

二〇一七年国殇节特会

标语

①神永远的定旨是要使祂所拣选并救赎的人，
在生命和性情上与祂一式一样，作祂团体的彰显，
这定旨是借着三一神作三部分人的生命而得以完成。

②召会所有的美丽、能力、光明，以及召会能作出许多的事，
都是因为里面有这位是生命的基督作内容；
召会是生命的结果，生命是召会的内容。

③我们必须站在召会独一的立场，
就是一的真正立场上，
受基督身体的限制，不越过我们的度量；
为着主在祂恢复里，
在地方一面并宇宙一面的行动，
我们必须在同心合意里有身体的感觉。

④为着基督身体的实际与建造，
我们必须在基督独一的元首权柄之下
活在基督复活的生命里，
并在一切事上长到元首基督里面。

2017 MEMORIAL DAY CONFERENCE

BANNERS

God's eternal purpose to make His chosen and redeemed people
the same as He is in life and nature for His corporate expression
is fulfilled by the Triune God being life to the tripartite man.

All the beauty, power, brightness, and ability of the church
come from the fact that Christ as life is her inward content;
the church is the result of life, and life is the content of the church.

We must stand on the unique ground of the church,
the genuine ground of oneness;
we must be under the limitation of the Body of Christ,
not going beyond our measure;
and we must be Body-conscious in one accord
for the Lord's move in His recovery both locally and universally.

For the reality and building up of the Body of Christ,
we need to live in the resurrection life of Christ
under the unique headship of Christ
and grow up into the Head, Christ, in all things.

二〇一七年国殇节特会

认识生命与召会

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在基督独一的元首权柄之下
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并在一切事上长到元首基督里面

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KNOWING LIFE AND THE CHURCH

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第一篇

三一神作三部分人的生命， 为着完成神永远的定旨

读经：弗三 11，创一 26～27，罗八 11、28，提后一 9，约壹五 11～12

纲要

周一

壹 神永远的定旨就是神在已过的永远里，
为着将来的永远所定的永远计划——弗三 11：

一 神自己是祂永远定旨的起始、起源和范围——一 9：

- 1 神造人的定旨是要人彰显祂并代表祂；神永远的定旨是要得着一个团体人，以彰显祂并代表祂——创一 26～27。
- 2 万有都为神的定旨效力，并且没有任何事物能推翻这定旨——罗八 28～29。

二 神的定旨是要得着召会，就是基督的身体，借此彰显祂自己——弗一 5、9、11、22～23：

- 1 神的旨意、喜悦和永远的定旨，乃是要得着召会——三 9～11。
- 2 神定意要作一件事，就是要得着一班人作基督活的身体，以彰显三一神——四 4～6。

周二

Message One

The Triune God Being Life to the Tripartite Man for the Fulfillment of God's Eternal Purpose

Scripture Reading: Eph. 3:11; Gen. 1:26-27; Rom. 8:11, 28; 2 Tim. 1:9; 1 John 5:11-12

Outline

Day 1

I. The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past for eternity future—Eph. 3:11:

A. God Himself is the initiation, the origination, and the sphere of His eternal purpose—1:9:

1. God's purpose in creating man was that man would express Him and represent Him; the eternal purpose of God is to have a corporate man to express Him and represent Him—Gen. 1:26-27.
2. Everything is working for God's purpose, and nothing can overthrow it—Rom. 8:28-29.

B. God's purpose is to have the church, the Body of Christ, through which He can express Himself—Eph. 1:5, 9, 11, 22-23:

1. God's will, good pleasure, and eternal purpose are to have the church—3:9-11.
2. God purposed to do one thing—to gain a group of people who would be the living Body of Christ for the expression of the Triune God—4:4-6.

Day 2

三 神在宇宙中的定旨，乃是要作出一班人和祂一式一样；这就是圣经里专一的题目——约一 12～13，约壹三 2：

- 1 神永远的定旨是要将祂自己分赐到祂所拣选并救赎的人里面，使他们在生命和性情上与祂一式一样，只是无分于神格，使祂得着扩大并扩展的彰显——弗三 2、8～11。
- 2 他们要在生命、性情、形像、形状、光辉、荣耀，甚至外面的显出上，都和神一样——启四 2～3，二一 10～11、18。
- 3 神永远的定旨乃是将自己在祂的神圣三一里作到祂所拣选并救赎的人里面，作他们的生命、性情和一切，使他们被神浸透——弗三 17。

周 三

四 神按祂自己的定旨拯救我们并呼召我们，现今祂的定旨应当成为我们的目的——罗八 28～29，提后一 9，三 10：

- 1 我们需要从神的眼光来看救恩；神救恩的目的乃是要祂所创造并救赎的人在祂的儿子得着永远的生命，并被模成祂儿子的形像，使祂的儿子在许多弟兄中作长子——约壹五 11～12，罗八 29。
- 2 救恩包括使我们从没有意义的人生中蒙拯救——传一 2：
 - a 神的福音把我们从没有人生的意义，救到了宇宙的意义里——启四 11。
 - b 人原来为神所创造，是非常有意义和目的的；可惜人堕落了，人生的意义失落了——创一 26～27。
 - c 神用祂的救恩拯救我们，带我们回到原初的目的，就是宇宙的意义——提后一 9，罗八 28。

C. The purpose of God in the universe is to produce a group of people who will be exactly the same as He; this is the unique subject of the Bible——John 1:12-13; 1 John 3:2:

1. God's eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression——Eph. 3:2, 8-11.
2. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God——Rev. 4:2-3; 21:10-11, 18.
3. God's eternal purpose is to work Himself in His Divine Trinity into His chosen and redeemed people to be their life, nature, and everything so that they may be saturated with God——Eph. 3:17.

Day 3

D. God saved us and called us according to His own purpose, and now His purpose should become our purpose——Rom. 8:28-29; 2 Tim. 1:9; 3:10:

1. We need to view salvation from God's perspective; the purpose of God's salvation is for His created and redeemed ones to have eternal life in His Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers——1 John 5:11-12; Rom. 8:29.
2. Salvation involves our being saved from a human life that is meaningless——Eccl. 1:2:
 - a. The gospel of God saves us out of a human life that is without meaning into the meaning of the universe——Rev. 4:11.
 - b. God created a man who had great meaning and purpose, but man fell, and the meaning of human life was lost——Gen. 1:26-27.
 - c. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe——2 Tim. 1:9; Rom. 8:28.

五 神永远定旨的完成，乃是借着神圣的生命分赐到祂所拣选并救赎的三部分人里；神的生命作到人里面，就在人里面起新陈代谢的作用，使人变化而在生命、性情和彰显上与神一样—约三 15，约壹五 11～12，林后三 18，罗八 29。

周 四

贰 三一神作三部分人的生命，这思想贯穿整本圣经，从创世记直到启示录—创一 26～27，二 8～9、16～17，三 1～6、22～24，诗三六 8～9，约三 16，弗四 17～18，启二一 1～2、10～11，二二 1～2、14：

一 神按祂的形像造人，目的是要人接受祂作生命—创一 26～27，二 9，约壹五 11～12。

二 神要作我们的生命，使我们彰显祂；这是神心头的愿望—约一 4，十 10，十一 25，西一 15，林后三 18，弗一 5。

三 为着完成祂的定旨，神要作活水的泉源，源头，满足祂的选民，使他们得享受—耶二 13：

1 这享受的目标是要产生召会作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显—弗一 22～23。

2 神作活水的泉源给祂的选民喝，因为祂有一个目的—要为自己产生配偶，新妇—约三 29，启十九 7～8：

E. God's eternal purpose is accomplished by the divine life dispensed into His chosen and redeemed tripartite people; as God's life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and to become the same as God in life, nature, and expression—John 3:15; 1 John 5:11-12; 2 Cor. 3:18; Rom. 8:29.

Day 4

II. The thought of the Triune God being life to the tripartite man runs through the entire Bible, from Genesis to Revelation—Gen. 1:26-27; 2:8-9, 16-17; 3:1-6, 22-24; Psalms 36:8-9; John 3:16; Eph. 4:17-18; Rev. 21:1-2, 10-11; 22:1-2, 14:

A. God's intention in creating man in His own image was that man would receive Him as life—Gen. 1:26-27; 2:9; 1 John 5:11-12.

B. God wants to be our life so that we may express Him; this is the desire of God's heart—John 1:4; 10:10; 11:25; Col. 1:15; 2 Cor. 3:18; Eph. 1:5.

C. For the fulfillment of His purpose God wants to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment—Jer. 2:13:

1. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression—Eph. 1:22-23.

2. God is the fountain of living waters to His elect because He has a purpose—to produce a counterpart, a bride, for Himself—John 3:29; Rev. 19:7-8:

- a 神分赐祂自己作为活水，祂的用意乃是要产生祂的扩增，祂的扩大，使祂得着彰显—西二 19。
- b 除了神自己作活水的泉源以外，没有什么能满足我们；除了神分赐到我们里面以外，也没有什么能使我们成为祂的扩增，使祂得着彰显—约四 13 ~ 14，七 37，启二二 17。

周 五

- 四 神圣的生命可视为神首要且基本的属性—弗四 18，约五 26，约壹五 11 ~ 12，罗八 2：
- 1 照着神的生命神圣、永恒的性质，神的生命是唯一的生命；唯有神的生命才算是生命—约一 4，十 10，十一 25，十四 6。
 - 2 生命就是神的内容和神的流出；神的内容是神的所是，而神的流出是祂自己作生命分赐给我们—弗四 18，启二二 1。
 - 3 生命乃是三一神分赐到我们里面，并活在我们里面—罗八 11。

周 六

- 五 神要作我们生命和所是的泉源，独一的源头；当我们以祂作生命的泉源，祂就对我们成为神殿的肥甘、使人满足的河、与生命的光—诗三六 8 ~ 9。
- 六 三一神已经经过过程并终极完成，为要将祂自己分赐到我们里面作生命—约一 14，十二 24，二十 22，七 37 ~ 39，罗八 11：
- 1 神的经纶就是要将祂自己分赐到我们里面，使我们这人由祂的所是所构成；这唯有借着神将祂自己作到我们里面作神圣的生命，才能完成—二、6、10 ~ 11 节。

- a. God's intention is to dispense Himself as the living water to produce His increase, His enlargement, for His expression—Col. 2:19.
- b. Nothing apart from God as the fountain of living waters can satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—John 4:13-14; 7:37; Rev. 22:17.

Day 5

- D. The divine life may be considered the first and the basic attribute of God—Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2:
1. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10; 11:25; 14:6.
 2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.
 3. Life is the Triune God dispensed into us and living in us—Rom. 8:11.

Day 6

- E. God wants to be the fountain, the unique source, of our life and our being; when we take Him as the fountain of life, He becomes to us the fatness of God's house, the river of satisfaction, and the light of life—Psa. 36:8-9.
- F. The Triune God has been processed and consummated in order to dispense Himself into our being as life—John 1:14; 12:24; 20:22; 7:37-39; Rom. 8:11:
1. God's economy is to dispense Himself into our being so that our being will be constituted with His being; this can be accomplished only by God working Himself into us as the divine life—vv. 2, 6, 10-11.

2 借着将祂自己分赐到我们里面作生命，神就能完成祂的定旨，使祂得着祂自己团体的彰显，直到永远—启二一9～10，二二1。

2. By dispensing Himself into us as life, God is fulfilling His purpose to have a corporate expression of Himself for eternity—Rev. 21:9-10; 22:1.

第一周●周一

晨兴喂养

弗三 10～11 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

在圣经里，召会是很大的题目。…首先，召会是出于神永远的计划，祂永远的定旨。召会是神在祂永远计划里所计划的，是神在永世里，为着永世所定意的。〔参弗三 10～11。〕…定旨，原文意计划。…在已过的永远里，在创立世界以前，就是天地万物被造以前，神为着将来的永远立了一个定旨。所以，这称为永远的定旨。…新约有多处经文告诉我们，这定旨不只是在基督里立的，也是为着基督立的。

现在我们必须问这定旨是什么。〔根据〕以弗所三章十节…神永远的定旨乃是要得着召会。在全宇宙中，只有召会是神永远计划的主题、中心和内容。这该叫我们非常清楚，我们得救成为召会的肢体，不仅是为着现今的世代，乃是创立世界以前早就定意、计划好的。（李常受文集一九六三年第三册，三六七至三六八页。）

信息选读

在已过的永远里，并为着将来的永远，神计划并定意要在基督里，为着基督得着召会。所以，召会不是短暂的，乃是永远的。召会是在今世，也经过今世，却是从已过的永远就有，也是为着将来的永远。召会在神永远的定旨里是永远的，是神永远计划的中心、主题。神在已过的永远里计划要得着召

WEEK 1 — DAY 1

Morning Nourishment

Eph. 3:10-11 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.

The church is a great subject in the Bible....First, the church is something of God's eternal plan, His eternal purpose. It is something planned by God in His eternal plan, something purposed by God in eternity and for eternity [cf. Eph. 3:10-11]The Greek word for purpose means "plan."...In eternity past, before the foundation of this world, before the heavens, the earth, and all things were created, God made such a purpose for something in the future, in eternity to come. Therefore, it is called the purpose of eternity, the eternal purpose....Many passages in the New Testament tell us that this purpose was purposed not only in Christ but also for Christ.

Now we must ask what this purpose is.... [According to verse 10], the eternal purpose of God is that He would have a church. In the whole universe only the church is the subject, the center, and the content of God's eternal plan. This should make us very clear that our being saved to be the members of the church is something not only for this present age; it is something purposed, planned, long before the foundation of this world. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 275-276)

Today's Reading

In eternity past and for eternity to come, God planned and purposed to have a church in Christ and for Christ. Therefore, the church is not a temporary matter but an eternal matter. The church is in this age and throughout this age, yet it is from eternity past and for eternity future. It is an eternal matter in the eternal purpose of God, and it is the center, the subject, of God's eternal plan. God planned in eternity past to have a church, and God expects to have the church in eternity to

会，祂也期望在将来的永远里得着召会。（李常受文集一九六三年第三册，三六八至三六九页。）

神是有心思、情感、和意志的神圣人位，并且满了智慧和渴望。因此，在祂神圣的心思里必定有定旨，这定旨必定是神圣而永远的。

全本圣经启示，在已过的永远里，神照着祂自己的渴望，定意要作一件事。神定意要作一件事，就是要得着一班人作祂活的身体，并在作为灵神的子神里彰显父神。神永远的定旨是要有一个活的、团体的身体，借此将祂自己彰显为三一神。父神在子神里作为灵神，要借着一个由人所构成的团体身体，得着彰显并显明。

神是奥秘、无限、无量的，但祂渴望得着彰显并显明。为这目的，神创造了人。人是神创造中的末了一项。这指明神在创造人以前所创造的一切，都是为着人作准备。神一旦预备好一切，就创造人。这启示人是神创造的中心。神特意创造人作祂造物的中心。人是按着神的形像造的，并被赋予神的神圣权柄，管理一切造物。（创一 26。）人按着神的形像被造，这启示我们，人受造是为彰显神，因为形像就是彰显。比如，我若替你拍照，照片会捕捉你的形像，成为你的彰显。人得着权柄管理全地，这意思是说，人要在地上作神的代表。我们从神造人的方式就能看见，神造人的定旨是要人彰显祂并代表祂。这就是神永远的定旨。（李常受文集一九六三年第四册，五至六页。）

参读：圣经中的基本启示，第一章；以弗所书生命读经，第三十一篇；召会作基督身体的异象、实行与建造，第一、三章；由基督与召会的观点看新约概要，第六章。

come. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," p. 276)

God is a divine person with a mind, emotion, and will and who is full of wisdom and desire. Thus, in His divine mind there must be a purpose, and this purpose must be both divine and eternal.

The entire Bible reveals that in eternity past, according to His own desire, God purposed to do something. He purposed to do one thing—to gain a group of people who would be His living Body and would express God the Father in God the Son as God the Spirit. God's eternal purpose is to have a living, corporate Body [composed of human beings] through which He can express Himself.

God is mysterious, infinite, and unlimited, yet He desires to be expressed and manifested. To this end God created man. Man was the last item of God's creation. This indicates that everything God created prior to creating man was in preparation for man. Once God had made everything ready, He created man. This reveals that man is the center of God's creation. God created man as the center of His creation in a very purposeful way. Man was created in the image of God and committed with God's divine authority over all creation (Gen. 1:26). The fact that man was created in the image of God reveals that man was created to express God, for an image is an expression. For example, if I take a picture of you, the picture will capture your image and will be an expression of you. The fact that man was given authority over all the earth means that man is to be God's representative on the earth. From the way in which God created man, we can see that God's purpose in creating man was that man would express Him and represent Him. This is God's eternal purpose. (CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," pp. 4-5)

Further Reading: CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 1; Life-study of Ephesians, msg. 31; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 1, 3; CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 16

第一周●周二

晨兴喂养

约壹三 2 “…我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”

启四 3 “那位坐着的，显出来的样子好象碧玉和红宝石…”

二一 18 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。”

神在宇宙中的定旨，乃是要作出一班人和祂一式一样。按着形像来说，是和祂一样，祂是碧玉，这些人也是碧玉；按着光辉和色彩来说，也和祂一样，祂有什么样的荣耀，这些人也有什么样的荣耀。换句话说，这些人的光景和神的光景一点也没有差别。

启示录四章宝座上象碧玉的那一位，和二十一章那一座城的碧玉墙是一样的。在宇宙中，起头只有一位神在宝座上，象碧玉一样，等到神在宇宙中的工作结束时，就产生了一座碧玉墙。这碧玉墙，围绕着宝座上象碧玉的那一位；表明神至终得着一班人，或者说神作出了一班人，和祂自己一式一样。这结果一出来，新天新地就来到，永远的安息便开始了；因为神达到并完成了祂永远的定旨，这一件事就是圣经里专一的题目。（属灵的实际，一九七一至一九八页。）

信息选读

我们得救后，圣灵在我们里面作工，使我们变化成为主的形像。〔林后三 18。〕这变化乃是从主灵变成的，是圣灵在我们里面的工作。圣灵要在我们里面一直作工，作到一个地步，使我们完全变化，甚至连我们的身

WEEK 1 — DAY 2

Morning Nourishment

1 John 3:2 ...We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance...

21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

The purpose of God in the universe is to produce a group of people who will be exactly the same as He. In terms of image, they will be the same as He. He is jasper, and they will also be jasper. In terms of radiance and color, they will also be the same as He. Whatever kind of glory He has, they will also have. In other words, the condition of these people will be the same as that of God.

In Revelation 4 the One who is sitting on the throne, having the appearance of a jasper stone, is the same as the jasper wall of the city in chapter 21. At the beginning of the universe God was sitting on the throne, and only He had the appearance of a jasper stone, but at the end of God's work in the universe, a jasper wall is produced. The jasper wall surrounds the One on the throne who is like a jasper stone, indicating that God will eventually gain or produce a group of people who are exactly the same as He. Once this issue comes forth, the new heavens and new earth will come, and the eternal rest will begin, because God will have accomplished and fulfilled His eternal purpose. This is the unique subject of the Bible. (Spiritual Reality, p. 174)

Today's Reading

After we are saved, the Holy Spirit works in us that we may be transformed into the image of the Lord [2 Cor. 3:18]. This transformation is of the Lord's Spirit and is the work of the Holy Spirit in us. The Holy Spirit will continuously work in us until we are completely transformed and even our body is redeemed and

体都要得赎，与主荣耀的身体相象。约壹三章二节说，“祂若显现，我们必要象祂。”所以到启示录末了，我们看见所有蒙神救赎的人，都是碧玉，都和神的形像一模一样。…从始至终神在我们身上所作的，就是要达到这个专一的目的，把我们个个都作得和祂一样。

既然神的像在神儿子身上，神的生命在神儿子身里面，神要我们作祂的儿子，也必定是这样；一面把我们作得有祂的形像，另一面叫我们有祂的生命。只有有神生命、形像的人，才能和神一式一样。这就是为什么神把永远的生命赐给我们，其目的就是要我们象祂。换言之，神在我们身上那专一的目的，就是要把我们作到一个地步，使我们的生命、性情、形状、光辉，都和祂一样。

启示录开头提到碧玉的神，末了提到碧玉的城；这碧玉的神作碧玉城的中心，这碧玉城作了碧玉神的外围。在中心的地方有一碧玉的神，外围有一碧玉的城，并且这神的荣耀是经过这城照射出来。这神和这城完完全全成了一个。这城的形状、光辉、性质都绝对与这位神一样；神人调在一起了，神在人里面，人在神里面；神是人的内容，人是神的发表；神是中心，人是外围。

只要摸着这事，圣经就贯通了，属灵的经历也贯通了。主耶稣成为肉体是为这事；主耶稣钉十字架担当人的罪，流出血来，是为这事；主耶稣复活、升天，成为赐生命的灵，是为这事；祂拯救罪人，造就圣徒，给我们恩典、恩赐、生命、能力、亮光、异象，都是为这事。这件事乃是整本圣经的中心。圣经中所有的真理都挂在其上，并且挂得非常妥贴；因为这事乃是神的中心。神在宇宙中专一的目的，就是要把人作得和祂一式一样，这就是圣经里专一的题目。（属灵的实际，一九九至二〇一页。）

参读：属灵的实际，第十七篇。

conformed to the Lord's body of glory. First John 3:2 says, "If He is manifested, we will be like Him." Hence, at the end of Revelation, we see that all God's redeemed people are like jasper stone, being exactly the same as the image of God....From beginning to end God works in us to fulfill this unique purpose—to make every one of us the same as He.

The image and the life of God are in His Son; thus, God, who wants us to also be His sons, requires the same of us. On the one hand, He works in us that we may have His image, and on the other hand, He causes us to have His life. Only those who have God's life and image can be exactly the same as He. This is the reason that God gave us His eternal life. The purpose is that we may be like Him. In other words, the unique purpose of God's being in us is to work in us to the extent that we would be the same as He is in life, nature, image, and radiance.

The beginning of Revelation mentions the "jasper God," and the end mentions the "jasper city." The jasper God becomes the center of the jasper city, and the jasper city becomes the perimeter of the jasper God. The jasper God is in the center, the jasper city is the perimeter, and the glory of God shines forth through the city. God and the city are completely one. The appearance, radiance, and nature of the city are absolutely the same as that of God. God and man are mingled together. God is in man, and man is in God. God is the content of man, and man is the expression of God. God is the center, and man is the perimeter.

When we touch this matter, the whole Bible is linked together, and all the spiritual experiences are also linked together. The incarnation of the Lord Jesus was for this. His death on the cross and the shedding of His blood to bear man's sin were for this. His resurrection, ascension, and becoming the life-giving Spirit were for this. He is saving sinners, edifying the saints, giving us grace, gifts, life, power, light, and vision for this. This matter is the center of the entire Bible. All the truths of the Bible hang securely on this because this matter is the center of God. The unique purpose of God in the universe is to make man the same as He. This is the unique subject of the Bible. (Spiritual Reality, pp. 175-177)

Further Reading: Spiritual Reality, ch. 17

第一周●周三

晨兴喂养

罗八 28 ~ 29 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

宇宙的意义到底是什么呢？…神所创造的这个宇宙，是有其意义的。…福音首先是把宇宙的意义给我们。福音不仅是主耶稣钉十字架，为我们流血，受死。整本圣经就是一卷福音书，也是一张相当长的福音单张；从创世记一章直到启示录二十二章，都是论到福音的信息。（李常受文集一九七一年第一册，一八九页。）

信息选读

神的福音给我们看见，神把我们从来没有人生的意义，救到了宇宙的意义里。…得救的意义…所包含的层面非常广，其中一项重要意义，就是使我们从没有意义的人生中蒙拯救。…我们原来为神所创造，是有意义的。可惜我们堕落了，从这个意义里堕落、失落了，也就是从我们的本位离开了。现在神把我们拯救回来，使我们又回到了本位。…我们一得救，蒙神拯救回来，就被救回到这个宇宙的意义里。（李常受文集一九七一年第一册，一八九至一九〇页。）

神预定我们，不只是按着祂旨意所喜悦的，并且是有目的、有计划的。（弗一 11。）祂是照着祂的目的，预定了我们。祂的目的乃是照着祂旨意而有的计划，使我们有分于祂的生命和性情，并且有地位享受、承继祂一切的丰富。

神预定我们，是要我们借着耶稣基督得儿子的名分。（5。）借着耶稣基督就是借着救赎主。祂乃是

WEEK 1 — DAY 3

Morning Nourishment

Rom. 8:28-29 And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

What is the meaning of the universe? This universe was created by God and has a meaning that is related to the gospel.... The gospel unveils the meaning of the universe. The gospel is not simply that the Lord Jesus was crucified to shed His blood and die for us. The entire Bible, from Genesis 1 through Revelation 22, is a book of the gospel. The entire Bible is a gospel message. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," p. 137)

Today's Reading

The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. Salvation involves being saved from a human life that otherwise would be meaningless....God created a man who had great meaning and purpose. Regrettably, man fell, and the meaning of his life was lost. This means that man lost his original purpose. With His salvation, God rescues us and brings us back to our original purpose....Now that we are saved by God, we have been brought back to our purpose, which is the meaning of the universe. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," p. 137)

God predestinated us not only according to the good pleasure of His will, but also with a purpose, a plan (Eph. 1:11). It is according to His purpose that He predestinated us. His purpose was the plan which He made according to His will, that we might partake of His life and nature and have the position to enjoy and inherit all His riches.

God predestinated us unto sonship through Jesus Christ (Eph. 1:5). "Through Jesus Christ" means through the Redeemer who is the Son of God. Through Him

神的儿子。借着祂，我们得蒙救赎成为神的儿子，有神儿子的生命和地位，至终我们要与祂一同得荣耀，（罗八17下，）一同显现在荣耀里。（西三4。）

神既预定我们得着儿子的名分，当然就必须预定我们得着祂的生命，就是那永远的生命。（徒十三48。）我们一相信主耶稣就有了这永远的生命，（约壹五12，）就从祂而生，成为神的儿女。（约一12。）

神所以照祂的预知来拣选我们，预定我们，是要把我们模成祂儿子的形像。（罗八29。）神的儿子基督是模型，神已经将我们放在祂里面，（林前一30，）为要把我们模成祂的形像，作祂的众弟兄，使祂可以在许多弟兄中作长子。借此，神的独生子就成了许多弟兄中的长子。祂是长子，我们是众子，好使我们能在团体的方式里彰显神。

神不只预定我们得着祂永远的生命，模成祂儿子的形像，并得着儿子的名分，也预定我们得着祂的荣耀，（林前二7，）来彰显祂自己。神的荣耀，就是祂自己的彰显。我们乃是蒙怜悯，早预备得荣耀的器皿。（罗九23。）祂已呼召我们进入这荣耀。（帖后二14，彼前五10。）基督自己就是我们荣耀的盼望。（西一27。）我们如今在这荣耀的盼望里欢乐并夸耀。（罗五2。）当我们的盼望基督显现的时候，我们也要与祂一同显现在荣耀里。（西三4。）那就是我们的身体得赎，改变形像。那时，神的荣耀要从我们的灵，经过我们的魂，透过我们的身体彰显出来。我们全人的三部分，都要与基督毕象毕肖，完全被神的荣耀所浸透。这就是得荣耀，是神完全救恩的终极总结，也是神在永世里，预定我们所要达到的终极目标。（真理课程一级卷三，二五至二七页。）

参读：人生的意义与正确的奉献，第二篇；真理课程一级卷三，第二十六课；完成神永远定旨的生活，第三至五章；正常的基督徒生活，第七章。

we were redeemed to be the sons of God with the life and position of God's sons. Eventually, we will be glorified with Him (Rom. 8:17b) and manifested with Him in glory (Col. 3:4).

Since God predestinated us unto sonship, He foreordained us to have His life, the eternal life (Acts 13:48). Once we believe in the Lord Jesus, we have this eternal life (1 John 5:12), and we are born of Him to be His children (John 1:12).

God chose and predestinated us according to His foreknowledge in order to conform us to the image of His Son (Rom. 8:29). Christ, the Son of God, is the mold. God has put us into Him (1 Cor. 1:30) to conform us to His image to be His many brothers, that He should be the Firstborn among us. Through this, the only begotten Son becomes the firstborn Son among many brothers. He is the firstborn Son, and we are the many sons to express God in a corporate way.

God not only predestinated us to have eternal life, to be conformed to the image of His Son, and to receive sonship, but He also foreordained us to obtain His glory (1 Cor. 2:7) that we might express Him. God's glory is God expressed. We are vessels of mercy which He has before prepared unto glory (Rom. 9:23), and He has called us into this glory (2 Thes. 2:14; 1 Pet. 5:10). Christ Himself is our hope of glory (Col. 1:27), and today we exult and boast in this hope of glory (Rom. 5:2). When this hope, Christ, is manifested, then we will also be manifested with Him in glory (Col. 3:4). That will be the redemption of our body, the transfiguration of our body. At that time, God's glory will be expressed from our spirit to our soul and through our body. The three parts of our whole being will be the same as Christ is and be fully saturated with God's glory. This is to be glorified, which is the ultimate consummation of God's full salvation. It is also the ultimate goal to which God predestined us in eternity. (Truth Lessons—Level One, vol. 3, pp. 22-23)

Further Reading: The Meaning of Human Life and a Proper Consecration, ch. 2; Truth Lessons—Level One, vol. 3, lsn. 26; The Living That Fulfills God's Eternal Purpose, chs. 3-5; CWWN, vol. 33, ch. 7

第一周●周四

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约七 37 “…人若渴了，可以到我这里来喝。”

神在祂经纶里的心意，乃是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标是要产生召会作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。（耶利米书生命读经，二一页。）

信息选读

神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，成为祂的彰显；…在约翰一章一节，十四节，我们看见那是神的话成了肉体，丰丰满满地有恩典，有实际。十六节继续说，“从祂的丰满里我们都领受了，而且恩上加恩。”在四章，主耶稣对撒玛利亚妇人说到活水。（10，14。）在七章三十八节祂说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”启示录二十一至二十二章有新耶路撒冷的异象，就是神扩增的一大表号，作祂的彰显。二十二章一至二节给我们看见，在新耶路撒冷里有生命河涌流，在这河中长着生命树，作生命的供应，支持并维持全城。

神需要对我们作活水的泉源，因为祂有一个经纶。神的经纶是什么？神的经纶是要使祂自己得着彰显。神不要独自彰显祂自己，乃要借着祂的配偶

WEEK 1 — DAY 4

Morning Nourishment

Jer. 2:13 For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 7:37 ...If anyone thirsts, let him come to Me and drink.

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. (Life-study of Jeremiah, p. 17)

Today's Reading

God's economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression...In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace." In chapter 4 of John the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10,14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water." In Revelation 21 and 22 we have a vision of the New Jerusalem, which is a great sign of God's increase for His expression. Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city.

God needs to be the fountain of living waters to us because He has an economy. What is God's economy? God's economy is to have an expression of Himself God does not want to express Himself by Himself alone; rather, He wants to express

彰显祂自己。为这缘故，神创造人，并将他安置在伊甸园里。至终，神说，“那人独居不好。”（创二 18 上。）按预表，这表征神独居不好。这指明圣经所提到的第一个丈夫不是人，乃是神。祂的配偶是谁？亚当按着神的形像被造，原本是要作神的配偶。为了作神的配偶，亚当必须饮于神，将神接受到他里面，使他得着神圣的生命同神圣的性情并神圣的元素，好成为神圣的，而与神相配。因为作丈夫的神是神圣的，作祂配偶的妻子，也该是神圣的，使她能与祂相配。既然那人独居不好，神就用亚当的肋骨，建造一个女人与他相配。（21 ~ 23。）

神需要对祂的选民作活水的泉源，乃因祂有一个经纶；而祂的经纶是要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。这是约翰三章三十节里“扩增”一辞的意义。在这节里，施浸者约翰提到基督，说，“祂必扩增。”在前一节约翰说，“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是用亚当的肋骨建造的，是亚当的扩增；照样，神的选民是新妇，是基督这新郎的扩增。

神有负担叫以色列饮于祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列本该饮于神这活水的泉源，但他们反倒作了两件恶事：第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，使祂得着彰显。（耶利米书生命读经，二一、三二至三三、二二至二三页。）

参读：耶利米书生命读经，第三至四、十二、二十二，三十二篇。

Himself through His counterpart. For this reason, God created man and put him in the garden of Eden. Eventually, God said, "It is not good for the man to be alone" (Gen. 2:18a). In typology this signifies that it is not good for God to be alone. This indicates that the first husband mentioned in the Bible was not a human being but God. Who is His counterpart? Adam, who was created in God's image, was to be God's counterpart. In order to be God's counterpart, Adam had to drink of God, to receive God into him that he might have the divine life with the divine nature and the divine element in order to be divine to match God. Because God, the Husband, is divine, the wife, His counterpart, should also be divine that she might match Him. Since it was not good for the man to be alone, God builded from Adam's rib a woman to match him (Gen. 2:21-23).

