

二〇一七年國殤節特會

標語

①神永遠的定旨是要使祂所揀選並救贖的人，
在生命和性情上與祂一式一樣，作祂團體的彰顯，
這定旨是藉著三一神作三部分人的生命而得以完成。

②召會所有的美麗、能力、光明，以及召會能作出許多的事，
都是因為裏面有這位是生命的基督作內容；
召會是生命的結果，生命是召會的內容。

③我們必須站在召會獨一的立場，
就是一的真正立場上，
受基督身體的限制，不越過我們的度量；
為著主在祂恢復裏，
在地方一面並宇宙一面的行動，
我們必須在同心合意裏有身體的感覺。

④為著基督身體的實際與建造，
我們必須在基督獨一的元首權柄之下
活在基督復活的生命裏，
並在一件事上長到元首基督裏面。

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.

二〇一七年國殤節特會

認識生命與召會

目 錄

第一篇、三一神作三部分人的生命，
為著完成神永遠的定旨

第二篇、生命的認識

第三篇、我們一切的事奉必須是由神發起

第四篇、召會的性質

第五篇、站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

第六篇、為著基督身體的實際與建造，
在基督獨一的元首權柄之下
活在基督復活的生命裏，
並在一件事上長到元首基督裏面

2017 MEMORIAL DAY CONFERENCE

KNOWING LIFE AND THE CHURCH

INDEX

Message 1-The Triune God Being Life to the Tripartite Man
for the Fulfillment of God's Eternal Purpose

Message 2-The Knowledge of Life

Message 3-The Need for All Our Service to Be Initiated by God

Message 4-The Nature of the Church

Message 5-Standing on the Unique Ground of the Church,
Being under the Limitation of the Body of Christ,
and Being Body-conscious in One Accord

Message 6-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

第一篇

三一神作三部分人的生命， 為著完成神永遠的定旨

讀經：弗三 11，創一 26～27，羅八 11、28，提後一 9，約壹五 11～12

綱 要

週 一

壹 神永遠的定旨就是神在已過的永遠裏，
為著將來的永遠所定的永遠計畫——弗三 11：

一 神自己是祂永遠定旨的起始、起源和範圍——一 9：

- 1 神造人的定旨是要人彰顯祂並代表祂；神永遠的定旨是要得著一個團體人，以彰顯祂並代表祂——創一 26～27。
- 2 萬有都為神的定旨効力，並且沒有任何事物能推翻這定旨——羅八 28～29。

二 神的定旨是要得著召會，就是基督的身體，藉此彰顯祂自己——弗一 5、9、11、22～23：

- 1 神的旨意、喜悅和永遠的定旨，乃是要得著召會——三 9～11。
- 2 神定意要作一件事，就是要得著一班人作基督活的身體，以彰顯三一神——四 4～6。

週 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樣；這就是聖經裏專一的題目—約一 12～13，約壹三 2：

- 1 神永遠的定旨是要將祂自己分賜到祂所揀選並救贖的人裏面，使他們在生命和性情上與祂一式一樣，只是無分於神格，使祂得著擴大並擴展的彰顯—弗三 2、8～11。
- 2 他們要在生命、性情、形像、形狀、光輝、榮耀，甚至外面的顯出上，都和神一樣—啓四 2～3，二一 10～11、18。
- 3 神永遠的定旨乃是將自己在祂的神聖三一裏作到祂所揀選並救贖的人裏面，作他們的生命、性情和一切，使他們被神浸透—弗三 17。

週 三

四 神按祂自己的定旨拯救我們並呼召我們，現今祂的定旨應當成為我們的目的—羅八 28～29，提後一 9，三 10：

- 1 我們需要從神的眼光來看救恩；神救恩的目的乃是要祂所創造並救贖的人在祂的兒子裏得著永遠的生命，並被模成祂兒子的形像，使祂的兒子在許多弟兄中作長子—約壹五 11～12，羅八 29。
- 2 救恩包括使我們從沒有意義的人生中蒙拯救—傳一 2：
 - a 神的福音把我們從沒有人生的意義，救到了宇宙的意義裏—啓四 11。
 - b 人原來為神所創造，是非常有意義和目的的；可惜人墮落了，人生的意義失落了—創一 26～27。
 - c 神用祂的救恩拯救我們，帶我們回到原初的目的，就是宇宙的意義—提後一 9，羅八 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 神永遠定旨的完成，乃是藉著神聖的生命分賜到祂所揀選並救贖的三部分人裏；神的生命作到人裏面，就在人裏面起新陳代謝的作用，使人變化而在生命、性情和彰顯上與神一樣—約三 15，約壹五 11～12，林後三 18，羅八 29。

週 四

貳 三一神作三部分人的生命，這思想貫穿整本聖經，從創世記直到啓示錄—創一 26～27，二 8～9、16～17，三 1～6、22～24，詩三六 8～9，約三 16，弗四 17～18，啓二一 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—創一 26～27，二 9，約壹五 11～12。

二 神要作我們的生命，使我們彰顯祂；這是神心頭的願望—約一 4，十 10，十一 25，西一 15，林後三 18，弗一 5。

三 為著完成祂的定旨，神要作活水的泉源，源頭，滿足祂的選民，使他們得享受—耶二 13：

1 這享受的目標是要產生召會作神的擴增，神的擴大，好成為神的豐滿，使祂得著彰顯—弗一 22～23。

2 神作活水的泉源給祂的選民喝，因為祂有一個目的—要為自己產生配偶，新婦—約三 29，啓十九 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 神分賜祂自己作為活水，祂的用意乃是要產生祂的擴增，祂的擴大，使祂得著彰顯—西二 19。
- b 除了神自己作活水的泉源以外，沒有甚麼能滿足我們；除了神分賜到我們裏面以外，也沒有甚麼能讓我們成為祂的擴增，使祂得著彰顯—約四 13～14，七 37，啓二二 17。

週 五

- 四 神聖的生命可視為神首要且基本的屬性—弗四 18，約五 26，約壹五 11～12，羅八 2：
- 1 照著神的生命神聖、永遠的性質，神的生命是惟一的生命；惟有神的生命才算是生命—約一 4，十 10，十一 25，十四 6。
 - 2 生命就是神的內容和神的流出；神的內容是神的所是，而神的流出是祂自己作生命分賜給我們—弗四 18，啓二二 1。
 - 3 生命乃是三一神分賜到我們裏面，並活在我們裏面—羅八 11。

週 六

- 五 神要作我們生命和所是的泉源，獨一的源頭；當我們以祂作生命的泉源，祂就對我們成為神殿的肥甘、使人滿足的河、與生命的光—詩三六 8～9。
- 六 三一神已經經過過程並終極完成，為要將祂自己分賜到我們裏面作生命—約一 14，十二 24，二十 22，七 37～39，羅八 11：
- 1 神的經綸就是要將祂自己分賜到我們裏面，使我們這人由祂的所是所構成；這惟有藉著神將祂自己作到我們裏面作神聖的生命，才能完成—二、6、10～11 節。

- 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 藉著將祂自己分賜到我們裏面作生命，神就能完成祂的定旨，使祂得著祂自己團體的彰顯，直到永遠—啓二一9～10，二二1。

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.

第一週 ● 週一

晨興餽養

弗三 10 ~ 11『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

在聖經裏，召會是很大的題目。…首先，召會是由於神永遠的計畫，祂永遠的定旨。召會是神在祂永遠計畫裏所計畫的，是神在永世裏，為着永世所定意的。〔參弗三 10 ~ 11。〕…定旨，原文意計畫。…在已過的永遠裏，在創立世界以前，就是天地萬物被造以前，神為着將來的永遠立了一個定旨。所以，這稱為永遠的定旨。…新約有多處經文告訴我們，這定旨不只是在基督裏立的，也是為着基督立的。

現在我們必須問這定旨是甚麼。〔根據〕以弗所三章十節…神永遠的定旨乃是要得着召會。在全宇宙中，只有召會是神永遠計畫的主題、中心和內容。這該叫我們非常清楚，我們得救成為召會的肢體，不僅是為着現今的世代，乃是創立世界以前早就定意、計畫好的。（李常受文集一九六三年第三冊，三六七至三六八頁。）

信息選讀

在已過的永遠裏，並為着將來的永遠，神計畫並定意要在基督裏，為着基督得着召會。所以，召會不是短暫的，乃是永遠的。召會是在今世，也經過今世，卻是從已過的永遠就有，也是為着將來的永遠。召會在神永遠的定旨裏是永遠的，是神永遠計畫的中心、主題。神在已過的永遠裏計畫要得着召

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

會，祂也期望在將來的永遠裏得着召會。（李常受文集一九六三年第三冊，三六八至三六九頁。）

神是有心思、情感、和意志的神聖人位，並且滿了智慧和渴望。因此，在祂神聖的心思裏必定有定旨，這定旨必定是神聖而永遠的。

全本聖經啓示，在已過的永遠裏，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體，並在作為靈神的子神裏彰顯父神。神永遠的定旨是要有一個活的、團體的身體，藉此將祂自己彰顯為三一神。父神在子神裏作為靈神，要藉着一個由人所構成的團體身體，得着彰顯並顯明。

