的？當然不在偶像廟裏，不在回教寺院裏，也不在天主教堂裏。主沒有路。甚至正確的福音傳揚、聖經教導以及合乎聖經的聚會都被忽畧了。…有誰顧到神完成祂永遠心意的終極行動？甚至有誰認識神永遠的心意是甚麼？

今天一有傳福音的運動，贊助的人往往倚靠組織的方法，而不倚靠來自禱告和話語的能力。他們作廣告，邀請名人參加，又叫各公會聯合推動這運動。…回應的人可能很多。然而幾年之後，這些人都怎樣了？…假設在其中有得救的人，這些人在那裏？一面我在主裏喜樂；另一面我卻哀傷。主在那裏有路？祂能使用的人是誰？地上有甚麼人給祂一條路？我們必須轉向主，向祂求憐憫（世界局勢與神的行動，三八至四〇頁）。

參讀：保羅的完成職事，第七至九章；長老訓練第六冊，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

第三週·週五

晨興餽養

提後一 9『神救了我們，以聖召召了我們，不是按我們的行爲，乃是按祂自己的定旨和恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的。』

羅八 28『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。』

即使我們有充分的福音傳揚、正確的聖經教導以及合乎聖經的聚會，我們仍然需要問自己：我們中間有沒有神終極的行動？

（基督這奇妙的一位）必須是我們的生命，我們必須活祂。我們必須被祂滲透並浸透。我們全人必須被祂的感覺、思想和祂一切的所是灌注。我們必須藉著祂在我們裏面湧流的生命，一點一點得著變化，而在生命裏長大。這樣，我們就能與同作信徒的人建造起來。在我們的所在地就會有一個燈臺。新婦就會豫備好，讓祂回來。這是主今天所尋求的。我稱它為第四步（世界局勢與神的行動，四〇至四一頁）。

信息選讀

為著第一步，福音的開展，神豫備了羅馬帝國。為著第二步，歸回聖經，神豫備了德國。為著第三步，福音的恢復、聖經的教導以及正確的聚會—已過兩個世紀神使用了大英帝國。最後，為著第四步，神豫備了美國。…人類歷史上一切的大事，都是神為著祂在這地上的行動而豫備的。

一九五八年我來到美國的時候，有人豫言美國會衰落。他們說美國正跟隨羅馬帝國的榜樣，漸漸腐敗並破敗。我反駁他們。美國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. (CWVL, 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

歷史上惟一沒有剝奪其他國家的強國，她建基於自己的資源和自己的人民。因著她廣大的財富，她不需要剝奪別人。

地球幾乎每一部分都被使用，天然資源也快要用盡。人類能再持續幾個世紀？繼美國之後，主有時間興起另一世界強國麼？我不相信。看來美國是主所興起以配合祂恢復的最後一個強國。

主這終極的行動既從這裏往前，就需要這樣一個強大的國家，維持世界和平，並使道路暢通。我們既有七四七飛機，就不再需要頭幾世紀用以開展福音的羅馬道路。但這些七四七需要和平的局勢，讓主恢復的話語出去。倘若和平受到破壞，傳播就會停頓。主需要一個國家來為著這個。美國沒有剝奪別的國家，反而一直給出去。自一九四五年大戰結束以來，美國給了其他國家數以億計的美元。你可能擔心赤字越來越大；然而，政府所欠的大部分來自人民。這好像父親欠兒子的錢。賬目出現赤字，但所用的錢仍在家裏。

你的眼睛若被開啓，就會看見你所處的是怎樣的時代，怎樣的國家，主的恢復是甚麼，以及世界局勢正在如何往前。今天事情的狀態乃是為著一件事——主的恢復。世界的往前，乃是為著開展這個恢復，為著豫備新婦，為著燈臺在許多國家得以興起並照耀。在這終極的恢復裏，主所要重新得著的不是小的教訓，乃是大的項目，特別是從中心異象的觀點而有的。這是主終極的恢復，祂也得著了這樣一個國家來維持世界局勢，使祂的恢復得以開展（世界局勢與神的行動，四一、七九至八〇頁）。

參讀：保羅的完成職事，第十至十二章；世界局勢與神的行動，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

第三週·週六

晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

二八 20『凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。』

當主來砸碎人的政權時，祂要砸碎兩腳連同十個腳指頭。這要把整個人像，從腳到頭砸碎。但以理二章三十四至三十五節說，『你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。…打碎這像的石頭，變成一座大山，充滿全地。』基督乃是那要砸碎大人像之兩腳的石頭，這就是砸碎整個大人像，就是整個人的政權。

我們需要看見這事，作為明白主心意的基礎。在人的政權被砸碎之前，主的恢復必須擴展到歐洲，並生根在那裏（世界局勢與主行動的方向，一五至一六頁）。

信息選讀

在今天世界局勢的三個影響因素中，遠東和美國已經被主的恢復所佔有並得著；歐洲卻仍然需要主的恢復在那裏生根並長大。我希望大家將這交通帶到主面前禱告。我們該對主說，『主，這些日子是這時代的終結；主，在這些日子裏重新挑旺我對你的愛。』（世界局勢與主行動的方向，一六頁）

起初的恢復是在路德馬丁的時代。終極的恢復是甚麼？是要恢復凡物公用的生活麼？是要恢復洗腳麼？洗腳是在聖經裏，但這不是主終極的恢復。

<< 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.

主終極的恢復和主終極的行動是一樣的，就是：祂要恢復基督，神的奧祕，成爲內住的靈，將三一神灌輸、分賜到三部分的人裏面，因而使我們相信祂的人成爲祂身體的肢體，作祂的彰顯。這個身體彰顯在地方上乃是燈臺，成爲祂的見證，就是耶穌的見證。

神終極的行動，人已經看不見了。現今主要恢復這行動。三、四百年前，清教徒恢復了一些事，但那些點不像新生鐸夫（Zinzendorf）和達祕（J. N. Darby）所看見的那樣大。弟兄們看見了一些重大的事，但他們漸漸專注於道理，就被聖經的字句殺死。主所要恢復的就是這個：基督是神的奧祕，祂活在我們裏面作內住的靈，把我們作成祂的肢體，使我們成爲召會，基督的奧祕，作祂的身體彰顯祂。這個彰顯乃是燈臺。

主恢復這個以後，祂想要作的就要得著完成。保羅在地上時，神所說的就是這麼多。祂不能恢復得更多。現今神在我們中間正恢復這末了的一項：基督在我們裏面成了榮耀的盼望，把我們眾人作成祂活的身體。

你若看見這個，就絕不會被引入歧途。沒有一事會打岔你。我在主的恢復裏蒙保守半個多世紀，就是因爲我看見了主終極的行動。我一直蒙保守，不是因爲召會總是美妙的，不是因爲同工總是甜美的。抓住我的，乃是我從頭一天開始走這條路，就看見主終極的恢復。我與你們同在這二十年來，從未改變我的語調。…所有生命讀經都是說到同一主題：兩個大奧祕—神的奧祕（基督），以及基督的奧祕（召會）。你們都需要看見這個。不要爲別的事物所佔有，反要專注於神這終極的行動（世界局勢與神的行動，五九至六〇頁）。

參讀：世界局勢與神的行動，第五至六章。

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

第三週詩歌

補815

瞧！我是人

(英1293)

A 大調

4/4

5 6 7 | i - - - | i - i 5 6 7 | i - - - |

瞧！我是人， 對，我是人，

我是這個宇宙的意義， 我是這個宇宙

0 0 0 | 0 6 5 i i 6 5 | i 6 i 0 0 0 | 0 i i i i i i |

E7 A D D#

i - i 5 6 7 | i - i i 7b7 | 6 - - 6 6 |

神造了我， 身分崇高， 使我的意義！ 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 |

E7 A

5 5 5 5 5 5 5 5 | 5 6 7 i ||

成爲這個宇宙中心和意義。

成爲這個宇宙中心和意義。

5 5 5 5 5 5 5 5 | 5 4 3 i ||

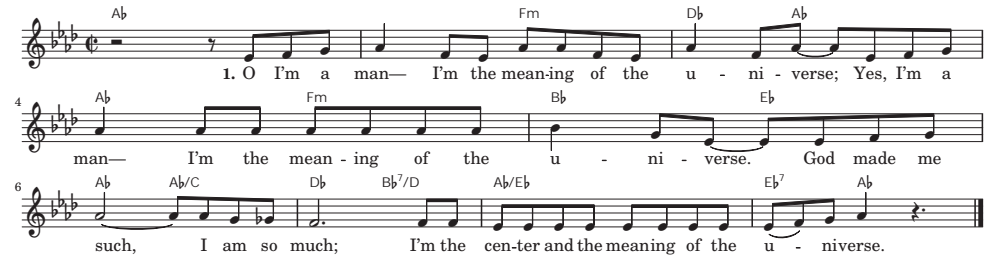
- 二 我有基督—祂乃是我人生的意義！（重複）
這位基督，是我一切，
祂乃是我人生內容、實際和意義。
- 三 召會乃是一基督在這地上的彰顯！（重複）
這團體人，能代表神，
管理、征服全地，使神的計畫實現。
- 四 地方召會—纔是真正的團體生活！（重複）
我們今天生活有路，
藉着喫喝同被建造成地方召會。
- 五 當怎麼辦？應當趕快去告訴別人！（重複）
使萬民作主的門徒。
我們都去把這消息傳揚到各地。

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 meaning 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.

第四篇

Message Four

在神終極的行動中擔負終極的責任

Bearing the Ultimate Responsibility in God's Ultimate Move

讀經：腓一 21 上，弗四 16、24，啓一 2、9、11 ~ 12，十九 7，五 6，徒二十 24

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

綱要

Outline

週一

Day 1

壹 我們必須擔負有關世界終極局勢、神終極行動以及神終極恢復的終極責任：

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

一 我們終極的責任乃是被基督浸透並浸潤，好為著召會作基督的身體，就是一個新人——弗三 16，四 12、16、24：

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 我們必須看見關於傳揚福音、教導神聖真理、照著神命定之路聚會的重大責任；然而，我們不該滿足於這三件事，因為這些不能成就神的願望——太二四 14，二八 19。

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.