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God's economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband. This is the significance of the word increase in John 3:30. In this verse John the Baptist, speaking of Christ, says, "He must increase." In the previous verse John had said, "He who has the bride is the bridegroom." The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam's rib, so God's elect as the bride are the increase of Christ as the Bridegroom.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18, 26-27, 19)

Further Reading: Life-study of Jeremiah, msgs. 3-4, 12, 22, 32

第一周●周五

晨兴喂养

弗四 18 “他们在悟性上既然昏暗，就…与神的生命隔绝了。”

约壹五 12 “人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

神圣的生命可视为神首要且基本的属性。虽然“生命”一辞在新约里用了多次，但“神的生命”一辞只出现一次。以弗所四章十八节是说到神的生命唯一的经文。…神的生命是永远、非受造的。人受造时没有得着这生命。在受造后，有受造生命的人被摆在生命树前，（创二 8～9，）以接受那非受造、神的生命。但人堕落到心思的虚妄里，并在悟性上变为昏暗。人在这种堕落的光景中，无法摸着神的生命，直到人悔改（心思转向神），并相信主耶稣，以接受神这永远的生命。（徒十一 18，约三 16。）

事实上，在全宇宙中，唯有神的生命才算为生命。约壹五章十二节…指明，除非我们有神的生命，否则我们就没有生命。在神看来，唯有祂的生命是生命。因此，新约里提到神的生命，就把它看作唯一的生命。（约一 4，十 10，十一 25，十四 6。）（新约总论第一册，八七至八八页。）

信息选读

我们人的生命不是圣经所专注的生命。我们人的生命（bios，白阿司，和 psuche，朴宿克）是必死的。（路八 43 下，二一 4 下，太十六 25～26。）我们人的生命不是生命，因为它会死，并且命定要死。真正的生命是不死的。凡必死的都不是生命。我们

WEEK 1 — DAY 5

Morning Nourishment

Eph. 4:18 Being darkened in their understanding, alienated from the life of God...

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The divine life may be considered as the first and the basic attribute of God. Although the word life is used many times in the New Testament, the phrase the life of God is found only once. Ephesians 4:18 is the unique verse that speaks of the life of God...The life of God is eternal, uncreated. Man did not receive this life at the time of creation. After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) to receive the uncreated divine life. But man fell into the vanity of his mind and became darkened in his understanding. In such a fallen condition man is not able to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God's eternal life (Acts 11:18; John 3:16).

Actually in the whole universe only the life of God can be counted as life.... [First John 5:12] indicates that unless we have the life of God we do not have life. In the sight of God only His life is life. Therefore, when the life of God is mentioned in the New Testament, it is treated as if it is the unique life (John 1:4; 10:10; 11:25; 14:6). (The Conclusion of the New Testament, pp. 73-74)

Today's Reading

Our human life is not the life on which the Bible focuses. Our human life (bios and psuche) is mortal (Luke 8:43b; 21:4b; Matt. 16:25-26). Our human life is not life, because it dies and is destined to die. The real life is immortal. Whatever is mortal is not life. Both our physical life (bios) and our soulish life (psuche) are

肉身的生命（白阿司）和我们的魂生命（朴宿克），都是必死的，所以人的生命不是生命。在路加八章四十三节下半和二十一章四节下半，“养生的”原文就是白阿司。白阿司指肉身的生命。在马太十六章二十五至二十六节，“魂生命”的原文是朴宿克。

生命（zoe，奏厄）是永远的。永远的意思是不死的。约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”并且诗篇九十篇二节下半说，“从亘古到永远，你是神。”严格地说，所有必死的生命，都不是生命。真正的生命是不死、永远的，这真正的生命就是神自己，因为神是从亘古到永远的。神是永远的，所以唯有神自己是真正的生命。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是。（弗四 18 下。）神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这人里面。

生命就是基督。（约十四 6 上，西三 4 上，约壹五 12 上。）基督是那是生命之神的具体化身。歌罗西二章九节说，神格一切的丰满，都有形有体地居住在基督里面。神作生命，具体化身在基督里，而基督就是神的彰显。约翰一章十八节说，从来没有人看见神，只有神的独生子将祂表明出来。然后希伯来一章三节表明，基督是神荣耀的光辉。

生命就是圣灵。圣灵是基督的实际。（约十四 16 ~ 17，林前十五 45 下。）…罗马八章二节上半用“生命之灵”一辞，林后三章六节下半说，那灵叫人活。因此，今天圣灵是叫我们活的生命之灵。…一面，祂是能力的灵；另一面，祂是生命的灵。

生命乃是三一神分赐到我们里面，并活在我们里面。父是源头，子是流道，灵是水流。三一神在祂神圣的三一里分赐到我们里面，如今活在我们里面。（生命的基本功课，六五至六七页。）

参读：新约总论，第八篇；生命的基本功课，第三、七课；生命的认识，第一至二篇。

mortal, so the human life is not life. In Luke 8:43b and 21:4b the Greek word for livelihood and living is bios. Bios refers to the physical life. In Matthew 16:25-26 the Greek word for soul-life is psuche.

Life (zoe) is eternal. Eternal means “immortal.” First John 1:2 says, “The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” Then Psalm 90:2b says, “Indeed from eternity to eternity, You are God.” Strictly speaking, all lives that are mortal are not life. The real life is immortal and eternal, and this real life is God Himself because God is from eternity to eternity. God is eternal, so only God Himself is the real life.

Life is God’s content and God’s flowing out. God’s content is God’s being, so life is God’s inner being (Eph. 4:18a). God’s flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God’s flowing out. Life is God’s content, His inner being, and life is God flowing out into us and being imparted into our being.

Life is Christ (John 14:6a; Col. 3:4a; 1 John 5:12a). Christ is the embodiment [and expression] of God, who is life. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. God as life is embodied in Christ, and Christ is the expression of God. John 1:18 says that no one has ever seen God, but the only begotten Son has declared Him. Then Hebrews 1:3 shows that Christ is the effulgence of God’s glory.

Life is the Holy Spirit. The Holy Spirit is the reality of Christ (John 14:16-17; 1 Cor. 15:45b)....Romans 8:2a uses the term the Spirit of life, and 2 Corinthians 3:6b says that the Spirit gives life. Thus, the Holy Spirit today is the Spirit of life who gives life to us....On the one hand, He is the Spirit of power; on the other hand, He is the Spirit of life.

Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 517-518)

Further Reading: The Conclusion of the New Testament, msg. 8; CWWL, 1979, vol. 1, “Basic Lessons on Life,” lsns. 3, 7, 12; Knowing Life and the Church, chs. 1-2

第一周●周六

晨兴喂养

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

启二一 9～10 “…我要将新妇，就是羔羊的妻，指给你看。…〔天使将〕圣城耶路撒冷指给我看。”

二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

在旧约里，神的殿，即神的家，表征神自己是可进入的。借着这救赎的预表，神的百姓可以进入神并享受神。今天借着基督救赎的实际，我们可以进入神，享受神家的肥甘、神生命的水流、和生命的光。（三一神作三部分人的生命，一〇页。）

信息选读

诗篇三十六篇八至九节说到我们享受神作生命的四个要点：肥甘、乐河、生命的源头，光。神的居所—祂的家—有肥甘。这指明神的家是生命的事。神的家也有乐河，喜乐之河。我们必须学习饮于神的乐河。神的家也有生命的源头和光。这四项都指向一件事：神是给我们享受的。但我们要享受祂，就必须接受祂作生命，并凭祂而活。祂是生命的源头，而我们必须接受祂作我们的生命。当我们接受祂作生命，祂就成了肥甘、使人满足的河、与生命的光。（三一神作三部分人的生命，一〇页。）

神要从我们得着的是什么，主要的是在耶利米二章十三节提起，这节启示神是活水的泉源。神要我

WEEK 1 — DAY 6

Morning Nourishment

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life...

Rev. 21:9-10 ...I will show you the bride, the wife of the Lamb.... And [he] showed me the holy city, Jerusalem...

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

In the Old Testament, the temple of God, the house of God, signified that God Himself was enterable. Through the type of redemption, God's people could enter into Him and enjoy Him. Today, through the reality of the redemption of Christ, we can enter into God to enjoy the fatness of His house, the flow of His life, and the light of life. (The Triune God to Be Life to the Tripartite Man, p. 14)

Today's Reading

Psalm 36:8-9 mentions four main points concerning our enjoyment of God as life: fatness, a river of pleasures, the fountain of life, and light. God's dwelling place, His house, has the fatness. This indicates that God's house is a matter of life. There is also a river of pleasures, a river of joy. We must learn to drink of the river of God's pleasures. There is also the fountain of life and the light. All of these four items point to one thing: God is for us to enjoy. But in order to enjoy Him, we must take Him as life and live by Him. He is the fountain of life, but we must take Him as our life. When we take Him as our life, He becomes the fatness, the river of satisfaction, and the light of life. (The Triune God to Be Life to the Tripartite Man, p. 14)

What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that God is the fountain of living waters. God wants us to take Him as the

们接受祂作活水的泉源，为着我们的生活。这就是说，祂要我们接受祂作我们全人的源头、泉源。我们如何能接受祂作我们的源头？接受神作活水的泉源，唯一的路就是天天饮于祂。借着喝，我们将流自神这泉源的活水接受到我们里面。

饮于神这泉源的重要性，在约翰四章有所说明。主耶稣向那到井旁打水，并向她要水喝的撒玛利亚妇人说，“你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”（10。）她问主从哪里能得这活水，祂回答说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”（14。）主这里的话指明，我们所喝的与我们成为一。当我们饮于神这活水的泉源，祂就与我们成为一，我们也与祂成为一。我们越饮于神，祂就越与我们成为一，我们也越与祂成为一，并在祂的生命和性情上被祂构成。

耶利米二章十三节说，“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”在神眼中最邪恶的事，就是离弃祂这源头，这活水的泉源，而转向别的源头。所有别的源头都是偶像。在这节里，偶像被比喻为破裂不能存水的池子。今天人忙着为自己凿出各种的池子。事实上，这些池子都是偶像。我们思想这光景时，需要领悟，神要我们接受祂作我们生命和我们全人的泉源、源头。（耶利米书生命读经，三一二至三一三页。）

参读：三一神作三部分人的生命，第一至四章；耶利米书生命读经，第三、六、十七、二十五、三十三、三十八、四十篇；实行召会生活的基本原则，第一章；接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，第一章。

fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being. How can we take Him as our source? The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain.

The importance of drinking of God as the fountain is illustrated in John 4. To the Samaritan woman who had come to the well to draw water and whom the Lord Jesus had asked to give Him a drink, He said, "If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water" (v. 10). When she asked Him where He could get this living water, He answered, "Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life" (v. 14). The Lord's word here indicates that whatever we drink becomes one with us. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature.

Jeremiah 2:13 says, "My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water." The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In this verse the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being. (Life-study of Jeremiah, pp. 259-260)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 1-4; Life-study of Jeremiah, msgs. 3, 6, 17, 33, 38, 40; CWWL, 1963, vol. 1, "Basic Principles for the Practice of the Church Life," ch. 1; CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," ch. 1

第一周诗歌

WEEK 1 — HYMN

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325

补 925

永远之神荣耀定旨

(英1325)

F 大调

2/4

5 . 6 | 5 3 | 5 . 4 | 4 3 | 2 6 | 1 3 | 5 . 4 | 3 - |
 一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,
 5 . 6 | 5 3 | 5 . 4 | 4 3 | 2 6 | 1 7 | 3 . 2 | 1 - |
 跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。
 1 . 2 | 2 1 | 1 2 3 | 2 1 | 2 . 2 | 3 5 | 6 5 3 | 2 - |
 漫 长 岁 月 乃 是 过 程, 全 为 成 功 祂 心 意;
 5 . 6 | 5 3 | 5 . 4 | 4 3 | 2 6 | 1 7 | 3 . 2 | 1 - ||
 我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

二 一个新人是神所要， 照祂计划被建造；
 我们在此相联相调— 团体器皿何荣耀！
 神的生命、神的性情 调进其中时增添；
 神灵、人灵调为一灵， 叫祂荣耀得称赞。
 三 三一之神三方工作， 乃为达成祂定旨；
 父、子、圣灵何等奥妙， 将神自己来分赐。
 天地宏伟不过背景， 三部分人是标的一
 灵、魂、身体何等美妙， 为盛装神作实际。
 四 我们的灵乃是中心， 是神计划的关键；
 耶稣大名敞开呼求， 人灵与祂就结联。
 心中各房让祂安家， 始于中心达圆周；
 更新心思、情感、意志， 每一部分祂浸透。
 五 在生命中同被建造， 爱里联结成为一；
 如此成就祂的善工， 成全祂心爱美意。
 愿主扩充，我们衰减， 让祂建造我们里；
 直到长成团体大器， 充满祂荣耀自己。
 六 最终召会，身体，新人， 要显现于荣耀里；
 永世计划终极完成， 神的智慧显无遗。
 神终得着团体器皿， 将祂荣耀尽陈明—
 为此我们奉献自己， 求使主旨速完成。

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,
 Spread - ing to e - ter - nal fu - ture; 'Twixt these ends all time is cast.
 For with time there is the pro - cess, Time for His ac - com - plish - ment;
 And in time we're mere - ly trav - elers— For e - ter - ni - ty we're meant.

2. God would have a group of people
 Built together in His plan,
 Blended, knit, coordinated
 As His vessel—one new man.
 God would come into this vessel
 With His nature, life and ways,
 Mingling Spirit with our spirits
 For His joy and to His praise.
3. God has worked in three directions
 For His plan so marvelous:
 As the Father, Son, and Spirit
 To dispense Himself to us!
 All creation gives the setting—
 Heav'n and earth are for this plan;
 'Tis for this God made a body,
 Soul and spirit—three-part man.
4. As the center, as the kernel,
 Of God's plan our spirit is;
 Calling on the name of Jesus
 Makes our spirit one with His.
 From the center to circumference
 God would saturate each part;
 Feeling, mind, and will renewing,
 Making home in all our heart.
5. Thus in life we're built together,
 Then in love we're knit as one;
 God is now His plan fulfilling,
 Finishing what He's begun.
 Lord, increase Thyself within us
 That we might be built by Thee
 Into that great corporate vessel
 Filled with God exclusively.
6. As the product, the fulfillment,
 Will the church in glory stand,
 Consummation of the purpose
 In eternal ages planned.
 God will have His corporate vessel,
 All His glory to contain;
 Lord, we're wholly for Thy purpose
 All Thy goal in us attain.

第二篇

生命的认识

读经：创二 7～9，诗三六 7～9，约十二 24～26，林后四 10～12，罗八 13，太七 13～14

纲要

周一

壹 基督作为生命乃是生命树的实际，生命树是宇宙的中心—创二 9，约一 4，十 10，十四 6，十五 1，六 35、63，林前十五 45 下：

一 生命乃是神创造的目标—创一 26～28、31，二 7～9。

二 神生机的救恩，就是在基督的生命里得救，乃是神法理救赎过程的目标—约十九 34，罗五 10，西三 3～4，启二二 1～2。

三 生命是神自己在基督里作为那灵的流出，为着给人享受，使人喜悦满足—诗三六 7～9，启二二 1，耶二 13。

四 神在基督里，基督就是那灵，那灵就是生命—约十四 9～10、17～19，六 63，罗八 2。

五 生命是主自己作为给我们吃的生命之饼—约六 35、57、63，太十五 22～27。

周二

Message Two

The Knowledge of Life

Scripture Reading: Gen. 2:7-9; Psa. 36:7-9; John 12:24-26; 2 Cor. 4:10-12; Rom. 8:13; Matt. 7:13-14

Outline

Day 1

I. Christ as life is the reality of the tree of life, which is the center of the universe—Gen. 2:9; John 1:4; 10:10; 14:6; 15:1; 6:35, 63; 1 Cor. 15:45b:

A. Life is the goal of God's creation—Gen. 1:26-28, 31; 2:7-9.

B. God's organic salvation, being saved in Christ's life, is the goal of the process of God's judicial redemption—John 19:34; Rom. 5:10; Col. 3:3-4; Rev. 22:1-2.

C. Life is God Himself in Christ as the Spirit flowing out to be enjoyed by man and to please and satisfy man—Psa. 36:7-9; Rev. 22:1; Jer. 2:13.

D. God is in Christ, Christ is the Spirit, and the Spirit is life—John 14:9-10, 17-19; 6:63; Rom. 8:2.

E. Life is the Lord Himself as the bread of life for us to eat—John 6:35, 57, 63; Matt. 15:22-27.

Day 2

六 生命就是光，光胜过黑暗，光在神的话里——约一 4～5，诗三六 8～9，约六 63：

- 1 我们要摸着生命，必须借着话，借着那灵在我们里面所给的感觉；那个感觉就是神活的话——63 节，撒上三 19～21。
 - 2 若是那灵在我们里面，给我们一句话、一个感觉，要我们开口赞美主，我们就应该接受这话，开口赞美主；这样，我们里面就会有光，这光就是生命，就是那灵，就是基督，就是神。
 - 3 当我们接受这个感觉，向主有一个赞美的祷告后，我们会觉得生命的饱足、基督的甘美、神的同在并那灵的运行。
- 七 召会所有的美丽、能力、光明，以及召会能作出许多的事，都是因为里面有这位是生命的基督作内容；召会是生命的结果，生命是召会的内容——创二 22，约十九 34，十二 24，林前十 17。

周 三

贰 我们需要看见神的生命在人里面所遇到的难处：

- 一 神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的：
- 1 我们需要看见，活的基督在我们里面，我们怎样对待祂，是基督徒生活中唯一值得关切的事——加一 16，二 20，四 19，腓一 19～21，弗四 13，林后三 18。
 - 2 作基督徒就是不以基督以外的任何事物为标的；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

F. Life is the light, light overcomes darkness, and light is in God's word—John 1:4-5; Psa. 36:8-9; John 6:63:

1. If we want to touch life, we need the word, the inner feeling given to us by the Spirit; such a feeling is the living word of God—v. 63; 1 Sam. 3:19-21.
 2. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord; thus, we will have light within, and this light is life, the Spirit, Christ, and God.
 3. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit.
- G. All the beauty, power, brightness, and ability of the church come from the fact that Christ as life is her inward content; the church is the result of life, and life is the content of the church—Gen. 2:22; John 19:34; 12:24; 1 Cor. 10:17.

Day 3

II. We need to see the obstacles that God's life encounters in man:

- A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts:
1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us—Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; Eph. 4:13; 2 Cor. 3:18.
 2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved, because they do not know the pathway of life, and they do not take Christ as their life.

二 生命在我们里面所遇到的第二个难处，就是假冒—太六 2、5，七 5，二三 13～29：

- 1 一个人是否属灵，不在于外面的表现，乃在于他如何对待内住的基督。
- 2 我们天然的良善乃是假冒的属灵，这是生命的一个大难处；生命的彰显就是不理睬我们的天性，不管我们的爱好，简单地让基督在我们里面运行，破碎我们。
- 3 若是我们凡事都凭天性、天然去作，其结果无论是什么都是假冒。

周 四

三 生命在我们里面所遇到的第三个难处，就是悖逆：

- 1 基督在我们里面运行，给我们感动，叫我们明明知道祂要我们作什么，向我们要求什么，要带领我们什么，对付我们什么。
- 2 然而我们若不顺服，一味地违反我们里面的感觉，不接受祂的带领，也不肯出代价，这样的反叛、顶撞，就是悖逆。
- 3 我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪恶；基督活在我们里面，祂一直给我们里面生命的感觉—罗八 6，约壹二 27，参弗三 1，四 1，六 20，林后二 12～14。

四 生命在我们里面所遇到的第四个难处，就是我们天然的干才：

- 1 许多弟兄姊妹都非常爱主，也为主热心，实在是敬虔的；然而，他们身上最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

B. The second problem that life encounters in us is hypocrisy—Matt. 6:2, 5; 7:5; 23:13-29:

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.
2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves rejecting our natural disposition and preference and simply allowing Christ to operate in us and break us.
3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

Day 4

C. The third problem that life encounters in us is rebellion:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.
2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.
3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life—Rom. 8:6; 1 John 2:27; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14.

D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.

2 我们可能有干才，有本能，却认为这不是罪恶，不是污秽；我们没有轻看这些天然的干才，反而宝贝这些干才；这在我们身上若是一直牢不可破，就会成为基督生命的难处。

五 这些难处在我们身上，只有一个解决办法，就是我们必须经过十字架，让十字架来破碎；我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉——太十六 24 ~ 25。

周 五

叁 我们需要看见神的生命在我们身上所遇到主观的难处：

一 一个正常的基督徒，他的心思、意志、情感，和他的灵完全配合得来；一个反常的基督徒，他的心思、意志、情感，和他的灵配不起来，甚至是相反的，所以他是隔着幔子生活的。

二 第一个主观的难处是我们心思的难处：

1 我们所想作的事，若是出于我们的头脑，即使作成功了，也不过是宗教的活动而已，并不是基督从我们灵里活出来的见证——参腓二 5，林前二 16，弗四 23，罗十二 2。

2 虽然我们里面有基督的生命，但因着我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。

3 我们的心思若置于灵，我们外面的行事就与里面的人一致，我们与神之间也就没有不合；我们与神有和平，不为仇；结果我们里面就有平安的感觉——八 6。

2. We may be capable and talented, but we do not consider these things as sin or filthiness; instead of despising our natural capabilities, we treasure them; if they remain unbroken in us, they will become a problem to Christ's life.

E. There is one solution to all these obstacles in us—we must pass through the cross and let the cross break us; if we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed—Matt. 16:24-25.

Day 5

III. We need to see the subjective obstacles encountered by God's life in us:

A. A proper Christian is one whose mind, will, and emotion cooperate with his spirit; an abnormal Christian is one whose mind, will, and emotion cannot cooperate with, and even contradict, his spirit; thus, he lives under a veil.

B. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit—cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2.

2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.

3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within—8:6.

三 第二个主观的难处是我们意志的难处：

- 1 许多时候，我们的的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。
- 2 我们也许懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降服，于是失去了主的同在。
- 3 在实行主旨意的事上，人的意志无论硬或软，都是神生命的难处；一个受过对付的意志，乃是刚柔相济的，这样的意志为主所折服，也为主所复活；一个能与神配合的意志，是何等的重要—腓二 13。

四 第三个主观的难处是我们情感的难处：

- 1 我们的情感必须有神的情感，必须完全进到神的情感里—帖后三 5，腓一 8。
- 2 神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶；我们的情感和祂的情感，应当成为一个情感—弗五 25，林后十二 15，林前十六 24，启二 6。

五 由此我们可以看见，神的生命从我们身上活不出来，就因我们这个人是个难处；所以我们需要被破碎，需要天天得以加强到里面的人里，使基督安家在我们心里；心的主要部分就是心思、意志、情感—弗三 16～17。

周 六

肆 我们需要看见生命的道路—太七 13～14：

- 一 在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路；这工作是借着十字架的死所作成功的—腓三 10。

C. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.
2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.
3. Both a strong will and a weak will to carry out the Lord's will are hindrances to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter—Phil. 2:13.

D. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion—2 Thes. 3:5; Phil. 1:8.
2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion—Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6.

E. From all this we can see that our person is truly an obstacle for the living out of God's life; this is why we need to be broken and why we daily need to be strengthened into the inner man so that Christ can make His home in our heart, the main parts of which are the mind, will, and emotion—Eph. 3:16-17.

Day 6

IV. We need to see the pathway of life—Matt. 7:13-14:

- A. A part of God's work in His salvation is to pave a clear way for His life in us; this work is accomplished through the death of the cross—Phil. 3:10.

二 一粒麦子里面有生命，麦子若不落到地里死了，里面的生命就不能释放出来——约十二 24～26。

三 生命的道路就是死路；什么时候基督的死在我们里面运行，基督的生命在我们身上就有出路——林后四 10，腓三 10，加二 20。

四 我们乃是借着那灵经历基督的十字架——五 16、24，罗八 13～14，出三十 23～25，腓一 19。

五 圣灵在我们身上的工作，作得越厉害，我们对十字架的经历，也就越厉害；圣灵在哪里工作，哪里就有那灵的治死，复活的生命在我们里面并借着我们就得以显明——林后四 11～12。

六 圣灵的管治也在我们身上执行十字架的工作：

1 在属灵的认识上，仅仅认识圣灵还不够，还得认识万事，认识遭遇（罗八 28）；一个属灵、活在神面前的基督徒，每天要读三个东西；第一要读圣经，第二要读灵里面的感觉，第三要读环境、遭遇，就是读他四围的人、事、物；神安排我们的环境和遭遇，使万人、万事、万物互相效力，叫我们得益处，就是使我们变化并模成神长子的形像——28～29 节。

2 主为我们所制造出来的环境，叫我们认识主的恩典，经历主的能力——林后十二 9。

伍 我们必须有异象，看见神的生命如何能从我们里面活出来：

B. There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released—John 12:24-26.

C. The way of life is the way of death; when there is the death of Christ operating in us, there is a way for the life of Christ to come out of us—2 Cor. 4:10; Phil. 3:10; Gal. 2:20.

D. The cross of Christ is experienced by us through the Spirit—5:16, 24; Rom. 8:13-14; Exo. 30:23-25; Phil. 1:19.

E. The stronger the Holy Spirit's work in us is, the stronger our experience of the cross will be; wherever the Holy Spirit works, there is a putting to death by the Spirit, and resurrection life can be manifested in and through us—2 Cor. 4:11-12.

F. The discipline of the Holy Spirit also carries out the work of the cross in us:

1. For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the "all things" in our circumstances (Rom. 8:28); a Christian who is spiritual and lives before God needs to "read" three things every day: first, he needs to read the Bible; second, he needs to read his inward sense of the spirit; third, he needs to read his environment and circumstances, which are the persons, matters, and things around him; God arranges our environment and circumstances to cause all persons, matters, and things to work together for good, that is, for transforming and conforming us to the image of God's firstborn Son—vv. 28-29.

2. The environment that the Lord has created for us causes us to know the Lord's grace and experience the Lord's power—2 Cor. 12:9.

V. We need to see a vision of how the life of God can be lived out of us:

- 一 我们需要领悟并认识神的生命在我们里面——西三4，罗八10。
- 二 我们需要神开我们的眼睛，看见我们天然的人，就是我们的人位，是神生命的拦阻。
- 三 我们需要看见自己这个人已经钉在十字架上，并且恨恶自己；我们越看见神、认识神并爱神，就越厌恶自己并否认己——西三3，加二20，罗六6，伯四二5~6，太十六24，路九23，十四26。
- 陆 “今天各地召会最需要的，乃是生命的东西。我们一切的工作和活动，都该是出于生命的。…若不是出于生命的，我们的工作，我们的事奉，就不能持久，也不能有多少分量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。我们作工，…只该是释放主的生命，将主的生命分给人，供应人。愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得着祂的生命，并在祂的生命里长大成熟。唯有出于祂这生命的工作，才能够上祂永远的标准，才能蒙祂悦纳。”（生命的认识，六〇至六一页）

- A. We need to realize and know that the life of God is in us—Col. 3:4; Rom. 8:10.
- B. We need God to open our eyes to see that our natural man, our very person, is a hindrance to the life of God.
- C. We need to see that we have been crucified on the cross, and we must hate our self; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Col. 3:3; Gal. 2:20; Rom. 6:6; Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

VI. “What every church today needs most is the things of life. All our work and activity must come out of life...Unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life...Our work should just be the releasing of the life of the Lord, the imparting and supplying of the Lord’s life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him”—The Knowledge of Life, pp. 57-58.

第二周●周一

晨兴喂养

创二9“耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

约一4“生命在祂里面，这生命就是人的光。”

十五1“我是真葡萄树，我父是栽培的人。”

生命树是宇宙的中心。按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。我们必须认识，整个宇宙是以生命树为中心：无论对神或对人，没有别的比这树更中心、更重要。你看见人在园子当中，站在生命树跟前，这是非常有意义的。（创世记生命读经，一七四页。）

信息选读

旧约论到创造，新约论到救赎。不论是在创造或救赎里，神的目的、中心都是在于生命。若是我们在神的亮光中看创世记头两章，就能明了，神的创造是以生命为目标。虽然神造了千千万万、各式各样、形形色色的万物，但神所要达到的目的，祂所指向的目标，就是生命。若是我们熟读创世记头两章，并且安静下来，在神面前重新默想神的创造，我们立刻能看见，神的创造是因着生命，并且达于生命；祂的创造是以生命为中心，也是以生命为目标。所以在起头时，神从无创造出有。

神把人造好之后，便将人安置在伊甸园里，（二8，）园子当中，也就是园子中心，有一棵生命树。（9。）生命树是非常奇特的，圣经第一次提到“生命”，就是“生命”树。这给我们看见，虽然神什么都造好了，人也预备好，可以彰显祂、代表祂，但神还不能满意，因为神的目

WEEK 2 — DAY 1

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

John 1:4 In Him was life, and the life was the light of men.

15:1 I am the true vine, and My Father is the husbandman.

The tree of life is the center of the universe. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden. We must realize that the whole universe is centered on this tree of life: nothing is more central and crucial to both God and man than this tree. It is very meaningful to see man in the garden standing before the tree of life. (Life-study of Genesis, p. 140)

Today's Reading

The Old Testament speaks of creation, and the New Testament speaks of redemption. Both in creation and redemption God's purpose and center is life. If we look at the first two chapters of Genesis under God's light, we can clearly see that life is the goal of His creation. Although God created many things of such diversity and variety, His purpose and final goal are simply life. If we read the first two chapters of Genesis and meditate quietly before God on His creation, we will see that God's creation involves life and produces life. Life is the center and goal of God's creation. In the beginning God created all things out of nothing.

After God created man, He put him in the garden of Eden (Gen. 2:8). In the center of the garden was the tree of life (v. 9). The tree of life is very special. The first time life is spoken of in the Bible is in relation to the tree of life. This shows that God was still not satisfied, because He had not yet reached His goal, even though He had created everything and even though man had been prepared to

标还没有达到。神的目标是什么呢？神的目标乃是生命，神把创造好的人，带到生命树那里，祂把人摆在生命跟前。…如果…人没有达到生命，生命没有进到人里面，神的创造就没有意义，没有目的，也没有结果。

到了新约，更清楚地给我们看见，…生命就在那位成为肉体的基督里面。（约一1，4，14。）在约翰十四章六节，主耶稣说，“我就是道路、实际、生命。”祂亲自对我们说，祂就是生命；神就是生命，意思是生命不只从神出来，甚且就是神自己。一章四节说，生命和光乃是一个。到了八章十二节，就把生命和光连在一起，说到生命的光。在十章十节下半，主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。”在六章六十三节祂更说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”这一节开头说赐人生命的乃是灵，末了说灵就是生命，主对我们所说的话，就是灵，就是生命。然后，在罗马八章二节就说“生命之灵的律”；这里包含了生命、灵和律。

神在哪里呢？神就在这位基督里面。“父在我里面”〔约十四10〕的“我”，就是话成为肉体的基督。基督在哪里呢？在约翰十四章，主耶稣说父在祂里面，接着又说，过不多久祂就要离开门徒。…然而，祂去了还要再来。（18～19，27～28。）祂怎样来呢？乃是在圣灵里来。“实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂。”（17。）所以这给我们看见，神在基督里，基督在圣灵里。

那么圣灵在哪里？圣灵有一个很特别的称呼，叫作生命的灵，（罗八2，）意思是这圣灵叫人得生命。约翰六章也说，主对我们所说的话，就是灵，就是生命；（63；）圣灵就在生命里面。…生命就是神，神在基督里，基督是圣灵，圣灵是生命。（认识生命与召会，二至三、一四、二一至二二页。）

参读：认识生命与召会，第一至二篇；创世记生命读经，第十一篇；生命的认识，第二篇；神救恩生机的一面，第一篇。

express and represent God. What is God's goal? God's goal is life. God brought the man that He created to the tree of life and put him in front of life. If man does not come to life and life does not come into man, God's creation of man would have no meaning, purpose, or result.