神是奧祕、無限、無量的，但祂渴望得着彰顯並顯明。為這目的，神創造了人。人是神創造中的末了一項。這指明神在創造人以前所創造的一切，都是為着人作準備。神一旦豫備好一切，就創造人。這啓示人是神創造的中心。神特意創造人作祂造物的中心。人是按着神的形像造的，並被賦予神的神聖權柄，管理一切造物。（創一 26。）人按着神的形像被造，這啓示我們，人受造是為彰顯神，因為形像就是彰顯。譬如，我若替你拍照，照片會捕捉你的形像，成為你的彰顯。人得着權柄管理全地，這意思是說，人要在地上作神的代表。我們從神造人的方式就能看見，神造人的定旨是要人彰顯祂並代表祂。這就是神永遠的定旨。（李常受文集一九六三年第四冊，五至六頁。）

參讀：聖經中的基本啓示，第一章；以弗所書生命讀經，第三十一篇；召會作基督身體的異象、實行與建造，第一、三章；由基督與召會的觀點看新約概要，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

第一週 ● 週二

晨興餽養

約壹三 2『…我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

啓四 3『那位坐着的，顯出來的樣子好像碧玉和紅寶石…。』

二一 18『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

神在宇宙中的定旨，乃是要作出一班人和祂一式一樣。按着形像來說，是和祂一樣，祂是碧玉，這些人也是碧玉；按着光輝和色彩來說，也和祂一樣，祂有甚麼樣的榮耀，這些人也有甚麼樣的榮耀。換句話說，這些人的光景和神的光景一點也沒有差別。

啓示錄四章寶座上像碧玉的那一位，和二十一章那一座城的碧玉牆是一樣的。在宇宙中，起頭只有一位神在寶座上，像碧玉一樣，等到神在宇宙中的工作結束時，就產生了一座碧玉牆。這碧玉牆，圍繞着寶座上像碧玉的那一位；表明神至終得着了一班人，或者說神作出了一班人，和祂自己一式一樣。這結果一出來，新天新地就來到，永遠的安息便開始了；因為神達到並完成了祂永遠的定旨，這一件事就是聖經裏專一的題目。（屬靈的實際，一九七至一九八頁。）

信息選讀

我們得救後，聖靈在我們裏面作工，使我們變化成爲主的形像。〔林後三 18。〕這變化乃是從主靈變成的，是聖靈在我們裏面的工作。聖靈要在我們裏面一直作工，作到一個地步，使我們完全變化，甚至連我們的身

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

體都要得贖，與主榮耀的身體相像。約壹三章二節說，『祂若顯現，我們必要像祂。』所以到啓示錄末了，我們看見所有蒙神救贖的人，都是碧玉，都和神的形像一模一樣。…從始至終神在我們身上所作的，就是要達到這個專一的目的，把我們個個都作得和祂一樣。

既然神的像在他兒子身上，神的生命在他兒子裏面，神要我們作祂的兒子，也必定是這樣；一面把我們作得有祂的形像，另一面叫我們有祂的生命。只有有神生命、形像的人，纔能和神一式一樣。這就是爲甚麼神把永遠的生命賜給我們，其目的就是要我們像祂。換言之，神在我們身上那專一的目的，就是要把我們作到一個地步，使我們的生命、性情、形狀、光輝，都和祂一樣。

啓示錄開頭題到碧玉的神，末了題到碧玉的城；這碧玉的神作碧玉城的中心，這碧玉城作了碧玉神的外圍。在中心的地方有一碧玉的神，外圍有一碧玉的城，並且這神的榮耀是經過這城照射出來。這神和這城完完全全成了一個。這城的形狀、光輝、性質都絕對與這位神一樣；神人調在一起了，神在人裏面，人在神裏面；神是人的內容，人是神的發表；神是中心，人是外圍。

只要摸着這事，聖經就貫通了，屬靈的經歷也貫通了。主耶穌成爲肉體是爲這事；主耶穌釘十字架擔當人的罪，流出血來，是爲這事；主耶穌復活、升天，成爲賜生命的靈，是爲這事；祂拯救罪人，造就聖徒，給我們恩典、恩賜、生命、能力、亮光、異象，都是爲這事。這件事乃是整本聖經的中心。聖經中所有的真理都掛在其上，並且掛得非常妥貼；因爲這事乃是神的中心。神在宇宙中專一的目的，就是要把人作得和祂一式一樣，這就是聖經裏專一的題目。（屬靈的實際，一九九至二〇一頁。）

參讀：屬靈的實際，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

第一週 ● 週三

晨興餽養

羅八 28 ~ 29『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

宇宙的意義到底是甚麼呢？…神所創造的這個宇宙，是有其意義的。…福音首先是把宇宙的意義給我們。福音不僅是主耶穌釘十字架，為我們流血，受死。整本聖經就是一卷福音書，也是一張相當長的福音單張；從創世記一章直到啓示錄二十二章，都是論到福音的信息。（李常受文集一九七一年第一冊，一八九頁。）

信息選讀

神的福音給我們看見，神把我們從沒有人生的意義，救到了宇宙的意義裏。…得救的意義…所包含的層面非常廣，其中一項重要意義，就是使我們從沒有意義的人生中蒙拯救。…我們原來為神所創造，是有意義的。可惜我們墮落了，從這個意義裏墮落、失落了，也就是從我們的本位離開了。現在神把我們拯救回來，使我們又回到了本位。…我們一得救，蒙神拯救回來，就被救回到這個宇宙的意義裏。（李常受文集一九七一年第一冊，一八九至一九〇頁。）

神豫定我們，不只是按着祂旨意所喜悅的，並且是有目的、有計畫的。（弗一 11。）祂是照着祂的目的，豫定了我們。祂的目的乃是照着祂旨意而有的計畫，使我們有分於祂的生命和性情，並且有地位享受、承繼祂一切的豐富。

神豫定我們，是要我們藉着耶穌基督得兒子的名分。（5。）藉着耶穌基督就是藉着救贖主。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

神的兒子。藉着祂，我們得蒙救贖成爲神的兒子，有神兒子的生命和地位，至終我們要與祂一同得榮耀，（羅八17下，）一同顯現在榮耀裏。（西三4。）

神既豫定我們得着兒子的名分，當然就必須豫定我們得着祂的生命，就是那永遠的生命。（徒十三48。）我們一相信主耶穌就有了這永遠的生命，（約壹五12，）就從祂而生，成爲神的兒女。（約一12。）

神所以照祂的豫知來揀選我們，豫定我們，是要把我們模成祂兒子的形像。（羅八29。）神的兒子基督是模型，神已經將我們放在祂裏面，（林前一30，）爲要把我們模成祂的形像，作祂的眾弟兄，使祂可以在許多弟兄中作長子。藉此，神的獨生子就成了許多弟兄中的長子。祂是長子，我們是眾子，好使我們能在團體的方式裏彰顯神。

神不只豫定我們得着祂永遠的生命，模成祂兒子的形像，並得着兒子的名分，也豫定我們得着祂的榮耀，（林前二7，）來彰顯祂自己。神的榮耀，就是祂自己的彰顯。我們乃是蒙憐憫，早豫備得榮耀的器皿。（羅九23。）祂已呼召我們進入這榮耀。（帖後二14，彼前五10。）基督自己就是我們榮耀的盼望。（西一27。）我們如今在這榮耀的盼望裏歡樂並誇耀。（羅五2。）當我們的盼望基督顯現的時候，我們也要與祂一同顯現在榮耀裏。（西三4。）那就是我們的身體得贖，改變形像。那時，神的榮耀要從我們的靈，經過我們的魂，透過我們的身體彰顯出來。我們全人的三部分，都要與基督畢像畢肖，完全被神的榮耀所浸透。這就是得榮耀，是神完全救恩的終極總結，也是神在永世裏，豫定我們所要達到的終極目標。（真理課程一級卷三，二五至二七頁。）

參讀：人生的意義與正確的奉獻，第二篇；真理課程一級卷三，第二十六課；完成神永遠定旨的生活，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

第一週●週四

晨興餽養

耶二 13『因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

約七 37『…人若渴了，可以到我這裏來喝。』

神在祂經綸裏的心意，乃是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標是要產生召會作神的擴增，神的擴大，好成為神的豐滿，使祂得着彰顯。這是神在祂經綸裏的心願，喜悅。（弗一5，9。）這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節。（耶利米書生命讀經，二一頁。）

信息選讀

神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，成為祂的彰顯；…在約翰一章一節，十四節，我們看見那是神的話成了肉體，豐豐滿滿的有恩典，有實際。十六節繼續說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』在四章，主耶穌對撒瑪利亞婦人說到活水。（10，14。）在七章三十八節祂說，『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』啓示錄二十一至二十二章有新耶路撒冷的異象，就是神擴增的一大表號，作祂的彰顯。二十二章一至二節給我們看見，在新耶路撒冷裏有生命河湧流，在這河中長着生命樹，作生命的供應，支持並維持全城。