週二

Day 2

2 神的願望、祂的喜悅，是要我們活基督，並有基督作召會生活的實際，就是真實的內容，使每個地方召會都成為金燈臺——弗一 5、9，腓一 21 上，二 13，啓一 11 ~ 12：

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 這樣，身體生活就會達到羅馬十二章的實際，這自然會為著主的回來豫備新婦。

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 這是主恢復的目標；世界局勢一直是為著這個目的豫備的——太十六 18，弗四 16，啓一 5，徒十七 26。

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 我們終極的責任乃是在我們日常生活中作基督活的見證人，並在我們所在之地，以一種方式一同聚集，使我們能成為基督的身體、新人、燈臺和新婦—弗四 16、24，啓一 12，十九 7。

二 我們終極的責任乃是作耶穌的見證—一 2、9:

1 啓示錄這卷書陳明耶穌的見證，就是召會作基督團體的彰顯—2、9、20 節，十九 10 下。

2 啓示錄揭示基督，而基督藉著召會得著彰顯；因此，召會是這卷書所啓示之耶穌的見證—一 1、13、20，十九 10 下：

a 耶穌這活的人位，乃是神的形像、彰顯和見證；而今天的召會乃是耶穌的見證，祂團體的彰顯—林後四 4，西一 15、18，三 10～11、15。

b 作為在基督裏的信徒，我們都是耶穌的複製，『照片』；如今神有一個團體的彰顯—召會—作為那是神彰顯之耶穌的見證—約一 14、18，十二 24，林後三 18，弗一 22～23，四 16。

週三

三 我們終極的責任乃是建立地方召會作金燈臺，藉此擴展耶穌的見證—啓一 10～11、20：

1 主恢復的開展必須是我們終極責任的一部分—可十六 15、20，約十五 16，徒一 8。

週四

2 為著召會作耶穌見證的宇宙擴展，我們需要栽種『召會樹』作金燈臺，使三一神得著團體的彰顯—林前一 2，啓一 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 我們雖然不能形成召會，卻有地位、權利、機會甚至使命，藉著栽種召會樹，到地極去建立地方召會—徒一8，十三1~3，加一2，啓一11，林前一1~2，帖前一1。
- b 眾地方召會作為召會樹乃是金燈臺；金燈臺實際上乃是活的金樹—啓一11~12、20。
- c 按著表號，金燈臺表徵召會是三一神的具體表現和彰顯—11~12節。
- d 我們都必須藉著栽種召會樹（金燈臺）而建立地方召會—羅十六16下，加一2，帖前一1，二14。

週五

貳 我們要在神終極的行動中擔負終極的責任，就必須照著神永遠的經綸，認識並經歷基督作神行政的中心—啓四2，五6，二二1：

- 一 基督在升天裏已登上寶座，執行神的管理，就是祂行政的工作—來十二2，啓三21，二二1，五6。
- 二 基督這位神的具體化身，今天是宇宙的管理者；天上地上所有的權柄都已賜給祂了—太二八18。
- 三 主耶穌在被釘十字架並埋葬之後，神使祂復活，並使祂坐在自己的右邊，立祂為全宇宙的主—徒二34~36，腓二5~11。
- 四 按啓示錄，升天基督所坐的寶座是神聖行政的寶座—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，救贖主，那位為我們的罪在十字架上被殺的，現今在寶座上對全宇宙執行神的行政—約一 29，啓五 6。

週六

2 主耶穌已登上寶座，在宇宙中執行神行政的管理：

a 基督在神宇宙的行政中登基為屬天行政的管理者，祂乃是地上君王的元首；列國的事都在祂元首的權柄之下—一 5 上。

b 在神行政的管理中，基督是元首，是救主，是那有大衛鑰匙的—徒五 31，啓三 7。

叁 我們若要在神終極的行動中履行終極的責任，就羔羊無論往那裏去，我們都要跟隨—十四 4 下：

一 跟隨羔羊就是在釘死、復活、升天並登寶座之救贖主的行動中與祂是一，以執行神聖的行政，為著神聖經綸的終極完成—一 5，五 6，十四 4 下。

二 我們都應當跟隨羔羊，行在祂所命定的道路上—徒二十 24：

1 我們必須找出主所命定的道路，忠信的行在其中，出一切的代價，一心一意的繼續前行，直到我們達到終點—提後四 7。

2 主為我們所命定的道路，乃是那擺在我們前頭的賽程—來十二 1~2。

肆 在神終極的行動中擔負終極的責任需要忠信；因此，我們該求主憐憫，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

成爲忠信的——林前四 2, 七 25, 太
二四 45, 二五 21、23, 啓十七 14。

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

我們所負傳佈神聖真理的責任，
以及在歐洲國家擴展主恢復的路

壹 傳佈福音（包括真理）起初的榜樣：

- 一 不是藉著使徒們，乃是藉著移出的門徒。
- 二 不是等到福音在聖地傳遍了。
- 三 第一次題到為著傳佈福音的移民，乃是傳佈福音（包括神聖真理）的基本原則。

貳 看見主在祂恢復中的異象，並答應祂吩咐的呼召：

- 一 我們向主的奉獻和絕對，需要重新被挑旺。
- 二 起來跟從主當前的行動，並且調整我們自己合於祂的規律，好合乎祂使用。

參 在歐洲國家擴展主恢復的路：

- 一 不是藉著工作，也不是藉著運動，乃是藉著移出。
- 二 有些人移居那裏活主，並全時間事奉主。
- 三 有些人移居那裏就業或作生意，並事奉主。
- 四 有些人移居那裏讀書，並事奉主。
- 五 所有的人都從主接受負擔，並從主得著清楚的指引。

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 在頭一步，主要的是去東德和蘇俄：

- 一 移民到有大專院校可以給我們作工的主要城市。
- 二 以至少四位聖徒為一隊前去，其中包括一對三十至五十歲之間的夫婦，聚會就可以在他們家裏開始。

伍 生活、工作、事奉、並聚會之路：

- 一 在十字架下，在復活裏過生活。
- 二 藉著傳高品的福音、教導較深的真理、並見證基督徒的經歷，接觸人而作工。
- 三 照著神聖的啓示，在靈裏事奉。
- 四 照著新約中所啓示神命定之路聚會。

陸 關於和聖徒交通的事：

- 一 我們的聚會是以基督身體惟一的一為立場；在聚會裏，我們無條件接納一切在基督裏的真信徒。
- 二 若有需要，我們也參加以基督身體惟一的一為立場的基督徒聚會，而不去調整、改正、或改進他們事奉和聚會的方式。

柒 關於我們生活需要的供應：

- 一 全時間者乃是憑信心過生活，信靠主顧到他們的需要，並接受主藉著眾聖徒和眾召會所給的供應。
- 二 不是在任何一面受任何人或任何召會所雇用。

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 保守基督身體的一，並維持基督身體裏美好的次序：

一 保守基督身體在地方上和宇宙中惟一的一：

- 1 定罪任何一種的分裂。
- 2 避開那些製造分裂的人。

二 維持基督身體裏美好的次序：

- 1 棄絕任何一種的獨裁。
- 2 彼此服從。

玖 我們將有四個月的特別訓練，在以下的事上，豫備並裝備有負擔的人，包括全時間者、帶職業或作生意者、以及學生：

- 一 在外國語文上
- 二 在神聖真理上
- 三 在生活為人上
- 四 在個人接觸上

拾 實行同心合意。

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.

第五篇

照著那靈的引導、
作工和說話作一切事；
為著主獨一的行動，
尊重主是基督身體的頭；
受基督身體的平衡，
好蒙保守在其獨一的一裏

讀經：讀經：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

綱要

週一

壹 凡我們所作的，必須照著那靈的引導、作工並說話；為神所作最好的事，如果與那靈無關，就成了宗教：

一 在使徒行傳的開頭，那一百二十人沒有形成甚麼、開始甚麼、發起甚麼或想要作甚麼；反之，他們一再禱告十天之久（一 14）；他們的禱告絕對是在那靈裏。

二 然後，叫他們希奇的是，那靈澆灌在他們身上，他們成了一班完全在那靈裏的人；從那時起，他們無論作甚麼、說甚麼、到那裏，都完全是在那靈裏的事：

1 五旬節那天，當彼得和十一個使徒站起來說話時，他並沒有離開那靈說話；反之，他被那靈充溢——二

Message 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 在行傳四章，當彼得對宗教領袖說話時，他又一次被聖靈充溢—8 節。
- 3 司提反也是一個滿有聖靈的人（六 5），他憑智慧和那靈說話，無人抵擋得住（10）；司提反乃是在那靈裏生活、說話、盡職的人。
- 4 腓利在那靈裏傳福音，他沒有定規要傳福音，或定意要這麼作；他就是在那靈裏生活行動：
 - a 因此，當那靈吩咐他貼近車子裏的埃提阿伯人，腓利就跑上前去—八 29～30。
 - b 腓利把福音傳給太監並為他施浸以後，並沒有打算要離開；然而，那靈『把腓利提了去』—39 節。
 - c 傳福音的腓利要去那裏，不在於他的定意，乃在於那靈的引導；那靈引導腓利傳福音給太監，傳過福音以後，也是那靈把腓利提去了。

週二

貳 我們不是在一種運動裏，乃是在聖靈活的行動裏：

- 一 我們大家，尤其是青年人，必須記住：在那靈裏，沒有運動這樣的事；那靈必須領頭，那靈必須作工，那靈必須說話，那靈甚至必須作我們的生活：
 - 1 我們這些在召會裏的人，必須是完全被那靈浸透，並完全與那靈是一的人；果真如此，凡我們所說的，就是那靈說話；凡我們所作的，就是那靈作的；凡我們所作的工，就是那靈作工。

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 在使徒行傳裏，我們沒有看見甚麼運動；反之，我們看見那靈的引導、作工和說話。

3 在使徒行傳裏每件事的進行都是根據活的靈；沒有一件事是照著人為的定規進行的。

二 在行傳十三章，申言者和教師沒有召開會議來討論並定規事情；反之，他們事奉主，禁食的時候，聖靈說，『要為我分別巴拿巴和掃羅，去作我召他們所作的工』—1～4 節上：

1 這完全是藉著基督身體上那些忠信並尋求主的肢體，在地上與諸天之上的元首配合，憑著那靈、在那靈裏並同著那靈的行動。

2 因此，這不是人所安排的宗教運動；這是由基督身體上一些肢體發起的，他們藉著事奉和禁食，給身體的元首一個機會，使元首，就是那靈，能將他們其中二人分別出來，完成祂偉大的使命，開展祂的國度，好藉著福音的傳揚，在外邦世界建立祂的召會。