In the New Testament we can see more clearly that life is the incarnated Christ (John 1:1, 4, 14). In John 14:6 the Lord Jesus said, "I am the way and the reality and the life." He Himself said that He is life. God's being life means that life is not simply something that comes from God, but life is God Himself. John 1:4 says that life and light are one. John 8:12 connects life and light and speaks of the light of life. In 10:10 the Lord Jesus said, "I have come that they may have life and may have it abundantly." In 6:63 He said, "It is the Spirit who gives life; ...the words which I have spoken to you are spirit and are life." Verse 63 begins by saying that the Spirit gives life, and it ends by saying that the words the Lord spoke to us are spirit and life. Romans 8:2 refers to life, Spirit, and law when it speaks of "the law of the Spirit of life."

So where is God? God is in Christ. The Me in "the Father is in Me" [John 14:10] is the Christ who is the incarnated Word. Where is Christ? In John 14 the Lord Jesus said that the Father is in Him, and then He said that He would leave the disciples in a little while...but would come again (vv. 18-19, 27-28). He came as the Spirit, "even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him" (v. 17). This shows that God is in Christ, and Christ is the Spirit.

Where is the Spirit? The Spirit has a very special name; He is called the Spirit of life (Rom. 8:2), which means that the Spirit gives life to people. John 6:63 says that the words that the Lord speaks are spirit and are life. The Spirit is life...Life is God, God is in Christ, Christ is the Spirit, and the Spirit is life. (Knowing Life and the Church, pp. 7-9, 18, 23)

Further Reading: Knowing Life and the Church, ch. 1; Life-study of Genesis, msg. 11; The Knowledge of Life, ch. 2; The Organic Aspect of God's Salvation, ch. 1

第二周●周二

晨兴喂养

约一 4~5 “生命在祂里面，这生命就是人的光。光照在黑暗里，黑暗未曾胜过光。”

诗三六 9 “因为在你那里，有生命的源头；在你的光中，我们必得见光。”

生命就是人的光。〔约一 4。〕诗篇三十六篇说，“因为在你那里，有生命的源头；在你的光中，我们必得见光。”（9。）…生命是在亮光里，这生命就是人的光。光照到哪里，生命就进到那里；生命进到那里，圣灵就到哪里；圣灵到哪里，基督就到哪里；基督到哪里，神就到哪里；神到哪里，生命就到哪里。生命乃是在光里面。

光在哪里呢？光乃是在神的话里面。主对我们所说的话，就是灵，就是生命。（约六 63。）我们在这里一再地传讲神的话，就是盼望神的话能进到众人里面。神的话一进入到人里面，立刻就变作光。当你在里面一接受光，就有了生命；光一被人接受，就是生命。（认识生命与召会，二二至二三页。）

信息选读

什么时候我们一碰着主的话，这话在我们里面就会变作亮光，并且成为生命，使我们里面的饥饿得着饱足。…当神的话在我们里面运行，并发生作用时，我们若肯顺服，立刻里面就会满了亮光，满了生命，满了圣灵的同在，满了基督，满了神。这样，当人碰着我们时，人在我们身上会感觉神，感觉基督，感觉圣灵，感觉生命，感觉亮光，感觉神的话语。请永远记得，生命就是神，神在基督里，基督在圣灵里，圣灵就是生命，生命就是亮光，亮光来自于神的话语。

WEEK 2 — DAY 2

Morning Nourishment

John 1:4-5 In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.

Psa. 36:9 For with You is the fountain of life; in Your light we see light.

Life is the light of man [John 1:4]. Psalm 36:9 says, “For with You is the fountain of life; / In Your light we see light.”...Life is in the light, and this life is the light of man. Wherever the light shines, life comes in. Wherever life comes, the Spirit is also there. Wherever the Spirit is, Christ is there. Wherever Christ is, God is there. Wherever God is, life is there. Life is in the light.

Where is the light? The light is in the word of God. The words that the Lord speaks to us are spirit and life (John 6:63). We minister God’s word because we hope that God’s word will enter into everyone. As soon as God’s word enters into man, it becomes light. As soon as we receive light inwardly, we have life. When light is received by man, it becomes life. (Knowing Life and the Church, pp. 23-24)

Today’s Reading

Whenever we touch the Lord’s word, the word becomes light in us, and the word becomes life to satisfy our hunger.. When God’s word operates and starts to have an effect on us and if we willingly obey, we are immediately filled with light, life, the Spirit’s presence, Christ, and God. In this way, people sense God, Christ, the Spirit, life, light, and God’s word in us when they contact us. We should always remember that life is God, God is in Christ, Christ is the Spirit, the Spirit is life, life is light, and light comes from God’s word.

每天早晨，当你与主来往交通时，有时会得着一个感觉；其实，那个感觉就是一句话。…那是圣灵运行在你里面所说的，是要你来接触生命，摸着生命。然而，这里的问题是，你要如何对待这句话。许多人常常听信息，却没有碰着神的话。许多人常常读经，却没有听见神的话。甚至有人常常读属灵书报，却从来都碰不着主。这一切的原因，都在于人里面不顺服，不理睬祂，甚至和祂讲理由，反驳祂；这样一来，亮光就失掉了，生命就没有了，基督也不见了。

不仅日常生活中如此，即使在擘饼聚会中，我们也常有这样的经历。若是圣灵在我们里面，给我们一句话、一个感觉，要我们开口赞美，我们就应该接受这话，开口赞美主。这样，我们里面就会有光，这光就是生命，就是圣灵，就是基督，就是神。当我们接受那个感觉，向主有一个赞美的祷告后，我们会觉得生命的饱足，基督的甘美，神的同在，并圣灵的运行。甚至在回家后，里面还一直觉得神甜美的同在。

我们要摸着生命，必须借着话语，借着圣灵在我们里面所给的感觉。那个感觉就是神活的话，虽然是无声的，却的确是活的话，我们应该接受，也应该顺从。若是这样，那个话在我们里面，就会变作光。

召会乃是一个生命的团体。召会的特点、妙处、内在的奥秘，就在于神的生命。召会所以是召会，就因为有这生命。若是人把这生命从召会中挪去，整个召会就是死沉、枯寂、丑陋的。召会所有的美丽、能力、光明，以及召会能作出许多的事，都是因为里面有神的生命作内容。这生命就是基督的生命；基督乃是神成为肉体，借着圣灵进到我們里面，作我们的生命。在圣灵里有神的生命，这生命就是在起初里的那位神，也就是太初就有的那位创造主。借着圣灵，这位成为肉体的神，祂里面的生命就进到我們里面。所以，在我们里面有创造宇宙的生命，有能作出大事情的生命。这个生命是最大、最高、最有活力的生命。（认识生命与召会，二三至二五、九页。）

参读：认识生命与召会，第二篇。

When we fellowship with the Lord in the morning, we may sometimes get a sense of receiving a word from God...It is the speaking through the moving of the Spirit in us, and its purpose is for us to contact and touch life. But how do we handle this word? Many people listen to messages, but they do not touch God's word. Many people read the Bible, but they do not hear God's word. Some people read spiritual books, but they never touch the Lord. This is because they disobey, ignore, and even reason and argue with the Lord. This is the reason that their light is lost and the reason that life and Christ disappear.

This is true not only in our daily living; we frequently have this kind of experience in the bread-breaking meeting. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord. Thus, we will have light within, and this light is life, the Spirit, Christ, and God. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit. Even after we go home, we will still sense God's sweet presence inwardly.

Thus, if we want to touch life, we need the word, the feeling given to us by the Spirit. Such a feeling is the living word of God. Although it is silent, it is indeed a living word. We should accept and obey it. If we do this, the word in us will become light.

The church is a corporate entity of life. The characteristics, marvelousness, and intrinsic mystery of the church depend on God's life. The church is the church because she has God's life. If life is taken away from the church, the church would become ugly, withered, and dead. All the beauty, power, brightness, and ability of the church come from the fact that the life of God is her inward content. This life is the life of Christ; Christ is God becoming flesh and coming into us through the Holy Spirit to be our life. God's life is in the Holy Spirit, and this life is the God who was in the beginning and the Creator who existed in the beginning. Through the Holy Spirit, the life in the incarnated God came into us. Thus, we have the life that created the universe and the life that is able to do great things in us. This life is the greatest, highest, and most vital life. (Knowing Life and the Church, pp. 24-25, 12-13)

Further Reading: Knowing Life and the Church, ch. 2

第二周●周三

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

腓一 20 ~ 21 “…我所专切期待并盼望的，就是没有一事会叫我羞愧，…无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

我们要来看，神的生命在我们里面所遇到的难处。相信许多弟兄姊妹，都认识一点什么叫生命，也都看见一点什么是生命；甚至如何得着生命，得着生命的路，以及得着生命的光景是如何，弟兄姊妹也都有一些领会。然而，从我们的经历里，我们实在深知，神的生命在我们里面，是处处碰壁，尽是难处。我们整个人，从里到外，没有一部分不是生命的难处。（认识生命与召会，二六页。）

信息选读

神的生命在人身上，所遇到的第一类难处，可说是“不认识”的难处。…人的确有人的观念，…然而，事实上，人的观念都是在黑暗里。我们中间无论是聪明的，或是愚拙的；是受过高等教育的，或没有受高等教育的，我们里面的观念都是在黑暗里，叫我们不能认识生命，认识基督。…神的生命在我们里面，所遇到的头一步难处，就是我们不认识我们人的观念乃是黑暗的。我们不领会我们的观念，在我们看好象是正大光明的，实在说来，却是满了黑暗、无生命的。比方，一般基督徒都以为，作了基督徒就该大发热心，撇下世界；这从人看条条是道，但实际上却是没有神，没有生命，且是行不通的。

WEEK 2 — DAY 3

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 1:20-21 ...My earnest expectation and hope that in nothing I will be put to shame, but...as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ...

We need to see the obstacles that God's life encounters in us. I believe that many brothers and sisters know and have seen a little about life. The brothers and sisters also have some understanding concerning the way to obtain life and the issue of obtaining life. However, from our experience, we know that God's life also faces obstacles and difficulties in us. Every part of our entire being, both inwardly and outwardly, presents some obstacles to life. (Knowing Life and the Church, p. 27)

Today's Reading

The first problem that God's life encounters in man is the problem of ignorance...Everyone has human concepts. However, all human concepts are in darkness. It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness, and they prevent us from knowing life and Christ...The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts. We do not realize that our concepts, even though they seem proper and upright, are actually full of darkness and without life. Most Christians think that they should be zealous and forsake the world once they become Christians. From man's view, this sounds very logical. But without God's life, this is not practical.

作基督徒不是热心的问题，不是广传福音的问题，不是撇弃世界的问题，也不是不重物质享受的问题。…作基督徒只在乎你怎样对待你里面的基督。你得救时，接受了一位活的基督，祂在你里面作了你的生命；从那一天起，你作基督徒全不在于别的，只在于你怎样对待你里面那位活的基督。这位活的基督在你里面，你怎样对待祂，才是值得关切的。

虽然要转这样的观念并不容易，但请我们记得，除非我们将自己的观念、看法摆在一边，否则我们无路可走。作基督徒不是以任何事物为对象，基督徒只该以基督为对象。许多人得救后，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

其次，生命在我们里面所遇到的难处，就是假冒。从前在南京召会，有位姊妹说话慢慢的，走起路来轻轻的，无论作什么都是轻声细语的。所以，南京召会的负责弟兄们都认为她很属灵；然而实在说，那是假冒的属灵。我们必须知道慢不一定是生命，快也不一定不是生命；是生命或不是生命，不在于快或慢。生命一点也不在于这些。

有一些人，生性温柔、谦让，与人无争，体贴人，肯为人落泪，同情人，愿为人舍己。他们有这许多的长处、美德；等到他们作了基督徒后，这些生性的美德也带进来了。他们以为这些就是生命，就是基督徒该有的…。以道德来说，那是该有的；以生命来说，那都是假冒的。到底生命是什么？生命就是神自己，生命就是基督，生命就是圣灵。

生命〔的彰显〕…就是不理睬你的天性，不管你的爱好，让你里面的基督简单地在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果…都是假冒。这是我们必须清楚看见的。（认识生命与召会，二八至三〇、三三、三五至三六页。）

参读：认识生命与召会，第三篇。

Being a Christian is not a matter of zeal, nor a matter of spreading the gospel, nor a matter of forsaking the world, nor even a matter of not caring for material enjoyment....Being a Christian depends upon how we take care of the Christ in us. The day we were saved, we received a living Christ, who became our life in us. From that day forward, our being a Christian has not depended on anything other than taking care of the living Christ in us. The only thing that matters is how we take care of the living Christ in us.

It is difficult to change our concepts, but we will not have a way to go on unless we put aside our own concepts and opinions. Being a Christian means not taking anything other than Christ as our aim. Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

The second problem that life encounters in us is hypocrisy. There was a sister in the church in Nanking who spoke slowly and walked softly; everything she did was soft and gentle. Consequently, all the responsible brothers in the church in Nanking thought that she was very spiritual. However, strictly speaking, this was a false spirituality. We need to see that being slow is not necessarily of life and being quick is not necessarily of life. Whether or not something is of life is not determined by whether it is quick or slow. These have nothing to do with life.

Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them....From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit.

The expression of life involves the rejection of our natural disposition and preference, and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. We must see this matter clearly. (Knowing Life and the Church, pp. 28-30, 32, 34-35)

Further Reading: Knowing Life and the Church, ch. 3

第二周●周四

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

约壹二27“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

生命在我们里面所遇到的〔第三个〕难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。这样一来，你身上只有你的自由、你的兴趣，完全没有生命的道路。（认识生命与召会，三七页。）

信息选读

许多时候，我们明明背叛了祂，还自以为是顺从了祂。比方，我们要去传福音时，主多次在我们里面运行，就是要我们祷告，但我们不喜欢关在屋子里祷告，我们喜欢找福音朋友谈一谈，找弟兄姊妹交通交通，于是我们照着自己的喜欢去作了。这就是悖逆，但我们还自以为那是福音探望，是与圣徒交通。…所以，请记住，我们在外面所作的，最多不过是宗教活动里的传福音罢了。

探访福音朋友，与弟兄姊妹交通，都是很甜美的行动；然而，在那些行动中，我们虽然积极热心，却是把活的基督关在里面，既不理祂，也不睬祂。所以，实际上，我们是违背了那在我们里面活的基督。祂要我们这

WEEK 2 — DAY 4

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion. In this case, we may have our freedom and choice, but we will not have the way of life. (Knowing Life and the Church, p. 35)

Today's Reading

Many times, we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion. Nevertheless, we may think that we are following God by visiting people for the gospel and fellowship with the saints... At such a time we should realize that our outward work of preaching the gospel is merely a religious activity.

Visiting gospel friends and fellowshiping with the brothers and sisters are very pleasant things to do. However, we may be very active and zealous in doing those things but still may imprison the living Christ within us by ignoring Him. Thus, we are actually disobeying the living Christ in us. He

样作，我们却偏偏不这样作；我们不照着祂的意思作，明显就是背叛。这是我们许多人天天都在犯的罪；我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督给我们的感觉的罪恶。我们里面的这位基督是活的，祂一直并随时给我们的，乃是祂在我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。祂要我们作的，我们不作；祂不要我们作的，我们偏去作。我们经常是这样的悖逆祂；这个悖逆，使祂的生命在我们里面，常常遇到难处。

我们人天然的干才，是生命在我们里面所遇到的第四个难处。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，从这些简单的话里，能够看见在我们身上，有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一个出路，就是经过十字架，让十字架来破碎。我们若要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来。（认识生命与召会，三七至四〇页。）

参读：事奉的基本功课，第二十课。

wants us to do things in a certain way, but we refuse to follow His way. Our unwillingness to do things according to His will is clearly rebellion. Many of us commit this sin every day. The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him. We often do not do what He wants us to do, and we often do what He does not want us to do. We often rebel against Him. Rebellion continually creates obstacles for His life in us.

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

There are many brothers and sisters like this among us. They are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (Knowing Life and the Church, pp. 35-37)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 20; The Knowledge of Life, ch. 5

第二周●周五

晨兴喂养

腓二5“你们里面要思念基督耶稣里面所思念的。”

13“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

一8“神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

一个正常的基督徒，他外面的人就是他的心思、意志、情感，和他里面的灵完全配合得来。然而，一个反常的基督徒，正好完全相反；他的心思、意志、情感，和他里面的灵配不起来，甚至是相反的，所以他是隔着幔子生活的。可以说，我们的心思、心志、心情，若和我们的灵相配得不多，甚至配不起来，结果就会产生难处。

你所想作的这些事，若是出于你的头脑，即使作成功了，也不过是宗教的事业而已，并不能叫人看见基督、得着基督。因为你所作的，是你头脑所想出来的宗教事业，并不是基督从你灵里活出来的见证。…虽然我们里面有基督的生命，但因着我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。这是我们心思的难处。（认识生命与召会，四七至五〇页。）

信息选读

我们再来看意志的难处。许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。比方〔一位〕弟兄…祷告时，主在他灵里给他一个感觉，叫他要去向妻子认罪。他的心思领会了这一个感觉，但他的意志却相当顽强，不肯折服；这就是意志的问题。…许多时候，我们懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不

WEEK 2 — DAY 5

Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

13 For it is God who operates in you both the willing and the working for His good pleasure.

1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

A proper Christian is one whose mind, emotion, and will cooperate with his spirit. An abnormal Christian is one whose mind, emotion, and will cannot cooperate and even contradict his spirit. Thus, he lives under a veil. If our mind, emotion, and will cannot adequately cooperate with our spirit, we will have problems.

If the things you want to do originate from your thoughts [even preaching the gospel, and doing other things for the Lord], then they will be nothing more than religious activities even if they are successful. They will not help people see and gain Christ, because they are merely religious activities that originate from your thoughts; they are not a testimony of Christ being lived out from your spirit.... Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (Knowing Life and the Church, pp. 43-45)

Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who...prays and the Lord gives him a feeling in his spirit to apologize to his wife; his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit. This shows the problem of the will... We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit

肯折服，不肯降服。我们的意志倔强、刚硬，颈项不肯软下来，不肯让神打断，不肯顺服神。…因着不愿意认这个罪，〔可能〕半年之久没有主的同在。…一个受过对付的意志，乃是刚柔相济的。这个柔不是软，而是不坚持、不顽固；但是当需要来时，他乃是刚强、壮胆的…。在这样的意志里，主的灵就能从他里面出来，成为生命。所以，我们要看见，能与神配合的意志，是何等的重要。

此外，人的情感也是神的一个大难处。…帖后三章五节说，“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神。”这意思是，我们这人的情感，必须完全有神的情感，必须进到神的情感里。神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶。我们的喜、怒、哀、乐，就是神的喜、怒、哀、乐；我们的爱好、厌恶，就是神的爱好、厌恶。神的这一切都是我们的，祂的性情已经被作到我们的性情里。…我们的情感和祂的情感，成了一个情感。

我们要看见一个很大的原则，就是要让神的生命有出路，我们就必须从情感里出来，有刚柔相济的意志，并且心思得更新。为这缘故，我们要放弃自己的眼光、看法，好好读圣经，让主的话来更新我们的思路，更新我们的头脑，叫我们心思所想、眼睛所看，都是合乎神的眼光，都是照着圣经而有的眼光。这样，我们的思路才能配合神的生命。同时，我们要学习意志降服在主面前，使我们的意志是…刚柔相济的，在向着主的事上，是配得起来的。…此外，我们的情感，我们的厌恶，必须合乎主的口味。

前面所说心思、意志、情感的难处，这些加起来，就是我们这个人成了一个难处；我们这个人真是个难处。…我们这个人从来没有被神破碎过…。神的生命若要从我们里面出来，我们这个人就要操练被打碎、被摔碎。（认识生命与召会，五〇至五六页。）

参读：认识生命与召会，第四篇；活力排的训练与实行，第十三篇。

and surrender. Our will is stubborn and hard, and we refuse to be softened, to let God break us, and to submit to Him....Because of [a] refusal to apologize, [we] can lose the Lord's presence....A will that has been dealt with is both strong and pliable. Being pliable is not the same as being soft. Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold.... A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Furthermore, our emotion is also a big problem to God.... Second Thessalonians 3:5 says, "The Lord direct your hearts into the love of God." This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

We need to see a great principle: In order for God's life to have a way in us, we need to turn from our emotion, have a strong and pliable will, and be renewed in our mind. We need to drop our concepts and views, and we need to read the Bible and allow the Lord's Word to renew our mind and thoughts so that we will think and see things according to God's view in the Bible. In this way, our mind can cooperate with God's life. At the same time, we need to learn to surrender our will to the Lord so that our will would be...strong and pliable, and we will be able to cooperate with the Lord. Furthermore, our emotions and tastes need to match the Lord's.

When we consider the problems related to our mind, emotion, and will together, we can see that our person is the problem; our person is truly an obstacle for the living out of God's life.... All of our problems are due to our person, which has never been broken by God....In order for God's life to come out of us, we need to exercise to have our person broken and shattered. (Knowing Life and the Church, pp. 45-49)

Further Reading: Knowing Life and the Church, ch. 4; The Training and the Practice of the Vital Groups, msg. 13

第二周●周六

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

〔看过神的生命在我们身上所遇到的难处之后，〕我们要来看神怎样解决这些难处，怎样为着祂的生命，在我们里面，在我们身上，开出一条通达的道路。这一条道路，就叫作生命的道路。…在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路。这一部分的工作，完全是借着十字架的死所作成功的。

我们从圣经里可以读出，神的救恩乃是藏在死里面，神的生命也是藏在死里面。约翰十二章二十四节说，“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”这意思是，一粒麦子里面有生命，里面的那个生命若不是落到地里死了，那个生命就不能释放出来；若是死了，生命就能释放出来。这给我们看见，生命的出路乃是死。死是生命的出路，要生命从里面出来，非经过死不可。

生命的道路就是死路；哪里有死，哪里就有生命的出路。在你这人身上，若没有死，神的生命从你里面永远找不着出路。所以保罗说，“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”（林后四 10。）主的生命要彰显在我们身上，乃是根据于一个东西，就是死。死在你身上作工多少，主的生命从你里面就有多少出路。（认识生命与召会，五七至五八、六〇至六一页。）

信息选读

WEEK 2 — DAY 6

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

[After seeing] the obstacles that the life of God encounters in us, ...we need to see how God deals with these problems and how He opens a clear pathway for His life in us. This pathway is called the pathway of life.... A part of God's work in His salvation is to pave a clear way for His life in us. This work is accomplished through the death of the cross.

In the Bible we can see that God's salvation and life have been concealed in death. John 12:24 says, "Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." This means that there is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released. If, however, the grain dies, the life will be released. This shows that death is the way for life to be released. Since death is an outlet for life, life must pass through death.

The way of life is the way of death; wherever there is death, there is a way for life to come out. If there is no death in us, God's life will not be able to find a way to be released from us. Paul said, "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body" (2 Cor. 4:10). The expression of the Lord's life in us is contingent upon one thing: death. The extent to which death has worked in us is the extent to which the Lord's life has a way to come out of us. (Knowing Life and the Church, pp. 51, 53-54)

Today's Reading

你若…要走生命的道路，要过基督徒真实的生活，你就需要仰望神有一天开你的眼睛，给你看见你这人乃是神生命的难处。…若是神开了你的眼睛，你就会恨恶自己。…当你这样厌烦自己、恨恶自己时，圣灵就会给你看见，你这个讨厌的自己，可恨的自己，限制神的自己，抵挡神的自己，已经钉在十字架上了。〔罗六6。〕…我们…已经与基督同钉十字架。从神的看法，神的算法，神的定规，和神对我们的事实来说，我们已经在十字架上了。

死经过得越多，生命显出来的就越多。…〔我们〕受圣灵的管治；圣灵在〔我们〕里面，执行〔我们〕和圣灵的合作，使〔我们〕顺服圣灵。这样一来，〔人〕就能在〔我们〕身上感觉基督的味道，在〔我们〕身上看见一点基督的生命。因为十字架的死实化在〔我们〕身上，十字架的死执行到〔我们〕里面。十字架在哪里，死就在哪里，复活的生命就显在哪里。

一个属灵、活在神面前的基督徒，每天要读三个东西。第一要读圣经，第二要读里面的感觉，第三要读环境、遭遇，就是读他四围的人、事、物。许多人圣经读得不错，对人灵里面的感觉也读得不错，却忽略了读所遇到的人、事、物。…我们的遭遇和环境，是神安排的大工具，用以对付我们这个人，好使我们能折服。…万有互相效力的目的，就是要得着人的配合，使人能模成神儿子的形像，把人对付到一个地步，与神的儿子毕象毕肖。（认识生命与召会，六六、六八、八四、九四至九五页。）

今天各地召会最需要的乃是生命的东西。我们一切的工作和活动，都该是出于生命的。不是说我们不该多有工作，多有活动。也许我们的工作和活动，以后要比今天更多更厉害。但若不是出于生命的，我们的工作，我们的事奉，就不能持久，也不能有多少分量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。（生命的认识，六〇页。）

参读：认识生命与召会，第五至七篇；生命的认识，第六篇。

If we want to walk the way of life and live the Christian life, we need to look to God to open our eyes and show us that our very person is a problem to the life of God.... If God has opened our eyes, we will hate our self ...When we abhor and hate our self, the Holy Spirit will show us that our self, which restricts and opposes God, has been crucified on the cross (Rom. 6:6). We have been crucified on the cross. According to God's view, reckoning, and judgment, we are already on the cross.

The more we pass through death, the more life will be expressed from us....Under the discipline of the Holy Spirit, ...the Spirit [enables us] to cooperate with and submit to the Holy Spirit. Then [others] sense a flavor of Christ... [and] see a little of Christ's life in [us] because the death of the cross has been realized and is being carried out in [us] . The cross brings in both death and the expression of the resurrection life.

A Christian who is spiritual and lives before God needs to “read” three things every day. First, he needs to read the Bible. Second, he needs to read his inward sense. Third, he needs to read his environment and circumstances, which are the people, things, and matters around him. Many people read the Bible well, and they also can read the sense in their spirit, but they are unable to read the people, things, and matters they encounter...Our circumstances and environment are a great means arranged by God for dealing with our person and subduing us...The purpose of all things working together is to gain man's cooperation to conform him to the image of God's Son and to deal with man to the extent that he is exactly the same as God's Son. (Knowing Life and the Church, pp. 57, 59, 71-72, 80)

What every church today needs most is the things of life. All our work and activity must come out of life. This does not mean that we should not engage in much work and activity. It may be that our work and activity later will increase and be even more intensified than today. But unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. (The Knowledge of Life, p. 57)

Further Reading: Knowing Life and the Church, chs. 5-7; The Knowledge of Life, ch. 6

第二周诗歌

WEEK 2 — HYMN

神在基督耶稣里成那灵

补 141

(英1193)

D 大调

2/4

3 3 3 4 | 5 5 5 6 | 3 2 1 | 1 - |
 一 神 在 基 督 耶 稣 里 成 那 灵，
 4 4 4 5 | 6 6 5 4 | 5 - | 5 - |
 流 入 我 们 灵 里 作 生 命；
 7 7 6 6 | 5 · 4 | 3 6 5 3 | 1 - |
 何 等 的 享 受！ 三 一 奇 妙 人 位，
 4 4 5 6 | 5 5 3 2 | 1 - | 1 - ||
 来 作 生 命 全 足 又 全 丰。

- 二 祂是活神，我们向祂敞开， 五 我们不仅灵中将主盛装，
 由祂所生，经历何实在； 更要让祂定旨得开广；
 美妙的重生！神将我们充满， 丢弃老观念，不再心思流荡，
 借祂生命不断流进来。 生命平安我们可得享。
- 三 祂是活灵住在我们灵里， 六 哦主，得着我们每一思想，
 向外涌流，分赐祂自己； 在你话中不断得滋养；
 在我们心间，祂正扩展不已， 借你话供应，将心思置于灵，
 逐部变化，成就祂美意。 心思意念圣别又更新。
- 四 哦，让我们配合里面的主， 七 我们同来经历生命之神，
 目标专一，只思念基督； 思念那灵，操练当认真；
 时刻转向祂，离弃打岔事物， 何等的实际！凭祂而活有路！
 除祂以外，心别无所属。 主，我们心与你永不分。

Life is God the Father in Christ Jesus

Experience of God — As Life

1193

1. Life is God the Father in Christ Je - sus As the Spir-it flowing in - to us.
 How en-joy - a - ble, this Person wonder - ful! He's our life so rich and bounti - ful.

2. We experienced regeneration
 When we opened to this living One.
 We were born again; another life came in.
 Now it floods us till we're full of Him.
3. He within us is the living Spirit
 In our spirit, flowing out of it
 Into all our heart, transforming every part
 By the life which He Himself imparts.
4. Now He must have our cooperation.
 We must set our mind upon the Son.
 We must turn away from all that leads astray,
 Till our mind is set on Him each day.
5. Lord, our human spirit now contains You.
 Still Your purpose in us You would do;
 If our wandering mind would leave old thoughts behind,
 Then Your life and peace in it we'll find.
6. Lord, we would our every thought be captured
 By the rich enjoyment in Your Word.
 In it we're supplied, our mind there will abide,
 Till our thoughts are wholly sanctified.
7. Let's keep practicing the application
 Of this life by minding just the Son.
 Praise Him for the way to live by Him today!
 Lord, on You our minds will ever stay.

第三篇

我们一切的事奉必须是由神发起

读经：民十八 1，罗十一 36，撒下七 1～3、5、11～14 上，伯三八 2，四二 6，徒二二 8、10

纲要

周一

壹 我们在召会中一切的工作和事奉，必须是神所发起的，并且必须照着祂的意愿来作；否则，我们在事奉神的事上，就有了干犯圣所的罪孽——民十八 1，罗十一 36：

一 凡是从人发起，是人开始的，不管是多么为着神的，都不过是宗教活动，没有基督的同在。

二 一个人在没有想到神的时候，没有心事奉神的时候，神来了，神给人一个感觉，摸着了人，向人启示，给人一个命令，呼召人、引导人，使人得着了一些出乎神的东西，以致人无法不行动——耶一 4～10、17～19，但十一 32。

周二

贰 亚伯照着神的启示，凭信献上祭物；他的献祭是从神的话来的——来十一 4，创三 21，四 1～5，罗十 17：

Message Three

The Need for All Our Service to Be Initiated by God

Scripture Reading: Num. 18:1; Rom. 11:36; 2 Sam. 7:1-3, 5, 11-14a; Job 38:2; 42:6; Acts 22:8, 10

Outline

Day 1

I. All our work and service in the church must be initiated by God and must be according to His desire; otherwise, we will commit the iniquity of the sanctuary in our service to God—Num. 18:1; Rom. 11:36:

A. Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.

B. A man may have no thought of God and no heart to serve God, but God comes to him, prompting and touching him, revealing Himself to him, giving him a command, a calling, and a leading, so that he receives something of God and cannot help but take action—Jer. 1:4-10, 17-19; Dan. 11:32.

Day 2

II. Abel offered sacrifices by faith according to God's revelation; his offering of a sacrifice came in response to God's word—Heb. 11:4; Gen. 3:21; 4:1-5; Rom. 10:17:

一 神在亚当堕落之后，就指示人要杀牺牲流血为人赎罪；亚伯听见这个，看见这个，也明白这个，就照着神的指示和命定献祭——创三 21，来九 22。

二 该隐出于自己，凭己意事奉神；他把地里的出产献给神，这样献祭，不折不扣就是宗教的活动——创四 3。

三 所谓宗教活动，就是人在没有得着神的启示，没有得着神的命令，没有得着神的引导下，而事奉神、敬拜神；每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人。

周 三

叁 挪亚照着神的吩咐事奉神；甚至方舟里的每一个尺寸，每一个造法，都不是挪亚这个人能想出来的，乃是神自己定规的——六 14～七 5，来十一 7。

肆 亚伯拉罕照着神的显现事奉神——徒七 2～4，创十二 1～4、7～8，十三 14～18，十五 1，来十一 8～10。

伍 摩西照着神的指示事奉神，拯救以色列人，并且照着神的模型建造会幕——出三 10、14～15，二五 9、40，四十 16～17、34～35，徒七 44，来八 5。

周 四

A. After Adam's fall, God showed man redemption through the shedding of the blood of a sacrifice; because Abel heard, saw, and understood this, he offered a sacrifice according to God's instruction and ordination—Gen. 3:21; Heb. 9:22.

B. Cain served God from himself according to his own will and opinion; he offered the fruit of the ground to God, and this offering was entirely a religious activity—Gen. 4:3.