神需要對我們作活水的泉源，因為祂有一個經綸。神的經綸是甚麼？神的經綸是要使祂自己得着彰顯。神不要獨自彰顯祂自己，乃要藉着祂的配偶

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

彰顯祂自己。為這緣故，神創造人，並將他安置在伊甸園裏。至終，神說，『那人獨居不好。』（創二 18 上。）按豫表，這表徵神獨居不好。這指明聖經所題到的第一個丈夫不是人，乃是神。祂的配偶是誰？亞當按着神的形像被造，原本是要作神的配偶。為了作神的配偶，亞當必須飲於神，將神接受到他裏面，使他得着神聖的生命同神聖的性情並神聖的元素，好成為神聖的，而與神相配。因為作丈夫的神是神聖的，作祂配偶的妻子，也該是神聖的，使她能與祂相配。既然那人獨居不好，神就用亞當的肋骨，建造一個女人與祂相配。（21 ~ 23。）

神需要對祂的選民作活水的泉源，乃因祂有一個經綸；而祂的經綸是要為自己產生一個配偶，新婦。神經綸的目的是神不再獨居，乃要得着一個妻子，作祂的擴增，祂的擴大，好與祂這丈夫相配。這是約翰三章三十節裏『擴增』一辭的意義。在這節裏，施浸者約翰題到基督，說，『祂必擴增。』在前一節約翰說，『娶新婦的，就是新郎。』三十節的擴增，就是二十九節的新婦。新郎是基督，新婦是祂的擴增，祂的擴大。正如夏娃是用亞當的肋骨建造的，是亞當的擴增；照樣，神的選民是新婦，是基督這新郎的擴增。

神有負擔叫以色列飲於祂，好成為祂的擴增，作祂的豐滿，使他們彰顯祂。以色列本該飲於神這活水的泉源，但他們反倒作了兩件惡事：第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有甚麼能使我們成為祂的擴增，使祂得着彰顯。（耶利米書生命讀經，二一、三二至三三、二二至二三頁。）

參讀：耶利米書生命讀經，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

第一週●週五

晨興餽養

弗四 18『他們在悟性上既然昏暗，就…與神的生命隔絕了。』

約壹五 12『人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

神聖的生命可視為神首要且基本的屬性。雖然『生命』一辭在新約裏用了多次，但『神的生命』一辭只出現一次。以弗所四章十八節是說到神的生命惟一的經文。…神的生命是永遠、非受造的。人受造時沒有得着這生命。在受造後，有受造生命的人被擺在生命樹前，（創二 8～9，）以接受那非受造、神的生命。但人墮落到心思的虛妄裏，並在悟性上變為昏暗。人在這種墮落的光景中，無法摸着神的生命，直到人悔改（心思轉向神），並相信主耶穌，以接受神這永遠的生命。（徒十一 18，約三 16。）

事實上，在全宇宙中，惟有神的生命纔算為生命。約壹五章十二節…指明，除非我們有神的生命，否則我們就沒有生命。在神看來，惟有祂的生命是生命。因此，新約裏題到神的生命，就把它看作惟一的生命。（約一 4，十 10，十一 25，十四 6。）（新約總論第一冊，八七至八八頁。）

信息選讀

我們人的生命不是聖經所專注的生命。我們人的生命（bios，白阿司，和 psuche，樸宿克）是必死的。（路八 43 下，二一 4 下，太十六 25～26。）我們人的生命不是生命，因為它會死，並且命定要死。真正的生命是不死的。凡必死的都不是生命。我們

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）和我們的魂生命（樸宿克），都是必死的，所以人的生命不是生命。在路加八章四十三節下半和二十一章四節下半，『養生的』原文就是白阿司。白阿司指肉身的生命。在馬太十六章二十五至二十六節，『魂生命』的原文是樸宿克。

生命（zoe，奏厄）是永遠的。永遠的意思是不死的。約壹一章二節說，『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。』並且詩篇九十篇二節下半說，『從亙古到永遠，你是神。』嚴格的說，所有必死的生命，都不是生命。真正的生命是不死、永遠的，這真正的生命就是神自己，因為神是從亙古到永遠的。神是永遠的，所以惟有神自己是真正的生命。

生命是神的內容和神的流出。神的內容乃是神的所是，所以生命是神內裏的所是。（弗四 18 下。）神的流出就是神自己作生命分賜給我們。在啓示錄二十二章一節我們看見，生命水的河從神的寶座流出來，這是神的流出。生命是神的內容，祂內裏的所是：生命也是神流到我們裏面，並分賜到我們這人裏面。

生命就是基督。（約十四 6 上，西三 4 上，約壹五 12 上。）基督是那是生命之神的具體化身。歌羅西二章九節說，神格一切的豐滿，都有形有體的居住在基督裏面。神作生命，具體化身在基督裏，而基督就是神的彰顯。約翰一章十八節說，從來沒有人看見神，只有神的獨生子將祂表明出來。然後希伯來一章三節表明，基督是神榮耀的光輝。

生命就是聖靈。聖靈是基督的實際。（約十四 16～17，林前十五 45 下。）…羅馬八章二節上半用『生命之靈』一辭，林後三章六節下半說，那靈叫人活。因此，今天聖靈是叫我們活的生命之靈。…一面，祂是能力的靈；另一面，祂是生命的靈。

生命乃是一神分賜到我們裏面，並活在我們裏面。父是源頭，子是流道，靈是水流。三一神在祂神聖的三一裏分賜到我們裏面，如今活在我們裏面。（生命的基本功課，六五至六七頁。）

參讀：新約總論，第八篇；生命的基本功課，第三、七課；生命的認識，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

第一週●週六

晨興餽養

詩三六 8～9『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

啓二一 9～10『…我要將新婦，就是羔羊的妻，指給你看。…〔天使將〕聖城耶路撒冷指給我看。』

二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

在舊約裏，神的殿，即神的家，表徵神自己是可進入的。藉着這救贖的豫表，神的百姓可以進入神並享受神。今天藉着基督救贖的實際，我們可以進入神，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，一〇頁。）

信息選讀

詩篇三十六篇八至九節說到我們享受神作生命的四個要點：肥甘、樂河、生命的源頭，光。神的居所—祂的家—有肥甘。這指明神的家是生命的事。神的家也有樂河，喜樂之河。我們必須學習飲於神的樂河。神的家也有生命的源頭和光。這四項都指向一件事：神是給我們享受的。但我們要享受祂，就必須接受祂作生命，並憑祂而活。祂是生命的源頭，而我們必須接受祂作我們的生命。當我們接受祂作生命，祂就成了肥甘、使人滿足的河、與生命的光。（三一神作三部分人的生命，一〇頁。）

神要從我們得着的是甚麼，主要的是在耶利米二章十三節題起，這節啓示神是活水的泉源。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

們接受祂作活水的泉源，為着我們的生活。這就是說，祂要我們接受祂作我們全人的源頭、泉源。我們如何能接受祂作我們的源頭？接受神作活水的泉源，惟一的路就是天天飲於祂。藉着喝，我們將流自神這泉源的活水接受到我們裏面。

飲於神這泉源的重要性，在約翰四章有所說明。主耶穌向那到井旁打水，並向她要水喝的撒瑪利亞婦人說，『你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。』（10。）她問主從那裏能得這活水，祂回答說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』（14。）主這裏的話指明，我們所喝的與我們成為一。當我們飲於神這活水的泉源，祂就與我們成為一，我們也與祂成為一。我們越飲於神，祂就越與我們成為一，我們也越與祂成為一，並在祂的生命和性情上被祂構成。

耶利米二章十三節說，『我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』在神眼中最邪惡的事，就是離棄祂這源頭，這活水的泉源，而轉向別的源頭。所有別的源頭都是偶像。在這節裏，偶像被比喻為破裂不能存水的池子。今天人忙着為自己鑿出各種的池子。事實上，這些池子都是偶像。我們思想這光景時，需要領悟，神要我們接受祂作我們生命和我們全人的泉源、源頭。（耶利米書生命讀經，三一二至三一三頁。）

參讀：三一神作三部分人的生命，第一至四章；耶利米書生命讀經，第三、六、十七、二十五、三十三、三十八、四十篇；實行召會生活的基本原則，第一章；接觸主，在靈裏被充滿，並有正確的基督徒聚會，以完成神永遠的定旨，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

第一週詩歌

補925

永遠之神榮耀定旨

(英1325)

F 大調

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |
 一 永 遠 之 神 榮 耀 定 旨, 已 過 永 遠 早 立 定,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 跨 越 時 間 作 為 橋 梁, 將 來 永 遠 必 達 成。
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 漫 長 歲 月 乃 是 過 程, 全 為 成 功 祂 心 意;
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - ||
 我 們 居 此 不 過 客 旅, 無 終 永 世 為 目 的。