週三

三 使徒行傳裏沒有運動；只有耶穌活的人位活的行動，這活的人位就是聖靈：

1 當巴拿巴和掃羅（保羅）遇見一個行法術的假申言者，聖經告訴我們，保羅被聖靈充溢，開始對他說話—十三 9～10。

2 行傳十三章二節先題巴拿巴，後題掃羅；然而，領頭說話的卻是保羅；巴拿巴和保羅沒有召開會議，巴拿巴也沒有在會議裏說，『從現在起你作出口，而我當助手。』

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 沒有人的討論或定規，卻有聖靈這活人位的運行；
是被那靈充溢的那一位說話—9 節。

四 使徒行傳惟一的一次會議是在十五章；使徒和長老聚集來處理一件事情，二十八節說，『因為聖靈和我們，認為…』：

- 1 會中沒有主席，主持者乃是聖靈，就是那是靈的基督，召會的頭（西一18），萬人的主（徒十36）。
- 2 保羅、巴拿巴和其他幾個人到耶路撒冷，乃是因為耶路撒冷是割禮這異端教訓的源頭（十五1~2、5~6）；按照神新約的經綸，神在地上的行動沒有總機構，也沒有控制別地召會的總會。
- 3 在神新約的經綸裏，神行動的總機構是在諸天之上（啓四2~3，五1，但四26），並且管治眾召會的，乃是召會的元首基督（西一18，啓二1）。

週四、週五

叁 為著主獨一的行動，我們必須尊重主是基督身體的頭：

- 一 我們必須從使徒行傳這卷書，以及行傳十五章使徒和長老的經歷有所學習，絕不要憑自己定規；此外，我們也不該給別人建議或指示；我們沒有一個人有資格這麼作。
- 二 我們不是主，不是主人，也不是莊稼的主（路十2，約四35）；惟有主耶穌才是莊稼的主；祂是主人和基督身體的頭；我們必須尊重祂，而不憑自己下斷案。

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 許多時候我們替別人有所定規，也給人指示；我們不可以這麼作，我們必須禱告、禁食、等候主。
- 四 我們應當對祂說，『主阿，你是我的主人和基督身體的頭；我沒有資格，也沒有地位和權柄作決定或吩咐別人；主，我等候你；我要知道你的旨意和心意；主，我要曉得你要我作甚麼，要我的同工作甚麼；主，我求問你：你要眾召會作甚麼？』
- 五 我們都必須有這種態度；否則，我們就會侮辱主，至終祂會把我們放棄；元首權柄單單歸與基督；只有祂有元首權柄；惟有祂是獨一的領頭者—弗一 10、22，西二 10，林前十一 3，太二三 8～12。
- 六 傳統的基督教失去主的同在，因為在基督教裏，許多人自居莊稼的主，自居工頭；我們不可重演這悲劇—參林後二 12～17。
- 七 雖然主使我們有負擔出去，將國度的福音傳到整個居人之地（太二四 14），但我們不該使這件事成爲一種運動：
- 1 我們憑自己替別人定規任何事，這對那靈都是一種侮辱；倘若我們這麼作，我們就必須悔改；如果必要的話，還要求別人赦免我們，因為我們指示他們該作甚麼。
 - 2 我們沒有一個人應當告訴別人該去那裏；這對主是何等的侮辱！
 - 3 倘若我們這麼作，別人就不需要禱告；他們只要照我們的話行動；這樣作就篡奪了主的地位，把自己當作主；這對主是最大的侮辱。

- 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 我們需要幫助別人接觸主；青年弟兄姊妹們，我們需要禱告；人可以受感動加入運動，卻與主沒有任何個人的接觸。
 - 5 主給我們負擔，也引導我們去校園作工，但青年人必須把這件事帶到主面前禱告，並重新把自己獻給主，說，『主，我要和你一同往前；主，你要我去那裏？』
 - 6 每一個人人都必須禱告，直到清楚主的引導；每一個人都必須被帶到主的面光中來接觸祂。
 - 7 主的行動是往校園去，祂也引導許多人去，但也許在祂的主宰權柄裏，祂不許可你去；這證明我們中間所進行的不是一種運動，而完全是主的引導。
 - 8 我們都必須進到主的面光中，禱告一段時間；我們不是在任何一種運動裏；每一件事都必須帶到主的面光中。
 - 9 我們都必須學習這個功課，沒有一個人能替別人到主面前去；那是聖品階級制度；甚至我們中間最新近得救的，仍然必須親自到主面前去。
 - 10 最終我們都必須能說，『我要去這個地方，因為我求問過主，祂引導我到那裏去』；但我們絕不可因著某某弟兄鼓勵我們，就到某個地方。
 - 11 我們絕不可告訴任何人該去那裏；反之，我們必須有把握，主一直在引導；不然，我們就是在一種運動裏，我們所作的也沒有屬靈的價值；每當我們遵照主的引導行動時，我們絕不後悔。
 - 12 神新約的經綸乃是那靈的事：
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 行傳十六章六節說，聖靈禁止保羅和那些同他一起的人在亞西亞講道；他們想要往庇推尼去，『耶穌的靈卻不許』（7）。
- b 至終，在夜間有異象現與保羅：有一個馬其頓人站著求他說，『請你遇到馬其頓來幫助我們』（9）。
- c 由此可見，使徒們不是照著自己的定意來行動、作工，乃是單單照著主的引導；我們若自己定意了就去作，就是高舉自己為主。
- d 每一位在主恢復裏的人，都必須直接到主面前去禱告；不要問別人你該作甚麼；我們沒有一個人是主，惟有耶穌基督是主，我們都必須求問祂說，『主阿，我該去那裏？』
- e 不要僅僅像喊口號一樣說，『我跟隨水流』；真實的水流乃是主自己；鼓動一種運動真是何等的錯誤——那樣作是侮辱主！
- f 關於我們在主恢復裏的任何行動，我們必須直接到主面前去禱告；我們必須有把握是主差遣我們；我們沒有一個人該給別人任何指示，或為別人作決定。
- g 如今乃是我們真實轉到主面前的時候了；我們必須說，『主阿，我們不要得罪你或侮辱你；我們要等候你的引導，藉以尊重你是我們的頭和我們的主。』
- h 這是主的恢復，不是重複基督教可憐的歷史；不要從任何人接受命令，也不要給任何人命令；要到主那裏去禱告；這才是正確的路。

- 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.

肆為著主的行動，我們也需要受基督身體的平衡：

- 一 假設領頭的人經過許多禱告以後，對某件事情有真實的負擔；那麼他們所該作的，就是藉著交通把負擔傳給眾聖徒，並請求眾聖徒禱告。
- 二 最終，聖徒會從主得著個人的引導，於是有所行動；這樣就沒有一個人是個人主義的或背叛的。
- 三 那靈與基督的身體使我們平衡；我們必須核對一下，我們從主所得的引導是不是與基督身體的感覺一致。
- 四 領頭的人也許說，『聖徒們，我們覺得主給我們負擔要和你們交通，你們有些人也許需要移民到某個城市，我們請求你們為這件事透徹禱告。』
- 五 最終，有些人也許會接受主的負擔，並受主引導到那個地方去，其他人也許接受負擔到不同的地方去。
- 六 交通在禱告之後；我們有了禱告和交通以後，就會清楚主的引導。
- 七 如果我們沒有禱告，與別人也沒有交通，我們就侮辱了主，並篡奪了祂的地位；不僅如此，如果我們沒有禱告和交通就移民到某地，當試煉、苦難和逼迫臨到的時候，我們就會搖動。

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 如果我們有禱告並交通，我們就尊崇主是基督身體的頭，我們也會有把握是主引導我們；在我們移民到某地去以後，就會有把握是主差遣我們到那裏；無論外面的環境如何，我們絕不會後悔——參西二 19。

九 我們會確信我們在那裏是主的旨意和引導，我們豫備好要死在那裏；我們不僅有把握，也會得著加強，得著主的權柄。

伍 我們在眾召會裏並與眾聖徒在一起時，必須顧到兩個元素——那靈與基督的身體——弗四 4 上：

一 我們必須問：『這是那靈麼？』以及『這是為著基督的身體，還是造成分裂？』

二 我們必須確定我們所作的是在那靈裏，並且顧到基督身體獨一的一。

三 在那靈裏並在基督身體獨一的一裏，就是蒙保守在主的恢復裏。

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.

第四週·週一

晨興餽養

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

24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

我恐怕叫你們印象深刻的可能是福音的傳揚、聖經的教導以及美好的聚會。你可能對這位包羅萬有的基督沒有多少看見。我們的責任乃是要活這位基督，無論去那裏就把這位基督帶去那裏。這需要我們完全在靈裏，憑那靈而活，憑那靈而行，甚至憑七倍加強的靈而行。

那些活基督，在靈裏生活的人，集合起來就是基督真實的身體。這個身體乃是一（弗四 4）。他們也是實際的新人，是一個新造，過新的生活彰顯三一神（世界局勢與神的行動，九〇至九一頁）。

信息選讀

我們的負擔是甚麼？我們的責任是甚麼？…我們必須背負耶穌的見證，如啓示錄所說的（一 2、9）。我們必須是祂的見證人，如行傳一章八節告訴我們的。我們必須藉著住在祂裏面而結果子，如約翰十五章五節、十六節告訴我們的。這才是正確的傳福音。…我們必須把花招擺在一邊，就如保羅定意不用高超的言論一樣。我們的責任乃是活基督，在我們日常的生活為祂作活的見證，不知道別的，只知道基督，就是啓示在保羅完成職事和約翰修補職事中包羅萬有的一位。

<< WEEK 4 — DAY 1 >>

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.