C. A religious activity is any service or worship that does not originate from God's revelation, command, and leading; the activities of one who serves God must originate absolutely from God, not from man.

Day 3

III. Noah served God according to God's command; even the measurements and methods of building the ark were not according to Noah's imagination but to God's determination—6:14—7:5; Heb. 11:7.

IV. Abraham served God according to God's appearing—Acts 7:2-4; Gen. 12:1-4, 7-8; 13:14-18; 15:1; Heb. 11:8-10.

V. Moses served God according to God's instruction for the deliverance of the children of Israel and for the building of the tabernacle according to God's pattern—Exo. 3:10, 14-15; 25:9, 40; 40:16-17, 34-35; Acts 7:44; Heb. 8:5.

Day 4

陆大卫敬畏神，与神合作，让神作事——徒十三 36 上：

- 一 大卫热心要为神建造圣殿（撒下七 1～3），但神拒绝了大卫的好意；神差遣申言者拿单对大卫说，“你要建造殿宇给我居住么？”——5 节
- 二 我们要事奉神的那个心，祂悦纳；但我们所作的定规，神不悦纳；神说，“你要…么？”神不要我们替祂定规什么。
- 三 我们该爱神并等候祂的吩咐；我们该寻求祂的旨意，等候祂的启示；正如旧约里那些爱主人的仆人耳朵被穿通，听见主人的话一样，我们必须专专等候主人的命令——出二一 6，提后二 21 下。
- 四 大卫是个敬畏神的人，他没有反抗拿单，反而停了下来；停下建造圣殿的行动乃是大事。
- 五 和受恩姊妹说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”
- 六 大卫那次的停下，在宇宙中树立了双层的见证：宇宙中的事，只能出于神，不能出于人；第二，不是在乎人为神作什么，乃是在乎神为人作什么。
- 七 大卫要为神建造圣殿，但神说祂要为大卫建立家室，从那个家要兴起一个国来——撒下七 11～14 上。

VI. David feared God, cooperated with God, and let God work—Acts 13:36a:

- A. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5.
- B. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said, "Is it you...?"; God does not want us to decide anything on His behalf.
- C. We should love God and wait for His command; we should seek His will and wait for His revelation; just as the slave in the Old Testament loved his master and allowed his ear to be bored through with an awl to hear the word of his master, we must focus on waiting for our Master's command—Exo. 21:6; 2 Tim. 2:21b.
- D. Because David feared God, he did not react to Nathan; rather, he stopped; the act of stopping the building of the temple is a great matter.
- E. Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God."
- F. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God.
- G. David wanted to build a temple for God, but God said that He would build David a house, from which a kingdom would come forth—2 Sam. 7:11-14a.

八 神对大卫说了这话后，大卫竟然两次跌倒——盖造圣殿的儿子和殿的基地，都是大卫犯罪得赦免而得着的：

- 1 第一次，他杀了乌利亚，霸占了乌利亚的妻子拔示巴；大卫犯罪后生了一个儿子，就是所罗门，后来成为神殿的建造者——十一 2 ~ 17、26 ~ 27。
- 2 第二次，他数点以色列人，显示他隐藏的骄傲，信靠战士的数目过于信靠神；大卫数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地——二四 1 ~ 10、18 ~ 25，代上二一 1，代下三 1。

九 我们要从深处学得，神只需要我们与祂配合，祂不需要我们为祂作什么；我们要停下我们的主张、定规、看法，而让祂说话，让祂进来，让祂发号施令——太十七 5。

周 五

柒 保罗照着他在被征服的转变时所见的异象而事奉：

- 一 保罗的第一个问题是：“主啊，你是谁？”这与保罗的生活有关，是寻求对基督的认识——徒二二 8，腓三 10 上。
- 二 保罗的第二个问题是：“主啊，我当作什么？”这与保罗那纯粹由神所发起的事奉有关——问这话的人有福了！——徒二二 10，罗一 9，林后二 12 ~ 14
- 三 我们都该问主：“我当作什么？”而不是告诉祂：“这是我要作的。”

H. Even after God spoke this word to David, he fell twice—the son as the builder and the site for the temple both came out of David’s being forgiven of his sins:

1. First, he murdered Uriah and usurped his wife Bathsheba; after David sinned, he bore a son, Solomon, who would be the builder of God’s temple—11:2-17, 26-27.
 2. Second, he numbered the children of Israel, showing his hidden pride by putting his faith in numbers of warriors rather than in God; after David was chastised for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple—24:1-10, 18-25; 1 Chron. 21:1; 2 Chron. 3:1.
- I. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.

Day 5

VII. Paul served God according to the vision that he saw at his vanquishing conversion:

- A. Paul’s first question to the Lord was, “Who are You, Lord?”—this is related to Paul’s living, which was a quest to know Christ—Acts 22:8; Phil. 3:10a.
- B. Paul’s second question to the Lord was, “What shall I do, Lord?”—this is related to Paul’s service, which was purely initiated by God; blessed is he who asks this question!—Acts 22:10; Rom. 1:9; 2 Cor. 2:12-14.
- C. We should all ask the Lord, “What shall I do?” rather than telling Him, “This is what I will do.”

捌事奉上的基本原则乃是：一切必须是神发起的：

- 一 凡是事奉神的人，都当从以上的例证看见一个原则：神的工作需要人的配合，但不要人发起；我们该毫无保留地听从祂。
- 二 约伯记启示，领受神启示的唯一条件，乃是停下我们的说话、主张、眼光和己：
 - 1 约伯记告诉我们，人的言语叫神的旨意暗晦不明（三八2）；人的主张是显于人的话语；人的话代表人的主张。
 - 2 主说，“若有人要跟从我，就当否认己”（太十六24）；当约伯说，“我厌恶自己”（伯四二6），他乃是指他的主张、看法和意见。

周 六

- 三 出于人的事奉，其中有自己的享受、爱好和味道；出于神的事奉，即使遇到为难，仍会向主献上敬拜，继续往前；出于神的事奉，不会使人着急、争执。
- 四 虽然我们一切的事奉都是由神发起的，但我们必须在主面前学习背负责任，并绝对地忠心；我们要倚靠主，联于主并与主有交通，而执行我们的事奉——林前四1~2，七25。
- 五 这种的事奉建造基督的身体，终极完成新耶路撒冷，并预备我们在永世里永远地事奉祂——弗四11~12，启二二3。

VIII. The basic principle in our service is that everything must be initiated by God:

- A. All those who serve God must see a principle from these examples: God's work needs man's cooperation, but it does not require man's initiation; we should listen to Him unreservedly.
- B. The book of Job reveals that the unique prerequisite to receiving God's revelation is to stop our speaking, our opinion, our view, and our self:
 1. The book of Job tells us that God's counsel is darkened by man's words (38:2); a person's opinion is expressed in his word, and his word represents his opinion.
 2. The Lord said, "If anyone wants to come after Me, let him deny himself" (Matt. 16:24); when Job said, "I abhor myself" (Job 42:6), he was referring to his opinions, views, and ideas.

Day 6

- C. Service from man has man's natural enjoyment, preference, and flavor; service from God enables man to worship the Lord and advance even when facing difficulties; service from God enables man to not be anxious or quarrelsome.
- D. Although all our service is initiated by God, we must learn to bear responsibility and be absolutely faithful before the Lord; we need to rely on the Lord, carrying out our service by being joined to the Lord and being in fellowship with Him—1 Cor. 4:1-2; 7:25.
- E. This kind of service builds up the Body of Christ to consummate the New Jerusalem, and it prepares us to serve Him in and for eternity—Eph. 4:11-12; Rev. 22:3.

第三周●周一

晨兴喂养

民十八 1 “耶和华对亚伦说，你和你的儿子，并你宗族的人，要一同担当干犯圣所的罪孽；你和你的儿子，也要一同担当干犯祭司职任的罪孽。”

罗十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

神的话给我们看见，人的罪有的是在世人面前犯的，有的是在神面前犯的；有的是犯一般的律法，有的乃是干犯圣所。总括来说，罪有一般生活的罪和工作上的罪。民数记给我们看见，祭司所犯的罪，乃是干犯圣所的罪。今天来说，就是工作上的罪。一般人只犯生活上的罪，但为主工作的人，另外多有一种罪。所有的罪都是普遍的，但工人有一些特别的罪，工人有工作上的罪。这件事我们要特别注意。工作上的罪不一定是指骄傲、嫉妒等。在属灵的地位上，许多时候一点肉体出来、己意出来、随便说话、随便出主张，这些都是工作上特别的罪。…所有作工的人，除了一般的罪以外，还要加上干犯圣所的罪。在工作上犯罪，乃是得罪神的圣洁、荣耀和主权。在工作上，一切与神旨意不合的都是罪，都是干犯圣所的罪。（倪柝声文集第二辑第二十二册，一五二至一五三页。）

信息选读

在神的工作上有三件要紧的事，绝不可忘记。第一，神工作的起头乃是神的旨意；第二，神工作的进行乃是神的能力，不是自己的能力；第三，神工作的结局乃是神的荣耀。这三点在哪一点上失败，

WEEK 3 — DAY 1

Morning Nourishment

Num. 18:1 Then Jehovah said to Aaron, You and your sons and your father's household with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

God's Word shows us that some sins are committed before man, while others are committed before God. Some sins are committed against ordinary laws, while others are iniquities committed against the sanctuary. In short, there are sins committed in our daily life and sins committed in the work. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary. Using today's terminology, they are sins committed in God's work. Most people only commit sins in their daily life, but a worker of the Lord can commit an additional kind of sin. Most sins are common sins, but a worker of the Lord can commit some special sins—sins in God's work. We have to pay special attention to this matter. A sin pertaining to the work may not necessarily involve such things as pride or jealousy. When the flesh is manifested, when the self-will is exposed, and when one speaks rashly or makes suggestions rashly, one often commits the special sin that pertains to the work...Those who work for the Lord are liable of committing the iniquity of the sanctuary in addition to all the other common sins. Sinning in the work means offending God in His holiness, glory, and sovereignty. In God's work, everything that is incompatible with God's will is a sin and is an iniquity of the sanctuary. (CWWN, vol. 42, p. 359)

Today's Reading

There are three very important considerations in God's work which we should never forget. First, the initiation of God's work must be according to His will. Second, the advance of God's work must be according to His power, not our own power. Third, the result of God's work must be for His glory. If we fail in any of

就是干犯圣所的罪。没有一件工作能够由自己起头，没有一件工作能够用自己的力量，也没有一件工作的结局是叫自己得荣耀。

基督…是主，只有祂是头，只有祂配作一切的主，只有祂配发起任何的工作。在工作上，两三位弟兄议论，就定规一件事，这是不可以的。工作不是属灵，其结果、价值有多少、神是否悦纳，不是看你作了多少事，而是看你起头了多少事。你起头的越少，工作就越属灵、越有价值、越能够蒙神悦纳。…我们只要遵守祂的旨意，只要断定事情是否祂的旨意。结果如何，我们不必管。神工作的起头必须是神的旨意，也只有神的旨意。（倪柝声文集第二辑第二十二册，一五三至一五四页。）

凡是从人发起，…是人开始的，不管是多么为着神的，都不过是个宗教活动，在神眼中，都不能算是神的事奉，神的工作。神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。

神只要人配合祂，神不要人发起任何事。…在外邦人看来，不管是什么样的基督教活动，他们都称作宗教活动。然而，从我们对神的认识看，有两种的活动：一种是宗教活动；一种不是宗教活动，而是神发起的行动。这个神发起的行动，是神在人里面，把人推动一下；是人在没有想到神的时候，没有心事奉神的时候，神来了，神给人一个感觉，摸着了人，向人启示，给人一个命令，呼召人、引导人，使人得着了一些出乎神的东西，以致人无法不行动；这样的行动不是宗教的，乃是从神来的，是神发起的。（认识生命与召会，二三四页。）

参读：倪柝声文集第二辑第二十二册，第四十五篇。

these three points, we have committed an iniquity against the sanctuary. No work can be initiated by ourselves, no work can be carried out by our own strength, and no work should result in our own glory.

Christ...is the Lord, and only He is the Head. Only He is worthy to be the Lord of all, and only He is worthy to initiate any work. In God's work, no decision should be made through the discussion of two or three brothers. The result and worth of a work, whether or not it is spiritual and pleasing to God, depend not on the amount of work that has been done, but on how much of the work is initiated by ourselves and how much is initiated by God. The less we initiate, the more spiritual, worthwhile, and acceptable it is to God... We only need to do His will and find out if something is according to His will. We do not have to worry about the result. The initiation of God's work must be His will and His will alone. (CWWN, vol. 42, pp. 359-360)

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes, this kind of activity is not His service or His work. God considers only what He has initiated and started as a service and work to Him.

God wants man to cooperate with Him, but He does not want man to initiate anything....To an unbeliever, any kind of Christian activity is a religious activity, but according to our knowledge of God, there are two kinds of activities: one is a religious activity, and the other is an action initiated by God. The second type is not a religious activity. An action initiated by God will come from God's prompting within man. Often a man has no thought of God and no heart to serve God, but God comes to him, prompting and touching him, revealing Himself, giving him a command, a calling, and a leading, so that he receives something of God and cannot help but take action. This kind of action is not related to religion; rather, it comes from God and is initiated by God. (Knowing Life and the Church, pp. 191-192)

Further Reading: CWWN, vol. 42, ch. 45

第三周●周二

晨兴喂养

来十一 4 “亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证；他虽然死了，却借着这信仍旧说话。”

创四 4 “亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

圣经给我们看见，在亚当以后，头一代事奉神的人，就是亚当的两个儿子，亚伯和该隐。该隐是哥哥，亚伯是弟弟。这两个兄弟从外表看来，都是有神的观念：亚伯献祭，该隐也献祭。（创四 1～5。）然而，亚伯的献祭不是宗教活动，该隐的献祭，却是宗教的活动。或许有人会问说，这两个人都在事奉神，为什么亚伯作的不是宗教活动，该隐作的就是宗教活动？这是因为亚伯的献祭出于神，不是出于亚伯自己，是神要亚伯那样献祭。这有什么凭据呢？希伯来十一章说，“亚伯因着信献祭给神。”（4。）我们都知道，信是由于听；（罗十 17；）足见亚伯的献祭是由于听。亚伯信什么呢？亚伯信神。亚伯的献祭是从神的话来的，是因为听见了神的话而作的；亚伯因为有神的话的启示，他听见神的话，所以就信了，他乃是凭着这个信献祭。（认识生命与召会，二三五页。）

信息选读

神在亚当堕落之后，就指示人要杀牺牲流血为人赎罪。这个牺牲流血赎罪，乃是神起头的，是神的指示。亚伯听见这个，看见这个，也明白这个，就照着神的指示献祭。亚伯这样献祭，不是出于他自己，乃是出于神，是神所启示、所命令、所规定的；所以，亚伯的献祭不是所谓的宗教活动。亚伯因着顺从神的命令，照着神的指示而献祭，他这样作就是事奉神。

WEEK 3 — DAY 2

Morning Nourishment

Heb. 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

The Bible shows that the first generation that served God after Adam included his sons Abel and Cain. Cain was the older brother, and Abel was the younger brother. Outwardly speaking, both of them had a concept of God. Both Abel and Cain brought an offering to Jehovah (Gen. 4:1-5). Abel's offering was not a religious activity, but Cain's offering was a religious activity. Even though both were serving God, Abel's offering was not a religious activity because his offering was of God, not of himself God wanted a sacrifice according to Abel's way. Hebrews 11:4 says, "By faith Abel offered to God a more excellent sacrifice than Cain." According to Romans 10:17, faith comes out of hearing; therefore, Abel's offering came out of hearing. He believed in God. His offering of a sacrifice came in response to God's word; he offered because he heard God's word. Abel received a revelation through God's word; he heard God's word. Then he believed, and by faith he offered a sacrifice to God. (Knowing Life and the Church, p. 192)

Today's Reading

After Adam's fall, God showed man redemption through the shedding of the blood of a sacrifice. Redemption through the shedding of the blood of a sacrifice was initiated and instructed by God. Because Abel heard, saw, and understood this, he offered a sacrifice according to God's instruction. Abel's offering was not of himself but of God; it was revealed, commanded, and ordained by God. Hence, Abel's offering was not a religious activity. By obeying God's command, Abel offered a sacrifice according to God's instruction and rendered service to God.

反之，在该隐这一面，他的献祭，不是出于神，而是出于他自己。该隐虽然知道神，想到神，并且敬拜神，但他的献祭却是出于他自己，因此是个宗教活动。他把地里的出产献给神，这并不是神所吩咐、所命令的，更不是神所定规的，乃是他自己想出来的。所以，请记住，该隐的献祭，不折不扣就是一个宗教的活动。我们相信该隐一定是想：“向着这一位我所事奉的神，我若把我手中的工作，诚心诚意地拿来献给祂，祂定规悦纳我。我既然敬拜祂，就当把我所作的拿来献给祂。”该隐这样凭己意的作法，不是出于神，乃是出于他自己。

在召会生活中，当我们看见一个人为神大发热心时，常常会羡慕他、称赞他。然而，蒙了神光照的人，看见这样的光景，反而会摇头、担心，这样的热心是否出于神。似乎那些人在神面前，有许多的工作，有许多的奉献，但他们热心为神作这个，为神作那个，很可能都是出于人，出于他们自己，不是出于神；很可能是该隐的献祭，不是亚伯的献祭。在我们天然的领会里，总以为只要能为神作工就好，只要能传福音把人救来献给神就好。然而神要问说，我们为祂所作的，是出于我们的人意，还是出于祂的启示？我们的为神发热心，向神献祭，是出于谁？这是神所关心的。

若是有一天，我们蒙了光照，我们在这些事奉上就会害怕。我们会看见，这些事奉都是该隐的事奉，不是亚伯的事奉。一个事奉主的人，要害怕他作了许多事工，甚至能传道、赶鬼，却不是在于事奉神。所谓宗教活动，就是人知道有神，并且该事奉神、敬拜神，但人却是在没有得着神的启示，没有得着神的命令，没有得着神的引导下，就照自己的想法，大发热心，为神作这个，为神作那个。这样一来，就是宗教活动。…从旧约亚当的时候开始，一直到新约末了，每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人。（认识生命与召会，二三五至二三八页。）

参读：认识生命与召会，第十六篇。

Conversely, Cain's offering was not of God but of himself. Although he knew God, thought of God, and worshipped God, his offering of a sacrifice was according to himself. Thus, it was a religious activity. He offered the fruit of the ground to God; this was not according to God's charge, commandment, or ordination; it came from his own thought. Cain's offering was entirely a religious activity. He must have thought, "If I offer the work of my hands to God whom I serve in all sincerity, He will be pleased with me. Since I worship Him, I should offer what I have labored on to Him." Cain's way of doing things according to his opinion was not of God but of himself.

In the church life, when we see someone who is very zealous for God, we usually admire and praise him. However, someone who has been enlightened by God will be concerned whether this zeal comes from God. It may seem that a person works much and is consecrated to God, but his zeal for God can be of man, not of God. It is quite possible to offer something as Cain did and not as Abel did. According to our natural understanding, we think that God will be pleased as long as we work for Him and preach the gospel to save sinners and present them to God. However, God is concerned whether we are doing this according to our opinion or His revelation. Is our zeal toward Him, and is our offering of sacrifices for ourselves or for Him? This is God's concern.

If we are enlightened, we will be fearful in our service. We may see that our service is like Cain's, not Abel's. One who serves the Lord must be fearful that his work, even the ability to preach and cast out demons, is not a service to God. A religious activity is any service and worship that does not originate from God's revelation, command, and leading. A man may know of God and be zealous in doing things for God according to his own view, but this is only a religious activity ...Beginning with Adam in the Old Testament and continuing to the end of the New Testament, the activities of one who serves God must originate absolutely from God, not from man. (Knowing Life and the Church, pp. 192-194)

Further Reading: Knowing Life and the Church, ch. 16

第三周●周三

晨兴喂养

来十一7~8“挪亚因着信，既蒙神指示他未见的事，就为虔敬所动，预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去；他出去了，还不知道往哪里去。”

挪亚照着神的吩咐事奉神。…挪亚造方舟，并不是挪亚做了一个梦，梦出这么一个故事，就大发热心起来盖造方舟。创世记给我们看见，挪亚根本白天没有想到，夜里也没有这个念头；乃是有一天神来了，神找着挪亚，告诉他要如何盖造一个方舟，才有了造方舟这件事。（六14~七5。）所以造方舟这个举动，是人没有想到的；人更没有想到在一百二十年以后，真有洪水降临。况且方舟里的每一个尺寸，每一个造法，都不是挪亚这个人能想出来的，乃是神自己定规的。（六14~16。）可见，挪亚的事奉乃是出于神的。（认识生命与召会，二三八至二三九页。）

信息选读

亚伯拉罕照着神的显现事奉。…亚伯拉罕是不是因为他的祖宗事奉神、敬拜神，所以照着传统，他也事奉神，敬拜神？不。圣经给我们看见，亚伯拉罕原是迦勒底人，与偶像有关连。（创十一31，书二四2。）然而，后来他的确离开了他的家乡，离开那个偶像之地。不要以为亚伯拉罕是自动离开的，是他自己发起的。当亚伯拉罕还住在大河那边，与外邦人同样在拜偶像时，神来了；神呼召他说，“你要离开本地、亲族、父家。”（创十二1。）所以不是亚伯拉罕自己想离开的，乃是另一位要他离开的；是神特来呼召亚伯拉罕的。在亚伯

WEEK 3 — DAY 3

Morning Nourishment

Heb. 11:7-8 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

Noah served God according to God's command. Noah did not build an ark because he had a dream and then became zealous. Genesis shows that Noah did not have such a thought or idea at any time. Rather, God came to Noah one day and told him to build an ark. This was the origin of the building of the ark (Gen. 6:14—7:5). The building of the ark was not even in Noah's consideration; neither could he imagine that a flood would come one hundred and twenty years later. Even the measurements and methods of building the ark were not according to Noah's imagination but to God's determination (6:14-16). This shows that Noah's service was of God. (Knowing Life and the Church, pp. 194-195)

Today's Reading

Abraham served God according to God's appearing....Did he serve and worship according to the traditions of his fathers? No, the Bible shows that Abraham was from the land of the Chaldeans, who were involved with idols (Gen. 11:31; Josh. 24:2). Later he left his country, a land of idolatry. Abraham, however, did not leave voluntarily; neither did he initiate the move. While he was still living on the other side of the river and worshipping idols like the Gentiles, God came to him and called him, saying, "Go from your land / And from your relatives / And from your father's house" (Gen. 12:1). Abraham had no thought of leaving; rather, he was urged to leave by God who came to call him. All the moves in Abraham's life reveal the particular characteristic of Jehovah's appearing. God's appearing was

拉罕一生的行动中，有一个很特别的点，就是耶和华的显现。神向亚伯拉罕显现，乃是亚伯拉罕所有举动的动机。…除了下埃及，堕落到埃及之外，他所有蒙神悦纳的举动，都是因着神的显现，都是出于神。

摩西照着神的指示事奉神，拯救以色列人。…摩西受了家庭深奥的教育，使他敬畏神，认识神，并且为以色列人大发热心，为以色列人打死埃及人。（出二七～12。）然而，从圣经的记载里我们知道，那些对于神都没有用。摩西被神对付到一个地步，在旷野四十年之久，把他所有为人的干练全都拿掉了。直到有一天，他对人意的的事，对宗教的活动，都没有兴趣了。他看看自己都已经八十岁，还能作什么？除了看守羊群，他实在不能作什么。他不再想那些事奉神、拯救以色列人的事了。那些事在他里面完全了了。

有一天，当他这样感觉一切都完了的时候，神来了。神呼召他说，“我要差你去法老那里，使你可以将我的百姓以色列人从埃及领出来。”（三10。）神来差遣摩西；这时，摩西去拯救以色列人，不是出于他自己，乃是出于神。不只如此，等他去拯救以色列人时，他的每一个举动，都是出于神的指示。以色列人宰羊羔、过逾越节、过红海等行动，都不是出于摩西的想像，不是出于摩西的意思，乃是出于神的指示；以色列人所过的每一站，都是神亲自的带领。

甚至当摩西到了西乃山下，建造会幕时，都是照着神在山上指示的样式造的，差一点也不可以。（四十。）这在在都给我们看见，真实的事奉都不能从我们里面出来，只能从神出来。出于我们的不过是宗教的活动，只有出于神的，才是启示的事奉。（认识生命与召会，二三九至二四一页。）

参读：认识生命与召会，第十六篇。

the motivation for all of Abraham's actions...Except for his going down to Egypt and falling (12:9—13:4), all his actions were accepted by God because they were of God as a result of His appearing.

Moses served God according to God's instruction for the deliverance of the children of Israel....Moses feared and knew God, and he was very zealous for the children of Israel because he was educated by his family. He even struck an Egyptian for the Israelites (Exo. 2:7-12). According to the record in the Bible, however, all these things were useless to God. Moses was dealt with by God in the wilderness for a period of forty years to the extent that all his human capabilities were taken from him. At this point he had no interest in any of man's intentions or in any religious activity. Being nearly eighty years of age, he surely must have wondered whether he could do anything other than shepherd a flock. He no longer thought of worshipping God or of delivering the children of Israel. To him, these things meant nothing.

When he felt that everything was over, however, God came to him and called him, saying, "I will send you to Pharaoh, that you may bring My people, the children of Israel, out of Egypt" (3:10). God came to send Moses. Moses' deliverance of the children of Israel did not originate from himself but from God. Furthermore, all his actions related to the deliverance of the children of Israel were according to God's instruction. The actions of the children of Israel, such as slaughtering the lambs, keeping the passover, and crossing the Red Sea, did not come from Moses' imagination or idea but from God's instruction. God personally led the children of Israel through every station they passed.

When Moses came to the foot of Mount Sinai for the building of the tabernacle, he followed the pattern God showed him on the mountain; no deviation was permitted (Exo. 40). This shows that genuine service can come only from God, not from us. Anything that comes from us is a religious activity; only that which comes from God is service according to revelation. (Knowing Life and the Church, pp. 195-196)

Further Reading: Knowing Life and the Church, ch. 16

第三周●周四

晨兴喂养

撒下七 5 “你去对我仆人大卫说，耶和华如此说，你要建造殿宇给我居住么？”

11 ~ 13 “...耶和华向你宣告，耶和华必为你建立家室。我必兴起你...的后裔接续你，...他必为我的名建造殿宇...”

大卫...发热心要为神建造圣殿。（撒下七 1 ~ 3。）究竟大卫这个念头，神悦纳了没有？大卫这个想到神的心愿、爱神的心愿，神是悦纳的；但大卫的这个定意、这个定规，神拒绝。神立即差遣申言者拿单，对大卫说，“你要建造殿宇给我居住么？”（5。）神拒绝了大卫的好意。

没有一件事奉神的事，是人可以定规的。...你要事奉神的那个心，祂悦纳；但你所作的定规，神不悦纳。神说，“你要...么？”神不要你我替祂定规什么。要不要建造圣殿，不是大卫所能定规的；一切的事不能起意于你我，只能起意于神。神反过来对大卫说，“我耶和华向你宣告，耶和华必为你建立家室。”（11。）神的意思是：“大卫，你要为我建造一个家么？你真是不知道你在说什么，倒是我要为你建立一个家。”（认识生命与召会，二四一至二四二页。）

信息选读

大卫实在是敬畏神的人。...〔有〕些人觉得反正他们有钱，只要有心愿作，随时都可以作成。然而在大卫身上，我们看见一个敬畏神的人，在他遇见机会，看见那个需要，并且自己也有那个能力时，他却停了下来。...我们只能说定规在神，我们在此等候；祂发命令，我们才能作。我们爱神，我们等候祂的吩咐；我们寻求祂的旨意，等候祂的启示。我们必须象出埃及记里，那

WEEK 3 — DAY 4

Morning Nourishment

2 Sam. 7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?

11-13 ...Jehovah declares to you that Jehovah will make you a house....I will raise up your seed after you.... It is he who will build a house for My name...

David...was zealous to build a temple for God (2 Sam. 7:1-3). Did God accept David's idea? His desire to care for God and love God was accepted by God, but his intention and determination to build a house were rejected by God, who immediately sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?" (v. 5). God rejected David's good intention.

No matter related to our service to God should be determined by us....Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, "Is it you...?" God does not want us to decide anything on His behalf. It was not up to David to decide whether or not to build the temple. Nothing should be initiated by us; only God can initiate something. God replied to David, "Jehovah declares to you that Jehovah will make you a house" (v. 11), as if to say, "David, you do not know what you are saying when you speak of building Me a house. It is I who will build you a house." (Knowing Life and the Church, pp. 196 -197)

Today's Reading

David was one who truly feared God... [Some] people think that as long as they have money and a heart, they can do what they want when they want. In David, however, we see one who feared God. Although he had the opportunity, saw the need, and had the ability to build the temple for God, he stopped...God is the One who decides, and we must wait. When He gives a command, we can work. We should love God and wait for His command; we should seek His will and wait for His revelation. Just as the slaves in the Old Testament loved their masters and

些爱主人的仆人一样，耳朵贴在门框上被穿通了，专专等候主人的命令。（二一6。）

大卫是个敬畏神的人，他没有〔反抗拿单〕，他停了下来。不要以为停下是一件小事，停下建造圣殿的行动乃是大事。

和受恩教士说过一句话：“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。…大卫能为着神不作工，这给我们看见大卫的属灵。…今天有许多为神热心的人，听不见这些话。

大卫那次的停下，在宇宙中树立了双层的见证：宇宙中的事，只能出于神，不能出于人；这是第一。第二，不是在乎人为神作什么，乃是在乎神为人作什么。大卫要造一个圣殿给神；神说，祂要为大卫建立家室，从那个家要兴起一个国来。神对大卫说了这话后，大卫竟然两次跌倒：一次杀了乌利亚，霸占了乌利亚的妻子；（撒下十一2～17，26～27；）一次是数点以色列人。（二四1～10。）奇妙的是，大卫杀了乌利亚，与拔示巴生了一个儿子，就是所罗门；大卫因数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地。（18～25，代下三1。）

盖造圣殿的儿子和基地，都是大卫犯罪得赦免而得着的。到这时候，所有看见的人，都要低头敬拜说，“不是人为神作了什么，乃是神为人作了什么。”在此，我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么。你能为祂作什么？神不需要你的作；然而，神需要你的配合。你要停下你的主张，停下你的定规，停下你的看法，让祂说话，让祂进来，让祂发号施令；你只需要与祂配合。（认识生命与召会，二四二至二四五页。）

参读：认识生命与召会，第十六至十七篇。

allowed their ears to be bored through with an awl to a doorpost, we must focus on waiting for our Master's command (Exo. 21:6).

Because David feared God, ...he did not react to Nathan; rather, he stopped. It is not a small thing to stop. The act of stopping the building of the temple is a great matter.

Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God." This is a good word of experience. David knew that God needed a temple, but when God's word came to him, he immediately stopped his work....The ability of David not to work for God shows his spirituality...Many who are zealous for God cannot hear such a word.