- 二 一個新人是神所要，
我們在此相聯相調—
神的生命、神的性情
神靈、人靈調為一靈，
- 三 三一之神三方工作，
父、子、聖靈何等奧妙，
天地宏偉不過背景，
靈、魂、身體何等美妙，
- 四 我們的靈乃是中心，
耶穌大名敞開呼求，
心中各房讓祂安家，
更新心思、情感、意志，
- 五 在生命中同被建造，
如此成就祂的善工，
願主擴張，我們衰減，
直到長成團體大器，
- 六 最終召會，身體，新人，
永世計畫終極完成，
神終得着團體器皿，
為此我們奉獻自己，
- 照祂計畫被建造；
團體器皿何榮耀！
調進其中時增添；
叫祂榮耀得稱讚。
- 乃為達成祂定旨；
將神自己來分賜。
三部分人是標的一—
為盛裝神作實際。
- 是神計畫的關鍵；
人靈與祂就結聯。
始於中心達圓周；
每一部分祂浸透。
- 愛裏聯結成為一；
成全祂心愛美意。
讓祂建造我們裏；
充滿祂榮耀自己。
- 要顯現於榮耀裏；
神的智慧顯無遺。
將祂榮耀盡陳明—
求使主旨速完成。

WEEK 1 — HYMN

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,
 Spread - ing to e - ter - nal fu - ture; 'Twill 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

生命的認識

讀經：創二 7～9，詩三六 7～9，約十二 24～26，林後四 10～12，羅八 13，太七 13～14

綱 要

週 一

壹 基督作為生命乃是生命樹的實際，生命樹是宇宙的中心—創二 9，約一 4，十 10，十四 6，十五 1，六 35、63，林前十五 45 下：

一 生命乃是神創造的目標—創一 26～28、31，二 7～9。

二 神生機的救恩，就是在基督的生命裏得救，乃是神法理救贖過程的目標—約十九 34，羅五 10，西三 3～4，啓二二 1～2。

三 生命是神自己在基督裏作為那靈的流出，為著給人享受，使人喜悅滿足—詩三六 7～9，啓二二 1，耶二 13。

四 神在基督裏，基督就是那靈，那靈就是生命—約十四 9～10、17～19，六 63，羅八 2。

五 生命是主自己作為給我們喫的生命之餅—約六 35、57、63，太十五 22～27。

週 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，光勝過黑暗，光在神的話裏——約一 4～5，詩三六 8～9，約六 63：

- 1 我們要摸著生命，必須藉著話，藉著那靈在我們裏面所給的感覺；那個感覺就是神活的話——63 節，撒三 19～21。
- 2 若是那靈在我們裏面，給我們一句話、一個感覺，要我們開口讚美主，我們就應該接受這話，開口讚美主；這樣，我們裏面就會有光，這光就是生命，就是那靈，就是基督，就是神。
- 3 當我們接受這個感覺，向主有一個讚美的禱告後，我們會覺得生命的飽足、基督的甘美、神的同在並那靈的運行。

七 召會所有的美麗、能力、光明，以及召會能作出許多的事，都是因為裏面有這位是生命的基督作內容；召會是生命的結果，生命是召會的內容——創二 22，約十九 34，十二 24，林前十 17。

週 三

貳 我們需要看見神的生命在人裏面所遇到的難處：

- 一 神的生命在我們裏面所遇到的第一個難處，就是我們不認識我們人的觀念乃是黑暗的：
 - 1 我們需要看見，活的基督在我們裏面，我們怎樣對待祂，是基督徒生活中惟一值得關切的事——加一 16，二 20，四 19，腓一 19～21，弗四 13，林後三 18。
 - 2 作基督徒就是不以基督以外的任何事物為標的；許多人得救後，所以有屬靈生命上的難處，都是因為他們不認識生命的道路，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 生命在我們裏面所遇到的第二個難處，就是假冒—太六 2、5，七 5，二三 13～29：

- 1 一個人是否屬靈，不在於外面的表現，乃在於他如何對待內住的基督。
- 2 我們天然的良善乃是假冒的屬靈，這是生命的一個大難處；生命的彰顯就是不理睬我們的天性，不管我們的愛好，簡單的讓基督在我們裏面運行，破碎我們。
- 3 若是我們凡事都憑天性、天然去作，其結果無論是甚麼都是假冒。

週 四

三 生命在我們裏面所遇到的第三個難處，就是悖逆：

- 1 基督在我們裏面運行，給我們感動，叫我們明明知道祂要我們作甚麼，向我們要求甚麼，要帶領我們甚麼，對付我們甚麼。
- 2 然而我們若不順服，一味的違反我們裏面的感覺，不接受祂的帶領，也不肯出代價，這樣的反叛、頂撞，就是悖逆。
- 3 我們所犯的罪，最多、最厲害的，還不是外面看得見的罪行，乃是裏面那些違背基督所給我們感覺的罪惡；基督活在我們裏面，祂一直給我們裏面生命的感覺—羅八 6，約壹二 27，參弗三 1，四 1，六 20，林後二 12～14。

四 生命在我們裏面所遇到的第四個難處，就是我們天然的幹才：

- 1 許多弟兄姊妹都非常愛主，也為主熱心，實在是敬虔的；然而，他們身上最厲害的難處，就是他們的幹才太大，本事太高，使得基督在他們身上沒有地位，沒有出路。

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 我們可能有幹才，有本能，卻認為這不是罪惡，不是污穢；我們沒有輕看這些天然的幹才，反而寶貝這些幹才；這在我們身上若是一直牢不可破，就會成為基督生命的難處。

五 這些難處在我們身上，只有一個解決辦法，就是我們必須經過十字架，讓十字架來破碎；我們要基督的生命在我們裏面不受限制，就必須經歷十字架的破碎，讓這些難處受到對付並被除掉——太十六 24～25。

週 五

叁 我們需要看見神的生命在我們身上所遇到主觀的難處：

一 一個正常的基督徒，他的心思、意志、情感，和他的靈完全配合得來；一個反常的基督徒，他的心思、意志、情感，和他的靈配不起來，甚至是相反的，所以他是隔著幔子生活的。

二 第一個主觀的難處是我們心思的難處：

1 我們所想作的事，若是出於我們的頭腦，即使作成功了，也不過是宗教的活動而已，並不是基督從我們靈裏活出來的見證——參腓二 5，林前二 16，弗四 23，羅十二 2。

2 雖然我們裏面有基督的生命，但因著我們的思想、行事，沒有與基督的生命配合，這生命就活不出來了。

3 我們的心思若置於靈，我們外面的行事就與裏面的人一致，我們與神之間也就沒有不合；我們與神有和平，不為仇；結果我們裏面就有平安的感覺——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 第二個主觀的難處是我們意志的難處：

- 1 許多時候，我們的心思領會靈裏的意思，也明白神的旨意，但我們的意志不肯降服，不肯服下來。
- 2 我們也許懂得、明白、也領會了，我們深深感覺到，主要我們作一件事，但我們的意志不肯折服，不肯降服，於是失去了主的同在。
- 3 在實行主旨意的事上，人的意志無論硬或軟，都是神生命的難處；一個受過對付的意志，乃是剛柔相濟的，這樣的意志為主所折服，也為主所復活；一個能與神配合的意志，是何等的重要—腓二 13。

四 第三個主觀的難處是我們情感的難處：

- 1 我們的情感必須有神的情感，必須完全進到神的情感裏—帖後三 5，腓一 8。
- 2 神愛甚麼，我們也愛甚麼；神喜歡甚麼，我們也喜歡甚麼；神所厭惡的，我們也厭惡；我們的情感和祂的情感，應當成爲一個情感—弗五 25，林後十二 15，林前十六 24，啓二 6。

五 由此我們可以看見，神的生命從我們身上活不出來，就因我們這個人是難處；所以我們需要被破碎，需要天天得以加強到裏面的人裏，使基督安家在我們心裏；心的主要部分就是心思、意志、情感—弗三 16～17。

週 六

肆 我們需要看見生命的道路—太七 13～14：

- 一 在神的救法裏，祂有一部分的工作，是要爲祂的生命在我們裏面打出一條通路；這工作是藉著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 一粒麥子裏面有生命，麥子若不落到地裏死了，裏面的生命就不能釋放出來——約十二 24～26。

三 生命的道路就是死路；甚麼時候基督的死在我們裏面運行，基督的生命在我們身上就有出路——林後四 10，腓三 10，加二 20。

四 我們乃是藉著那靈經歷基督的十字架——五 16、24，羅八 13～14，出三十 23～25，腓一 19。

五 聖靈在我們身上的工作，作得越厲害，我們對十字架的經歷，也就越厲害；聖靈在那裏工作，那裏就有那靈的治死，復活的生命在我們裏面並藉著我們就得以顯明——林後四 11～12。

六 聖靈的管治也在我們身上執行十字架的工作：

1 在屬靈的認識上，僅僅認識聖靈還不彀，還得認識萬事，認識遭遇（羅八 28）；一個屬靈、活在神面前的基督徒，每天要讀三個東西；第一要讀聖經，第二要讀靈裏面的感覺，第三要讀環境、遭遇，就是讀他四圍的人、事、物；神安排我們的環境和遭遇，使萬人、萬事、萬物互相効力，叫我們得益處，就是使我們變化並模成神長子的形像——28～29 節。

2 主為我們所製造出來的環境，叫我們認識主的恩典，經歷主的能力——林後十二 9。

伍 我們必須有異象，看見神的生命如何能從我們裏面活出來：

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 我們需要領悟並認識神的生命在我們裏面——西三 4，羅八 10。

二 我們需要神開我們的眼睛，看見我們天然的人，就是我們的人位，是神生命的攔阻。

三 我們需要看見自己這個人已經釘在十字架上，並且恨惡自己；我們越看見神、認識神並愛神，就越厭惡自己並否認己——西三 3，加二 20，羅六 6，伯四二 5～6，太十六 24，路九 23，十四 26。

陸『今天各地召會最需要的，乃是生命的東西。我們一切的工作和活動，都該是出於生命的。…若不是出於生命的，我們的工作，我們的事奉，就不能持久，也不能有多少分量。要我們的工作有豐富而持久的果實，我們就必須在生命裏有根底。我們作工，…只該是釋放主的生命，將主的生命分給人，供應人。願主憐憫我們，開我們的眼睛，給我們看見，神在這世代裏最中心的工作，就是叫人得著祂的生命，並在祂的生命裏長大成熟。惟有出於祂這生命的工作，才能殼上祂永遠的標準，才能蒙祂悅納。』（生命的認識，六〇至六一頁）

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.