這樣，每逢我們來在一起，我們就是一個身體、一個新人，不分我們的背景如何。為著美國這樣一個國家，讚美主！其他國家多是由一個民族所組成。…只有美國這個國家包含了不同的種族、不同國籍的背景，所以美國被稱為熔爐。這樣一個國家就在居人之地的中心，這豈不是主的主宰麼？這對新人是何等好！這裏不可能有希利尼人或猶太人、黑人或白人、東方人或西方人，『惟有基督是一切，又在一切之內。』（西三 11）。

我們終極的責任乃是活基督，並在我們所在之地，以一種方式一同聚集，使我們能成為基督的身體、新人、燈臺和新婦。我們乃是在一裏聚集。我們所活、（所見證、）所傳講的基督不是分開的。…我們照著對祂所有的看見來活祂。我們活這位包羅萬有、延展無限的基督，祂現今乃是賜生命的靈，作經過許多過程的三一神終極的彰顯。並且我們按著地方聚集一起成為召會，不僅是會集，也是基督的身體、新人、燈臺和新婦。我們在各地實行真正的一——一個身體、一位靈、一個城市、一個召會。

召會…是基督的身體、新人、燈臺和新婦。…直到召會這四方面得了實化，保羅的完成職事和約翰的修補職事才能完成；因此，主還未成就祂的定旨，也就無法回來。

神的定旨不是單憑福音的傳揚、聖經的教導、與合乎聖經的聚會就能完成。沒有保羅和約翰的十九卷書，就沒有完成。今天基督徒雖有這十九卷書，但他們不很注意這兩個職事。

保羅的完成職事是甚麼？就是神的奧祕是基督，基督的奧祕是召會。多數聖經讀者研讀過保羅的書信，也看過這些辭（西二 2，弗三 4），但他們可能不很瞭解這些辭是甚麼意思（世界局勢與神的行動，九一至九二、八六頁）。

參讀：世界局勢與神的行動，第七章；啓示錄生命讀經，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

第四週·週二

晨興餽養

啓一 2『約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。』

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

我們必須看見我們對…四件事有重大的責任。首先，我們必須正確、充分且真實的傳揚福音。其次，我們必須將聖經教導人，帶人完全認識真理。…第三，我們必須放下各種宗教和實行，照著聖經來在一起。我們必須照著聖經，沒有組織，單單是真實、合乎聖經、真誠、重生、得救、蒙血洗淨的基督徒，在主耶穌的名裏來在一起聚會。

然而，這一切雖然有幫助，卻仍無法滿足神的願望。神的願望是甚麼？就是要我們活基督，有基督作我們的生活，有基督作召會生活的實際，就是真實的內容，使每個地方召會都成為金燈臺。身體生活會達到羅馬十二章的實際，這自然會為著祂的回來豫備新婦。這是主從起初，甚至從永遠以來所渴望的。這是主恢復的目標。今天這目標已經失去並受人忽畧，所以主正朝著這目標作工。…世界局勢一直是為著這個目的豫備的（世界局勢與神的行動，三〇至三一頁）。

信息選讀

因著基督教裏錯誤的觀念，大多數基督徒認為啓示錄太難，任何人都難以明白。…如果我們仍持守這觀念，就是受了麻醉。願主使我們心思清明。啓示錄這卷書不是太難，它乃是陳明耶穌的見證，就是召會作基督團體的彰顯。…啓示錄揭示基督，

<< WEEK 4 — DAY 2 >>

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

而基督藉著召會得著彰顯。因此，召會是這卷書所啓示之耶穌的見證。…召會是神在基督裏的團體彰顯。

神創造人的目標乃是要得著祂團體的彰顯。按照這目標，人受造有神的形像，為要作祂的見證（創一26）。這意思是說，人被命定作神的彰顯。因著亞當在這事上使神失望，耶穌就作為第二個人而來（林前十五47下），頂替亞當的地位和功用。因此，耶穌這活的人位，乃是神的彰顯、形像和見證（西一15）。照樣，今天召會乃是耶穌的見證，也就是耶穌的彰顯。

人按神的形像被造，乃是為著彰顯神。我們可以將人作神的彰顯這件事比作照片。一個人的照片不會敬拜這人、為他工作或服事他；照片的定命只是要彰顯這人。人是神的『照片』；當神造人時，祂是給自己『照了一張像』。正如照片的功用是彰顯一個人，人被造也是要彰顯神。然而，許多人在這方面叫神失望；但詩篇八篇告訴我們，第二個人要來，恢復人彰顯神的責任（4～6）。這是耶穌所完成的。耶穌在地上的時候，祂將神完全彰顯出來；祂是神真實的『照片』。

現今這一張照片已被複製。我們都是耶穌的複製『照片』；因此，今天神有一個團體的彰顯—召會—作為那是神彰顯之耶穌的見證。舊人亞當是按神的形像被造，但亞當叫神失望。現今召會乃是新人，照著神的形像在基督裏被造，有基督作神的彰顯（弗四24，西三10）。這彰顯乃是耶穌的見證，在啓示錄中首先是眾地方召會，至終是新耶路撒冷（李常受文集一九七五至一九七六年第一冊，四九四、四七九至四八〇、四〇六、四七八至四七九頁）。

參讀：耶穌的見證，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

第四週·週三

晨興餽養

可十六 15『祂又對他們說，你們往普天下去，向一切受造之物傳揚福音。』

徒一 8『但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

神的方式乃是由那些被指定抬約櫃的人在肩頭上扛著約櫃；這指明那些見證人，就是背負見證之櫃的人，必須與約櫃是一。

保羅藉著傳講與著作來擴展耶穌的見證，他沒有用甚麼花招。他是以其生活背負見證。照樣，今天主的見證必須與我們是一，這意思是說，我們的生活應當背負著見證。我們活基督，無論往那裏去都背負著基督（出埃及記生命讀經，一一六四頁）。

信息選讀

主恢復的開展必須是我們終極責任的一部分。當主在地上的時候，祂差遣門徒兩個兩個的出去。當召會的見證開展的時候，保羅和巴拿巴也是兩個一起出去。我相信這是神聖的原則。假定有人有負擔到其他國家去，他們將如何維生？這在一個陌生的國家是困難的。然而，我相信其餘留在這裏的人會接受負擔供給他們。

那些兩個兩個到國外去的人多半可能是去研究、就學或學語言。他們也能接觸人。外籍學生接觸同學和老師是很容易的。他們從這些接觸就可以把耶穌基督傳出去。無須擔心生活費用，因為這裏的聖徒會供給他們。這很容易實行，並且這是合乎聖經的路。

<< WEEK 4 — DAY 3 >>

Morning Nourishment

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.

幾年以後，許多國家就會有小小的見證出現。在各地的那兩個人，他們或是讀書、或是工作、或者就是接觸人，至少能帶十個人歸主。然後那裏就會有十二個人聚在一起，成爲一個小小的燈臺。燈臺不大，不像燈塔；我相信聖經用燈臺表徵召會，意思就是召會不必是個大的東西。

假定有兩位弟兄，同著他們的妻子到希臘的雅典去。他們四個人都在那裏讀書並接觸學生。你不相信他們五年之內至少能帶進十個人麼？這樣，那裏就會有十四個人聚會，那就是在雅典的召會！他們到那裏去，並不像傳統的傳教士，他們乃是耶穌基督高水準的見證人。他們要把高品的福音帶到雅典，把對聖經更深的認識帶去，把基督帶去，把耶穌的見證，就是基督的身體、新人、燈臺和新婦帶去。

我相信這是主豫備祂新婦的路（啓十九7～8）。既然我已經告訴了你們，我已經盡了我的責任。現在責任就在你們了。當你思想你所讀的這幾章世界的局勢和主的恢復，你會作甚麼？你會僅僅留在所在地過舒適的生活麼？你會滿意於美好的聚會麼？美好的聚會有享受，但主不會帶領你出去麼？要清明、儆醒，主可能給你合式的引導—留下或出去，到那裏去，並如何去。倘若祂帶領你留下，那麼你該對那些在祂的名裏，爲著祂的恢復，憑著信心到其他國家去的人擔負多少的責任？這樣的行動是活的，是主在祂身體裏的行動。

這就是在現今世界終極的局勢下，爲著主終極的恢復，我們所必須擔負的終極責任。爲著這個局勢，我們感謝祂。爲著這個恢復，我們感謝祂。爲著祂的恩典，我們感謝祂；這恩典將使我們能承擔這樣的責任（世界局勢與神的行動，九二至九四頁）。

參讀：出埃及記生命讀經，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

第四週·週四

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同著所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

啓一 12『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』

宇宙召會形成爲一個完整的實體之後，就需要擴展出去。擴展召會的路，乃是將她帶到某一個地方，把她栽種在那裏。這個栽種，就是地方召會的建立。

我們能栽種一棵樹，但不能形成一棵樹；照樣，我們能建立召會，但不能形成召會。木匠能形成一個櫃子，但不能形成一棵樹。…只有神能形成一棵樹。同樣，只有基督能形成召會。使徒保羅能栽種地方召會，亞波羅能澆灌，但惟有神能形成召會，給她生命，並且叫她生長（林前三 6～7）（新約總論第七冊，九〇至九一頁）。

信息選讀

全體召會作基督的身體，包括一切猶太信徒和外邦信徒，在宇宙一面已經一次永遠的形成。這是一個已成就的事實。我們今天所作的，不過是在不同的地方，藉著栽種『召會樹』建立眾召會。這召會樹的栽種，就是眾召會的建立。

沒有一個人能到一個地方去形成地方召會。在神眼中，想要作這樣的事是可憎的，因爲這是想要作只有神自己才能做作的事。然而，我們雖然不能形成召會，卻有地位、權利、機會甚至使命，到地極去建立地方召會。

<< 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.

主已經形成召會。我們的負擔乃是要把召會這棵樹帶到每一城鎮、鄉村，把召會栽種在那裏。我們都需要忠信實行這負擔，藉著栽種召會樹建立地方召會。我們不該只對拯救罪人有負擔，而該對建立召會有負擔。結了婚的夫婦應該像百基拉和亞居拉一樣，不論到那裏，都栽種召會樹。我們若有心願藉著栽種召會樹建立召會，眾召會的建立就會非常快速，非常普及。

我們要說到新約所記載栽種地方召會的歷史。按照這個記載，眾召會的栽種在五旬節那天開始於耶路撒冷，以後遠達羅馬。保羅雖然想到西班牙去，卻沒有成功。因此，在新約（所記載的）時代，眾召會的栽種只到義大利為止（新約總論第七冊，九一至九二頁）。

出埃及二十五章三十七節說，『要作燈臺的七個燈盞。』這七個燈盞表徵靈神乃是神的七靈，為著祂的彰顯（啓四 5，五 6）。燈盞的照耀指明彰顯。因此，七個燈盞就是子神作為父神具體化身的彰顯。在啓示錄我們看見，七燈乃是神的靈。

因著在燈臺裏有金的元素表徵父神，臺表徵子神，而七個燈盞表徵靈神，我們就有立場說，燈臺本身就是三一神的彰顯。

我們已經指出，最終在啓示錄裏，燈臺成了召會。我們若瞭解這事，我們對召會的領會就會深廣且豐富。召會實際上是神的彰顯。在這彰顯裏，我們看見父的性情、子的具體化身以及靈的彰顯。在正當的召會生活中，父神是本質，子神是具體化身，而靈神是彰顯。在出埃及二十五章，燈臺表徵基督；但在啓示錄一章，燈臺表徵眾召會（出埃及記生命讀經，一二三二至一二三三頁）。