David's stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bathsheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bathsheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David's being forgiven of his sins. Those who can see this will bow their head and worship God, saying, "It is not we who can do something for You, but You who does something for man." We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him. Even if we could do something for God, He does not need it; He needs only our cooperation. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (Knowing Life and the Church, pp. 197-199)

Further Reading: Knowing Life and the Church, chs. 16-17

第三周●周五

晨兴喂养

徒二二8 “我回答说，主啊，你是谁？祂对我说，我就是你所逼迫的拿撒勒人耶稣。”

10 “我说，主啊，我当作什么？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

保罗得救前名叫扫罗。（徒十三9。）在他还称为扫罗时，他并不是个大罪人，而是敬畏神，遵守律法，大发热心，虔诚的法利赛人。然而，那时他所有的行动，都是宗教的活动，没有启示，没有神的亮光，全数是他自己的主张；他照着祖宗的遗传，受迦玛列的教训。（二二3。）有一天，在往大马色的路上，他被主遇着了，到了这时，他才会问说，“主啊，我当作什么？”〔10。〕问这话的人有福了。我们都该问主：“我当作什么？”而不是对祂说，“我要作什么。”主回答他说，“起来，进城去，你所当作的事，必有人告诉你。”（九6。）主将保罗当作的事告诉保罗；不是保罗定规，乃是给保罗看见异象。所以，看见异象不是出于我们的定规；我们所定规的，都是不该的，神所定规的，才是应当的。（认识生命与召会，二四七页。）

信息选读

凡是事奉神的人，在基本上，都当从上述的例证中，看见一个原则，就是神的工作需要人的配合，但不要人发起。因此，没有一个工作是我们发起的；每一个工作，都是神发起的，祂发布命令，祂呼召，祂吩咐。我们不过在此，毫无条件地听祂说；只要祂吩咐，我们就顺从，只要祂要求，我们就接受。未了，还有一个问题，就是怎么能知道神的命令、…神的旨意、神的启示，知道神要我作什么？…

WEEK 3 — DAY 5

Morning Nourishment

Acts 22:8 And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

Paul was Saul before his conversion (Acts 13:9). When he was Saul, he was not a great sinner; rather, he was a Pharisee who feared God, obeyed the law, and was zealous and pious. All his activities, however, were religious activities without revelation or God's light; they were all based on his ideas. He followed the traditions of his fathers and was taught at the feet of Gamaliel (22:3). On his way to Damascus, however, the Lord met him. It was only at this point that he asked, "What shall I do, Lord?" (v. 10). Blessed is he who asks this question! We should all ask the Lord, "What shall I do?" rather than telling Him, "This is what I will do." The Lord replied, "Rise up and enter into the city, and it will be told to you what you must do" (9:6; 22:10). The Lord told Paul what to do. Paul did not decide; rather, the Lord showed him a vision. Seeing a vision is not based on our decisions. We should not decide; only God should decide. (Knowing Life and the Church, pp. 200-201)

Today's Reading

All those who serve God must see a principle from these examples: God's work needs man's cooperation, but it does not require man's initiation. No work should be initiated by us. All work should be initiated by God. He commands, He calls, and He charges. We should listen to Him unreservedly. When He charges us, we should obey; when He demands, we should accept. We must ask how we can know God's command, ... God's will and revelation, ... [and] what God wants us to do...

约伯…并不是一个不敬畏神的人，他乃是向着神非常敬虔的人。…然而，约伯的见地，约伯的主张，没有破碎。…从约伯与人的辩论中，我们看见，神乃是隐藏起来的。…直到有一天，他们都辞穷了；到那时，神就来了。

若是你我还不能让神进来，就表明你我还没有辞穷，还不能明白神的旨意，因为我们里面的话太多。这就是我们的难处。我们的神最有本领，当约伯的朋友和约伯辩论时，我们的神最有忍耐，祂在一旁让众人说，等众人都说完了，祂才进来说。我们要得着神启示的唯一条件，就是停下来，把话停下来，把主张停下来，把眼光停下来，把一切统统停下来。然而，“停下来”三个字说得容易，实际却不容易办到。最好的方法就是死，死了就能停下来。

人的言语叫神的旨意暗晦不明。〔伯三八2。〕…人的主张是显于人的话语；人的话代表人的主张。神是说，人的言语叫神的旨意暗晦不明；所以，当约伯说话时，神就隐藏起来。后来，约伯懂得了，他知道人说话时，神不说。…当人有主张时，当人发起时，神就停住，就隐藏。这是我们需要看见的。

圣经里说到撒但，有时是指人的主张说的。马太十六章里记载彼得的故事，当彼得不愿主到耶路撒冷受苦，而劝阻祂时，主对彼得说，“撒但，退我后面去吧！…你不思念神的事，只思念人的事。”（23。）然后又说，“若有人要跟从我，就当否认己。”（24。）这都说到人的主张、人的意思。约伯说，“我厌恶自己。”（伯四二6。）这是指厌恶自己的主张、看法和见地。当我们众人在各地事奉，带领召会，治理召会时，人的主张是我们人身上所碰到最大的难处。人一有心事奉，一发热心，主张就跟着来了；这时，神定规会隐藏，神的旨意定规会退去。我们所发起的一切，神定规要打住。…我们在事奉的事上，要停下自己，好让神有绝对的机会说话。（认识生命与召会，二四七至二四九页。）

参读：认识生命与召会，第十七篇。

Job was a God-fearing person; he was very pious toward God....Nevertheless, Job's view and opinion were not broken....The debate between Job and his friends shows that God was quite hidden....God came in only after all the words of Job and his friends ran out.

If we do not allow God to come in because our words have not run out, we will not be able to understand God's will because we still have too much within. This is our problem. Our God is quite able to remain silent. When the friends of Job were arguing with him, God was very patient. He stepped aside and let everyone speak; He came in to speak only after everyone was finished. The unique prerequisite to receiving God's revelation is to stop our speaking, our opinion, our view, and our self. While it is easy to say the word stop, it is not so easy to stop. The best way for us to stop is to die; once we die, we stop.

God's counsel is darkened by man's words [Job 38:2]. A person's opinion is expressed in his word, and his word represents his opinion. According to God, man's words darken His counsel. Consequently, when Job spoke, God hid Himself. Later Job realized that God remained silent when he spoke. When we have an opinion and want to initiate something, God stops and hides Himself. This is what we need to see.

When the Bible speaks of Satan, it sometimes refers to man's opinion. Matthew 16 records an...incident with Peter. When Peter tried to stop the Lord from going to Jerusalem to suffer, the Lord said to him, "Get behind Me, Satan!...You are not setting your mind on the things of God, but on the things of men" (v. 23). Then He said, "If anyone wants to come after Me, let him deny himself" (v. 24). All of this speaks of man's opinions and ideas. When Job said, "I abhor myself" (Job 42:6), he was referring to his opinions, views, and ideas. When we serve in various places to lead and administrate the churches, the greatest problem we encounter is opinions. Once a person has the heart to serve the Lord and becomes zealous, his opinions come out. At such a time, God will hide Himself and withdraw His will. Everything we initiate will be interrupted by God. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak. This requires our exercise. (Knowing- Life and the Church, pp. 201-202)

Further Reading: Knowing Life and the Church, ch. 17

第三周●周六

晨兴喂养

林前四 1～2 “这样，人应当把我们看作基督的执事，和神的奥秘的管家。还有，在此所求于管家的，是要他显为忠信。”

弗四 11～12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

出于人的事奉，人会在其中有自己的享受、爱好和味道。…你所发起的，你里面自然有自己的享受，有自己的爱好；在你发起的那件事上，就有自己的味道，有自己的夸耀。…若是你发起的一件事，你在里面定规有自己的享受和爱好，并且你定规有一个味道；那个味道就是说“很好”。

出于神的事奉，即使遇到为难，仍会向主献上敬拜，继续往前。…另一个反面的试验，就是一个事奉，一个工作，若是出于你的，一碰到钉子，受了难为，被破碎推翻了，你里面就会难过；若是出于主的，即使碰到为难，你仍然会敬拜。（认识生命与召会，二五一至二五二页。）

信息选读

你们在各处所作的工作，所背负的事奉，是不是出于神，或是出于你们自己，这里有两个试验：正面的和反面的。正面的，在你们里面有没有享受；反面的是，事情作坏了，你们能否一样地吃饭，一样地安心睡觉。这都是对你们的试验。

〔此外，〕出于神的事奉，不会使人着急、争执。…工作若不是出于神的，弟兄姊妹自然不会去作。然而，若是一个工作是出于神的，你要弟兄姊妹同工，一起往

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 4:1-2 A man should account us in this way, as servants of Christ and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that one be found faithful.

Eph. 4:11-12 And He Himself gave some..., for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Service from man has man's enjoyment, preference, and flavor... When something is initiated by us, we enjoy and like it. Anything initiated by us will bear our flavor and be our boast. Hence, when a service is initiated by us according to our opinion, often our enjoyment, preference, and boast are associated with it...Moreover, we often feel that it is very good.

Service from God enables man to worship the Lord and advance even when facing difficulties. ...Negatively speaking, we often become upset when we encounter problems and difficulties in service or work that originates from us, especially when our service and work are ruined and overthrown. But when our service and work originate with the Lord, we can worship Him even when we encounter problems. (Knowing Life and the Church, p. 204)

Today's Reading

Two tests, one positive and one negative, determine whether the work and the responsibility we bear in all the localities comes from God or from ourselves. The positive test is whether or not we receive a sense of enjoyment and boasting from our work. The negative test is whether or not we are able to eat and sleep peacefully when our work is not carried out successfully. Both of these are tests to us.

[Third], service from God enables man not to be anxious or quarrelsome...If a certain work is not of God, the brothers and sisters often are not willing to carry it out. However, if a certain work is of God, the brothers and sisters are able to

前，这很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能说这没有不好。因为这不是别人的责任，这是你的责任。…所有受主差遣的人，都该是最有耐心的人。越是作自己工作的人，已越急于成功。越是作主工作的人，越不急，因为那是主的事。…要看一个人他所作的工，是出于神或是出于自己，只要看他在那件事上急不急。若是神所差遣的，是出于神的，受差遣的人必定不会着急；他和同工们，自然也不会有意见。…凡…起争执的，就是出于自己，不是出于神。

这三个证明都是试验，告诉我们在工作中，人与神的关系到底如何，我们所作的那个工到底是不是出于神。可能我们都有许多事奉，但若是主借着我们作的，无论成功或失败，我们不会有多少感觉。然而，那个工作若是我们自己发起的，我们对成败的感觉就深了。愿主怜悯我们，在这些事上教导我们，看见到底我们所作的，是出乎人或者出乎神。

有位弟兄因着一直看召会不行，结果竟然吃不下饭，也睡不好觉。这就成了一个难处。当你们的心，都摆在主的工作上时，你们应该学习，无论环境多难，都要能好好睡觉，好好吃饭。

然而，有些弟兄们确实是天塌下来，也能睡平安觉，因为他们什么也不在乎，什么也无所谓；这样的人，在神面前没有用处。有些同工，你把事情交给他们，过了许久，你问他们作了多少，他们却推说不知道。这样的人是不够格的，是不该睡平安觉的。…你这个人必须是个作事认真的人。一个不负责任的人，在神手中是不会有用途的。…所以，我们都必须在主面前，学习背负责任，担重担，并且忠心事奉。虽然事情没有多少是我们的定规，也不是出于我们的，但我们要在其中绝对地忠心，绝对地负责任。（认识生命与召会，二五二至二五六页。）

参读：认识生命与召会，第十八篇。

labor together. This is very good, but even if the brothers and sisters have some difficulty in laboring together, this is not necessarily a problem, because the work is not their responsibility. Those who are sent by the Lord are often quite patient. When a person is doing his own work, he will be anxious for success, but if he is doing the Lord's work, he will not be anxious, because it is the Lord's business. If we want to determine whether a person's work is of God or of himself, we only need to see if he is anxious in the work. If a person's work is according to God's sending, the sent one will not be anxious, and there will not be many opinions... Anything that gives rise to quarreling is of the self, not of God.

These three tests speak of our relationship with God in our work and whether or not our work is of God. We serve in many ways, but what the Lord does through us, whether it is a success or a failure, should not give us much feeling. However, if a work is initiated by us, we will have a deep feeling regarding its success or failure. May the Lord have mercy on us and teach us in these matters so that we may see whether our work is of man or of God.

If a brother sees an improper condition in the church and is not able to eat or sleep well, this will become a problem. When our heart is set on the Lord's work, we should be able to eat and sleep well, no matter how difficult the environment. However, if a brother is able to sleep peacefully when "the sky is falling" simply because he has no real care or concern, he is useless to God.

Sometimes after we hand over certain matters to the co-workers, they make excuses when they are asked about what they have done. Such people are not competent, and they should not sleep peacefully ... [We] must be serious in whatever [we do]. An irresponsible person is useless in God's hand. Therefore, we must all learn to bear responsibility and burden before the Lord, and we must also serve the Lord faithfully. Although these matters are not decided by us nor originate from us, we must be absolutely faithful and responsible in what we do. (Knowing Life and the Church, pp. 204-207)

Further Reading: Knowing Life and the Church, ch. 18

第三周诗歌

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事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调

3/4

5 | 5̣ · 3̣ 3 4 | 3̣ · 2̣ 2 1 | 7̣ · 6̣ 5̣ · 6̣ | 5̣ 1
 一 生 命 流 露 才 是 工 作, 工 作 必 须 是 生 活;
 5 | 5̣ · 3̣ 3 2 3 | 4̣ · 6̣ 6 1 | 5̣ · 6̣ 1 · 7̣ | 7̣ 1̣
 生 活、工 作 成 为 一 体, 工 作 才 会 有 结 果。
 5 | 4̣ · 3̣ 2 5̣ | 3̣ · 2̣ 1 7̣ | 6̣ · 7̣ 1̣ · 3̣ | 3 2
 经 验 说 出 才 是 信 息, 信 息 必 须 是 经 历;
 5 | 5̣ · 3̣ 3 2 3 | 4̣ · 6̣ 6 1 | 5̣ · 6̣ 1 · 7̣ | 7̣ 1̣ ||
 经 历、信 息 能 够 一 致, 信 息 才 会 有 能 力。

- 二 工作须是生命果子, 借着那灵所结出;
 犹如葡萄树枝结实, 彰显生命的丰富。
 乃是基督借我工作, 将祂生命来表现,
 使祂生命所有丰富, 借我显在众人前。
- 三 不是人所推行运动, 乃是圣灵的感动;
 不是外面有所作为, 乃是里面在作工。
 不是人的一种事业, 乃是神命的活出;
 不是劳苦为着成功, 乃是表现主基督。
- 四 我的计划、目的、努力, 一切必须全放弃,
 使主可以借我工作, 全为完成祂心意。
 我之所是与我所有, 全都必须置死地,
 使主可以借我活着, 显祂丰富和美丽。

WEEK 3 — HYMN

The overflow of life is work

Service — The Overflow of Life

910

1. The o - ver-flow of life is work, The work should be our
 liv - ing! What we ex - pe - rience e'er should be The mes - sage we are
 giv - ing. When liv - ing and the work are one, The work will be ef -
 fec - tual; When mes - sage and the life are one, The word will be suc - cess - ful.

2. The work must be the fruit of life,
 Born thru the Spirit's flowing;
 As branches of the Lord, the vine,
 Fruit bearing, life bestowing.
 'Tis Christ Himself thru us to work,
 Himself as life expressing,
 And all the riches of His life
 To others manifesting.
3. 'Tis not a movement borne of man,
 But by His power moving;
 'Tis not the deeds done outwardly,
 But inward action proving.
 'Tis not the work of enterprise,
 But 'tis His life confessing;
 'Tis not to toil for our success,
 But 'tis Himself expressing.
4. Our plans, our aims, our energy
 We must abandon wholly,
 That He may work His plan thru us,
 His aim and object solely.
 Ourselves, with all we are and have,
 To death we must surrender,
 That Christ may live Himself thru us
 With riches and with splendor.

第四篇

召会的性质

读经：林前一 2，十二 12，弗一 19～21，二 6，三 16～21，四 4～6、16，林前六 17

纲要

周一、周二

壹 召会是神圣的，“基督的”，“复活的”，属天的：

一 召会是神的——林前一 2，十 32，十一 16：

- 1 地方召会必须是神的召会，有神的神圣性质——彼后一 4。
- 2 “神的召会”这发表不仅指明召会属于神，也指明召会必须有神的性质。

二 召会是“基督的”——林前十二 12，弗一 22～23：

- 1 每一个地方召会必须是基督的召会（罗十六 16），在基督的元素里：
 - a 基督是召会的性质，召会实际上就是基督本身——西三 10～11。
 - b 凡和基督差了一点的，都不是召会；不是基督的，就不是召会。
- 2 召会是基督的纯产物——弗四 15～16：
 - a 这由夏娃所预表；夏娃完全、纯粹是从亚当产生出来的；凡夏娃里面所有的，凡夏娃所是的，全是亚当——创二 22～24，弗五 30～32。

Message Four

The Nature of the Church

Scripture Reading: 1 Cor. 1:2; 12:12; Eph. 1:19-21; 2:6; 3:16-21; 4:4-6, 16; 1 Cor. 6:17

Outline

Day 1&Day 2

I. The church is divine, “Christly,” “resurrectionly,” and heavenly:

A. The church is of God—1 Cor. 1:2; 10:32; 11:16:

1. A local church must be a church of God, possessing the divine nature of God—2 Pet. 1:4.
2. The expression the church of God indicates not only that the church belongs to God but also that the church must have the nature of God.

B. The church is “Christly”—1 Cor. 12:12; Eph. 1:22-23:

1. Every local church must be a church of Christ (Rom. 16:16), being in the element of Christ:
 - a. Christ is the nature of the church, and the church is actually Christ Himself—Col. 3:10-11.
 - b. Anything that is short of Christ or is not Christ is not the church.
2. The church is a pure product out of Christ—Eph. 4:15-16:
 - a. This is typified by Eve, who was fully, completely, and purely produced out of Adam; whatever was in Eve and whatever Eve was, was of Adam—Gen. 2:22-24; Eph. 5:30-32.

b 召会也必须只有一种元素——基督的元素；在召会里，除了基督的元素以外，不该有别的元素——西三 10～11。

三 召会是“复活的”——约十一 25，徒二 24，启一 18，二 8、10：

- 1 召会完全是在复活里的实体；召会不是天然的，也不是在旧造里。
- 2 召会是在基督的复活里并凭着复活的基督造成的新造；因此，召会是“复活的”——加六 15，林后五 17。
- 3 召会乃是在基督的复活里产生的，并且凭着基督的复活生命得以继续存在；因此，召会是耐死的。

四 召会是属天的——弗一 19～21，二 6：

- 1 召会乃是在升天的基督里；召会已经与基督一同复活，现今与基督一同坐在诸天界里——6 节。

周 三

2 召会是属天的，主要的意思是，召会乃是在神的权柄之下——太二八 18，但四 26、34～35：

- a 召会的性质就是服神的权柄。
- b 天有一个特别的性质，就是服神的权柄；因此，属天就是有服神权柄的性质——太六 10，十八 18～19。

周 四

贰 我们需要儆醒并忠信地保守召会的性质——十三 31～32：

b. The church must also be of one element—the element of Christ; apart from Christ's element, there should be no other element in the church—Col. 3:10-11.

C. The church is “resurrectionly”—John 11:25; Acts 2:24; Rev. 1:18; 2:8, 10:

1. The church is an entity absolutely in resurrection; it is not natural, nor is it in the old creation.
2. The church is a new creation created in Christ's resurrection and by the resurrected Christ; therefore, the church is “resurrectionly”—Gal. 6:15; 2 Cor. 5:17.
3. The church was produced by Christ in resurrection and exists by His resurrection life; thus, the church is a being that can endure death.

D. The church is heavenly—Eph. 1:19-21; 2:6:

1. The church is in Christ in His ascension; the church has been resurrected with Christ and is now seated in the heavenlies in Christ—v. 6.

Day 3

2. The main significance of the church being heavenly is that it is under God's authority—Matt. 28:18; Dan. 4:26, 34-35:

- a. The nature of the church is to submit to God's authority.
- b. The particular nature of heaven is that it submits to God's authority; hence, to be heavenly is to have the nature of submitting to God's authority—Matt. 6:10; 18:18-19.

Day 4

II. We need to be watchful and faithful in preserving the nature of the church—13:31-32:

- 一 召会该象菜蔬一样生产食物，使神和人得着满足—31 ~ 32 节上。
- 二 召会的性质和功用都变了，成了“树”，作飞鸟的宿处—32 节下、4、19 节。
- 三 召会按其属天、属灵的性质，该象芥菜一样寄居地上；但召会的性质改变了，象树一样深深扎根、定居地上—31 ~ 32 节。

周 五

叁 召会是神与人的调和—弗三 16 ~ 21，四 4 ~ 6、16:

- 一 神与人的调和是圣经里既深且中心的真理—林前六 17，约十四 20，十七 21 ~ 23。
- 二 我们必须抓牢召会的原则—召会乃是神与人调在一起—弗四 4 ~ 6:
 - 1 召会不光是神，也不光是人；若光是神或光是人，就失去召会的性质。
 - 2 神与人调在一起，显明召会的性质。
- 三 神独一无二的定旨是要将祂自己与我们调和，好使祂成为我们的生命、性情和内容，我们成为祂团体的彰显—约十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6、16:
 - 1 神与人的调和，乃是神性与人性之元素内在的联结，以形成一个生机的实体，但联结中的元素彼此仍有分别。

- A. The church should be like an herb that produces food for the satisfaction of God and man—vv. 31-32a.
- B. The nature and function of the church were changed, so that it became a “tree,” a lodging place for birds—vv. 32b, 4, 19.
- C. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on earth; but with its nature changed, the church became deeply rooted and settled as a tree in the earth—vv. 31-32.

Day 5

III. The church is the mingling of God and man—Eph. 3:16-21; 4:4-6, 16:

- A. The mingling of God and man is a deep and central truth in the Scriptures—1 Cor. 6:17; John 14:20; 17:21-23.
- B. We must grasp the principle of the church—the church is God mingled with man—Eph. 4:4-6:
 - 1. The church is neither merely divine nor merely human; if the church were merely divine or merely human, it would lose its nature.
 - 2. The mingling of God and man manifests the nature of the church.
- C. God’s unique purpose is to mingle Himself with us so that He becomes our life, our nature, and our content, and we become His corporate expression—John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6, 16:
 - 1. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union.

2 神的意愿乃是要神与人调和，而神永远定旨的完成，是在于这调和——5、9，三11。

四 基督的身体是基督的扩大，就是那神与人调和者的扩大——22～23，四16：

1 在福音书里，神与人调和产生元首；在使徒行传里，神与人调和的扩大产生基督的身体——弗122～23，四15～16。

2 在以弗所四章四至六节，四个人位——身体、那灵、主和父神，都活跃地调和在一起：

a 父具体化身在子里，子实化为那灵，那灵与信徒调和。

b 这调和乃是基督身体的构成。

3 经过过程并终极完成的三一神，将祂自己与蒙祂拣选的人，在他们的人性里相调和，这调和就是基督身体真正的一——3节，约十七21～23。

周 六

五 为着召会生活，我们需要看见调和的灵——神圣的灵调着我们人得了重生的灵——这个异象——林前六17，罗八4：

1 父在子里，子就是那灵，而那灵如今调着我们的灵——约十四9～10、16～18，林前十五45下，六17，罗八16。

2 神与人的联结乃是神灵与人灵二灵的联结（林前二11～16）；这二灵的联结乃是圣经中极深的奥秘。

3 神经纶的中心点乃是调和的灵，就是神灵与人灵的调和；神所要作或完成的一切，都与这中心点有关——六17，弗三9、5，一17，二22，四23，五18，六18。

2. The will of God is the mingling of God with man, and the fulfillment of God's eternal purpose depends on this mingling—1:5, 9; 3:11.

D. The Body of Christ is the enlargement of Christ, the enlargement of the One who is the mingling of God and man—1:22-23; 4:16:

1. In the Gospels the mingling of God and man produced the Head; in Acts the enlargement of the mingling of God and man produced the Body of Christ—Eph. 1:22-23; 4:15-16.

2. In Ephesians 4:4-6 four persons—the Body, the Spirit, the Lord, and God the Father—are actively mingled together:

a. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers.

b. This mingling is the constitution of the Body of Christ.

3. The processed and consummated Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness of the Body of Christ—v. 3; John 17:21-23.

Day 6

E. For the church life, we need to see a vision of the mingled spirit—the divine Spirit mingled with our regenerated human spirit—1 Cor. 6:17; Rom. 8:4:

1. The Father is in the Son, the Son is the Spirit, and the Spirit is now mingled with our spirit—John 14:9-10, 16-18; 1 Cor. 15:45b; 6:17; Rom. 8:16.

2. The union of God and man is a union of the two spirits, the Spirit of God and the spirit of man (1 Cor. 2:11-16); the union of these two spirits is the deepest mystery in the Bible.

3. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—6:17; Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.

第四周●周一

晨兴喂养

彼前一 3 “我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

召会的性质就是基督；正如夏娃的性质就是亚当，因为她是从亚当身上分出来的一部分，所以她的性质不仅和亚当一样，她就是亚当。夏娃和亚当不仅一样，并且夏娃就是亚当。创世记二章给我们看见，亚当的醒和夏娃的活是同一个时候。（22～24。）亚当还没有沉睡之前，只有他一个人；当亚当睡醒，就看见夏娃。他睡醒之时，夏娃也活了，所以二者都是复活。女人在希伯来文是“伊施沙”（ishshah），男人是“伊施”（ish）。何西阿二章十六节，神的百姓称呼神作“伊施”。正象基督（Christ）与基督徒（Christian），两者不仅相同，并且两者就是一，是出于一个根源。夏娃就是亚当，召会就是基督。基督是召会的性质，召会就是基督本身。凡和基督差了一点的，都不是召会；不是基督的，就不是召会。林前十二章十二节说，“身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这里的身体，明明是指召会说的，但接下来却说，“基督也是这样。”可见召会就是基督。（召会的意义，九三至九四页。）

信息选读

召会一点不差是出于基督的纯产物。这由创世记的夏娃所预表。…夏娃是亚当完全的复制。亚当和

WEEK 4 — DAY 1

Morning Nourishment

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Just as the nature of Eve is Adam, so also the nature of the church is Christ. Eve was built from a part taken out of Adam's body. As a result, her nature was not only the same as that of Adam; she was Adam. Eve was not only the same as Adam; she was Adam. Before Adam fell into a deep sleep, he was alone, but when he woke up, Eve was there. When he awoke, Eve was alive. Both of them passed through resurrection. The word woman in Hebrew is ishshah, and the word for man is ish. In Hosea 2:16 God's people called Him Ish [KJV]. In the New Testament, the Lord Jesus is called Christ, and the believers are called Christians. The two, Christ and the Christians, are not only similar; they are one and are out of the same source. Eve was Adam, and the church is Christ. Christ is the nature of the church, and the church is Christ Himself. Anything short of Christ is not the church. Whatever is not Christ is not the church. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." In this verse the body refers to the church, but the following words, so also is the Christ, show that the church is Christ. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 83)

Today's Reading

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis....Eve was a full reproduction of Adam. Adam and

夏娃乃是基督与召会的预表。（弗五 30～32，创二 22～24。）召会也必须只有一种元素—基督的元素。…这样的异象会使我们为今天的光景哀恸。…在主的恢复里，召会必须是基督的纯元素。任何基督以外的事物，都不是召会。

基督借着包罗万有的死了结了整个旧造以后，召会就在祂的复活里产生出来。（彼前一 3，弗二 6。）召会完全是在复活里的实体；召会不是天然的，也不属于旧造。召会是一个新造，是在基督的复活里并凭着复活的基督造成的。我们必须看见这异象。除了看见召会是在基督的复活里产生的以外，我们也必须看见召会在哪里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。基督与复活这两个辞都是名词，在中文里没有用作形容词。因此，我们必须发明一些新语汇，来表达这样一个召会的异象。我们可以说，今天召会是基督的、复活的、属天的。这三个形容词可以描述圣经所表达的事实。召会是属基督的；召会是属复活的；召会是属诸天的。召会是基督的、复活的、属天的。召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物。信徒还有罪的肉体，但召会没有罪的肉体，因为召会是在复活里产生的。（彼前一 3。）召会乃是在基督里、在复活里、并在诸天界基督的升天里。（长老训练第二册，三七至三九页。）

参读：召会的意义，第七篇；长老训练第二册，第三章；主恢复的简说，二〇至二八页，附录；基督与十字架，第十七篇。

Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ....Such a vision will cause us to mourn over today's situation. Within Christianity today there is very little of the element of Christ....In the Lord's recovery, however, the church must be the pure element of Christ. Anything that is other than Christ is not the church.

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ. We must see this vision. In addition to seeing that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). With the believers there is still the flesh of sin, but with the church there is no flesh of sin because the church was born in resurrection (1 Pet. 1:3). The church is a matter in Christ, in resurrection, and in Christ's ascension in the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery" pp. 115-116)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; A Genuine Church; A Brief Presentation of the Lord's Recovery; Christ and the Cross, ch. 17

第四周●周二

晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

启一 18 “又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

我们必须看见在素质、功用和实行上的召会。这异象要管治我们，…任何天然、肉体或野心的元素，都要被这异象排除。在这异象之下，我们不敢运用我们天然的东西。在这方面，这样的异象使我们无能为力。基督徒多半领悟，召会是一切在基督里信徒的构成，组合。然而，因着主的怜悯，我们…所看见的，是关于召会更高的异象。我们看见夏娃是亚当的妻子，预表召会是基督的妻子。…也许有人问，今天召会如何能成为这样的夏娃，就是出于基督的纯产物。这就是我们都需要看见异象的原因。你看见异象，你就是夏娃。没有异象，你很难成为夏娃。这异象排除了基督纯元素以外一切的事物。我们不该仍受传统教训的影响。我们需要异象。我们一旦看见召会是在复活里、在基督里、在诸天界里的异象，就会排除在基督、复活、诸天界以外的一切事物。（长老训练第二册，四二至四三页。）

信息选读

主耶稣提起祂自己是“那首先的、末后的、死过又活的”。〔启二8。〕对于得胜者，主又提起“绝不会受第二次死的害”。〔11。〕这是证明生命胜过死亡。许多人只看见“活”，没有看见“直活

WEEK 4 — DAY 2

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

We must see the church in its essence, its function, and its practicality. This vision will govern us... Any natural, fleshly, or ambitious element will be ruled out by this vision. Under this vision we do not have the boldness to exercise anything of our natural man. In this respect, such a vision paralyzes us. Most Christians realize that the church is a constitution, a composition, of all the believers in Christ. By the Lord's mercy, however, what we have seen...is a higher vision concerning the church. We have seen that Eve as the wife of Adam is a type of the church as the wife of Christ... Someone may ask how the church today could be such an Eve, a pure product out of Christ. This is why we all need to see the vision. When you see the vision, you are Eve. Without the vision it would be hard for you to be Eve. All things other than the pure element of Christ are ruled out by this vision. This is why we should not remain under the influence of the traditional teachings. We need the vision. When we see the vision that the church is in resurrection, in Christ, and in the heavenlies, it will rule out everything other than Christ, resurrection, and the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 118)

Today's Reading

The Lord Jesus speaks of Himself as “the First and the Last, who became dead and lived again” (Rev. 2:8). To the overcomer the Lord says that he “shall by no means be hurt of the second death” (v. 11). This proves that life overcomes death. Many people have only seen “living,” but they have not seen “living forever and

到永永远远”，〔一18，〕没有看见“又活”〔二8〕是何等的大。在五旬节的时候，使徒对人说，“他却将死的痛苦解除，叫他复活了，因为他不能被死拘禁。”（徒二24。）死不能拘禁他。换句话说，所有活的人到了死里面去就出不来了，但是主耶稣，他是死所不能拘禁的。死没有力量抓住他，那个就是复活。他的生命是耐死的。所以复活的原则在圣经中变成非常的宝贝。死过又活，就证明那个生命是耐死的。召会从神的眼睛看是耐死的。阴间的门向召会开着，但是阴间的门不能胜过她，不能把她关在里面，所以召会的性质就是复活的。什么时候召会失去胜过受苦的能力，召会就没有用处。许多人遇见不如意的事就完了，好象遇见死亡一样。但是复活是不怕死的，受苦才能证明他是耐死的。你想某人遇见这件事，恐怕要完了；但是，不，他经过又出来了。经过死而能存在的，这是复活。

就是我们个人的生活，多少次都是这样。也许遇到试炼，遇见试探，祷告也没有了，圣经也难读了；弟兄们都说，这回差不多了；但是不久又起来了，神的生命在你里头不久又出来了。经过死就完了的，那不是复活。召会有一个基本的原则，她是经过死而不被死埋没的。士每拿召会特别彰显这个真理。你如果读过福克司（Foxe）的“殉道者”，你就要看见召会如何受难和受苦。

不管你怎么样作，生命总是死过又活了。逼迫不过显明召会是怎样的一个召会就是了。（教会的正统，一九至二二页。）

参读：长老训练第二册，第三章；教会的正统，第二章。

ever” (1:18); neither have they seen “lived again” (2:8). How great this is! On the day of Pentecost the apostle said to the people, “Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it” (Acts 2:24). Death cannot hold Him. Once all those who are alive go into death, they cannot come out again, but the Lord Jesus cannot be held by death. Death has no strength to hold Him. This is resurrection. His life can endure death; therefore, the principle of resurrection in the Bible becomes very precious. “Who became dead and lived again” proves that life can endure death. God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection. Whenever the church loses her power to overcome suffering, she is useless. Many people are finished upon encountering certain matters contrary to their wishes; for them it is just like encountering death. But resurrection does not fear death; suffering only proves that one can endure death. You may think that a certain man will probably be finished after encountering a certain incident, but, no, he passes through and comes out again. That which passes through death and still remains is resurrection.