第二週 ● 週一

晨興餽養

創二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

約一 4『生命在祂裏面，這生命就是人的光。』

十五 1『我是真葡萄樹，我父是栽培的人。』

生命樹是宇宙的中心。按照神的定旨，地是宇宙的中心，伊甸園是地的中心，而生命樹又是伊甸園的中心。我們必須認識，整個宇宙是以生命樹為中心：無論對神或對人，沒有別的比這樹更中心、更重要。你看見人在園子當中，站在生命樹跟前，這是非常有意義的。（創世記生命讀經，一七四頁。）

信息選讀

舊約論到創造，新約論到救贖。不論是在創造或救贖裏，神的目的、中心都是在於生命。若是我們在神的亮光中看創世記頭兩章，就能明瞭，神的創造是以生命為目標。雖然神造了千千萬萬、各式各樣、形形色色的萬物，但神所要達到的目的，祂所指向的目標，就是生命。若是我們熟讀創世記頭兩章，並且安靜下來，在神面前重新默想神的創造，我們立刻能看見，神的創造是因着生命，並且達於生命；祂的創造是以生命為中心，也是以生命為目標。所以在起頭時，神從無創造出有。

神把人造好之後，便將人安置在伊甸園裏，（二 8，）園子當中，也就是園子中心，有一棵生命樹。（9。）生命樹是非常奇特的，聖經第一次題到『生命』，就是『生命』樹。這給我們看見，雖然神甚麼都造好了，人也豫備好，可以彰顯祂、代表祂，但神還不能滿意，因為神的目

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

標還沒有達到。神的目標是甚麼呢？神的目標乃是生命，神把創造好的人，帶到生命樹那裏，祂把人擺在生命跟前。…如果…人沒有達到生命，生命沒有進到人裏面，神的創造就沒有意義，沒有目的，也沒有結果。

到了新約，更清楚的給我們看見，…生命就在那位成爲肉體的基督裏面。（約一1，4，14。）在約翰十四章六節，主耶穌說，『我就是道路、實際、生命。』祂親自對我們說，祂就是生命；神就是生命，意思是生命不只從神出來，甚且就是神自己。一章四節說，生命和光乃是一個。到了八章十二節，就把生命和光連在一起，說到生命的光。在十章十節下半，主耶穌說，『我來了，是要叫羊得生命，並且得的更豐盛。』在六章六十三節祂更說，『賜人生命的乃是靈，…我對你們所說的話，就是靈，就是生命。』這一節開頭說賜人生命的乃是靈，末了說靈就是生命，主對我們所說的話，就是靈，就是生命。然後，在羅馬八章二節就說『生命之靈的律』；這裏包含了生命、靈和律。

神在那裏呢？神就在這位基督裏面。『父在我裏面』〔約十四10〕的『我』，就是話成爲肉體的基督。基督在那裏呢？在約翰十四章，主耶穌說父在祂裏面，接着又說，過不多久祂就要離開門徒。…然而，祂去了還要再來。（18～19，27～28。）祂怎樣來呢？乃是在聖靈裏來。『實際的靈，乃世人不能接受的，因爲不見祂，也不認識祂；你們卻認識祂。』（17。）所以這給我們看見，神在基督裏，基督在聖靈裏。

那麼聖靈在那裏？聖靈有一個很特別的稱呼，叫作生命的靈，（羅八2，）意思是這聖靈叫人得生命。約翰六章也說，主對我們所說的話，就是靈，就是生命；（63；）聖靈就在生命裏面。…生命就是神，神在基督裏，基督是聖靈，聖靈是生命。（認識生命與召會，二至三、一四、二一至二二頁。）

參讀：認識生命與召會，第一至二篇；創世記生命讀經，第十一篇；生命的認識，第二篇；神救恩生機的一面，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

第二週 ● 週二

晨興餽養

約一 4～5『生命在祂裏面，這生命就是人的光。光照在黑暗裏，黑暗未曾勝過光。』

詩三六 9『因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

生命就是人的光。〔約一 4。〕詩篇三十六篇說，『因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』（9。）…生命是在亮光裏，這生命就是人的光。光照到那裏，生命就進到那裏；生命進到那裏，聖靈就到那裏；聖靈到那裏，基督就到那裏；基督到那裏，神就到那裏；神到那裏，生命就到那裏。生命乃是在光裏面。

光在那裏呢？光乃是在神的話裏面。主對我們所說的話，就是靈，就是生命。（約六 63。）我們在這裏一再的傳講神的話，就是盼望神的話能進到眾人裏面。神的話一進到人裏面，立刻就變作光。當你在裏面一接受光，就有了生命；光一被人接受，就是生命。（認識生命與召會，二二至二三頁。）

信息選讀

甚麼時候我們一碰着主的話，這話在我們裏面就會變作亮光，並且成為生命，使我們裏面的飢餓得着飽足。…當神的話在我們裏面運行，並發生作用時，我們若肯順服，立刻裏面就會滿了亮光，滿了生命，滿了聖靈的同在，滿了基督，滿了神。這樣，當人碰着我們時，人在我們身上會感覺神，感覺基督，感覺聖靈，感覺生命，感覺亮光，感覺神的話語。請永遠記得，生命就是神，神在基督裏，基督在聖靈裏，聖靈就是生命，生命就是亮光，亮光來自於神的話語。

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，當你與主來往交通時，有時會得着一個感覺；其實，那個感覺就是一句話。…那是聖靈運行在你裏面所說的，是要你來接觸生命，摸着生命。然而，這裏的問題是，你要如何對待這句話。許多人常常聽信息，卻沒有碰着神的話。許多人常常讀經，卻沒有聽見神的話。甚至有人常常讀屬靈書報，卻從來都碰不着主。這一切的原因，都在於人裏面不順服，不理睬祂，甚至和祂講理由，反駁祂；這樣一來，亮光就失掉了，生命就沒有了，基督也不見了。

不僅日常生活中如此，即使在擘餅聚會中，我們也常有這樣的經歷。若是聖靈在我們裏面，給我們一句話、一個感覺，要我們開口讚美，我們就應該接受這話，開口讚美主。這樣，我們裏面就會有光，這光就是生命，就是聖靈，就是基督，就是神。當我們接受那個感覺，向主有一個讚美的禱告後，我們會覺得生命的飽足，基督的甘美，神的同在，並聖靈的運行。甚至在回家後，裏面還一直覺得神甜美的同在。

我們要摸着生命，必須藉着話語，藉着聖靈在我們裏面所給的感覺。那個感覺就是神活的話，雖然是無聲的，卻的確是活的話，我們應該接受，也應該順從。若是這樣，那個話在我們裏面，就會變作光。

召會乃是一個生命的團體。召會的特點、妙處、內在的奧秘，就在於神的生命。召會所以是召會，就因為有這生命。若是人把這生命從召會中挪去，整個召會就是死沉、枯寂、醜陋的。召會所有的美麗、能力、光明，以及召會能作出許多的事，都是因為裏面有神的生命作內容。這生命就是基督的生命；基督乃是神成為肉體，藉着聖靈進到我們裏面，作我們的生命。在聖靈裏有神的生命，這生命就是在起初裏的那位神，也就是太初就有的那位創造主。藉着聖靈，這位成為肉體的神，祂裏面的生命就進到我們裏面。所以，在我們裏面有創造宇宙的生命，有能作出大事情的生命。這個生命是最大、最高、最有活力的生命。（認識生命與召會，二三至二五、九頁。）

參讀：認識生命與召會，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

第二週 ● 週三

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

腓一 20～21『…我所專切期待並盼望的，就是沒有一事會叫我羞愧，…無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

我們要來看，神的生命在我們裏面所遇到的難處。相信許多弟兄姊妹，都認識一點甚麼叫生命，也都看見一點甚麼是生命；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領會。然而，從我們的經歷裏，我們實在深知，神的生命在我們裏面，是處處碰壁，盡是難處。我們整個人，從裏到外，沒有一部分不是生命的難處。（認識生命與召會，二六頁。）

信息選讀

神的生命在人身上，所遇到的第一類難處，可說是『不認識』的難處。…人的確有人的觀念，…然而，事實上，人的觀念都是在黑暗裏。我們中間無論是聰明的，或是愚拙的；是受過高等教育的，或沒有受高等教育的，我們裏面的觀念都是在黑暗裏，叫我們不能認識生命，認識基督。…神的生命在我們裏面，所遇到的頭一步難處，就是我們不認識我們人的觀念乃是黑暗的。我們不領會我們的觀念，在我們看好像是正大光明的，實在說來，卻是滿了黑暗、無生命的。比方，一般基督徒都以為，作了基督徒就該大發熱心，撇下世界；這從人看條條是道，但實際上卻是沒有神，沒有生命，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.