參讀：新約總論，第一百九十七篇；出埃及記生命讀經，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

第四週·週五

晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

主耶穌已登上寶座，在宇宙中執行神行政的工作。祂是羔羊，有七眼，就是神的七靈，祂在執行神的行政，以成就神的經綸（新約總論第二冊，一三二頁）。

信息選讀

在啓示錄五章，約翰觀看，他看見羔羊，有七眼（6）。這隻獅子羔羊是站著，不是坐著，並且祂的七眼如同閃電。這指明祂的工作並沒有完成。約翰十九章所完成的是救贖的工作（30）。但祂是站立的，以及祂的七眼如同閃電，都表明祂一直在採取行動。換句話說，關於救贖，基督升天後就坐在諸天之上神的右邊（來一 3，十 12）；然而，關於神行政的完成，祂在升天裏仍然站著。

贖罪的羔羊現今站在宇宙的中心，神的寶座前，這啓示救贖主現今乃是在神的行政裏。祂是宇宙的行政管理著，執行神的經綸。…祂乃是站著，七眼像閃電，在注視、鑒察甚至焚燒（新約總論第十四冊，一四七至一四八頁）。

行傳二章三十六節說，『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』主是神，祂一直是主（路一 43，約十一

<< 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，祂是在復活裏將祂的人性帶進神裏面以後，才在升天裏被立為主。神一直是主，但如今在寶座上有一個人是主。耶穌被釘十字架並埋葬以後，神使祂復活，叫祂坐在自己的右邊，使這位拿撒勒人耶穌成爲全宇宙的主。神要成爲主，不需要任何一種正式的就職，但是一個從被藐視之地，寒微之城出來的微小的人要被立爲主，就需要有真正的就職。現今這位從拿撒勒來的人，就職爲萬有的主。憑著升天，彼得領悟，他跟隨了三年半的這人耶穌，已經就職爲萬有的主。如今宇宙的主，天地的主，是一位名叫耶穌的真人。這就是爲甚麼我們宣告說，『耶穌是主』，並呼喊『哦，主耶穌』（新約總論第九冊，二六二至二六三頁）。

基督在地上受死的苦時，戴了荊棘的冠冕。但祂在天上寶座上享受高舉時，得著了榮耀尊貴爲冠冕。讓我們望斷一切以及於那得著榮耀尊貴爲冠冕的升天基督。

基督現今『坐在神寶座的右邊』（來十二 2）。基督坐在神寶座的右邊，意思不是祂在神右邊，坐在神的寶座旁邊。在啓示錄我們看見，只有一個神和羔羊的寶座（三 21，二二 1、3），這一個寶座既爲著神，也爲著羔羊。基督在升天裏已登了寶座。祂的升天是叫祂爲著神的行政登上寶座。

按啓示錄，升天基督所坐的寶座是神聖行政的寶座：『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』（五 6）羔羊，救贖主，那位爲我們的罪在十字架上被殺的，現今在寶座上對全宇宙執行神的行政（新約總論第二冊，一三一至一三二頁）。

參讀：由基督與召會的觀點看新約概要，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

第四週·週六

晨興餽養

啓十四 4『這些人未曾與婦女在一起受到玷污，他們原是童身。羔羊無論往那裏去，他們都跟隨祂。他們是從人間買來的，作初熟的果子歸與神和羔羊。』

林前七 25『關於童身的人，我沒有主的命令，但我既蒙主憐憫成爲忠信的，就題出我的意見。』

在升天裏，基督也是地上君王的元首（啓一 5）。祂是君王的元首，遠超過一切地上的君王。表面看來，地上各國有君王或總統在治理；實際上是主耶穌藉著地上的這些權柄治理全地。…今天祂是萬王之王，萬主之主（十九 16）。祂是所有掌權者的元首。祂是神聖行政裏的元首，以完成神永遠的計畫。

行傳五章三十一節說，神已將基督高舉『在自己的右邊，作元首，作救主』。…神已高舉耶穌，那被猶太首領棄絕並殺害者，作至高的元首。祂作元首與祂的權柄有關。祂用祂的權柄主宰管治全地，使環境適合於神所揀選的人，得以接受祂的救恩（十七 26 ~ 27，約十七 2）（新約總論第二冊，一三二至一三三頁）。

信息選讀

馬可六章四十五節：『耶穌隨即催門徒上船，先到對岸伯賽大去，等祂解散羣眾。』…這一節告訴我們，我們每一個都有祂的道路。這裏的『催』與林後五章十四節的『困迫』是一樣的字。主困迫門徒上船。主替他們死了，主也催他們走道路。…基督徒一生最要緊的事，就是尋找主所命定的道路，並忠心的行走在其中。今天在信主的人中，有一件

<< WEEK 4 — DAY 6 >>

Morning Nourishment

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，就是許多信主的人，並沒有找出主為他個人所定規的道路；有的人就是找出來了，也不行走在其中；所以在生活上有這麼多屬靈的死沉和限制；在神的工作中有多麼多的衝突和爭執。我們每一個人最要緊的工作，就是安靜的、等候的、禱告的、奉獻的、順服的將自己交在神的手裏，專心尋求神的指示，願意順服祂，願意只遵行祂的旨意，求祂將祂為我個人所定規的道路指示我知道；然後，出一切的代價，一心一意的行走在其中（倪柝聲文集第一輯第十冊，七至八頁）。

甚麼叫作『奔』呢？〔來十二1〕奔不是站住，奔不是安步徐行，奔是往前快跑，奔是要用最少的時間，跑最長的路，就是要跑得最快。因為賽跑的人多，你要得著冠冕，就得跑在前面。我們得勝與否，是在乎我們跑的快慢如何。我們如果空花時間，無謂的逗遛，就必定失敗。

我們是奔那『擺在我們前頭的賽程』。只奔一條路，就是擺在前頭的賽程，你不能揀選一條你自己所喜歡的道路去奔，你要奔神所擺在你前頭的賽程。在運動場中賽跑的人，有誰敢跑出畫定的路線之外呢？他們只能跑在畫定的路線裏（倪柝聲文集第一輯第十七冊，二五五頁）。

關於不嫁娶守童身，〔保羅〕說他沒有主的命令，但他在以下的經節裏題出他的意見〔林前七25~38〕。他敢這樣作，是因為他蒙了主的憐憫，能忠信於主的權益，而且實際的與主是一。他的意見發表出主的願望（聖經恢復本，林前七25註1）。

主的稱許和賞賜，與我們工作的大小和分量無關，但與我們是否忠信的完全使用祂的恩賜有關（太二五23註2）。

參讀：召會是那靈的翻版，第一至三章；倪柝聲文集第一輯第十七冊，奔那擺在前頭的路程。

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

第四週詩歌

單純跟隨莫遲誤

補756

(英1246)

降B大調

4/4

B^b 5 3̣·4 5 i | i E^b 6̣·7 i 6 | B^b 5 5 3̣·4 5 i | F 2̣ --- |

一 我們今樂意 跟隨眾召會，主裏是一顯無遺；

B^b 3̣ ị·2̣ 3̣ i | i E^b 6̣·7 i 6 | B^b 5 5 ị·2̣ 3̣ 2̣ | F7 B^b i --- |

在眾召會中，主今正行動，堅定跟隨，眾如一。

B^b 3̣ - i - | i E^b 6̣·7 i 6 | B^b 5 5 ị·2̣ 3̣ 3̣ | F 2̣ - - 0 |

(副) 跟隨！跟隨主聖靈，單純跟隨，莫遲誤！

B^b B^b7 E^b 3̣ - i - | i 6̣·7 i 6 | B^b 5 5 ị 2̣ 3̣ 2̣ | F B^b i - - 0 ||

跟隨！憑靈中羔羊，絕對跟隨，憑基督！

二 我們今學習跟隨眾從者， 流中往前無己意；
時刻轉向靈，絕不望領頭， 首位惟歸主自己。

三 我們今歡然跟羊羣腳蹤， 享受牧者的照應；
在眾召會中，主今正引領， 祂的發言當聆聽。

四 我們今全然獻給主基督， 緊緊跟隨不他依；
不管何遭遇，隨羔羊前行， 無論何往不稍離。

五 一路緊跟隨，直到進國度， 羔羊婚筵樂有分；
今縱有逼迫、痛苦和試煉， 不過促我享主恩。

六 在眾召會中，主今正召喚 忠信從者來得賞；
我們願答應，全人都拚上， 神旨成功不延宕。

WEEK 4 — HYMN

We give ourselves to follow the churches

The Church — Following

1246

Ab Ab7/C Db Bbm Cm Fm Bbm Eb7
1. We give ourselves to fol - low the church - es, One - ness in Christ dis - play;
Ab Ab7/C Db Bb7/D Eb7 Ab
Fol - low His move in all of the church - es, Stand fast as one this way.
Ab Ab7/C Db Bbm Ab/C Fm Bbm Eb7
9 [Chorus]
(C) We must fol - low the Spir - it In all simpli - ci - ty.
Ab Ab7/C Db Bb7/D Ab/Eb Eb7 Ab Db/Ab Ab
13 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!