Even in our own lives, there are many occasions like this. When we encounter trials and temptations, prayer may cease and it may become difficult to read the Word. The brothers all say that this time we are finished, but not long after, we rise, and the life of God comes forth from us again. That which is finished after death is not resurrection. The church has a basic principle: She is able to pass through death; she cannot be buried. The church in Smyrna especially expresses this truth. If you read the history of martyrdom by Fox, you will see how the church has suffered persecutions and afflictions.

But no matter what happens, life always revives after it has died. Persecutions only manifest what kind of church the church is. (CWWN, vol. 47, “The Orthodoxy of the Church,” pp. 21-23)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery” ch. 3

第四周●周三

晨兴喂养

但四 26 “…等你知道诸天掌权，以后你的国必定归你。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

召会是属天的，主要的意思是，召会乃是在神的权柄之下；召会的性质就是服神的权柄。…天也有其性质，就是服神的权柄。圣经里所说的天，有个很重的含意，就是服神的权柄。正如手帕的性质是软的，粉笔的性质是硬的。你把粉笔折了，粉笔就断了，…但你把手帕折了，手帕不会象粉笔一样断了，…这就是粉笔和手帕的性质不同。

受造之物若要服神的权柄，受造之物就必须有属天的性质，受造之物必须属天。…天在哪里，神的权柄就在哪里。所以天是一个性质，是一个服神权柄的性质。（召会的组织，一八一至一八二页。）

信息选读

不是办法叫我们属天，乃是神的主权叫我们属天。召会是属天的，乃是重在召会在神的权柄之下。在这里，没有一件事是不让神的权柄通过的，也没有一件事是没有神的宝座的。召会属天不属天，不是这样作，不是那样作，不是合乎圣经，也不是不合乎圣经，乃是神的主权在这里有没有

WEEK 4 — DAY 3

Morning Nourishment

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

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

The main significance of the church being heavenly is that it is under God's authority. The nature of the church is to submit to God's authority ...Heaven also has a nature. Its nature is to submit to God's authority. Heaven as spoken of in the Bible, strongly implies submission to God's authority. To...illustrate the different natures of things, let us consider the difference between the pliable nature of a handkerchief and the rigid nature of a piece of chalk. If a person attempts to fold a piece of chalk, it will snap....However, if a person folds a handkerchief, it will not snap like the chalk.... The difference in nature between a piece of chalk and a handkerchief is that one can be folded easily and the other cannot.

In order to submit to God's authority, His creatures must have the nature of heaven. They must be heavenly... Wherever heaven is, God's authority is there. Hence, to be heavenly is to have the nature of submitting to God's authority. (Three Aspects of the Church, Book 3: The Organization of the Church, p. 165)

Today's Reading

It is not methods that make us heavenly; rather, it is God's authority. The most important matter for maintaining the heavenly nature of the church is that the church stays under God's authority. This means that in every matter in the church there is God's throne, or God's authority. Whether or not a church is heavenly is determined not by whether things are done one way or another or by whether they are done in a way that is scriptural or unscriptural but by whether they are

地位。我们都要不断地学一个功课，就是服在神的权下。这完全不是道理的问题，也不是圣经的讲解问题。我们不要选举长老，因为不合圣经；我们要使徒设立长老，因为圣经这样教导。…我们是合乎圣经的，但合乎圣经不一定属天，乃是让神掌权才属天。

属土的人都是背叛神的，属土的都是给蛇作食物的，都是给撒但吞吃的。现在这里有一个拯救，就是天跑到土里头来了，那就是神来成为肉体。神成为肉体，并且经过死而复活，就在复活里，借着复活，把属土的人带到天里面；把不能服神权柄的，也是不服神权柄的，带到能服神的权柄，也是服神权柄的。主一复活，就把祂所救赎的人带到天里面，不是重在地方，乃是重在性质。召会有一个性质，就是完全服神的权柄。

因着召会是属天的，所以什么时候我们离开了神的主权，不服神的主权，那个时候我们就失去了召会的性质，我们就变作“非召会”了。召会是复活的，召会是属灵的，召会也是属天的。在召会里，没有什么是不服神权柄的，更没有什么是不能服神权柄的。整个召会都是服神权柄的，也是能服神权柄的，因为这是她的性质。基督的复活已经把召会带到这个性质里，基督在这个性质里，召会也在这个性质里。…召会所以能捆绑诸天之上所捆绑的，释放诸天之上所释放的，（太十六 19，）就因为召会属天。召会所以能在地上，代表神执掌一切，就因为召会属天。召会一失去属天的性质，立刻就会落到世界的权下。召会必须属天。（召会的组织，一八六至一八八页。）

参读：召会的组织，附篇，第六篇。

carried out in submission to God's authority. We must continually learn the lesson of submitting to God's authority. This is altogether not a matter of doctrine or of the interpretation of the Bible. On our part, we do not elect elders, because electing elders is not according to the Bible; rather, in accordance with the Bible, the apostles appoint the elders among us....However, although we are scriptural, being scriptural does not necessarily mean that we are heavenly. Only when we allow God to rule are we heavenly.

All earthy people are rebellious toward God. Everything earthy is the serpent's food, that is, something for Satan to devour. However, now there is salvation; that is, heaven has come to earth through the Lord's incarnation. Moreover, in His resurrection the Lord has brought people from the earth to the heavens. He has caused those who would not and could not submit to God's authority to be willing and able to submit to God's authority. When the Lord was resurrected, He brought His redeemed ones to the heavenlies. The emphasis of His bringing them to the heavenlies is not related to place but to nature. The church, in her nature, is altogether submissive to God's authority.

Since the church is heavenly, whenever we depart from God's authority and do not submit to God's authority, we lose the nature of the church. The church is of resurrection and is spiritual and heavenly. In the church there is nothing that cannot and does not submit to God's authority. The entire church can and does submit to God's authority because it is in its nature. Through resurrection Christ brought the church into such a nature. Christ has a nature that submits to God's authority, and the church also has this nature....The reason that the church can bind whatever has been bound in the heavens and loose whatever has been loosed in the heavens is that the church is heavenly (Matt. 16:19). The reason the church is able to represent God to rule over everything on the earth is that the church is heavenly. As soon as the church loses its heavenly nature, it immediately falls under the authority of the world. Hence, the church must be heavenly. (Three Aspects of the Church, Book 3: The Organization of the Church, pp. 169-170)

Further Reading: Three Aspects of the Church, Book 3: The Organization of the Church (Supplementary Messages, ch. 6)

第四周●周四

晨兴喂养

太十三 31 ~ 32 “耶稣在他们跟前另设一个比喻，说，诸天的国好象一粒芥菜种，有人拿去种在他的田里。这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。”

〔马太十三章中〕头两个比喻的麦子，〔3 ~ 9, 24 ~ 30, 〕和这里第三个比喻的芥菜，〔31 ~ 32, 〕都是作食物的。这指明国度的子民，就是国度和召会的构成分子，都该象作物一样出产食物，让神和人同得满足。麦子和芥菜都好作食物。（马太福音生命读经，五一六页。）

信息选读

马太十三章三十二节说，芥菜种长起来以后，“却比别的菜都大，且成了树。”召会是国度的具体表现，该象菜蔬一样生产食物，却成了树，作飞鸟的宿处，其性质和功用都变了。…〔在召会历史中〕这事发生在第四世纪初叶，康士坦丁大帝把世界搀入召会时。他把成千成万的假信徒带进召会，使其变成基督教国，而不再是召会了。因此，这第三个比喻相当于启示录二、三章里，七个召会的第三个——在别迦摩的召会。（二 12 ~ 17。）芥菜是一年的菜蔬，树是多年生的植物。召会按其属天、属灵的性质，该象芥菜一样寄居地上。但召会的性质改变了，象树一样深深扎根、定居地上，其事业繁茂如同枝条，许多恶人、恶事栖宿其上。这形成了诸天之外表的外在组织。

WEEK 4 — DAY 4

Morning Nourishment

Matt. 13:31-32 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

[In Matthew 13] the fruit, both of the wheat in the first two parables [vv. 3-9, 24-30] and the mustard here in the third parable [vv. 31-32], is for food. This indicates that the kingdom people, the constituents of the kingdom and the church, should be like a crop to produce food that satisfies God and man. Both wheat and mustard are good for food. (Life-study of Matthew, p. 462)

Today's Reading

Matthew 13:32 says that after the mustard seed has grown, “it is greater than the herbs and becomes a tree.” The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a tree, a lodging place for birds, having its nature and function changed...This happened [in church history] when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this third parable corresponds to the third of the seven churches in Revelation 2 and 3, the church in Pergamos (2:12-17). The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled in the earth as a tree, flourishing with its enterprises as the branches to lodge many evil persons and things. This has formed the outward organization of the outward appearance of the kingdom of the heavens.

芥菜种成了树，这违反神在创造里为生物所命定的原则——植物必须各从其类。…桃树按桃树的种类生长，苹果树按苹果树的种类生长。这原则不仅适用于植物生命，也适用于动物生命，甚至适用于人的生命。每一种生命都必须各从其类发展。…如果一种植物的生命不从其类，那就是畸形的，并且违反了神在创造里所命定的原则。要符合这原则，芥菜就必须从其类，树也必须从其类。芥菜违反神的原则，成了树，这是畸形的。但芥菜竟长成了树，违反了这原则。这种生长是畸形的，违反了神的规律。假定人的生命没有规律地发展，有些中国人长成牛，有些日本人长成马，有些美国人长成象，这会是多么古怪！感谢神，在祂的创造里，祂已经把管治的原则放在每一种生命里。然而，当主撒芥菜种时，这种菜却长成了树。这种发展是多么畸形！

如果菜蔬要适合作食物，就不该长得太大。菜蔬长得过大，就不再柔嫩可口，好作食物。在神的经纶里，神要祂的儿女象麦子或芥菜一样，越小越嫩越好。此外，我们该是一年生的，象麦子和芥菜一样，它们存留不超过一年。召会人必须是一年生的，而非多年生的。我们不该长久、深深扎根在地上，因为主的心意是要我们在地上成为寄居的。只要我们是一年生的，象麦子和芥菜一样，我们就要产生最好的粮食，麦子作成饼，芥末拌饼。这供给人们最好的食物，作他们的滋养和满足。然而，仇敌却使芥菜成为多年生的树，不出产任何粮食。（马太福音生命读经，五一七至五一九页。）

参读：马太福音生命读经，第三十八篇；基督身体的构成与建造，第二篇。

For a mustard seed to become a tree is a violation of the principle ordained by God in His creation for living matter—that every plant must be according to its kind.... A peach grows after the peach kind and an apple after the apple kind. This principle applies not only to plant life, but also to animal life and even to human life. Every type of life must develop according to its kind.... If a certain form of vegetable or plant life is not according to its kind, it will be abnormal and against the principle ordained by God in His creation. In keeping with this principle, a mustard must be according to a mustard, and a tree must be according to a tree. It is abnormal for a mustard to break God's principle and become a tree. But by growing into a tree, the mustard herb breaks this principle. This kind of growth is abnormal, a violation of God's regulation. Suppose human life developed without any regulation, and some Chinese grew into oxen, some Japanese grew into horses, and some Americans grew into elephants. How grotesque this would be! Thank God that in His creation He has put a governing principle into every type of life! However, when the Lord sowed the seed of a mustard herb, this herb grew into a tree. How abnormal is such a development!

If an herb is to be good for food, it should not grow too large. When an herb grows abnormally large, it is no longer tender, delicious, or good for food. In His economy God intends that His children be like wheat or mustard, the smaller and the more tender, the better. Furthermore, we should be annuals like wheat and mustard, neither of which remains more than a year. The church people must be annuals, not perennials. We should not be rooted deeply into the earth for a long period of time, for the Lord's intention is that we be sojourners on earth. As long as we are annuals like wheat and herbs, we shall produce the best foodstuff, grain to make loaves of bread and mustard to match the bread. This will afford others excellent food for their nourishment and satisfaction. However, the enemy has made the mustard a perennial tree that does not produce any foodstuff. (Life-study of Matthew, pp. 463-464)

Further Reading: Life-study of Matthew, msg. 38; The Constitution and the Building Up of the Body of Christ, ch. 2

第四周●周五

晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

19 “…使你们被充满，成为神一切的丰满。”

〔在神创造人〕四千年后，有一天，在伯利恒出生了一个人，那个人名叫耶稣，也称以马内利，祂就是神与人的调和，是神与人调在一起。在那个人身上有人，也有神；那个人是“以马内利”，是神而人，人而神者。从那时起，宇宙中就有了一个很大的二性品，是受造者调在造物者里面，更是造物者调在受造者里头。这就是在伯利恒话成肉体的故事。在宇宙中，有一件极为奇妙的事发生，非受造者和受造者调在一起；人无法摸着的和摸得着的，调在一起；看不见的和看得见的，调在一起；天上的和地上的，调在一起；永远的和暂时的，调在一起；无限的和有限的，调在一起。这是宇宙的大事，这是伯利恒的故事。（召会是基督的身体，四一页。）

信息选读

召会就是基督的扩大，是基督这一个神人，这一个人与神调和的扩大；这个扩大就是召会。在召会正常的情形下，我们能看见神和人调在一起。在五旬节时，那些召会中的人，他们本是无知的小民，算不得什么的人，但我们却看见全能的神在那里，全能的神和他们调在一起。当彼得和十一个使徒站起来说话时，的确是彼得的口吻，但却是神在那里说话。神不只在他们中间，更是调在他们里面，他们和神无法再分。这个就是召会，就是基督的扩大，也就是人与神，神与人调和的扩大。

WEEK 4 — DAY 5

Morning Nourishment

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

3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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

Four thousand years after creation, a man was born in Bethlehem; this man was named Jesus, and He was also called Emmanuel. He was the mingling of God and man; He was God mingled with man. In this One there was man and there was God. This man was “Emmanuel”; He was God yet man and man yet God. From that time onward a person with two natures was present in the universe. He was the mingling of the Creator with a creature and a creature with the Creator. This is the story of the incarnation in Bethlehem. A most wonderful event transpired in the universe—the uncreated was mingled with the created, the intangible with the tangible, the invisible with the visible, the heavenly with the earthly, the eternal with the temporal, and the infinite with the finite. This was a great event in the universe; this is the story of Bethlehem. (The Church as the Body of Christ, p. 37)

Today's Reading

The church is the enlargement of Christ, the God-man, the One who is God mingled with man. When the church is in a normal condition, we can see God and man mingled together. On the day of Pentecost, those in the church were uneducated, insignificant men, but we can see that they were mingled with the almighty God. When Peter and the eleven apostles stood up to speak, although it was Peter's voice, God was speaking. God was not merely among them; even more, He was mingled with them. They were inseparable from God. This is the church, the enlargement of Christ, the enlargement of the mingling of God with man and man with God.

从前这个调和是在一个人身上，现今却是在千万的人身上。从前不过是一个头，现今扩大了是一个身体。在时间里，这个扩大是延长的；在空间里，这个扩大是普及的。两千年来，这个扩大在地上没有间断过，一直延长、普及到全地，这是一件荣耀的事。这一个扩大就是召会。一个真实的召会，不仅保有其性质，没有失去立场，更是有神在其中。召会的性质就是神调在人里面，也是人调在神里面。

在召会中有一班人，他们不是没有头脑，没有意志，没有情感；他们的心思、情感、意志也许仍然相当强，但他们把自己调在神里面，让神来调他们。彼得虽是一个打鱼的人，却是个相当强硬，又相当有作为的人。然而在使徒行传里，我们看见这个人调在神里，并且让神来调和他。若有人是能给神作工，给神调和的；这个就是召会，召会就是在这里产生的。

乃是等到有一天，我们蒙主怜悯，让这一个神人、人神的调和在我们里面作工，在我们里面建造，才有召会的实际。我们用自己坚刚的意志，站在这件事上，接受这件事，以这件事为念，以这件事为中心，全人爱慕、倾向这件事，甘心让神调和；这时，我们里面就不仅有所谓道理上的懂得或看见，更是有一个真实建造的工作。这个建造出来有多少，召会出现就有多少。我们不必标榜说，我们看见身体，看见不能单独，我们就自然地活在身体的实际里，不会单独行动了。你我若让这个神人、人神的调和，在我们里面建造，那个建造在我们里面，有了相当的成分，召会中许多问题就自然会过去，自然会完全消失。（召会是基督的身体，四三至四四、四六至四七页。）

参读：召会是基督的身体，第三、五、十四篇；认识生命与召会，第九篇；基督并祂钉十字架，第二、八、十四篇。

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading. For two thousand years this enlargement has been ongoing throughout the earth; it keeps extending and spreading over the whole earth. This is glorious. This enlargement is the church. A genuine church not only preserves its nature and keeps its ground, but it has God within. The nature of the church is God mingled with man and man mingled with God.

The church is a group of people whose mind, emotion, and will may be quite strong and active; however, God is mingled with them, and they are mingled with God. Although Peter was a fisherman, he was a very strong and capable man. However, Acts shows that this man was mingled with God and that God was mingled with him. If there is a group of people who are mingled with God and allow God to work on them, then that is the church; this is how the church is produced.

When we by the Lord's mercy allow the mingling of God with man and man with God to work and build in us, we will have the reality of the church. With resoluteness we should receive, consider, concentrate, desire, and turn our whole being toward the mingling of God and man within us. Then we will have more than a doctrinal understanding or seeing, and within us will be a genuine building work. The extent of this building work determines how much the church is expressed. We will not need to profess that we have seen the Body and that we should not be individualistic; we will spontaneously live in the reality of the Body and not act independently. When the mingling of God with man and man with God is built up within us in a considerable way, many problems in the church will spontaneously disappear. (The Church as the Body of Christ, pp. 39-41)

Further Reading: The Church as the Body of Christ, chs. 3, 5, 14; Knowing Life and the Church, ch. 9; The Crucified Christ, chs. 2, 8, 14

第四周●周六

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

16“那灵自己同我们的灵见证我们是神的儿女。”

林前六17“但与主联合的，便是与主成为一灵。”

子与父实化在圣灵里。这灵最终成了耶稣基督的灵，作为赐生命的灵。…这位灵，神格的第三者，是神的灵，是圣灵，也是赐生命的灵。不仅神自己，连神格里一切的丰富都在这灵里。这灵是耶稣基督的灵，指明耶稣和基督实化在这位灵里。今天我们的耶稣是实化在这灵里。所以，神、父、子、耶稣和基督，都实化在这灵里。因着耶稣是人，人性也包含在这灵里。因着这人经过了钉十字架、复活和升天，这一切现今也都包含在这灵里。再者，这位奇妙的灵已七倍加强。这是圣经中所启示的那灵，是神经纶中心点的第一面。（李常受文集一九七八年第一册，四〇四页。）

信息选读

凡神所是都在那灵里。父、子、耶稣、基督、人性、钉十字架、复活、和升天都含示在这奇妙的灵里，而这位奇妙的灵已加强成了神的七灵。我们都需要对这灵有这么完满的解释。我们需要接受圣经中关于这灵的异象，然后把我们自己祷告到这灵的实际里。

腓立比一章十九节就说到耶稣基督之灵全备的供应。这灵的供应之所以如此全备，原因就在于这灵包含了神，父和子的丰富，耶稣人性的成分，基督—

WEEK 4 — DAY 6

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

The Son with the Father is realized in the Holy Spirit. This Spirit eventually became the Spirit of Jesus Christ as the life-giving Spirit...This Spirit, the third of the Godhead, is the Spirit of God, the Holy Spirit, and the life-giving Spirit. Not only God Himself but also all the riches of the Godhead are in this Spirit. The fact that this Spirit is the Spirit of Jesus Christ indicates that Jesus and Christ are realized in this Spirit. Today our Jesus is realized in this Spirit. Therefore, God, the Father, the Son, Jesus, and Christ are all realized in the Spirit. Because Jesus is a man, humanity is also included in this Spirit. Since this man has passed through crucifixion, resurrection, and ascension, all these are now included in the Spirit. Moreover, this wonderful Spirit has become intensified sevenfold. This is the Spirit revealed in the Bible, the first aspect of the focus of God's economy. (CWWL, 1978, vol. 1, "Basic Training," p. 313)

Today's Reading

Whatever God is, is in this Spirit. The Father, the Son, Jesus, Christ, humanity, crucifixion, resurrection, and ascension are all implied in this wonderful Spirit that has been intensified to become the seven Spirits of God. We all need such a full definition of the Spirit. We need to accept the vision of this Spirit found in the Bible and then pray ourselves into the realization of this Spirit.

Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. The reason the supply of this Spirit is bountiful is that the Spirit includes God, the riches of the Father and the Son, the element of Jesus' humanity, and the

神受膏者的成分。这灵也包含钉十字架、复活和升天。这一切都包含在这位灵里。

神圣的灵是在我们人的灵里。〔罗八 16，林前六 17。〕…如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。有些人反对调和的观念。反对的人不明白，神圣的灵怎么可能与我们的灵调和？神圣的灵若能与人的灵成为一灵，这二灵怎么不可能调和？若没有调和，二灵如何能成为一灵？赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 *pneuma*，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是圣经论的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚地认识，圣经论的中心点就是这调和的灵，也就是神圣的灵调和着人的灵。

照着肉体和肉体情欲而生活的人，是最低下的，照着心思和意志生活的人，多少比较高尚。按人的说法，照着良心—灵的一部分—生活的人，是最上等的人。但我们比这个还高，因为我们不只照着良心生活，我们乃是照着调和的灵生活。所以，我们是在最高的水平上。我们是在这个水平上过基督徒生活和召会生活。这是圣经论的中心点。我们都当照此行事为人，也就是照着调和的灵行事为人。我们都该在调和的灵里，象启示录中的使徒约翰一样。（一 10。）（李常受文集一九七八年第一册，四〇四至四〇六页。）

参读：基础训练，第五章；神圣奥秘的范围，第四篇。

element of Christ, the anointed One of God. This Spirit also includes crucifixion, resurrection, and ascension. All this is found in the Spirit.

The divine Spirit is in our human spirit [cf. Rom. 8:16; 1 Cor. 6:17]....Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as "Spirit" or as "spirit." Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens or outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit.

Those who live according to the flesh and the lusts of the flesh are the lowest type of people. Those who live according to the mind and the will are somewhat higher. Humanly speaking, those who live according to the conscience, which is part of man's spirit, may be considered the highest type of people. But we are even higher than this, for we live not only according to the conscience but according to the mingled spirit. Therefore, we are on the highest level. Here, on this level, we have the Christian life and also the church life. This is the focus of God's economy. We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, "Basic Training," pp. 313-315)

Further Reading: CWWL, 1978, vol. 1, "Basic Training," ch. 5; The Divine and Mystical Realm, ch. 4

第四周诗歌

WEEK 4 — HYMN

God's intention in this universe is with humanity

Experience of God — His Dispensation

1199

补 448

调和是神心意

(英1199)

降 B 大调

4/4

5̣. 5̣ | 5̣. 5̣ 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 2̣ 1̣
 一 神的旨意在这宇宙,全在祂与人关系;
 1̣. 7̣ | 6̣. 6̣ 6̣. 7̣ 1̣. 7̣ 1̣. 6̣ | 5̣. 6̣ 5̣. 3̣ 5̣
 为此主成那灵,进入人灵,与人调为一。
 5̣. 5̣ | 5̣. 5̣ 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 2̣ 1̣
 我们为此欢喜,因能有分神永远旨意—
 1 | 2 2 1 7̣ | 1 - - 0 | 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ |
 调和是神心意。 (副) 神人调和,阿利
 3 - 1 0 | 6̣. 7̣ 1̣. 7̣ 1̣. 6̣ | 5̣ - 3̣ - | 5̣. 4̣
 路亚! 神人调和,阿利路亚! 神人
 3̣. 5̣ 1̣. 2̣ | 3 - 1 1 | 2 2 1 7̣ | 1 - - ||
 调和,阿利路亚!调和是神心意。

二 人里有一比心思、情感、意志更深之地,
是神所造的灵,好使人能盛装祂自己。
祂且要从人灵里涌出,像江河无止息—
调和是神心意。

三 在主恢复中,我们已看见神永远心意,
就是凭祂而活,天天经历祂神圣三一;
转回我们的灵,一直留在调和的灵里—
调和是神心意。

四 我们看见人子,在灯台中间保养顾惜,
眼目如火、双脚像铜,为神的恢复效力;
祂要完成神的旨意,以得着团体实体—
调和是神心意。

1. God's in - ten - tion in this u - niverse is with human - i - ty, So the Lord became the Spir - it just with
 man to mingled be. We rejoice that we can all partake of His econ - omy. Yes, mingling is the way.
 (C) Min - gle, min - gle, hal - le - lu - jah, Min - gle, min - gle, hal - le - lu - jah,
 Min - gle, min - gle, hal - le - lu - jah, Yes, min - gling is the way!

2. In the center of our being, past our mind, emotion, will,
Is a certain spot created to contain the Lord until
By His flowing and His flooding He will all our being fill;
Yes, mingling is the way.

3. Now within the Lord's recov'ry, we're so glad to find the way
To experience the Triune God and live by Him today—
Get into the mingled spirit, and within the spirit stay;
Yes, mingling is the way.

第五篇

站在召会唯一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

读经：林前一 2，启一 11，罗十二 3，林后十 13，
弗四 16，林前十二 12～27

纲 要

周 一

壹 我们必须站在召会唯一的立场，就是一
的真正立场上：

一 林前一章二节说到在哥林多的召会——这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场；因此，在哥林多的召会是建造在哥林多城的立场上。

二 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会——徒八 1，十三 1，启一 11：

- 1 这就是地方召会，是以城为单位，不是以街道或区域为单位。
- 2 地方召会行政的区域，应当包括该召会所在的整个城市，而不该大于或小于该城的界限。
- 3 所有在这界限内的信徒，应当构成该城内唯一的
地方召会。

Message Five

**Standing on the Unique Ground of the Church,
Being under the Limitation of the Body of Christ,
and Being Body-conscious in One Accord**

Scripture Reading: 1 Cor. 1:2; Rev. 1:11; Rom. 12:3; 2 Cor. 10:13; Eph. 4:16; 1 Cor. 12:12-27

Outline

Day 1

I. We must stand on the unique ground of the church, the genuine ground of oneness:

A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.

B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11:

1. This is the local church with the city, not the street or area, as the unit.
2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.
3. All the believers within that boundary should constitute the one unique local church within that city.

周二

- 4 在一的真正立场，就是在神所选择的地方上聚会，有四个特征—参申十二5：
- a 首先，神的子民总该是一，他们中间不该有分裂—诗一三三，约十七11、21~23，林前一10，弗四3~4上。
 - b 第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵；用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱—太十八20，林前一12，十二3下。
 - c 第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事—约三6下，罗八16，提后四22，弗二22，约四24，林前十四15。
 - d 第四，我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架（申十二5~6、27），拒绝肉体、己和天然生命，并单单凭基督来敬拜神（太十六24，加二20）。

周三

贰 我们作为基督身体的肢体，站在一的真正立场上，必须受其他肢体的限制，不越过我们的度量：

- 一 神照着自己的意思，把身体所有的肢体俱各安置在身体上—林前十二18：
 - 1 元首把我们安排在身体的特别地位上，也指派我们特别的功用—罗十二4，林前十二15~17。

Day 2

4. There are four characteristics of our meeting on the genuine ground of oneness, the place that God has chosen—cf. Deut. 12:5:
- a. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3-4a.
 - b. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3b.
 - c. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; 1 Cor. 14:15.
 - d. Fourth, in our worship of God we must have a genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and by worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

Day 3

II. As members of the Body of Christ standing on the genuine ground of oneness, we must be limited by the other members, not going beyond our measure:

- A. God has placed all the members of the Body, even as He willed—1 Cor. 12:18:
 - 1. The Head sets us in our special place in the Body and points us to our special function—Rom. 12:4; 1 Cor. 12:15-17.

- 2 我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。
- 3 既然这件事是照着神的意思，就每一个肢体都是不可少的—19～22节。
- 4 每一个肢体都有他一定的位置，有一定的安排，有他的那一分来服事基督的身体。
- 5 每一个肢体都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事—罗十二4～8，提后四5。

二 身体长大和发展的基本要求，是我们要认清我们的度量，不越过这度量—弗四7、16：

- 1 我们要乐意受我们度量的限制—罗十二3、6。
- 2 只要我们越过度量，我们就越过元首的权柄，离开了膏油的涂抹—参诗一三三。
- 3 当我们越过我们的度量，我们就干涉了身体的等次。
- 4 不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次—罗十二3。

周 四

三 我们应该象保罗一样，留在神尺度和度量的界限之内，照着神所量给我们有多少而行动并行事—林后十13：

- 1 当我们说到自己的工作和经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证。
- 2 虽然我们期望工作开展，但我们必须学习如何受神的约束；不要期望无限度地开展—13～15节：

2. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us.
 3. Since such an assignment is according to God's will, every member is necessary—vv. 19-22.
 4. Every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ.
 5. Each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member—Rom. 12:4-8; 2 Tim. 4:5.
- B. A basic requirement for the growth and development of the Body is that we recognize our measure and do not go beyond it—Eph. 4:7, 16:**

1. We must be willing to be limited by our measure—Rom. 12:3, 6.
2. As soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing—cf. Psa. 133.
3. When we go beyond our measure, we interfere with the order of the Body.
4. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life—Rom. 12:3.

Day 4

C. Like Paul we should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13:

1. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit.
2. Although we expect the work to spread, we must learn how to be under God's restriction; we should not expect a spread that is without measure—vv. 13-15:

- a 我们若照着那灵而开展工作，就一直有某种限制——参二 12 ~ 14。
 - b 我们里面会感觉到，主扩展祂的工作只是要到某一程度；我们里面也没有平安，越过某种界线去开展工作。
 - c 主会在外面兴起环境来限制工作的开展；环境也不容我们越过界限——参罗十五 24。
- 3 在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己——十二 3 ~ 4、6 上。

周 五

叁为着主在祂恢复里，在地方一面并宇宙一面的行动，我们必须在同心合意里有身体的感觉——徒一 14，二 46，四 24，十五 25，罗十五 6：

- 一 我们应当一直考虑到身体，顾到身体，尊重身体，并且作任何事都要对身体最有益处——林前十二 12 ~ 27。
 - 二 “关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉。”（召会生活中引起风波的难处，二六页）
 - 三 在身体里不能有独立或个人主义，因为我们是肢体，而肢体无法脱离身体而生活——林前十二 27，罗十二 5，弗五 30：
- 1 人看见自己是身体的肢体，就宝贵身体，看重其他的肢体，看每一个肢体都是不可少的——林前十二 15、21、23 ~ 24，罗十二 3，腓二 29，林前十六 18，士九 9：

- a. If we spread the work according to the Spirit, there will always be a certain limit—cf. 2:12-14.
 - b. Inwardly, we will have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point.
 - c. Outwardly, in the environment the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line—cf. Rom. 15:24.
3. In the church service, we need to realize that God has measured out only so much to us, and we should not overstretch ourselves—12:3-4, 6a.