作基督徒不是熱心的問題，不是廣傳福音的問題，不是撇棄世界的問題，也不是不重物質享受的問題。…作基督徒只在乎你怎樣對待你裏面的基督。你得救時，接受了一位活的基督，祂在你裏面作了你的生命；從那一天起，你作基督徒全不在於別的，只在於你怎樣對待你裏面那位活的基督。這位活的基督在你裏面，你怎樣對待祂，纔是值得關切的。

雖然要轉這樣的觀念並不容易，但請我們記得，除非我們將自己的觀念、看法擺在一邊，否則我們無路可走。作基督徒不是以任何事物為對象，基督徒只該以基督為對象。許多人得救後，所以有生命上的難處，都是因為他們不認識生命的道路，不以基督作生命。

其次，生命在我們裏面所遇到的難處，就是假冒。從前在南京召會，有位姊妹說話慢慢的，走起路來輕輕的，無論作甚麼都是輕聲細語的。所以，南京召會的負責弟兄們都認為她很屬靈；然而實在說，那是假冒的屬靈。我們必須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，不在於快或慢。生命一點也不在於這些。

有一些人，生性溫柔、謙讓，與人無爭，體貼人，肯為人落淚，同情人，願為人捨己。他們有這許多的長處、美德；等到他們作了基督徒後，這些生性的美德也帶進來了。他們以為這些就是生命，就是基督徒該有的…。以道德來說，那是該有的；以生命來說，那都是假冒的。到底生命是甚麼？生命就是神自己，生命就是基督，生命就是聖靈。

生命〔的彰顯〕…就是不理睬你的天性，不管你的愛好，讓你裏面的基督簡單的在你裏面運行，破碎你自己；這時，你憑着基督在你裏面的運行所作的，就是生命。若是你凡事都憑天性、天然去作，其結果…都是假冒。這是我們必須清楚看見的。（認識生命與召會，二八至三〇、三三、三五至三六頁。）

參讀：認識生命與召會，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

第二週●週四

晨興餽養

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

約壹二 27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

生命在我們裏面所遇到的〔第三個〕難處，就是悖逆。比方基督在你裏面運行，給你感動，給你感覺，叫你明明知道祂要你作甚麼，祂向你要求甚麼，要帶領你甚麼，對付你甚麼，你卻偏不順服，一味的在那裏違反你裏面的感覺，不接受，也不肯出代價。你這樣的反叛、頂撞，就是悖逆。這樣一來，你身上只有你的自由、你的興趣，完全沒有生命的道路。（認識生命與召會，三七頁。）

信息選讀

許多時候，我們明明背叛了祂，還自以為是順從了祂。比方，我們要去傳福音時，主多次在我們裏面運行，就是要我們禱告，但我們不喜歡關在屋子裏禱告，我們喜歡找福音朋友談一談，找弟兄姊妹交通交通，於是我們照着自己的喜歡去作了。這就是悖逆，但我們還自以為那是福音探望，是與聖徒交通。…所以，請記得，我們在外面所作的，最多不過是宗教活動裏的傳福音罷了。

探訪福音朋友，與弟兄姊妹交通，都是很甜美的行動；然而，在那些行動中，我們雖然積極熱心，卻是把活的基督關在裏面，既不理祂，也不睬祂。所以，實際上，我們是違背了那在我們裏面活的基督。祂要我們這

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 fellowshiping 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

樣作，我們卻偏偏不這樣作；我們不照着祂的意思作，明顯就是背叛。這是我們許多人天天都在犯的罪；我們所犯的罪，最多、最厲害的，還不是外面看得見的罪行，乃是裏面那些違背基督所給我們的感覺的罪惡。我們裏面的這位基督是活的，祂一直並隨時給我們的，乃是祂在我們裏面生命的感覺。我們應該順從祂，然而我們卻常不順從。祂要我們作的，我們不作；祂不要我們作的，我們偏去作。我們經常是這樣的悖逆祂；這個悖逆，使祂的生命在我們裏面，常常遇到難處。

我們人天然的幹才，是生命在我們裏面所遇到的第四個難處。無論是我們的天然，或是天性，或是我們的己，都是一種難處，使神的生命在我們裏面，不容易出來。然而，我們天然的幹才、本領，更是一種厲害的攔阻，使神的生命不容易從我們裏面出來。有許多弟兄姊妹，他們都非常愛主，也為主熱心，實在是敬虔的。然而，在他們身上有一個最厲害的難處，就是他們的幹才太大，本事太高，使得基督在他們身上沒有地位，沒有出路。

這樣的弟兄姊妹，在我們中間為數不少。他們有幹才，有本能；他們認為這不是罪惡，不是污穢。他們甚至以為這是好的，是對召會有用的；他們以為，要事奉神，就需要這種幹才和本能。他們不僅一點沒有輕看這些幹才，反而寶貝他們與生俱來的幹才；這在他們身上牢不可破，以致成了基督生命的難處。

願主憐憫我們，從這些簡單的話裏，能毅看見在我們身上，有多少難處，並且給神的生命多少的限制。要知道，在我們身上的難處不止於此。這些難處在我們身上，只有一個出路，就是經過十字架，讓十字架來破碎。我們若要基督的生命在我們裏面不受限制，就必須經歷十字架的破碎，讓這些難處受到對付，被除掉，讓基督的生命能從我們裏面活出來。（認識生命與召會，三七至四〇頁。）

參讀：事奉的基本功課，第二十課。

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

第二週 ● 週五

晨興餽養

腓二5『你們裏面要思念基督耶穌裏面所思念的。』

13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

一8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

一個正常的基督徒，他外面的人就是他的心思、意志、情感，和他裏面的靈完全配合得來。然而，一個反常的基督徒，正好完全相反；他的心思、意志、情感，和他裏面的靈配不起來，甚至是相反的，所以他是隔着幔子生活的。可以說，我們的心思、心志、心情，若和我們的靈相配得不多，甚至配不起來，結果就會產生難處。

你所想作的這些事，若是出於你的頭腦，即使作成功了，也不過是宗教的事業而已，並不能叫人看見基督、得着基督。因為你所作的，是你頭腦所想出來的宗教事業，並不是基督從你靈裏活出來的見證。…雖然我們裏面有基督的生命，但因着我們的思想、行事，沒有與基督的生命配合，這生命就活不出來了。這是我們心思的難處。（認識生命與召會，四七至五〇頁。）

信息選讀

我們再來看意志的難處。許多時候，我們的心思領會靈裏的意思，也明白神的旨意，但我們的意志不肯降服，不肯服下來。比方〔一位〕弟兄…禱告時，主在他靈裏給他一個感覺，叫他要去向妻子認罪。他的心思領會了這一個感覺，但他的意志卻相當頑強，不肯折服；這就是意志的問題。…許多時候，我們懂得、明白、也領會了，我們深深感覺到，主要我們作一件事，但我們的意志不

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。我們的意志倔強、剛硬，頸項不肯軟下來，不肯讓神打斷，不肯順服神。…因着不願意認這個罪，〔可能〕半年之久沒有主的同在。…一個受過對付的意志，乃是剛柔相濟的。這個柔不是軟，而是不堅持、不頑固；但是當需要來時，他乃是剛強、壯膽的…。在這樣的意志裏，主的靈就能從他裏面出來，成為生命。所以，我們要看見，能與神配合的意志，是何等的重要。

此外，人的情感也是神的一個大難處。…帖後三章五節說，『願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神。』這意思是，我們這人的情感，必須完全有神的情感，必須進到神的情感裏。神愛甚麼，我們也愛甚麼；神喜歡甚麼，我們也喜歡甚麼；神所厭惡的，我們也厭惡。我們的喜、怒、哀、樂，就是神的喜、怒、哀、樂；我們的愛好、厭惡，就是神的愛好、厭惡。神的這一切都是我們的，祂的性情已經被作到我們的性情裏。…我們的情感和祂的情感，成了一個情感。

我們要看見一個很大的原則，就是要讓神的生命有出路，我們就必須從情感裏出來，有剛柔相濟的意志，並且心思得更新。為這緣故，我們要放棄自己的眼光、看法，好好讀聖經，讓主的話來更新我們的心思，更新我們的頭腦，叫我們心思所想、眼睛所看，都是合乎神的眼光，都是照着聖經而有的眼光。這樣，我們的心思纔能配合神的生命。同時，我們要學習意志降服在主面前，使我們的意志是…剛柔相濟的，在向着主的事上，是配得起來的。…此外，我們的情感，我們的厭惡，必須合乎主的口味。