第五篇

照著那靈的引導、
作工和說話作一切事；
為著主獨一的行動，
尊重主是基督身體的頭；
受基督身體的平衡，
好蒙保守在其獨一的一裏

讀經：讀經：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

綱要

週一

壹 凡我們所作的，必須照著那靈的引導、作工並說話；為神所作最好的事，如果與那靈無關，就成了宗教：

一 在使徒行傳的開頭，那一百二十人沒有形成甚麼、開始甚麼、發起甚麼或想要作甚麼；反之，他們一再禱告十天之久（一 14）；他們的禱告絕對是在那靈裏。

二 然後，叫他們希奇的是，那靈澆灌在他們身上，他們就成了一班完全在那靈裏的人；從那時起，他們無論作甚麼、說甚麼、到那裏，都完全是在那靈裏的事：

1 五旬節那天，當彼得和十一個使徒站起來說話時，他並沒有離開那靈說話；反之，他被那靈充溢——二

Message 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 在行傳四章，當彼得對宗教領袖說話時，他又一次被聖靈充溢—8 節。
- 3 司提反也是一個滿有聖靈的人（六 5），他憑智慧和那靈說話，無人抵擋得住（10）；司提反乃是在那靈裏生活、說話、盡職的人。
- 4 腓利在那靈裏傳福音，他沒有定規要傳福音，或定意要這麼作；他就是在那靈裏生活行動：
 - a 因此，當那靈吩咐他貼近車子裏的埃提阿伯人，腓利就跑上前去—八 29～30。
 - b 腓利把福音傳給太監並為他施浸以後，並沒有打算要離開；然而，那靈『把腓利提了去』—39 節。
 - c 傳福音的腓利要去那裏，不在於他的定意，乃在於那靈的引導；那靈引導腓利傳福音給太監，傳過福音以後，也是那靈把腓利提去了。

週二

貳 我們不是在一種運動裏，乃是在聖靈活的行動裏：

- 一 我們大家，尤其是青年人，必須記住：在那靈裏，沒有運動這樣的事；那靈必須領頭，那靈必須作工，那靈必須說話，那靈甚至必須作我們的生活：
 - 1 我們這些在召會裏的人，必須是完全被那靈浸透，並完全與那靈是一的人；果真如此，凡我們所說的，就是那靈說話；凡我們所作的，就是那靈作的；凡我們所作的工，就是那靈作工。

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 在使徒行傳裏，我們沒有看見甚麼運動；反之，我們看見那靈的引導、作工和說話。

3 在使徒行傳裏每件事的進行都是根據活的靈；沒有一件事是照著人爲的定規進行的。

二 在行傳十三章，申言者和教師沒有召開會議來討論並定規事情；反之，他們事奉主，禁食的時候，聖靈說，『要爲我分別巴拿巴和掃羅，去作我召他們所作的工』—1～4 節上：

1 這完全是藉著基督身體上那些忠信並尋求主的肢體，在地上與諸天之上的元首配合，憑著那靈、在那靈裏並同著那靈的行動。

2 因此，這不是人所安排的宗教運動；這是由基督身體上一些肢體發起的，他們藉著事奉和禁食，給身體的元首一個機會，使元首，就是那靈，能將他們其中二人分別出來，完成祂偉大的使命，開展祂的國度，好藉著福音的傳揚，在外邦世界建立祂的召會。

週三

三 使徒行傳裏沒有運動；只有耶穌活的人位活的行動，這活的人位就是聖靈：

1 當巴拿巴和掃羅（保羅）遇見一個行法術的假申言者，聖經告訴我們，保羅被聖靈充溢，開始對他說話—十三 9～10。

2 行傳十三章二節先題巴拿巴，後題掃羅；然而，領頭說話的卻是保羅；巴拿巴和保羅沒有召開會議，巴拿巴也沒有在會議裏說，『從現在起你作出口，而我當助手。』

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 沒有人的討論或定規，卻有聖靈這活人位的運行；
是被那靈充溢的那一位說話—9 節。

四 使徒行傳惟一的一次會議是在十五章；使徒和長老聚集來處理一件事情，二十八節說，『因為聖靈和我們，認為…』：

- 1 會中沒有主席，主持者乃是聖靈，就是那是靈的基督，召會的頭（西一 18），萬人的主（徒十 36）。
- 2 保羅、巴拿巴和其他幾個人到耶路撒冷，乃是因為耶路撒冷是割禮這異端教訓的源頭（十五 1~2、5~6）；按照神新約的經綸，神在地上的行動沒有總機構，也沒有控制別地召會的總會。
- 3 在神新約的經綸裏，神行動的總機構是在諸天之上（啓四 2~3，五 1，但四 26），並且管治眾召會的，乃是召會的元首基督（西一 18，啓二 1）。

週四、週五

叁 為著主獨一的行動，我們必須尊重主是基督身體的頭：

- 一 我們必須從使徒行傳這卷書，以及行傳十五章使徒和長老的經歷有所學習，絕不要憑自己定規；此外，我們也不該給別人建議或指示；我們沒有一個人有資格這麼作。
- 二 我們不是主，不是主人，也不是莊稼的主（路十 2，約四 35）；惟有主耶穌才是莊稼的主；祂是主人和基督身體的頭；我們必須尊重祂，而不憑自己下斷案。

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 許多時候我們替別人有所定規，也給人指示；我們不可以這麼作，我們必須禱告、禁食、等候主。

四 我們應當對祂說，『主阿，你是我的主人和基督身體的頭；我沒有資格，也沒有地位和權柄作決定或吩咐別人；主，我等候你；我要知道你的旨意和心意；主，我要曉得你要我作甚麼，要我的同工作甚麼；主，我求問你：你要眾召會作甚麼？』

五 我們都必須有這種態度；否則，我們就會侮辱主，至終祂會把我們放棄；元首權柄單單歸與基督；只有祂有元首權柄；惟有祂是獨一的領頭者——弗一 10、22，西二 10，林前十一 3，太二三 8～12。

六 傳統的基督教失去主的同在，因為在基督教裏，許多人自居莊稼的主，自居工頭；我們不可重演這悲劇——參林後二 12～17。

七 雖然主使我們有負擔出去，將國度的福音傳到整個居人之地（太二四 14），但我們不該使這件事成爲一種運動：

1 我們憑自己替別人定規任何事，這對那靈都是一種侮辱；倘若我們這麼作，我們就必須悔改；如果必要的話，還要求別人赦免我們，因為我們指示他們該作甚麼。

2 我們沒有一個人應當告訴別人該去那裏；這對主是何等的侮辱！

3 倘若我們這麼作，別人就不需要禱告；他們只要照我們的話行動；這樣作就篡奪了主的地位，把自己當作主；這對主是最大的侮辱。

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 我們需要幫助別人接觸主；青年弟兄姊妹們，我們需要禱告；人可以受感動加入運動，卻與主沒有任何個人的接觸。
- 5 主給我們負擔，也引導我們去校園作工，但青年人必須把這件事帶到主面前禱告，並重新把自己獻給主，說，『主，我要和你一同往前；主，你要我去那裏？』
- 6 每一個人都必須禱告，直到清楚主的引導；每一個人都必須被帶到主的面光中來接觸祂。
- 7 主的行動是往校園去，祂也引導許多人去，但也許在祂的主宰權柄裏，祂不許可你去；這證明我們中間所進行的不是一種運動，而完全是主的引導。
- 8 我們都必須進到主的面光中，禱告一段時間；我們不是在任何一種運動裏；每一件事都必須帶到主的面光中。
- 9 我們都必須學習這個功課，沒有一個人能替別人到主面前去；那是聖品階級制度；甚至我們中間最新近得救的，仍然必須親自到主面前去。
- 10 最終我們都必須能說，『我要去這個地方，因為我求問過主，祂引導我到那裏去』；但我們絕不可因著某某弟兄鼓勵我們，就到某個地方。
- 11 我們絕不可告訴任何人該去那裏；反之，我們必須有把握，主一直在引導；不然，我們就是在一種運動裏，我們所作的也沒有屬靈的價值；每當我們遵照主的引導行動時，我們絕不後悔。
- 12 神新約的經綸乃是那靈的事：

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 行傳十六章六節說，聖靈禁止保羅和那些同他一起的人在亞西亞講道；他們想要往庇推尼去，『耶穌的靈卻不許』（7）。
- b 至終，在夜間有異象現與保羅：有一個馬其頓人站著求他說，『請你遇到馬其頓來幫助我們』（9）。
- c 由此可見，使徒們不是照著自己的定意來行動、作工，乃是單單照著主的引導；我們若自己定意了就去作，就是高舉自己為主。
- d 每一位在主恢復裏的人，都必須直接到主面前去禱告；不要問別人你該作甚麼；我們沒有一個人是主，惟有耶穌基督是主，我們都必須求問祂說，『主阿，我該去那裏？』
- e 不要僅僅像喊口號一樣說，『我跟隨水流』；真實的水流乃是主自己；鼓動一種運動真是何等的錯誤——那樣作是侮辱主！
- f 關於我們在主恢復裏的任何行動，我們必須直接到主面前去禱告；我們必須有把握是主差遣我們；我們沒有一個人該給別人任何指示，或為別人作決定。
- g 如今乃是我們真實轉到主面前的時候了；我們必須說，『主阿，我們不要得罪你或侮辱你；我們要等候你的引導，藉以尊重你是我們的頭和我們的主。』
- h 這是主的恢復，不是重複基督教可憐的歷史；不要從任何人接受命令，也不要給任何人命令；要到主那裏去禱告；這才是正確的路。

- 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.

肆為著主的行動，我們也需要受基督身體的平衡：

- 一 假設領頭的人經過許多禱告以後，對某件事情有真實的負擔；那麼他們所該作的，就是藉著交通把負擔傳給眾聖徒，並請求眾聖徒禱告。
- 二 最終，聖徒會從主得著個人的引導，於是有所行動；這樣就沒有一個人是個人主義的或背叛的。
- 三 那靈與基督的身體使我們平衡；我們必須核對一下，我們從主所得的引導是不是與基督身體的感覺一致。
- 四 領頭的人也許說，『聖徒們，我們覺得主給我們負擔要和你們交通，你們有些人也許需要移民到某個城市，我們請求你們為這件事透徹禱告。』
- 五 最終，有些人也許會接受主的負擔，並受主引導到那個地方去，其他人也許接受負擔到不同的地方去。
- 六 交通在禱告之後；我們有了禱告和交通以後，就會清楚主的引導。
- 七 如果我們沒有禱告，與別人也沒有交通，我們就侮辱了主，並篡奪了祂的地位；不僅如此，如果我們沒有禱告和交通就移民到某地，當試煉、苦難和逼迫臨到的時候，我們就會搖動。

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 如果我們有禱告並交通，我們就尊崇主是基督身體的頭，我們也會有把握是主引導我們；在我們移民到某地去以後，就會有把握是主差遣我們到那裏；無論外面的環境如何，我們絕不會後悔——參西二 19。

九 我們會確信我們在那裏是主的旨意和引導，我們豫備好要死在那裏；我們不僅有把握，也會得著加強，得著主的權柄。

伍 我們在眾召會裏並與眾聖徒在一起時，必須顧到兩個元素——那靈與基督的身體——弗四 4 上：

一 我們必須問：『這是那靈麼？』以及『這是為著基督的身體，還是造成分裂？』

二 我們必須確定我們所作的是在那靈裏，並且顧到基督身體獨一的一。

三 在那靈裏並在基督身體獨一的一裏，就是蒙保守在主的恢復裏。

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.