Day 5

III. For the Lord's move in His recovery both locally and universally, we must be Body-conscious in one accord—Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6:

- A. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:12-27.
 - B. “When Brother Nee taught about the Body, he said that whatever we do, we have to consider how the churches would feel about it”—The Problems Causing the Turmoils in the Church Life, pp. 28-29.
 - C. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body—1 Cor. 12:27; Rom. 12:5; Eph. 5:30:
1. Those who see that they are members of the Body treasure the Body and honor the other members, each of whom is indispensable—1 Cor. 12:15, 21, 23-24; Rom. 12:3; Phil. 2:29; 1 Cor. 16:18; Judg. 9:9:

- a 我们既是基督身体的肢体，就该对身体有感觉，以头的感觉为自己的感觉—腓一8，林前十二25下~26。
- b 在身体生活里，我们需要同魂，真正关心基督耶稣的事，就是关于召会同众圣徒的事—腓二2、20~21，一8。
- 2 哪里有身体的启示，哪里就有身体的感觉；哪里有身体的感觉，哪里个人主义的想法和行动就除去了：

周 六

- a 我们若要认识身体，就不但要蒙拯救脱离我们犯罪与天然的生命，更要蒙拯救脱离个人的生命。
- b 父如何与世界相对（约壹二15），那灵如何与肉体相对（加五17），主如何与魔鬼相对（约壹三8），照样，身体也与个人相对。
- c 我们如何不能向头独立，照样也不能向身体独立。
- d 个人主义在神眼中是可恨的：
 - (一) 身体的仇敌是己，那独立的“我”；我们若要在身体里被建造，己就必须被定罪、否认、拒绝并撇弃—太十六21~26。
 - (二) 我们不仅该倚靠神，也该倚靠身体，倚靠弟兄姊妹—出十七11~13，徒九25，林后十一33。
- e 我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作—林前十二17~22。
- f 我们若拒绝同作肢体者的帮助，就是拒绝基督的帮助；凡是单独的基督徒，迟早都要变得枯干—12节。

- a. Since we are members of the Body of Christ, we should have a feeling for the Body, taking the feeling of the Head as our own feeling—Phil. 1:8; 1 Cor. 12:25b-26.
- b. We need to be like-souled in the Body life, genuinely caring for the things of Christ Jesus, the things concerning the church with all the saints—Phil. 2:2, 20-21; 1:8.
- 2. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

Day 6

- a. If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life.
- b. Just as the Father is versus the world (1 John 2:15), the Spirit is versus the flesh (Gal. 5:17), and the Lord is versus the devil (1 John 3:8), so also the Body is versus the individual.
- c. Just as we cannot be independent from the Head, we cannot be independent from the Body.
- d. Individualism is hateful in the sight of God:
 - (1) The enemy of the Body is the self, the independent “I,” the independent “me”; if we would be built up in the Body, the self must be condemned, denied, rejected, and renounced—Matt. 16:21-26.
 - (2) We should be dependent not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.
- e. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do—1 Cor. 12:17-22.
- f. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up—v. 12.

第五周●周一

晨兴喂养

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

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

林前一章二节说到神的召会。召会必须是属神的，不该别有所属。这是指召会在其素质上的内容。每样物质都有其源头，然后有其元素。就内在一面说，在元素里面有素质。召会的内容，在素质上就是神自己。

二节说到在哥林多的召会。这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别地建造在其上的地方立场。（徒八 1，十三 1，启一 11。）为着召会的存在、出现和实行，的确需要一个地点；照着新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。在雅典的召会，是建造在雅典城的立场上。在纽约的召会，是建造在纽约市的立场上。因此，地方自然而然成了召会的立场。（神圣奥秘的范围，九二至九三页。）

信息选读

倪柝声弟兄曾指出，神在地方立场上建造召会的作法非常有智慧。神所拣选的人很多。全球到处都有在基督里的信徒，他们不该是分散的，乃该聚集

WEEK 5 — DAY 1

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. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

First Corinthians 1:2a speaks of the church of God. The church has to be of God. It should not be of anything else. This refers to the content of the church in its essence. Every substantial matter has its source. Then it has its element. Intrinsically within the element, there is the essence. The content of the church essentially is God Himself.

First Corinthians 1:2b speaks of the church at Corinth. This shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth. The church in Athens is built on the ground of the city of Athens. The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground. (The Divine and Mystical Realm, pp. 80-81)

Today's Reading

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and

在一起成为召会。若没有立场作正确的限制，设立召会就没有限制了。今天在南加州，有一个称为台福会的教会。这些信徒用了台湾作他们的立场。我在中国烟台市长大，在烟台有英国的教会。人太容易设立教会了。今天设立教会比开餐馆容易。所有的公会都有分裂的立场，包括南浸信会、长老会和路德会。

我们信徒若守住神在圣经里所立的榜样，一城只有一会，我们就能保守一。任何信徒来到一个城市，就必须在那城市的召会里。我若去东京，就该加入在东京的召会。我若去伦敦，就该去在伦敦的召会。我若去达拉斯，就该与在达拉斯的召会一同聚会。那自然而然就不会有分裂。圣经立了信徒该如何聚会的榜样。基督徒头一次的聚集是在耶路撒冷，行传八章一节称那聚集为在耶路撒冷的召会。耶路撒冷是个大城，但那城只有一个召会。虽然一城只有一个召会，但召会不一定要在同一个地方聚会。然而我们必须记住，我们所在的那城，该是召会独一的地方立场。（神圣奥秘的范围，九三至九四页。）

〔启示录〕寄给那七个召会，等于寄给那七城。这清楚显示，早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不该大于或小于该城的界限。所有在这界限内的信徒，应当构成该城内唯一的地方召会。（圣经恢复本，启一11注2。）

参读：神圣奥秘的范围，第六章。

they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. Today in Southern California there is a church called the Taiwan Gospel Church. These believers have used Taiwan as their ground. I was raised in China in the city of Chefoo, and in Chefoo there was the Church of England. People set up churches too easily. Today it is easier to establish a church than it is to set up a restaurant. All the denominations have divisive grounds, including the Southern Baptists, the Presbyterians, and the Lutherans.

If we believers keep the pattern set up by God in the Bible to have one church in one city, we can keep the oneness. Any believer who comes to a city has to be in the church in that city. If I go to Tokyo, I should join the church in Tokyo. If I go to London, I should go to the church in London. If I go to Dallas, I have to meet with the church in Dallas. Then spontaneously there will be no division. The Bible set up a pattern of how the believers should meet. The first gathering of the Christians was in Jerusalem, and Acts 8:1 calls that gathering the church in Jerusalem. Jerusalem was a large city, but there was only one church in that city. Although there is one church in a city, the church does not necessarily need to meet in one place. But we must keep in mind that the city in which we are should be the unique local ground of the church. (The Divine and Mystical Realm, pp. 81-82)

[The book of Revelation's] being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

Further Reading: The Divine and Mystical Realm, ch. 6

第五周●周二

晨兴喂养

申十二5“但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

林前一10“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

以色列人不可在他们所选择的地方敬拜神，享受他们献给神的供物。（申十二8，13，17。）他们要到神所选择立祂名的地方，就是到祂的居所和祂的祭坛那里敬拜神，（5～6，）将他们的十分取一之物、供物、和祭物带到那里给神。（5，11，14，18，21，26～27，十四22～23，十五19～20。）要履行这些要求，就要有独一的敬拜中心，如后来的耶路撒冷，（代下六5～6，约四20，）以保守神百姓中间的一，避免因着人的偏好而造成分裂。（参王上十二26～33与注。）（圣经恢复本，申十二5注1。）

信息选读

新约中关于敬拜神这事的启示，至少在四方面与申命记十二章的启示相符：首先，神的子民总该是一，他们中间不该有分裂。（诗一三三1，约十七11，21～23，林前一10，弗四3。）第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，（太十八20，林前一12与注，）其实际乃是那灵。（十二3。）用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱。（见启三8注3。）第三，在新约里神的住处，神的居所，乃是特别设

WEEK 5 — DAY 2

Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20). To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences (cf. 1 Kings 12:26-33 and footnotes). (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (1 Cor. 12:3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling

在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里。（约三6下，罗八16，提后四22，弗二22。）我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事。（约四24，林前十四15。）第四，我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神。（太十六24，加二20。）因此，神子民敬拜神的聚会，该在主耶稣基督的名里，在作神居所之调和的灵里，在十字架所在之处，并且享受基督作为十分取一之物、供物和祭物的实际。（见约四24注4。）这是神子民的一，这是敬拜神正确的立场。（圣经恢复本，申十二5注1。）

圣经清楚地指示我们，基督的身体在每一个地方上的彰显，就是地方召会，应当只有一个。圣经里没有一处告诉我们，在任何城市里有一个以上的地方召会。…在耶路撒冷建立的召会称为在耶路撒冷的召会，（徒八1，）召会在安提阿称为在安提阿的召会。（十三1。）

圣经所指示我们这神圣的路是多么简单，多么不复杂！无论我们住在哪里，我们就是那个地方的召会，我们就建造那个地方的召会。假如所有神的子民都能看见这个原则，并且依从这个原则，就不会有分裂了。

我们必须从分裂中出来，不是形成另一个分裂，而是回到正确的立场，合一的立场上。我们没有理由分裂。我们都是这独一召会的一分子。为什么不简单地和我们所居住当地的信徒来在一起，成为那地召会的彰显？我们不要被基督教弄复杂而受迷惑。问别人是属于什么会，这是一件可耻的事。假如他们是信徒，他们就是我们的弟兄—就是这样。我属于那独一的召会，他们也属于相同的独一召会。（召会的异象与建造，三六至三七页。）

参读：召会的异象与建造，第三章。

place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit (John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self; and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

The Scriptures clearly show us that in every locality the expression of the Body of Christ, that is, the local church, should be just one. There is no place in the Scriptures where there was more than one local church in any given city...The one that was built up in Jerusalem was called the church in Jerusalem (Acts 8:1), and the one in Antioch was called the church in Antioch (Acts 13:1).

How simple, how uncomplicated is this divine way which the Scriptures show us! Wherever we live, we are the church in that place and we build the church in that place. If all God's people could see this principle and abide by it, there would be no divisions.

We must come out of the divisions, not to form another division, but to come back to the proper ground, the ground of unity. There is no reason for us to be divided. We are all members of the one unique church. Why not simply come together with the believers in the locality where we live to be an expression of that church? Let us not be complicated and confused by Christianity. It is a shameful thing to ask people to what church they belong. If they are believers, they are our brothers—that is all. I belong to the unique church, and they belong to the same unique church. (The Ground of the Church, pp. 8-10)

Further Reading: The Ground of the Church

第五周●周三

晨兴喂养

林前十二 16 ~ 18 “倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。若全身是眼，听觉在哪里？若全身是听觉，嗅觉在哪里？但如今神照着自己的意思，把肢体俱各安置在身体上了。”

林前十二章十八节告诉我们，…每一个肢体都有他一定的位置，有一定的安排，有一定的地位。每一个肢体都有他的那一分来服事基督的身体，就象眼睛能看，耳朵能听，鼻子能嗅，他们各有各的功能，各有各的那一分。…他们各有所司，不能彼此取代。…每一个都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事。（基督的奥秘，四七页。）

信息选读

我们乃是用我们个人从元首基督所得的生命，来供应身体。但我们尽功用时，必须按着秩序，必须有规矩。身体里的规矩对长大和职事是紧要的。在肉身上，任何越位或越分的情形都会妨害身体的功用，在基督的身体里也是这样。…许多人想要作特出的基督徒，或特出的工人。但如果有些人过分发展，有些人〔就〕太少发展…了。当我们真的来在头的权柄底下，主就把我们安排在身体的特别地位上，也指派我们特别的功用。

我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹。当我们越过我们的度量，我们就干涉了身体的规矩（等次）。基督的身体乃是活的生命，不是用人的安排能够运动的；各

WEEK 5 — DAY 3

Morning Nourishment

1 Cor. 12:16-18 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body. If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be? But now God has placed the members, each one of them, in the body, even as He willed.

[First Corinthians 12:18] shows that every member has a definite place, definite assignment, and definite position. Every member has a particular portion with which he serves the Body of Christ. The eyes see, the ears hear, and the nose smells. Each organ has its function, and each has its portion...Each has its own responsibility, and none can replace another...Each member has his own characteristics, and each has his own capability. These characteristics and capabilities constitute the place, position, or ministry of each member. (CWWN, vol. 44, "The Mystery of Christ," p. 821)

Today's Reading

We supply the Body with the life that we have received from Christ the Head. Yet when we function, we have to be proper and in order. Order in the Body is essential to growth and ministry. In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ... Many believers crave to be outstanding Christians and outstanding workers, but if some become overdeveloped, others will be underdeveloped... When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function.

We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement.

肢体必须得着头的生命，并且在正确的规矩（等次）下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位。（基督的奥秘，四八至四九页。）

神照着自己的意思，把所有的肢体俱各安置在身体上。（林前十二 18。）我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。既然这件事是照着神的意思，就每一个肢体都是不可少的，（21，）尤其是似乎较为软弱的肢体，更是不可少的。（22。）（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二五页。）

罗马十二章三节说，“不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”如果你以为自己在信心的度量上比保罗更大，你就太狂妄了，你的心思不是清明适度的。…不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次。

保罗在十二章说到身体生活的实行。在“身体”这事的结晶上，有一个重要的点，就是不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。神不仅分给我们信心，也照着我们的度量分给我们信心。祂给我们的信心，在质上是同样的，在量上却是不同的。量的多少乃在于你如何长大。如果你今天象使徒保罗一样长大，你所接受那一分的信心就要大大地扩充。神先是在质的一面分给我们信心，然后在量的一面分给我们不同的度量。你所得的是何等的信心，乃在于神的分给。你所得的信心有多少，乃在于神按度量的分给。神按度量的分给，乃在于你的态度。如果你不是清明适度的，神就不会在分给你的信心上，增加度量，祂甚至可能把它减少。（罗马书的结晶，一三五至一三六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二至四篇；基督的奥秘，第八篇。

All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (CWWN, vol. 44, pp. 822-823)

He has placed all the members in the Body even as He willed (1 Cor. 12:18). Each one of us members has our own place in the Body of Christ. It is assigned by God, and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (v. 21). Especially those members who are not comely are more necessary (vv. 22-23). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith." If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded....To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul dealt with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (Crystallization-study of the Epistle to the Romans, p. 110)

Further Reading: The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 2-4; CWWN, vol. 44, ch. 103

第五周●周四

晨兴喂养

林后十 13～14 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己，好象达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们。”

〔在林后十章十三节，〕使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的度量。（弗三 1～2，8，加二 8。）

当我们见证我们从主所学的功课时，该受限制，有分寸。…当我们说到自己的工作 and 经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证，…〔而且〕不应该夸大。（哥林多后书生命读经，五二六至五二七页。）

信息选读

我们从林后十章十三至十五节看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束。不要期望无限度地开展。那种开展必定不是在照着那灵而行的限制之内。我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平安，外面的环境也不容我们越过界限。

WEEK 5 — DAY 4

Morning Nourishment

2 Cor. 10:13-14 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ.

[In 2 Corinthians 10:13] the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8).

In giving a testimony of what we have learned of the Lord, we should have a limit, a measure... When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit... [and] never exaggerate. (Life-study of 2 Corinthians, p. 447)

Today's Reading

From 2 Corinthians 10:13, 14, and 15 we see that although we expect the Lord's work to spread, we must learn how to be under God's restriction. Do not expect a spread that is without measure. That kind of spread would certainly not be within the limit of a walk according to Spirit. From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly we shall have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly we do not have the peace to spread the work beyond a certain point, and outwardly the environment does not allow us to go beyond a particular boundary line.

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂又会限制他们。人天然的性情不喜欢这种限制。…我们太活跃的时候，祂就约束我们。我知道有些年轻人因着神这样对待他们，而向神生气。一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。…我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有用处。…许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。

甚至〔保罗〕也必须学习受主的限制。比如，保罗想去罗马。…不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五24。）〔至终，〕保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。

在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。象保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内。（哥林多后书生命读经，五二八至五二九、五三一、五三三至五三四页。）

参读：哥林多后书生命读经，第五十一篇。

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not like this kind of limitation...When we become too active, He will restrict us. I know some young people who have been offended because God has done this to them...God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down... If we can take God's ups and downs, we shall eventually become useful in His work. Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit.

Even Paul had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome...Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation.

In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. However, God knows our problem. Therefore, He sets up boundaries and restrictions so that we may stay within the measure He has apportioned to us. (Life-study of 2 Corinthians, pp. 448-449, 451-453)

Further Reading: Life-study of 2 Corinthians, msg. 51

第五周●周五

晨兴喂养

腓一 8 “神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

林前十二 25 ~ 26 “免得身体上有了分裂，总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心。…基督的身体应当是第一，地方召会应当是第二。…地方召会完全是自治的这种教导，使基督的身体分裂。在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体。（一个身体和一位灵，二七至二八页。）

信息选读

召会—神呼召之人的聚集—不是一个组织，乃是一个生机体，就是基督的身体。…我们若看见身体，就不会在恢复里造成任何的难处。我们不会关心谁对谁错。实际上，我们若造成什么难处，我们自然就是错的。

因着我们不认识身体，风波一个接一个发生。对我们这种疾病唯一的救治，就是对身体的看见。关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地方召会。地方召会不是一个“地方身体”；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。

WEEK 5 — DAY 5

Morning Nourishment

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

1 Cor. 12:25-26 That there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness....The Body should be first and the local churches should be second....To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. (One Body and One Spirit, p. 26)

Today's Reading

The church, the gathering of God's called-out ones, is not an organization but an organism, the Body of Christ.... If we see the Body, we will not be able to make any trouble in the recovery. We will not be concerned about who is wrong or who is right. Actually, if we make trouble, we are automatically wrong.

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. The local church is not a "local body"; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches.

我们需要看见并认识身体，我们也必须尊重身体。…这不是对错好坏的问题；乃在于一件事是出于身体，或不是出于身体。（召会生活中引起风波的难处，二五至二八页。）

我们如果认识，一个基督徒不过是一个肢体，这样，我们就没有骄傲了。…一个看见自己是肢体的人，定规宝爱身体，看重其他的肢体，也不再只看见自己的好，乃是看别人比自己强。

林前十二章十四至二十七节说到作肢体的有两种不该有的想法：第一，“我不是…所以不属于身体，”〔15~16，〕这是自暴自弃的，羡慕别人的工作；第二，“我不需要你，”〔21，〕这是骄傲自大的人，以为一个人就能包罗万有，而看不起别人。这两种都是伤害身体的。…我们都该…有身体的感觉，和其他的肢体一同活在基督的身体中。我们一有身体的启示，就有身体的感觉；一有身体的感觉，一切个人的想法和行动，自然而然就除去了。（基督的奥秘，一六至一七页。）

我们既是基督身体上的肢体，就该对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节〔指明〕，…保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说，他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以为头的感觉为感觉，还要以顾到身体为原则。〔正如〕保罗在林前十二章二十五节下半至二十六节所说的，…我们要能有身体的生活，就必须…顾到同作肢体的，满有对身体的感觉。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页。）

参读：一个身体和一位灵，第二章；召会生活中引起风波的难处，第二至四章；基督的奥秘，第三篇。

We need to see and know the Body, and we have to honor the Body... It is not a matter of yes or no, good or bad... [but] of whether or not something is of the Body or not of the Body. (The Problems Causing the Turmoils in the Church Life, pp. 28-30)

If we realize that a Christian is nothing more than a member, we will no longer be proud... Those who see that they are members will surely treasure the Body and honor the other members. They will not see just their own virtues; they will readily see others as being better than themselves.

First Corinthians 12:14 through 27 speaks of two erroneous concepts that members may have: (1) "Because I am not...I am not of the body" (v. 15). This is to despise oneself and covet the work of others. (2) "I have no need of you" (v. 21). This is to be proud of oneself, thinking that one man can be all-inclusive and despising others. Both concepts are harmful to the Body. We should all [have] ...the consciousness of the Body so that we can live together with other members in the Body of Christ. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. (CWWN, vol. 44, pp. 795-797)

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling... [Philippians 1:8 indicates] that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling. Christ's feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling, but also do so in the principle of caring for the Body. [As] Paul said in 1 Corinthians 12:25b-26, ...to have the Body life, we must care for our fellow members and must be full of feeling for the Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 40-41)

Further Reading: One Body and One Spirit, ch. 2; The Problems Causing the Turmoils in the Church Life, chs. 2-4; CWWN, vol. 44, "The Mystery of Christ," ch. 98

第五周●周六

晨兴喂养

腓二 19～21 “我在主耶稣里，盼望快打发提摩太到你们那里去，叫我知道关于你们的事，也可魂中快慰。因我没有人与我同魂，真正关心你们的事，因为众人都寻求自己的事，并不寻求基督耶稣的事。”

徒九 25 “他的门徒就在夜间，用筐子把他从城墙上缒下去。”

每一个信徒都是基督身体上的肢体，都是不可少的。

亚当的生命乃是单独的生命、独立的生命，虽然在亚当里我们有同样的生命，却不能彼此交通。…所有在亚当里的人都是个别的人。在基督里，所有的人都没有了。如果我们要认识身体的生命，我们不但要蒙拯救脱离犯罪与天然的生命，更要蒙拯救脱离个人的生命。所有个人因素必须除掉，因为个人永不能成全神的旨意。（基督的奥秘，一四页。）

信息选读

头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正象我不能向头独立，我也不能向身体独立。个人主义在神眼中是可恨的。我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。所以我必须让身体里别的肢体供应我的需要。我必须一直应用身体的交通，因为这身体就是我们的生命。

WEEK 5 — DAY 6

Morning Nourishment

Phil. 2:19-21 But I hope in the Lord Jesus to send Timothy....For I have no one like-souled who will genuinely care for what concerns you; for all seek their own things, not the things of Christ Jesus.

Acts 9:25 But his disciples took him by night and let him down through the wall, lowering him in a basket.

Every believer is a member in the Body of Christ, and every believer is indispensable.

The Adamic life is individualistic and independent. Even though everyone in Adam shares the same life, there is no fellowship among them....Everyone in Adam lives as separate individuals. In Christ everything that is individualistic is ruled out. If we want to know the Body life, we need deliverance not only from our sinful life and our natural life, but also from our individualistic life. All individual elements must go because nothing that is individualistic can reach God's goal. (CWWN, vol. 44, "The Mystery of Christ," p. 794)

Today's Reading

The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow-members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. Therefore, I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

我们要学习看见，基督身体供应的实在，学习活在身体里，学习在身体里得着供应。…基督的一切都摆在祂的身体里。凡是说他只要作一个单独的基督徒的，乃是愚昧的人；凡是个人的基督徒迟早都要变得枯干。然而无论我们的情形怎样，只要我们活在身体中，就能得着身体的供应。我们每一个作肢体的，都要学习宝贝身体的供应，宝贝每一个肢体；我们都该学习活在身体里，就是活在身体的供应里。（基督的奥秘，二二至二三页。）

看见有关己的异象，与身体很有关系。今天我们是在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安。

我们必须在身体里被建造起来，但是拦阻这个建造的，乃是己，就是主在我们身上所要对付的最后几件事之一。我们若要在身体里被建造起来，己就必须被定罪、否认、拒绝并撇弃。一天过一天，己必须在一切事上被撇弃。唯有当己被撇弃，我们才会有身体，才是身体真正的肢体。

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。…你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。（从天上来的异象，五三至五四、四二、五〇页。）

参读：基督的奥秘，第三篇。

We have to see the reality of the supply in the Body of Christ, and we have to learn to live in the Body and to receive the supply in the Body....Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone. Sooner or later, all individual Christians will dry up. As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member. We must all learn to live in the Body, that is, we must all learn to live in the supply of the Body. (CWWN, vol. 44, pp. 801-802)

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace.

We must be built up in the Body, but the hindrance to this building is the self, one of the last things in us to be dealt with by the Lord. If we would be built up in the Body, the self must be condemned, denied, rejected, and renounced. Day by day the self must be renounced in all things. Only when the self is renounced will we have the Body and be genuine members of the Body.

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God....If you check with your experience, you will realize that when you were independent of [and isolated from] the brothers and sisters, you had the sense that you were also independent of [and isolated from] God. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 198, 190, 195)

Further Reading: CWWN, vol. 44, “The Mystery of Christ,” ch. 99

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教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我脱 离自己、天 然, 主啊, 我 愿被建造,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众圣 徒作你 圣殿, 为着充 满你荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 救我脱 离乖僻 个性, 脱离骄 傲与单 独;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我甘 愿服你 权柄, 让你有 家可居住。

- 二 生命供应, 活水流通, 长进、变化又配搭;
 守住等次, 尽我功用, 成全别人, 不践踏。
 自己所经, 自己所见, 所是、所有并所能,
 不再高估, 不再稍偏, 接受一切的平衡。
- 三 持定元首, 联络供应, 享受基督的丰富;
 充满神的一切丰盛, 因神增加得成熟,
 同尝基督莫测大爱, 赏识基督的阔长;
 长大成人, 不作婴孩, 满有基督的身量。
- 四 作神居所, 作你身体, 主啊, 我愿被建造,
 成为你的团体大器, 让你来显你荣耀。
 圣城景色、新妇荣美, 今在此地就彰显,
 透出你的荣耀光辉, 将你照耀在人间。

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Built up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.
3. In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.
4. By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fulness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.
5. In God's house and in Thy Body
 Built up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

第六篇

为着基督身体的实际与建造，
在基督唯一的元首权柄之下
活在基督复活的生命里，
并在一切事上长到元首基督里面

读经：林后一 9，西一 18，二 19，腓一 19～21 上，
三 10，林前六 17，弗四 15～16

纲 要

周 一

壹 召会作为基督的身体，乃是完全在基督复活生命里的生机体——西一 18，约十一 25，徒二 24，启一 18，二 8，腓三 10：

- 一 复活的原则乃是天然的生命被杀死，神圣的生命代之而起——林后一 9。
- 二 在我们天然的生命和旧造里，我们不是身体；在那借着基督的复活所带进新生起头的新造里，我们才是身体——弗一 19～23。
- 三 在复活里，意思就是我们天然的生命被钉死，我们那由神所创造并救赎的所是被拔高，在复活里与基督成为一——罗六 4、6，八 2、11，加二 20。

Message Six

**Living in the Resurrection Life of Christ
under the Unique Headship of Christ
and Growing Up into the Head, Christ, in All Things
for the Reality and Building Up of the Body of Christ**

Scripture Reading: 2 Cor. 1:9; Col. 1:18; 2:19; Phil. 1:19-21a; 3:10; 1 Cor. 6:17; Eph. 4:15-16

Outline

Day 1

I. The church as the Body of Christ is an organism absolutely in the resurrection life of Christ—Col. 1:18; John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10:

- A. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place—2 Cor. 1:9.
- B. In our natural life and in the old creation, we are not the Body; we are the Body in the new creation germinated by Christ's resurrection—Eph. 1:19-23.
- C. To be in resurrection means that our natural life is crucified and that the God-created and redeemed part of our being is uplifted to be one with Christ in resurrection—Rom. 6:4, 6; 8:2, 11; Gal. 2:20.

四 当我们不凭天然的生命，而凭我们里面神圣的生命而活，我们就在复活里；这事的结果就是基督的身体—罗六6，八11，十二4~5:

- 1 神子民中间的领导必须是基督自己作复活的生命，这生命发芽、开花并结杏果—民十七8。
- 2 在召会生活这基督身体的彰显里，凡我们所说、所作和所是的都必须在复活里。

周二

贰 基督是团体身体（召会）唯一的头，也是所有个别信徒的头；祂是我们各人直接的头—西一18，林前十一3:

一 头是权柄的事；基督作头，就是祂在身体上有一切的权柄—西一18，太二八18:

- 1 服在基督的作头之下，就是绝对服在祂的权柄下—弗四15。
- 2 身体及其众肢体动作的权柄是操之于头。

二 我们是不是服在元首的权柄之下，就可以证明我们有没有认识身体的生命—林前十一3，弗四15~16，西一18，三4:

- 1 身体只能有一个头，只能服从一个头—一18。
- 2 唯有基督是唯一的元首，我们必须服从祂，尊荣并见证基督唯一的元首权柄—弗一22~23，太二三8~12。
- 3 身体上的肢体是因特定元首而能联络得合式，并活出身体的生命；我们与别的肢体的关系，在于我们与头的关系—弗四15~16，林前十二18、27。

周三

D. When we live not by our natural life but by the divine life within us, we are in resurrection, and the issue of this is the Body of Christ—Rom. 6:6; 8:11; 12:4-5:

1. The leadership among God's people must be Christ Himself as the resurrection life that buds, blossoms, and bears almonds—Num. 17:8.
2. Everything we say, everything we do, and everything we are in the church life as an expression of the Body of Christ must be in resurrection.

Day 2

II. Christ is the unique Head of the Body, the church, corporately and of all the believers individually; He is the Head directly of every one of us—Col. 1:18; 1 Cor. 11:3:

A. The Head is a matter of authority; for Christ to be the Head is for Him to have all the authority in the Body—Col. 1:18; Matt. 28:18:

1. To be under the headship of Christ is to be absolutely under His authority—Eph. 4:15.
2. The authority to direct the Body and all its members rests with the Head.

B. Whether we are under the authority of the Head determines whether we know the life of the Body—1 Cor. 11:3; Eph. 4:15-16; Col. 1:18; 3:4:

1. The Body can have only one Head and can submit only to one Head—1:18.
2. Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of Christ—Eph. 1:22-23; Matt. 23:8-12.
3. The members of the Body are fitted together and are able to live the Body life through holding the Head; our relationship with the Head determines our relationship to the other members—Eph. 4:15-16; 1 Cor. 12:18, 27.

Day 3

叁 基督身体的实际乃是神所救赎、由神作成神人的一班人，他们不凭自己，乃凭另一个生命而活，这生命就是经过过程并终极完成的三一神——加二 20，腓一 19 ~ 21 上，三 10:

- 一 基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程并终极完成之三一神的生命而活；祂的属性借着他们的美德彰显出来——一 19 ~ 21 上。
- 二 基督身体的实际乃是所有神人借着人性调神性，神性调人性，而与神联结、调和并构成在一起所过的生活——约十四 20。
- 三 基督身体的实际乃是借着基督复活的大能而模成基督之死的团体生活——腓三 10。

周 四

- 四 因着基督的身体是在调和的灵里，所以在基督身体的实际里，就是在调和的灵里，并活在调和的灵里——罗八 4，十二 4 ~ 5，林前六 17，十二 12 ~ 13、27:
 - 1 在调和的灵里生活、行事并行动，就是在基督的身体里生活、行事并行动，也是在基督身体的实际里——罗八 4，十二 4 ~ 5。
 - 2 在调和的灵里，就是在实际上并实行上在基督的身体里——林前六 17，十二 12 ~ 13、27。

III. The reality of the Body of Christ is a group of God's redeemed who have been made the God-men by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20; Phil. 1:19-21a; 3:10:

- A. The reality of the Body of Christ is a corporate living by the perfected God-men, who are genuine men but who do not live by their own life but by the life of the processed and consummated Triune God, whose attributes are expressed through their virtues—1:19-21a.
- B. The reality of the Body of Christ is a living by all the God-men, united, mingled, and constituted together with God by mingling humanity with divinity and mingling divinity with humanity—John 14:20.
- C. The reality of the Body of Christ is a corporate living of the conformity to the death of Christ through the power of His resurrection—Phil. 3:10.

Day 4

- D. Because the Body of Christ is in the mingled spirit, to be in the reality of the Body of Christ is to be in the mingled spirit and to live in the mingled spirit—Rom. 8:4; 12:4-5; 1 Cor. 6:17; 12:12-13, 27:
 1. To live, act, and move in the mingled spirit is to live, act, and move in the Body and to be in the reality of the Body—Rom. 8:4; 12:4-5.
 2. To be in the mingled spirit is to be in the Body of Christ actually and practically—1 Cor. 6:17; 12:12-13, 27.

肆 我们需要在一切事上长到元首基督里面—弗四 15:

- 一 长到基督里面，就是在一切事上得着基督加增到我们里面，直到我们达到长成的人—15、13 节。
- 二 十五节里“元首”一辞，指明我们在生命里凭着基督在我们里面扩增而有的长大，该是身体众肢体在元首下，在身体里的长大。
- 三 我们需要在一切事上，就是在每一件事，无论大事、小事上，都长到元首基督里面—15 节：
 - 1 我们在好些事上还没有长到基督里面；在这些事上我们不在基督里面，乃在基督之外。
 - 2 我们众人在一切事上都长到基督里面，我们在基督里就是一了。

- 四 在生命里长大，就是以神的增长而长大；基督身体的长大在于我们里面神的增长，神的加添—西二 19。

伍 基督身体的长大就是基督身体的建造—弗四 16:

- 一 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体在爱里把自己建造起来—三 17 上：

IV. We need to grow up into the Head, Christ, in all things—Eph. 4:15:

- A. To grow up into Christ is to have Christ increase in us in all things until we attain to a full-grown man—vv. 15, 13.
- B. The word Head in Ephesians 4:15 indicates that our growth in life by the increase of Christ in us should be the growth of the members in the Body under the Head.
- C. We need to grow up into Christ in all things, that is, in every single thing, whether big or small—v. 15:
 1. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.
 2. When we all grow up into Christ in all things, we will all be one in Christ.

- D. To grow in life is to grow with the growth of God; the growth of the Body depends on the growth of God, the increase of God, within us—Col. 2:19.