前面所說心思、意志、情感的難處，這些加起來，就是我們這個人成了一個難處；我們這個人真是個難處。…我們這個人從來沒有被神破碎過…。神的生命若要從我們裏面出來，我們這個人就要操練被打碎、被摔碎。（認識生命與召會，五〇至五六頁。）

參讀：認識生命與召會，第四篇；活力排的訓練與實行，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

第二週●週六

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

〔看過神的生命在我們身上所遇到的難處之後，〕我們要來看神怎樣解決這些難處，怎樣為着祂的生命，在我們裏面，在我們身上，開出一條通達的道路。這一條道路，就叫作生命的道路。…在神的救法裏，祂有一部分的工作，是要為祂的生命在我們裏面打出一條通路。這一部分的工作，完全是藉着十字架的死所作成功的。

我們從聖經裏可以讀出，神的救恩乃是藏在死裏面，神的生命也是藏在死裏面。約翰十二章二十四節說，『一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』這意思是，一粒麥子裏面有生命，裏面的那個生命若不是落到地裏死了，那個生命就不能釋放出來；若是死了，生命就能釋放出來。這給我們看見，生命的出路乃是死。死是生命的出路，要生命從裏面出來，非經過死不可。

生命的道路就是死路；那裏有死，那裏就有生命的出路。在你這人身上，若沒有死，神的生命從你裏面永遠找不着出路。所以保羅說，『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』（林後四 10。）主的生命要彰顯在我們身上，乃是根據於一個東西，就是死。死在你身上作工多少，主的生命從你裏面就有多少出路。（認識生命與召會，五七至五八、六〇至六一頁。）

信息選讀

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，要過基督徒真實的生活，你就需要仰望神有一天開你的眼睛，給你看見你這人乃是神生命的難處。…若是神開了你的眼睛，你就會恨惡自己。…當你這樣厭煩自己、恨惡自己時，聖靈就會給你看見，你這個討厭的自己，可恨的自己，限制神的自己，抵擋神的自己，已經釘在十字架上了。〔羅六6。〕…我們…已經與基督同釘十字架。從神的看法，神的算法，神的定規，和神對我們的事實來說，我們已經在十字架上了。

死經過得越多，生命顯出來的就越多。…〔我們〕受聖靈的管治；聖靈在〔我們〕裏面，執行〔我們〕和聖靈的合作，使〔我們〕順服聖靈。這樣一來，〔人〕就能在〔我們〕身上感覺基督的味道，在〔我們〕身上看見一點基督的生命。因為十字架的死實化在〔我們〕身上，十字架的死執行到〔我們〕裏面。十字架在那裏，死就在那裏，復活的生命就顯在那裏。

一個屬靈、活在神面前的基督徒，每天要讀三個東西。第一要讀聖經，第二要讀裏面的感覺，第三要讀環境、遭遇，就是讀他四圍的人、事、物。許多人聖經讀得不錯，對人靈裏面的感覺也讀得不錯，卻忽畧了讀所遇到的人、事、物。…我們的遭遇和環境，是神安排的大工具，用以對付我們這個人，好使我們能折服。…萬有互相効力的目的，就是要得着人的配合，使人能模成神兒子的形像，把人對付到一個地步，與神的兒子畢像畢肖。（認識生命與召會，六六、六八、八四、九四至九五頁。）

今天各地召會最需要的乃是生命的東西。我們一切的工作和活動，都該是出於生命的。不是說我們不該多有工作，多有活動。也許我們的工作和活動，以後要比今天更多更厲害。但若不是出於生命的，我們的工作，我們的事奉，就不能持久，也不能有多少分量。要我們的工作有豐富而持久的果實，我們就必須在生命裏有根底。（生命的認識，六〇頁。）

參讀：認識生命與召會，第五至七篇；生命的認識，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

第二週詩歌

WEEK 2 — HYMN

補141

神在基督耶穌裏成那靈

(英1193)

D 大調

2/4

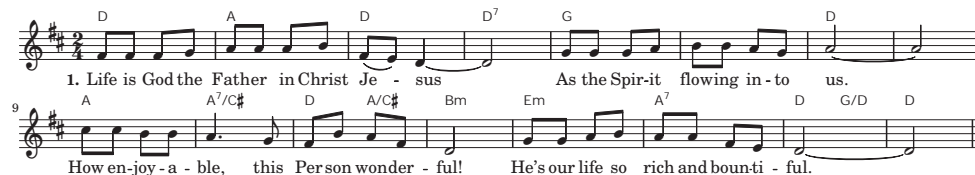
D 3 3 3 4 | A 5 5 5 6 | D 3 2 1 | 1 - |
 一 神 在 基 督 耶 穌 裏 成 那 靈，
G 4 4 4 5 | D 6 6 5 4 | 5 - | 5 - |
 流 入 我 們 靈 裏 作 生 命；
A 7 7 A7 6 6 | D 5 · 4 | Bm 3 6 5 3 | G 1 - |
 何 等 的 享 受！ 三 一 奇 妙 人 位，
Em 4 4 5 6 | A 5 5 3 2 | D 1 - | 1 - ||
 來 作 生 命 全 足 又 全 豐。

- 二 祂是活神，我們向祂敞開， 五 我們不僅靈中將主盛裝，
 由祂所生，經歷何實在； 更要讓祂定旨得開廣；
 美妙的重生！神將我們充滿， 丟棄老觀念，不再心思流蕩，
 藉祂生命不斷流進來。 生命平安我們可得享。
- 三 祂是活靈住在我們靈裏， 六 哦主，得着我們每一思想，
 向外湧流，分賜祂自己； 在你話中不斷得滋養；
 在我們心間，祂正擴展不已， 藉你話供應，將心思置於靈，
 逐部變化，成就祂美意。 心思意念聖別又更新。
- 四 哦，讓我們配合裏面的主， 七 我們同來經歷生命之神，
 目標專一，只思念基督； 思念那靈，操練當認真；
 時刻轉向祂，離棄打岔事物， 何等的實際！憑祂而活有路！
 除祂以外，心別無所屬。 主，我們心與你永不分。

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

我們一切的事奉必須是由神發起

讀經：民十八 1，羅十一 36，撒下七 1～3、5、11～14 上，伯三八 2，四二 6，徒二二 8、10

綱 要

週 一

壹 我們在召會中一切的工作和事奉，必須是神所發起的，並且必須照著祂的意願來作；否則，我們在事奉神的事上，就有了干犯聖所的罪孽—民十八 1，羅十一 36：

一 凡是從人發起，是人開始的，不管是多麼為著神的，都不過是宗教活動，沒有基督的同在。

二 一個人在沒有想到神的時候，沒有心事奉神的時候，神來了，神給人一個感覺，摸著了人，向人啓示，給人一個命令，呼召人、引導人，使人得著了一些出乎神的東西，以致人無法不行動—耶一 4～10、17～19，但十一 32。

週 二

貳 亞伯照著神的啓示，憑信獻上祭物；他的獻祭是從神的話來的—來十一 4，創三 21，四 1～5，羅十 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 神在亞當墮落之後，就指示人要殺犧牲流血為人贖罪；亞伯聽見這個，看見這個，也明白這個，就照著神的指示和命定獻祭——創三 21，來九 22。

二 該隱出於自己，憑己意事奉神；他把地裏的出產獻給神，這樣獻祭，不折不扣就是宗教的活動——創四 3。

三 所謂宗教活動，就是人在沒有得著神的啓示，沒有得著神的命令，沒有得著神的引導下，而事奉神、敬拜神；每一個事奉神的人，他的活動都必須絕對的出於神，不是出於人。

週 三

叁 挪亞照著神的吩咐事奉神；甚至方舟裏的每一個尺寸，每一個造法，都不是挪亞這個人能想出來的，乃是神自己定規的——六 14～七 5，來十一 7。

肆 亞伯拉罕照著神的顯現事奉神——徒七 2～4，創十二 1～4、7～8，十三 14～18，十五 1，來十一 8～10。

伍 摩西照著神的指示事奉神，拯救以色列人，並且照著神的模型建造會幕——出三 10、14～15，二五 9、40，四十 16～17、34～35，徒七 44，來八 5。

週 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

陸大衛敬畏神，與神合作，讓神作事——徒十三 36 上：

- 一 大衛熱心要為神建造聖殿（撒下七 1～3），但神拒絕了大衛的好意；神差遣申言者拿單對大衛說，『你要建造殿宇給我居住麼？』——5 節
- 二 我們要事奉神的那個心，祂悅納；但我們所作的定規，神不悅納；神說，『你要…麼？』神不要我們替祂定規甚麼。
- 三 我們該愛神並等候祂的吩咐；我們該尋求祂的旨意，等候祂的啓示；正如舊約裏那些愛主人的僕人耳朵被穿通，聽見主人的話一樣，我們必須專專等候主人的命令——出二一 6，提後二 21 下。
- 四 大衛是個敬畏神的人，他沒有反抗拿單，反而停了下來；停下建造聖殿的行動乃是大事。
- 五 和受恩姊妹說，『凡不能為神的緣故不作工的，都不能為神的緣故作工。』
- 六 大衛那次的停下，在宇宙中樹立了雙層的見證：宇宙中的事，只能出於神，不能出於人；第二，不是在乎人為神作甚麼，乃是在乎神為人作甚麼。
- 七 大衛要為神建造聖殿，但神說祂要為大衛建立家室，從那個家要興起一個國來——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 神對大衛說了這話後，大衛竟然兩次跌倒——蓋造聖殿的兒子和殿的基地，都是大衛犯罪得赦免而得著的：