第五週·週一

晨興餽養

林前十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

徒一 14『這些人…都同心合意，堅定持續的禱告。』

二 1『五旬節那天到了，門徒都聚集在一處。』

4『他們就都被聖靈充溢…。』

在林前十二章十二至十四節，我們看見兩件主要的事：那靈與基督的身體。實際上，這身體是出於那靈。十三節說，…我們這許多肢體都已經在一位靈裏受浸，成了一個身體，現今都得以喝這一位靈。身體乃是出於這一位靈，如今這身體一直在喝這一位靈。

我的負擔是要使每一位在主恢復裏的人，都看見那靈與基督的身體。基督教已經偏離了目標，因為基督教毫不關心基督的身體，也沒有正確的顧到那靈。…基督的身體不是指一班信徒為著專一的目的聚在一起，那是社交聚集，不是基督的身體。每當我們說到基督的身體，我們必須有一個深刻的體認，看見基督的身體是獨一無二的。基督的身體不僅在一個地方是一，在宇宙中也是一。如果我們在分裂裏，不關心基督身體的一，我們就不知道基督的身體是甚麼（李常受文集一九七七年第二冊，三七三至三七四頁）。

信息選讀

首先我要說到那靈。我們中間許多人已經看見宗教不是正面的東西，但我擔心有些人對於宗教的意義仍

<< 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

然有錯誤的領會。許多人說別人太宗教了，但他們自己也不明白宗教是甚麼。宗教就是一些事物與神有關並與事奉神、敬拜神有關，卻與靈神無分無關。有些與神有關的事物也許相當好，但只要與那靈無關，那就是宗教。以禱告為例，如果你向主禱告，卻不在那靈裏禱告，你的禱告…就是屬宗教的。…宗教乃是離開那靈去為神作事。為神所作最好的事，如果與那靈無關，也成了宗教。

我們來看使徒行傳裏與那靈有關的一些經節。在使徒行傳的開頭，那一百二十人沒有形成甚麼、開始甚麼、發起甚麼或想要作甚麼。反之，他們一再禱告十天之久（一14）。他們的禱告絕對是在那靈裏。然後，叫他們希奇的是，那靈澆灌在他們身上，他們成了一班完全在那靈裏的人。從那時起，他們無論作甚麼、說甚麼、到那裏，都完全是在那靈裏的事。五旬節那天，當彼得和十一個使徒站起來說話時，他並沒有離開那靈說話，反之，他被那靈充溢。在四章，當他對宗教領袖說話時，他又一次被聖靈充溢（8）。

司提反也是一個被聖靈充滿的人（六5），他憑智慧和那靈說話，無人抵擋得住（10）。司提反乃是在那靈裏生活、說話、盡職的人。

腓利在那靈裏傳福音，他沒有定規要傳福音，或定意要這麼作。他就是在那靈裏生活行動。因此，當那靈吩咐他貼近車子裏的埃提阿伯人，腓利就跑上前去（八29～30）。他把福音傳給太監並為他施浸以後，並沒有打算要離開。然而，那靈『把腓利提了去』（39）。傳福音的腓利要去那裏，不在於他的定意，乃在於那靈的引導。那靈引導腓利傳福音給太監，傳過福音以後，也是那靈把腓利提去了（李常受文集一九七七年第二冊，三七四至三七六頁）。

參讀：那靈與基督的身體，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

第五週·週二

晨興餽養

徒十三 1～4『在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和…西面，…並掃羅。他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。於是禁食禱告，按手在他們身上，就打發他們去了。他們既被聖靈差遣…。』

我們大家，尤其是青年人，必須記住：在那靈裏，沒有運動這樣的事。那靈必須領頭，那靈必須作工，那靈必須說話，那靈甚至必須作我們的生活。我們這些在召會裏的人，必須是完全被那靈浸透，並完全與那靈是一的人。果真如此，凡我們所說的，就是那靈說話；凡我們所作的，就是那靈作的；凡我們所作的工，就是那靈作工。在使徒行傳裏，我們沒有看見甚麼運動。反之，我們看見那靈的引導、作工和說話（李常受文集一九七七年第二冊，三七六頁）。

信息選讀

嚴格說來，使徒行傳整卷書只在十五章召開了一次會。這與今天的基督教大不相同，今天的基督教舉行一次又一次的會議，好定規要作甚麼，要打發人到那裏去。…這就是一種運動。…在使徒行傳裏，…使徒沒有聚在一起討論，有所定規。他們沒有問這類問題：『那裏有需要？我們該去那裏？我們該打發多少人？』沒有一件事是照著人為的定規進行的；反之，每件事都是根據活的靈。彼得行動、作工的方式不在於彼得，而是由於聖靈。司提反和腓利所作的，不是會議中定規的結果。不，他們是在那靈裏，而那靈在凡事上領頭。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

保羅也是這樣。在十三章，安提阿的申言者和教師沒有召開會議來討論事情。不，他們乃是禱告禁食；當他們禱告時，聖靈對他們說，『為我分別巴拿巴和掃羅，去作我召他們所作的工。』（2）我們又一次看見，沒有討論，也沒有定規，卻有聖靈的說話（李常受文集一九七七年第二冊，三七六至三七七頁）。

這是主將祂國度的福音開展到外邦世界，所採取的一大步驟。這是從敘利亞一個外邦的中心安提阿開始的；沒有組織差會，沒有募集基金，沒有人的任命，也沒有人的計畫和方法。這是由基督身體上五個忠信尋求主的肢體發起的，他們藉著事奉和禁食，給身體的元首一個機會，使元首，就是那靈，能將他們其中二人分別出來，完成祂偉大的使命，開展祂的國度，好藉著祂福音的傳揚，在外邦世界建立祂的召會。這主要的一步，與耶路撒冷召會毫無組織上的關係，也不在彼得和耶路撒冷其餘十一位使徒的權柄和指揮之下。這純粹是從一個外邦中心開始的，遠離猶太教一切背景與實行的氣氛和影響，甚至也遠離耶路撒冷召會的實行和影響。這完全是藉著基督身體上那些忠信並尋求主的肢體，在地上與諸天之上的元首配合，憑著那靈、在那靈裏並同著那靈的行動。因此，這不是人所安排的宗教運動。從安提阿開始，主在地上為著神新約經綸的行動，有了全新的起頭。雖然主行動的流是在五旬節從耶路撒冷開始的，以後流到安提阿，再從安提阿繼續流到外邦世界，但這流在安提阿轉彎時，憑著那靈有了煉淨的起頭（聖經恢復本，徒十三2註3）。

參讀：基督徒生活與召會生活極重要的原則，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

第五週·週三

晨興餽養

徒十三 9『掃羅，又名保羅，被聖靈充溢，定睛看他，說。』

十五 28『因為聖靈和我們，認為不該將更多的重擔放在你們身上，惟有幾件事是不可少的。』

使徒行傳裏沒有運動。只有耶穌活的人位活的行動，這活的人位就是聖靈。當巴拿巴和保羅遇見一個行法術的假申言者，聖經告訴我們，保羅被聖靈充溢，開始對他說話（十三 9～10）。十三章二節先題巴拿巴，後題保羅；然而，領頭說話的卻是保羅。巴拿巴和保羅沒有召開會議，然後巴拿巴在會議裏說，『保羅，你曾在迦瑪列的門下受教，你比我有學問。如今我們身負使命，我們定規，從現在起你作出口，而我當助手。』我們沒有看見這種討論的記載，聖經只是告訴我們，在一種情況下，保羅自然而然被那靈充溢，就領頭說話。沒有人的討論或定規，卻有聖靈這活人位的運行。如果我們是巴拿巴或保羅，我們會討論誰該作出口。然而是被那靈充溢的那一位說話。如果你有那靈，你就可以說話。但如果你沒有那靈，你就該安靜（李常受文集一九七七年第二冊，三七七頁）。

信息選讀

使徒行傳惟一的一次會議是在十五章。使徒和長老聚集來處理一件事情。二十八節說，『因為聖靈和我們，認為…。』我們每次召開會議，都必須有把握說，凡我們所定意的，就是那靈的定意。我們必須能說，『聖靈和我們，認為…。』我讀聖經多年了，

<< WEEK 5 — DAY 3 >>

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

從來沒有注意到這一節。十五章的決定不僅是由使徒、長老同全召會定規的，也是由聖靈定規的；使徒和長老乃是跟隨那靈來定規。因此這是由聖靈、使徒和長老所作的定規（李常受文集一九七七年第二冊，三七八頁）。

這是宇宙召會的使徒與耶路撒冷地方召會的長老，所舉行一次獨特的會議；在主地上新約的行動裏，這兩班人都是領頭的。會中沒有主席，主持者乃是聖靈（徒十五 28），那是靈的基督，召會的頭（西一 18），萬人的主（徒十 36）。『辯論已經多了』（十五 7），指明會中人人都有說話的自由。他們下斷案是基於：（一）彼得作的見證（7～11）；（二）巴拿巴和保羅所說的事實（12）；（三）雅各所下的結論（13～21）。雅各因著他的虔誠所給信徒的影響（見雅一 4 註 1），在耶路撒冷的使徒和長老中間乃是領頭的（徒十二 17，二一 18，加一 19，二 9）（聖經恢復本，徒十五 6 註 1）。

保羅、巴拿巴和其他幾個人到耶路撒冷的使徒和長老那裏，不是因為耶路撒冷是神行動的總機構，也不是因為在耶路撒冷的召會是總會，控制其他的召會，乃是因為耶路撒冷是割禮這異端教訓的源頭。為了解決問題，根絕難處，他們必須到源頭去。按照神新約的經綸，神在地上的行動沒有總機構，也沒有總會，像那控制別地天主教的羅馬天主教。在神新約的經綸裏，神行動的總機構是在諸天之上（啓四 2～3，五 1），並且管治眾召會的，乃是召會的元首基督（西一 18，啓二 1）（徒十五 2 註 2）。

參讀：基督徒生活與召會生活極重要的原則，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

第五週·週四

晨興餽養

路十 2～3『就對他們說，莊稼固多，工人卻少；所以要祈求莊稼的主，催趕工人收割祂的莊稼。你們去吧；看哪，我差遣你們去…。』

約四 35『你們豈不是說，到收割的時候，還有四個月麼？看哪，我告訴你們，舉目向田觀看，莊稼已經發白，可以收割了。』

我們必須從行傳十五章使徒和長老的經歷有所學習，絕不要憑自己定規。此外，我們也不該給別人建議或指示。我們沒有一個人有資格這麼作。在使徒行傳的時代，彼得、保羅和其他的使徒，都沒有資格憑自己下斷案或給人指示。那麼我們如何？我們必須尊重主。我們不是主，不是主人，也不是莊稼的主。惟有主耶穌才是莊稼的主，祂是主人；我們必須尊重祂，而不憑自己下斷案（李常受文集一九七七年第二冊，三七八頁）。