V. The growth of the Body is the building up of the Body—Eph. 4:16:

- A. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—3:17a:

- 1 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三 10～11。
- 2 基督的身体因着基督在我们里面的长大而长大，也就得了建造—一 18，二 19，弗四 15～16。

二 基督的身体在爱里把自己建造起来—16 节：

- 1 基督的身体在爱里把自己建造起来，这爱不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上的肢体—约壹四 7～8、11、16、19。
- 2 爱是神内在的本质；当我们进到神这内在的本质里，我们就享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人—弗五 25。
- 3 为着基督身体的建造，我们需要被带到作为神内在本质的爱里—四 12、16。

1. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.
2. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19; Eph. 4:15-16.

B. The Body builds itself up in love—v. 16:

1. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19.
2. Love is the inner substance of God; when we enter into God's inner substance, we enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did—Eph. 5:25.
3. We need to be brought into love as the inner substance of God for the building up of the Body of Christ—4:12, 16.

第六周●周一

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

弗一 20 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂…坐在自己的右边。”

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

众地方召会中的信徒多半仍在天然的人里，但我们要在基督身体的实际里，就需要完全在基督复活的生命里。在众地方召会中，我们的确有些美好的配搭，但是我要问：“这种配搭是凭天然的生命，还是在复活里作出来的？”在复活里，意思就是我们天然的生命被钉死，然后我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一。在腓立比三章十节保罗说，我们都需要凭着基督复活的大能，模成祂的死。我们都需要问自己：我们中间的配搭是凭着基督复活的大能，或仅仅是凭着天然的人。

我不否认，我也不能否认，当我尽主的职事，特别是尽生命的职事，建立众召会时，有些部分是在复活里，但不是每一部分都在复活里。任何一件照着圣经却在天然生命里完成的事，即使是合乎圣经，也不是基督身体的实际。基督的身体完全是在基督复活生命里的事。（关于相调的实行，一六页。）

信息选读

今天，在众地方召会中，我们一般所能看见的，多半是在聚会、活动、工作和事奉上的“召会”；

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand...

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

A great part of the believers in the local churches are still in the natural man, but to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, “Is this kind of coordination carried out by the natural life or in resurrection?” To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection. In Philippians 3:10 Paul said that we all need to be conformed to the death of Christ by the power of His resurrection. We all need to ask ourselves whether the coordination among us is by the power of Christ’s resurrection or merely by our natural man.

I do not deny, and I cannot deny, that as I was carrying out the Lord’s ministry, especially the ministry of life to establish the churches, some part was in resurrection, but not every part. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ. The Body of Christ is absolutely something in the resurrection life of Christ. (The Practical Points concerning Blending, pp. 19-20)

Today’s Reading

It is common today that in the local churches what we can see is mostly the “church” in its meetings, activities, works, and services. But we cannot see much

我们看不见多少在复活里，就是在那灵里，在那是灵的基督里，并在终极完成的神里面，基督身体的实际。所以我们需要竭力，完全在基督复活的生命里。（关于相调的实行，一六至一七页。）

〔基督的〕身体是成为肉体、钉十字架、复活、升天的基督继续不断传输到我们里面的结果。照着天然的生命，我们不够资格作身体的一部分。相反的，我们只配被了结并埋葬，好使我们能够复活。就天然而言，甚至我们的灵也不配作身体的一部分。在基督钉十字架并复活之前，基督的身体并不存在。祂有许多跟随者，但祂没有身体。基督的身体不能出自成肉体的基督，必须等到祂钉十字架，了结肉体、天然的人、以及整个旧造。基督借着祂的钉十字架了结这一切之后，就进入复活，使一些新的事物有了新生的起头。因此，基督复活之后，祂的身体出现了。在我们天然的生命和旧造里，我们不是身体；但借着基督复活的生命所带进新生起头的新造里，我们成了身体。五旬节那天，这位钉十字架、复活、升天的基督，已被立为万有的头，开始将祂所成就、所达到、并所得着的一切传输给召会。从那天起，这个传输从没有停止过。这指明这传输有起头，但没有终止。

三一神采取一切奇妙的步骤—创造、成为肉体、钉十字架、复活和升天后，祂带着祂所成就的一切进到召会里。因此，召会，就是身体，乃是一个完全在复活并升天里的实体，其中的天然元素及旧造都已了结。身体这一个在复活和升天里的生机体，完全是在新造里，与旧造无分无关。身体的每一部分都是属于新造。（新约总论第七册，六三至六四页。）

参读：关于相调的实行，第二章；新约总论，第一百九十四篇；民数记生命读经，第二十五篇；倪柝声文集第二辑第二十二册，第三十七、三十九篇；权柄与顺服，第八篇。

of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. So there is the need for us to endeavor to be absolutely in the resurrection life of Christ. (The Practical Points concerning Blending, p. 20)

The Body is the issue of the incarnated, crucified, resurrected, and ascended Christ who is continually being transmitted into us. According to our natural life, we are not qualified to be part of the Body. On the contrary, we are qualified only to be terminated and buried so that we can be resurrected. By nature, not even our spirit is qualified to be part of the Body. Before Christ's crucifixion and resurrection, the Body of Christ was not in existence. He had a number of followers, but He did not have the Body. The Body of Christ could not come forth from the incarnated Christ until He had been crucified to terminate the flesh, the natural man, and the entire old creation. After terminating all these things through His crucifixion, Christ entered into resurrection to germinate something new. Therefore, it was after His resurrection that the Body of Christ came into being. In our natural life and in the old creation we are not the Body. But we are the Body in the new creation germinated by Christ's resurrection life. On the day of Pentecost, the crucified, resurrected, and ascended Christ, who was given to be Head over all things, began to transmit all that He had accomplished, attained, and obtained to the church. Since that day, this transmission has not ceased. This indicates that this transmission has a beginning but that it has no ending.

After all the wonderful steps taken by the Triune God—creation, incarnation, crucifixion, resurrection, and ascension—He came into the church with all His accomplishments. Thus, the church, the Body, is an entity altogether in resurrection and ascension with both the natural element and the old creation terminated. The Body, an organism in resurrection and ascension, is wholly in the new creation and has nothing to do with the old creation. Every part of the Body is of the new creation. (The Conclusion of the New Testament, pp. 2098-2099)

Further Reading: The Practical Points concerning Blending, ch. 2; Life-study of Numbers, msg. 25; CWWN vol. 42, chs. 37, 39; vol. 47, "Authority and Submission," ch. 15

第六周●周二

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者…”

三 4 “基督是我们的生命…”

林前十二 18 “但如今神照着自己的意思，把肢体俱各安置在身体上了。”

保罗说，要“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”（西二 19。）基督既是身体的头，所以我们必须持定元首。持定元首，就是承认只有基督是头，就是绝对顺服基督的权柄。我们唯有持定元首，方能与弟兄姊妹联合得起来。身体上的肢体能联络得合式，是因持定元首而活出身体的生命。乃是我们与头的关系，决定我们与别的肢体的关系。只有当我们来到主绝对的权柄之下，我们与弟兄姊妹的一切问题才得解决。除非我们承认基督在身体里的元首权柄，我们绝不能认识我们与别的肢体完全的交通，因为乃是我们与祂共同的交通，使我们联络在一起。我们各人在外面看，虽各有不同，但住在里面的基督乃是一样的，所以说彼此能有交通，彼此能合一。除了基督以外，我们没有什么是可以凭着交通的。如果不是持定基督，交通就要出事。我们交通的根据，乃是彼此共同持定元首。当我们都持定元首时，我们就彼此联络结合在一起。如果我们和头的关系是正常的，我们和身体的关系也就正常。（倪柝声文集第二辑第二十四册，九六页。）

信息选读

WEEK 6 — DAY 2

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead...

3:4 When Christ our life is manifested...

1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

Paul spoke of “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” (Col. 2:19). Since Christ is the Head of the Body, we have to hold the Head. Holding the Head is acknowledging that only Christ is the Head; it is coming absolutely under His authority. We can be joined to the brothers and sisters only when we hold the Head. The members of the Body are fitted together and able to live the Body life through holding the Head. Our relationship to the Head determines our relationship to the other members. All the questions regarding our relationship with the brothers and sisters can only be solved when we come under the absolute authority of the Lord. Unless we recognize the headship of Christ in the Body, we will never have a perfect fellowship with the other members, because it is our common relationship to Him that causes us to be related to one another. We may look different outwardly, but the Christ within us is the same. This is why we can fellowship with one another and be one with each other. Apart from Christ, we have no means of fellowship. When we do not hold the Head, our fellowship becomes invalid. The basis of our fellowship is our mutual holding of the Head. When we all hold the Head, we will hold to one another, and our relationship with the Body will be proper. (CWWN, vol. 44, “The Mystery of Christ,” pp. 811-812)

Today's Reading

基督是身体的生命，基督也就是身体的权柄。因为生命在祂里面，所以权柄也在祂里面。祂是你的生命，所以祂有权柄。什么时候你顺服祂的权柄，你就有生命。身体上所有的动作，都是受头的支配的。基督作头，意思就是祂在身体上是有权柄的。弟兄姊妹，你如果看见什么是身体，你就不能不受头的支配。身体不能任意动，是头有命令才动，头没有命令就不动。身体是在头的权柄之下。身体不能自己出主张，身体动作的权柄是操之于头。

你这个人是不是服在元首的权柄之下，就可以证明你有没有认识身体的生命。有人对于神的话是说，“主虽然是这样说，但是，我看…”请问谁许可你说“但是”呢？你有什么权柄说“但是”呢？在世界上，如果有人不服从上级的命令，就是违法的人。基督既然是头，我们就不是头，我们就没有权柄不顺从主。

许多时候，召会里面的头太多了。召会里出现许多人的领袖、人的办法、人的规条。人要作头。基督在天上作头，人在地上也要作头；当地上的头和天上的头意见相合的时候就顺服，当地上的头和天上的头意见不相合的时候就不顺服。这是何等的错误。在召会里，只有基督是头，没有另外的头；基督是头，其他的一切都不是头。弟兄姊妹，你有没有一次对主说，“主啊，你是我的主，我没有权柄定规事情，我也没有资格拣选什么，但愿主拯救我脱离自己作头，也脱离其余一切的头。”弟兄姊妹，我们每一个都得学习接受神的命令。基督是头，没有一个人能随从自己的意思。所以，被主征服，向主降服，乃是基督徒一个基本的经历。（倪柝声文集第二辑第十八册，一七七至一七九页。）

参读：倪柝声文集第二辑第十八册，第五十四篇；第二十四册，第一百零一篇；新约总论，第十八、二十四、三十一、五十七至五十八、七十五篇；正当召会生活极重要的原则，第三章。

Christ is the life of the Body; He is also the authority of the Body. Since life is in Him, authority is also in Him. Since He is our life, He has authority over us. Whenever we submit to His authority, we have life. Every move of our body is governed by the head. For Christ to be the Head means for Him to have the authority in the Body. Brothers and sisters, if we see what the Body is, we will spontaneously come under the control of the Head. The Body cannot move freely; it can only move at the direction of the Head. Without direction from the Head, the Body cannot move. The Body is under the authority of the Head; it cannot propose anything on its own. The power to direct the Body rests with the Head.

Whether we are under the authority of the Head determines whether we know the life of the Body. Toward God's Word, some have the attitude: "Although the Lord has said this, yet..." Who has given us permission to say "yet"? What authority do we have to say "yet"? In the world anyone who disobeys the command of his superior is lawless. If Christ is the Head, then we cannot be the Head and we have no right to disobey Him.

Many times there are too many heads in the church. There are many human leaders, methods, and ordinances in the church. Man wants to be the head. Christ is the Head in heaven, and man wants to be the head on earth. When the "head" on earth agrees with the Head in heaven, there is obedience. But when the "head" on earth does not agree with the Head in heaven, there is disobedience. How wrong this is! In the church only Christ is the Head; there is no other head. As long as Christ is the Head, no one else can be the head. Brothers and sisters, have you ever said to the Lord, "Lord, You are my Lord. I have no right to make any decision, and I have no right to choose anything. May You deliver me from being my own head and from taking anyone else as the head"? Brothers and sisters, we must all learn to receive orders from God. Christ is the Head, and no one can walk according to his own will. It is a basic Christian experience to surrender to the Lord and submit to Him. (CWWN, vol. 38, pp. 414-415)

Further Reading: CWWN, vol. 38, ch. 55; vol. 44, ch. 101; The Conclusion of the New Testament, msgs. 18, 24, 31, 57-58, 75; CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3

第六周●周三

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”。

腓一 19 ~ 21 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。…没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督…”。

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）基督的死是一个模子，保罗将自己放在那个死的模子里，在那里被模成基督的死。在保罗这个人身上，众人可以看见十字架的记号和形像。（加六 14，17，参 17 注 1。）他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。（关于相调的实行，三六至三七页。）

信息选读

许多次当我要对我的妻子说话时，里面就说，“这不是从你的灵出来的，而是从你的旧人出来的。”我立刻就停住。有时我想去找她，却马上又回来了。这是因为我的去是凭着我天然的人。当我这样作时，里面有个东西把我调转回来。那个东西就是赐生命的灵，那是灵的基督。经过过程的三一神转了我，那是在复活里。…这样一个团体的生活，就是基督身体的实际。这是借着基督复活的大能而模成基督之死的一个团体生活。

简单地说，基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大

WEEK 6 — DAY 3

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

Phil. 1:19-21 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ;...in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ...

In Philippians 3 Paul said that he lived a life conformed to the death of Christ (v. 10). The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there. On this man, Paul, all men could see the mark and the image of the cross (Gal. 6:14, 17—see footnote 1 on v. 17). His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones. (The Practical Points concerning Blending, p. 36)

Today's Reading

Many times when I was trying to talk to my wife, something within said, “This is not from your spirit. This is from your old man.” Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ.

In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who

成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人。

三十三年半之久，这位神人耶稣，乃是一个真正的人，但祂不凭人的生命而活，乃凭神的生命而活。要活这样的生命，祂必须被钉十字架。新约提到的钉十字架，乃是在各各他山上木头的十字架。但你们必须看见，基督被钉在物质的十字架上之前，祂已经是天天被钉死，有三十三年半之久。耶稣不是一个人，一个真正的人么？是的，但祂不凭那个真正的人活着，而是把那个真正的人一直摆在十字架上。然后，在复活的意义上，祂活出神的生命。神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

我们不该凭自己活。照着神在祂经纶里的设计，我们已经被摆在十字架上了。我们不该叫自己从十字架上下下来。留在十字架上，就是背十字架，并在十字架之下。我已经钉了十字架；不再是我。我已经完了，了结了。但在我身上有一个新人；那是神所创造，经过复活，凭着里面神的神性而被拔高的人。那人事实上就是神自己。现在我凭那个人活着。我若不实行把我的旧人留在十字架上，就绝不能活新人。这就是为什么在腓立比一章，保罗告诉我们，他借着耶稣基督之灵全备的供应，过这样的生活。（关于相调的实行，三七、三三、三五至三六页。）

参读：关于相调的实行，第三至五章。

have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men.

For thirty-three and a half years, this God-man, Jesus, was a genuine man, but He lived not by man's life but by God's life. To live such a life He had to be crucified. The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

We should not live by ourselves. According to God's design in His economy we were already put on the cross. We should not call ourselves back off the cross. To remain on the cross is to bear the cross and be under the cross. I have been crucified. There is no more I. I am finished. I am through. But there is a new man with me. That is the resurrected God-created man uplifted with God's divinity in him. That man is actually God Himself. Now I live by that man. But if I do not practice to keep my old man on the cross, I can never live the new man. This is why in the first chapter of Philippians, Paul told us he lived such a life by the bountiful supply of the Spirit of Jesus Christ. (The Practical Points concerning Blending, pp. 36 -37, 34-36)

Further Reading: The Practical Points concerning Blending, chs. 3-5

第六周●周四

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

十二5“我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

你晓不晓得只要灵神住在你里面，你就不需要什么引导了？你不需要祷告求什么东西降在你身上，也不需要祷告求灵感了。灵神就住在你的里面。许多基督徒要买一栋房子，租一间公寓时，就祷告主，求主引导他们到一个好的地点，有好的邻居，倘若主不许，就让主停掉吧。大多数的基督徒都这么祷告，他们都没有照着那位内住者的意思。所以，假如你要买房子，要租房子，…你只要照着那位内住者的意思就行了…。这就是引导。在我们的日常生活当中，我们还没有操练到一个地步，能够随时随地照着内住的灵，所以我们还不能有身体的生活。要操练到这样的地步可不是一件小事。也就是说，当你操练到这样的地步，能照着那内住的灵来生活行动时，你就不属自己，不属肉体，也不属你天然的生命了，你就完全在身体的生活里了。（成全训练信息，四一五至四一六页。）

信息选读

基督的灵…就是基督实际的人位。这基督的灵，这活活的人位，首先使你重生了，接着把祂的生命、性情、成分都放到你的灵里面，使你的灵与祂成为一。就个人来说，你们都是基督徒；就团体来说，你们都有身体基督。身体基督是由头和身体连同许多的肢体组成的。这就是基督！…基督又是什么呢？基督就是调和的灵。

WEEK 6 — DAY 4

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

12:5 So we who are many are one Body in Christ, and individually members one of another.

Have you realized that as long as God the Spirit indwells you, you do not need any leading? You do not need to pray for something to come upon you, and you do not have to pray to receive some inspiration. God the Spirit is indwelling you....Many Christians, when they need to buy a house or rent an apartment, pray that the Lord would lead them to the right place, to the best neighborhood, and so forth. They tell the Lord to cut it off if they should not get it. Most Christians pray in this way. They never do it according to the indwelling. If you need to get a house or rent an apartment, just go according to the indwelling...The leading is there. Because in our daily walk we have never entered into such a stage that we act and behave and move according to the indwelling, there is no possibility for us to have the Body life. It is altogether not a small thing to get into this stage. This means that when you get into this stage of acting and moving and behaving according to the spirit, according to the indwelling, you are out of your self, out of your flesh, and out of your natural life. Actually, right away you are in the Body life. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 308-309)

Today's Reading

The Spirit of Christ is simply the real person of Christ. This person, this Spirit of Christ, has first regenerated you, putting His life and His nature and His element into your spirit, making your spirit one with Him. Individually speaking you have Christians, and corporately speaking you have a Body-Christ. The Body-Christ is comprised of the Head and the Body with so many members. This is Christ... What is Christ? The mingled spirit.

我们还有很多罗马八章里的问题没有解决，我们怎么能在身体的生活里？我们还未通过八章，怎能在十二章中呢？不可能的。你能在身体里，不是因着你的谦卑、温柔、忍耐、和蔼、爱心或宽容，而是看你有没有照着那灵，照着那内住、调和的灵生活行动，这样，你才真能在基督的身体里生活行动。实在说来，什么是基督的身体呢？在实行上，基督的身体是什么呢？就是调和的灵。愿主开我们的眼睛！让我们看见这个事实，这个实行！我们若真看见这个，我们就会说，“主，怜悯我！我实在差太远了，我还没有进入调和的灵这个阶段，我还没有进入身体生活的阶段。我祷告来祷告去，等候这个、等候那个，我还不晓得身体的实际就在我的里面。重生的灵和内住的灵就是一个，而且就在我里面调和。我不必再祷告，不必再等待，也不必盼望什么。一切都在我里面。我只要照着这调和的灵而行就够了。只要把我的心思置于这灵，生命在这里，平安也在这里。”

我只要照着这个调和的灵生活行动，我就活在身体里面了。我只要把心思置于灵，就有生命、平安。我就在那灵的引导之下，我就一步一步接受那灵的引导。

这就是罗马八章的图画。我盼望我们都能有些看见。并不是说，我只要与人合作、不单独、不刚硬，我就在身体里；也不是说，我很有弹性，我就在身体里。你很有弹性，但你是在弹性的身体里，不是在基督的身体里。你必须是基督，而不是有弹性。基督在哪里呢？基督是什么呢？基督又是谁呢？祂就是与我们的灵调和的那灵。我们乃是在这灵里活基督，也是在这灵里活基督的身体。我们达到了这地步，就在罗马十二章里了；我们就在身体里面了。（成全训练信息，四一七至四一九页。）

参读：成全训练信息，第三十篇。

Now you can see that we have a lot of problems in Romans 8 that have not been solved. How then could we expect to be in the Body life? We have not gone through Romans 8. How could we be in Romans 12? It is impossible. It does not mean that because you are humble, meek, patient, nice, loving, or forbearing that you are in the Body. It means that when you are behaving, acting, moving, and living according to the spirit, to the mingled spirit, to the indwelling of the Spirit, then you are actually moving, living, behaving in the Body of Christ. What, actually speaking, is the Body of Christ? What is the Body of Christ practically speaking? It is the mingled spirit. Oh, may the Lord open our eyes! May He show us such a fact, such a practicality! If we would see this, we would say, "Lord, have mercy upon me. I am too far of I have never entered into such a stage of the mingled spirit. I have never entered into a stage of the Body life. I still pray for this and for that, and I still wait for this and for that. I have never realized that the reality of the Body is right within me. The regenerated spirit and the indwelling Spirit are now one, mingled together right within me. I do not need to pray; I do not need to wait; I do not need to expect anything. Everything is within me. I just walk according to this mingled spirit. I just set my mind on the spirit. Life is here, and peace is here."

I just need to behave and act and live according to this mingled spirit. If I do, I am living in the Body. I simply need to set my mind on the spirit. Then I have life and peace. Then I am under the leading of the Spirit. Step by step I am being led by the Spirit.

This is the picture in Romans 8. I hope we all could see something here. It does not mean that I am simply cooperative and not individualistic, that I am not a hard person, so I am in the Body. It does not mean that I am flexible, so I am in the Body. You are so flexible, but you are in the body of flexibility, not in the Body of Christ. You have to be so Christ, not so flexible. Where is Christ? And what is Christ? And who is Christ? He is the Spirit mingled with our spirit. It is here that we live Christ, and it is here that we live the Body of Christ. When we have entered into this stage, we are right away in Romans 12. We are in the Body. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 309-311)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 30

第六周●周五

晨兴喂养

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

15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

要在一切事上长到元首基督里面。你们〔无论是〕非洲来的也罢，澳洲来的也罢，白种的、黄种的、黑种的也罢，你我在一切事上都要长到元首基督里面。这里的“一切事”就是每一件事，无论大事、小事，都要长到元首基督里面。直到今天，我们在好些事上还没有在基督里面，还在基督之外。我们需要在一切事上，在大小事上都长到基督里面。你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往，你的处事、待人、接物，都要在灵里面。你在一切事上都要进到灵里面。（一个身体，一位灵，一个新人，一〇〇至一〇一页。）

信息选读

借着在爱里持守着真实，我们就得以在一切事上长到基督里面。我们若不要再作小孩子，（弗四 14，）就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。（13。）以弗所四章十五节的元首，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。

长到元首里面的意思，就是我们只在乎基督与召会。我们长大，是因着我们只关心基督与召会，也

WEEK 6 — DAY 5

Morning Nourishment

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

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

We must grow up into Christ in all things....Regardless of whether you are from Africa or Australia and regardless of whether you are white, yellow, or black, we all must grow up into Christ in all things. Here all things means every single thing, whether big or small; we must grow up into Christ in all things. Even today there are still many things in which we are not in Christ but are outside of Christ. We need to grow up into Christ in all things, both big and small. You have Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the Spirit. You need to get into the Spirit in all things. (CWWL, 1977 vol. 3, "One Body, One Spirit, and One New Man," p. 339)

Today's Reading

By holding to truth in love we grow up into Christ in all things. To be no longer little children (Eph. 4:14) we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). The word Head here in verse 15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head.

To grow up into the Head means that we care only for Christ and the church. We grow by caring only for Christ and the church, that is, by handling

就是说，是因着我们在爱里持守着真实。我们长大，不是因着某种与道德行为有关的诚实或真诚。

在这一节里，长大的事特别与在一切事上长到元首基督里面有关。十三至十六节都指出长大的需要。我们若要作一个长成的人，就需要长大。照样，我们若不再作小孩子，被漂来漂去并被摇荡，我们也需要长大。但是我们应当长到基督里面，而不是长到自己或基督之外的事物里。

保罗清楚地说，我们乃是长到那位是元首者里面。这指明我们的长大必须是在身体里。我们要长到元首里面，就一定要在身体里。许多基督徒虽然看起来在属灵上有长大，然而他们所谓的长大不是在身体里。我知道有些基督徒，当他们有这种长大时，他们事实上变得更有异议。他们越长大，就越挑剔。当他们只有一点长大时，他们在召会生活中没有难处。但是当他们更为长大时，他们就变得很麻烦了。这指明他们的长大不是长到元首里面。

这是很重要的，保罗没有告诉我们要长到救主、主人、或主里面。他特别说，我们要长到元首里面。这只能在身体里发生。你若不留在身体里，也许仍会有某种的长大，但那不是长到元首里面。

保罗在十五节告诉我们，我们必须在一件事上长到元首里面。虽然在某些方面你已经长到元首里面，但在其他方面你可能还没有。按我的经历，长到元首基督里面最难的事，乃是我们的谈话。诗篇一百四十一篇三节说，“耶和华啊，求你在我的口边设立守卫；求你把我嘴唇的门户。”要约束我们的谈话实在太难了，所以我们也该有这样的祷告。无论年幼或年长，无论弟兄或姊妹，我们众人在这一面都迫切需要长到元首基督里面。（以弗所书生命读经，四六四至四六六页。）

参读：一个身体，一位灵，一个新人，第七篇；以弗所书生命读经，第四十五篇；歌罗西书生命读经，第四十四、五十六篇；建造召会的事奉，第六至七篇。

truth in love. We do not grow by some kind of honesty or sincerity related to ethical behavior.

In this verse the matter of growth is specifically related to growing up into Christ, the Head, in all things. Verses 13 through 16 all point to the need for growth. If we would be a full-grown man, we need to grow. Likewise, if we would be no longer little children tossed to and fro and carried about, we also need to grow. But we should grow up into Christ, not up into ourselves or into something else apart from Christ.

Paul clearly says that we are to grow up into the One who is the Head. This indicates that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. Many Christians are apparently growing spiritually; however, their supposed growth is not in the Body. I have known some Christians who have actually become more dissenting as they have had this kind of growth. It seems that the more they grow, the more critical they become. When they have relatively little growth, they are no problem in the church life. But as they grow, they become troublesome. This is an indication that their growth is not growth into the Head.

It is of great importance that Paul does not tell us to grow up into the Savior, into the Master, or into the Lord. He says specifically that we are to grow up into the Head. This can take place only in the Body. If you do not remain in the Body, you may have a certain kind of growth, but it will not be the growth into the Head.

In verse 15 Paul tells us that we must grow up into the Head in all things. In certain aspects you have grown up into the Head, but in other aspects you probably have not. According to my experience, the most difficult matter in which to grow up into Christ, the Head, is in our talking. Psalm 141:3 says, "Set a watch, O Jehovah, before my mouth; keep the door of my lips." Because it is so hard for us to control our speaking, we should make this our prayer also. Whether you are young or old, a brother or a sister, this is an area in which all of us desperately need to grow up into Christ as the Head. (Life-study of Ephesians, pp. 384-385)

Further Reading: One Body, One Spirit, and One New Man, ch. 7; Life-study of Ephesians, msg. 45; Life-study of Colossians, msgs. 44, 56; Service for the Building Up of the Church, chs. 1, 6

第六周●周六

晨兴喂养

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

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

说到召会是生机的，这个生机…乃是指我们灵里的生命，就是基督自己。复活的基督乃是赐生命的灵。…我们里面同有一个生命，一个灵。我们就是在这一个生命里，成为生机的，彼此相联为一。现今的问题是，我们里面有两个生命，一个是原有天然的生命，一个是主耶稣这生命。…我们若照着天然的生命活，我们就不是召会；我们若照着基督活，活基督，我们就是召会。…基督留在祂自己里面，仅仅是基督；当祂进到圣徒里面，和圣徒一同活着，众圣徒里面的基督就成为召会了。召会的实际就是基督活在我们里面。建造基督身体的秘诀就是活出基督。若我们活出我们天然的生命，基督的身体就不得建造。所以我们必须否认、弃绝自己天然的生命，把天然的生命摆在一边。如此基督在我们里面就有地位，且能天天扩增，这就是建造基督的身体。基督的身体因着基督在我们里面的长大而长大，也就得着了建造。（神的经纶与基督身体的建造，六六至六七页。）

信息选读

现在我们必须继续来看，神怎样叫人生长。神乃是借着进到里面，叫我们生长的。神越加到我们里面，就越使我们生长。…在我们里面若没有神的加多，

WEEK 6 — DAY 6

Morning Nourishment

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

Col. 2:19 ...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.

[The church] is an organism composed of the life in our spirit, which is Christ Himself. The resurrected Christ is the life-giving Spirit... Within us we have the same life and the same spirit. In this one life we become organic, being joined together as one. The problem now is that we have two lives within us. One is the original natural life; the other is the Lord Jesus as our life... If we live by our natural life, we are not the church. If we live according to Christ and live Christ, we are the church... When Christ is in Himself, He is just Christ. When He enters into the saints and lives with the saints, the Christ within the saints becomes the church. The reality of the church is Christ living in us. The key to the building up of the Body of Christ is to live Christ. If we live our natural life, the Body of Christ will not be built up. For this reason we must deny and reject our natural life and must put the natural life aside. In this way, Christ will have the proper place within us and will be able to increase day by day. This is the building up of the Body of Christ. The Body of Christ grows by the growth of Christ within us and is built up this way. (The Economy of God and the Building Up of the Body of Christ, pp. 66-67)

Today's Reading

Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He gives... Without the increase of God within us, there cannot be any growth. The

就不会有长大。基督身体的长大在于我们里面神的生长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我们生长。

神既然借着这种方式叫人生长，我们就需要花时间来吸取祂。有一首著名的诗歌劝我们要“花时间成为圣别”。事实上，我们的需要乃是花时间吸取神。我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

神不仅仅是一个名词，也不仅仅是敬拜的对象。祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来吸取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。

唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。没有祂，我们就无法长大。神自己是我们的粮食，我们必须在祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上乃是把祂自己赐给我们。（歌罗西书生命读经，五六七至五六八页。）

参读：神的经纶与基督身体的建造，第六篇；圣经中的主观真理，第七篇；歌罗西书生命读经，第五十二篇。

growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him. A well-known hymn exhorts us to “take time to be holy.” Actually, our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: The Economy of God and the Building Up of the Body of Christ, ch. 6; The Subjective Truths in the Holy Scriptures, ch. 7; Life-study of Colossians, msg. 52

第六周诗歌

羡慕 — 在主里的长进

298

8 6 8 6 副 (英 395)

降 E 大调

6/4

3 3 3 4-4 | 5̇4 3 2̇3 4 | 5̇1 4 3-2 | 1̇---1-0 |
 一 哦主,求你长在我心,你外再无他求!
 3 3 3 4-4 | 5̇4 3 2̇3 4 | 5̇1 4 3-2 | 1̇---1 0
 使我逐日与你更亲,逐日向罪自由。
 5 | 5̇3 5 1̇-5 | 5̇3 5 5-5 | 6-5 5̇4 3 | 3̇---2-0 |
 (副) 愿你逐日维持的力,仍然顾我软弱,
 3 3 3 4-4 | 5̇4 3 2̇3 4 | 5̇1 4 3-2 | 1̇---1-0 ||
 你的亮光除我阴翳,生命吞我死涸。

- 二 当你荣光照我心头, 所有恶念都消;
 “我是无有, 你是万有”, 我愿常受此教。
- 三 你这圣洁、荣耀的主, 让我更多瞻仰;
 无论快乐或是艰苦, 我愿作你活像。
- 四 天上喜乐, 求你膏我, 灵力, 求你助我;
 但愿你的热切爱火, 从我全人射过。
- 五 可怜的己, 愿其消沉, 唯你作我目标,
 使我逐日借着你的恩, 更配与你相交。

第一节的“长”, 意思是生长、长大。

WEEK 6 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395

1. O Je - sus Christ, grow Thou in me, And all things else re - cede;
 My heart be dai - ly near - er Thee, From sin be dai - ly
 freed. (C) Each day let Thy sup - port - ing might My weak - ness still em - brace;
 My darkness va - nish in Thy light, Thy life my death ef - face.

2. In Thy bright beams which on me fall,
 Fade every evil thought;
 That I am nothing, Thou art all,
 I would be daily taught.
3. More of Thy glory let me see,
 Thou Holy, Wise, and True;
 I would Thy living image be,
 In joy and sorrow too.
4. Fill me with gladness from above,
 Hold me by strength divine;
 Lord, let the glow of Thy great love
 Through all my being shine.
5. Make this poor self grow less and less,
 Be Thou my life and aim;
 Oh, make me daily through Thy grace
 More meet to bear Thy name.