信息選讀

有的人甚至替別人作決定。但主在那裏？當我們這樣作決定時，好像我們中間沒有主，似乎我們沒有那靈，只有我們自己可依賴。…〔不要有所定規，或給人指示。〕我們必須禱告、禁食、等候主。我們必須尊重主。祂是我們的主人，我們是祂的奴僕。我們應當對祂說，『主阿，你是我的主人。我沒有資格，也沒有地位和權柄作決定或吩咐別人。主，我等候你。我要知道你的旨意和心意。主，我要曉得你要我作甚麼，要我的同工作甚麼。主，我求問你，你要眾召會作甚麼？』我們都必須有這種態度；否則，我們就會侮辱主，至終祂會把我們放棄。

<< WEEK 5 — DAY 4 >>

Morning Nourishment

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，（因為）在基督教裏，許多人自居莊稼的主，自居工頭。他們雇用人，解雇人，下命令，下斷案。他們成立佈道團，召開會議，定規要把他們的工人打發到何處。我們不可重演基督教歷史的悲劇。

雖然主使我們有負擔到校園去，但我們不該使這事成為一種運動。你憑自己替別人定規任何事，這對那靈都是一種侮辱。倘若你這麼作，你就必須悔改；如果必要的話，還要求別人赦免你，因為你指示他們該作甚麼。我們沒有一個人應當告訴別人該去那裏。這對主是何等的侮辱！你是誰？誰給你權柄向別人題議？你需要幫助別人接觸主。青年弟兄姊妹們，你們需要禱告。不錯，主給我們負擔，也引導我們去校園作工。但青年人必須把這件事帶到主面前禱告，並重新把自己獻給主，說，『主，我要和你一同往前。主，你要我去那裏？』每一個人必須禱告，直到清楚的引導。不要盼望別人指示你該去那裏，那是組織，是宗教。我們中間每一個人，從領頭的到最小的，都必須被帶到主的面光中來接觸祂。

不錯，主的行動是往校園去，但也許在祂的主宰權柄裏，祂不許可你去。祂可能引導數百人去，卻吩咐你留在你所在的地方。這證明我們中間所進行的不是一種運動，而完全是主的引導（李常受文集一九七七年第二冊，三七九至三八〇頁）。

神是以個人、情深的方式，不是以運動的方式作工。…我們在主的恢復裏不要有運動。人可以受感動加入運動，卻與主沒有任何個人的接觸（雅歌結晶讀經，七至八頁）。

參讀：雅歌結晶讀經，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

第五週·週五

晨興餽養

徒十六 6～8『聖靈既然禁止他們在亞西亞講道，他們就經過弗呂家和加拉太地區。到了每西亞的邊界，他們試著要往庇推尼去，耶穌的靈卻不許，他們就越過每西亞，下到特羅亞去。』

我們都必須進到主的面光中，禱告一段時間。…我們不是在任何一種運動裏。每一件事都必須帶到主的面光中。…我們都必須學習這個功課，沒有一個人能殼替別人到主面前去。那是聖品階級制度。如果我能到主面前去，那麼你也能到主面前去。甚至我們中間最新近得救的，仍然必須親自到主面前去。最終我們都必須能殼說，『我要去這個地方，因為我求問過主，祂引導我到那裏去。』但你絕不可因著某某弟兄鼓勵你，就到某個地方。你絕不可告訴任何人該去那裏。反之，你必須有把握，主一直在引導。不然，我們就是在一種運動裏，我們所作的也沒有屬靈的價值。不要盼望一天以後就清楚了，也許甚至過了十天也不見得會清楚。有許多次，甚至過了一百天，我還是不清楚主的引導。我每天禱告說，『主阿，憐憫我。』終於有一天我清楚了，我就曉得主引導。每當我遵照主這樣的引導行動時，我從不後悔（李常受文集一九七七年第二冊，三八〇至三八一頁）。

信息選讀

神新約的經綸乃是那靈的事。行傳十六章六節說，聖靈禁止保羅和那些同他一起的人在亞西亞講道。他們想要往庇推尼去，耶穌的靈卻不許（7）。然而，保羅和他的同伴並沒有開會討論那個情況。

<< 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，保羅等候主，夜間就看見了異象。九節說，『在夜間有異象現與保羅：有一個馬其頓人站著求他說，請你過到馬其頓來幫助我們。』保羅和他的同伴就推斷是主召他們去傳福音給馬其頓人聽（10）。甚至在看見異象以後，保羅還不確定主是不是引導他們往馬其頓去。由此可見，使徒們不是照著自己的定意來行動、作工，乃是單單照著主的引導。然而，今天基督教的悲劇乃是許多人沒有主的面光，也不顧到主的引導。爲了各種現實的目的，他們高舉自己爲主。

每一位在主恢復裏的人，都必須直接到主面前去禱告。如果有人來問我他該去那裏，我只會給他一句話：去禱告。要禱告到你清楚了才去。…我們沒有一個人是主，惟有耶穌基督是主。…你必須求問祂說，『主阿，我該去那裏？』倘若你沒有得著主的引導，你不要到別人那裏，請他們告訴你該作甚麼。

不要僅僅像喊口號一樣說，『我跟隨水流。』真實的水流乃是主自己。鼓動一種運動真是何等的錯誤！那樣作是侮辱主、得罪主。在主的恢復裏，我們中間絕不可有運動。…發起一種運動，然後鼓勵別人來跟隨，這造成極大的錯誤。我再說，關於你在主恢復裏的任何行動，你必須直接到主面前去禱告。…你必須有把握是主差遣你。

如今乃是我們真實轉到主面前的時候了。你必須說，『主阿，我們不要得罪你或侮辱你。我們要等候你的引導，藉以尊重你。』這是主的恢復，不是重複基督教可憐的歷史。不要從任何人接受命令，也不要給任何人命令；要到主那裏去禱告。這才是正確的路（李常受文集一九七七年第二冊，三八一至三八三頁）。

參讀：那靈與基督的身體，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

第五週·週六

晨興餽養

西二 19『…持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

弗四 3～4『以和平的聯索，竭力保守那靈的一：一個身體和一位靈…。』

假設領頭的人經過許多禱告以後，對某件事情有真實的負擔。那麼他們所該作的，就是藉著交通把負擔傳給眾聖徒，並請求眾聖徒禱告。最終，聖徒從主得著個人的引導，於是有所行動。這樣就沒有一個人是個人主義的或背叛的。這就是為甚麼我們要有基督的身體。…那靈與基督的身體使我們平衡。你必須核對一下，你從主所得的引導是不是與基督身體的感覺一致，我們需要受平衡（李常受文集一九七七年第二冊，三八三至三八四頁）。

信息選讀

有些人聽見接受基督身體的平衡這件事，以為這種平衡所產生的結果，正如領頭人作了決定，吩咐他們去那個地方一樣。很可能外面的結果一樣，但裏面的本質截然不同。…替別人作決定，然後告訴人該移民到那個地方去，這對主乃是一種侮辱。…這樣作就篡奪了主的地位，把自己當作主。…我不該這麼作，反而該說，『弟兄們，我覺得主給我負擔要和你們交通，你們有些人也許需要移民到某個城市，我請求你們為這件事透徹禱告。』最終，有些人也許會接受主的負擔，並受主引導到那個地方去。然而，其他人也許接受負擔到不同的地方去。你從主接受負擔以後，就需要顧到基督的身體。因此，我們顧到兩面，就是那靈的一面和基督身體的一面。

<< 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.

你也許不知道，基督的身體實際上在那裏。基督的身體是在交通裏，而這交通是在一裏。不是片面的交通，也不是與分裂或意見有關的交通，乃是基督身體的交通。交通在禱告之後；你有了禱告和交通以後，就會清楚主的引導。

我們必須禱告並交通，這是爲了尊崇主。如果我們沒有禱告，與別人也沒有合式的交通，我們就侮辱了主，並篡奪了祂的地位。不僅如此，如果你沒有禱告和交通就移民到某地，當試煉、苦難和逼迫臨到的時候，你就會搖動。你也許會說，『某某弟兄差遣我們到這裏來，可能是他錯了，我們不該跟隨人。』然而，如果你有禱告並交通，你就尊崇主，你也會有把握是主引導你。在你移民到某地去以後，就會有把握是主差遣你到那裏；無論外面的環境如何，你絕不會後悔。你會確信你在那裏是主的旨意和引導，你豫備好要死在那裏。你不僅有把握，也會得著加強，得著權柄。

我們在眾召會裏並與眾聖徒在一起時，必須顧到兩個元素：那靈與基督的身體。我們必須問：『這是那靈麼？』以及『這是爲著基督的身體，還是造成分裂？』我們必須確定我們所作的是在那靈裏，並且顧到一。我們不要成爲一種運動，完全沒有顧到那靈；我們也不要重複基督教的分裂與混亂，不顧到獨一的一。…我們都需要爲著主的恢復迫切禱告，使我們蒙保守在那靈裏，並在獨一的一裏。在那靈裏並在基督身體獨一的一裏，就是蒙保守在主的恢復裏（李常受文集一九七七年第二冊，三八四至三八五、三八八至三八九頁）。

參讀：那靈與基督的身體，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

第五週詩歌

建造神的聖殿

補606

降 B 大調

(哈該書) (英1254)

6/8

一 建造神的聖殿的時候已經來到，所有的地方
 召會要完全被建造。不該專顧你的家，而
 神家卻荒廢；弟兄們，快快興起，建造召會！
 (副) 剛強！剛強！全體起來建造！神必定與我
 們同在，使殿滿了榮耀。剛強！剛強！同
 心合意工作；地上萬國都要看見神榮耀的居所！

二 聽阿，神說：你們要省察自己行爲，
 撒種雖多，收卻少，因對我缺讚美；
 你們要上到山上去爲我取木料，
 同心建造我居所，我得榮耀。

三 你們蒙召的祭司當向神全順服，
 神既與我們同在，管他世人怒目，
 靈裏激動並火熱，我們同來作工，
 但願在其中沒有一人放鬆。

四 萬軍之耶和華說：我殿要滿榮耀，
 地上萬國羨慕的必定快要來到，
 這殿後來的榮耀必大過先前的，
 我們同享這榮耀，喜樂無比。

WEEK 5 — HYMN

This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

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-
 stored. 'Tis not the time for our house while God's house li-eth waste—O brothers, for God's building, rise up, make
Chorus
 haste! (C) Be strong, be strong, God's dwell-ing place to
 build! The Lord of hosts is with us, with His glo-ry 'twill be
 filled! Be strong, be strong, and work in one ac-
 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.