1 第一次，他殺了烏利亞，霸佔了烏利亞的妻子拔示巴；大衛犯罪後生了一個兒子，就是所羅門，後來成為神殿的建造者——十一 2 ~ 17、26 ~ 27。

2 第二次，他數點以色列人，顯示他隱藏的驕傲，信靠戰士的數目過於信靠神；大衛數點百姓被神懲治後，就在神指示的一塊地上獻祭，那塊地就是後來建造聖殿的基地——二四 1 ~ 10、18 ~ 25，代上二一 1，代下三 1。

九 我們要從深處學得，神只需要我們與祂配合，祂不需要我們為祂作甚麼；我們要停下我們的主張、定規、看法，而讓祂說話，讓祂進來，讓祂發號施令——太十七 5。

週 五

柒 保羅照著他在被征服的轉變時所見的異象而事奉：

一 保羅的第一個問題是：『主阿，你是誰？』這與保羅的生活有關，是尋求對基督的認識——徒二二 8，腓三 10 上。

二 保羅的第二個問題是：『主阿，我當作甚麼？』這與保羅那純粹由神所發起的事奉有關——問這話的人有福了！——徒二二 10，羅一 9，林後二 12 ~ 14

三 我們都該問主：『我當作甚麼？』而不是告訴祂：『這是我要作的。』

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."

捌事奉上的基本原則乃是：一切必須是神發起的：

- 一 凡是事奉神的人，都當從以上的例證看見一個原則：神的工作需要人的配合，但不要人發起；我們該毫無保留的聽從祂。
- 二 約伯記啓示，領受神啓示的惟一條件，乃是停下我們的說話、主張、眼光和己：
 - 1 約伯記告訴我們，人的言語叫神的旨意暗晦不明（三八2）；人的主張是顯於人的話語；人的話代表人的主張。
 - 2 主說，『若有人要跟從我，就當否認己』（太十六24）；當約伯說，『我厭惡自己』（伯四二6），他乃是指他的主張、看法和意見。

週 六

- 三 出於人的事奉，其中有自己的享受、愛好和味道；出於神的事奉，即使遇到為難，仍會向主獻上敬拜，繼續往前；出於神的事奉，不會使人著急、爭執。
- 四 雖然我們一切的事奉都是由神發起的，但我們必須在主面前學習背負責任，並絕對的忠心；我們要倚靠主，聯於主並與主有交通，而執行我們的事奉——林前四1～2，七25。
- 五 這種的事奉建造基督的身體，終極完成新耶路撒冷，並豫備我們在永世裏永遠的事奉祂——弗四11～12，啓二二3。

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.

第三週 ● 週一

晨興餽養

民十八 1『耶和華對亞倫說，你和你的兒子，並你宗族的人，要一同擔當干犯聖所的罪孽；你和你的兒子，也要一同擔當干犯祭司職任的罪孽。』

羅十一 36『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

神的話給我們看見，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，有的乃是干犯聖所。總括來說，罪有一般生活的罪和工作上的罪。民數記給我們看見，祭司所犯的罪，乃是干犯聖所的罪。今天來說，就是工作上的罪。一般人只犯生活上的罪，但為主作工的人，另外多有一種罪。所有的罪都是普遍的，但工人有一些特別的罪，工人有工作上的罪。這件事我們要特別注意。工作上的罪不一定是指驕傲、嫉妒等。在屬靈的地位上，許多時候一點的肉體出來、己意出來、隨便說話、隨便出主張，這些都是工作上特別的罪。…所有作工的人，除了一般的罪以外，還要加上干犯聖所的罪。在工作上犯罪，乃是得罪神的聖潔、榮耀和主權。在工作上，一切與神旨意不合的都是罪，都是干犯聖所的罪。（倪柝聲文集第二輯第二十二冊，一五二至一五三頁。）

信息選讀

在神的工作上有三件要緊的事，絕不可忘記。第一，神工作的起頭乃是神的旨意；第二，神工作的進行乃是神的能力，不是自己的能力；第三，神工作的結局乃是神的榮耀。這三點在那一點上失敗，

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

就是干犯聖所的罪。沒有一件工作能彀由自己起頭，沒有一件工作能彀用自己的力量，也沒有一件工作的結局是叫自己得榮耀。

基督…是主，只有祂是頭，只有祂配作一切的主，只有祂配發起任何的工作。在工作上，兩三位弟兄議論，就定規一件事，這是不可以的。工作不是屬靈，其結果、價值有多少、神是否悅納，不是看你作了多少事，而是看你起頭了多少事。你起頭的越少，工作就越屬靈、越有價值、越能彀蒙神悅納。…我們只要遵守祂的旨意，只要斷定事情是否祂的旨意。結果如何，我們不必管。神工作的起頭必須是神的旨意，也只有神的旨意。（倪柝聲文集第二輯第二十二冊，一五三至一五四頁。）

凡是從人發起，…是人開始的，不管是多麼為着神的，都不過是個宗教活動，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，都必須是神自己發起，神自己起頭的。

神只要人配合祂，神不要人發起任何事。…在外邦人看來，不管是甚麼樣的基督教活動，他們都稱作宗教活動。然而，從我們對神的認識看，有兩種的活動：一種是宗教活動；一種不是宗教活動，而是神發起的行動。這個神發起的行動，是神在人裏面，把人推動一下；是人在沒有想到神的時候，沒有心事奉神的時候，神來了，神給人一個感覺，摸着了人，向人啓示，給人一個命令，呼召人、引導人，使人得着了一些出乎神的東西，以致人無法不行動；這樣的行動不是宗教的，乃是從神來的，是神發起的。（認識生命與召會，二三四頁。）

參讀：倪柝聲文集第二輯第二十二冊，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

第三週 ● 週二

晨興餽養

來十一 4『亞伯因着信獻祭給神，比該隱所獻的更美，藉此便得了稱許為義的見證，就是神指着他的禮物所作的見證；他雖然死了，卻藉着這信仍舊說話。』

創四 4『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

聖經給我們看見，在亞當以後，頭一代事奉神的人，就是亞當的兩個兒子，亞伯和該隱。該隱是哥哥，亞伯是弟弟。這兩個兄弟從外表看來，都是有神的觀念：亞伯獻祭，該隱也獻祭。（創四 1～5。）然而，亞伯的獻祭不是宗教活動，該隱的獻祭，卻是宗教的活動。或許有人會問說，這兩個人都在事奉神，為甚麼亞伯作的不是宗教活動，該隱作的就是宗教活動？這是因為亞伯的獻祭出於神，不是出於亞伯自己，是神要亞伯那樣獻祭。這有甚麼憑據呢？希伯來十一章說，『亞伯因着信獻祭給神。』（4。）我們都知道，信是由於聽；（羅十 17；）足見亞伯的獻祭是由於聽。亞伯信甚麼呢？亞伯信神。亞伯的獻祭是從神的話來的，是因為聽見了神的話而作的；亞伯因為有神的話的啓示，他聽見神的話，所以就信了，他乃是憑着這個信獻祭。（認識生命與召會，二三五頁。）

信息選讀

神在亞當墮落之後，就指示人要殺犧牲流血為人贖罪。這個犧牲流血贖罪，乃是神起頭的，是神的指示。亞伯聽見這個，看見這個，也明白這個，就照着神的指示獻祭。亞伯這樣獻祭，不是出於他自己，乃是出於神，是神所啓示、所命令、所規定的；所以，亞伯的獻祭不是所謂的宗教活動。亞伯因着順從神的命令，照着神的指示而獻祭，他這樣作就是事奉神。

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，在該隱這一面，他的獻祭，不是出於神，而是出於他自己。該隱雖然知道神，想到神，並且敬拜神，但他的獻祭卻是出於他自己，因此是個宗教活動。他把地裏的出產獻給神，這並不是神所吩咐、所命令的，更不是神所定規的，乃是他自己想出來的。所以，請記得，該隱的獻祭，不折不扣就是一個宗教的活動。我們相信該隱一定是想：『向着這一位我所事奉的神，我若把我手中的工作，誠心誠意的拿來獻給祂，祂定規悅納我。我既然敬拜祂，就當把我所作的拿來獻給祂。』該隱這樣憑己意的作法，不是出於神，乃是出於他自己。

在召會生活中，當我們看見一個人為神大發熱心時，就常會羨慕他、稱讚他。然而，蒙了神光照的人，看見這樣的光景，反而會搖頭、擔心，這樣的熱心是否出於神。似乎那些人在神面前，有許多的工作，有許多的奉獻，但他們熱心為神作這個，為神作那個，很可能都是出於人，出於他們自己，不是出於神；很可能是該隱的獻祭，不是亞伯的獻祭。在我們天然的領會裏，總以為只要能為神作工就好，只要能傳福音把人救來獻給神就好。然而神要問說，我們為祂所作的，是出於我們的人意，還是出於祂的啓示？我們的為神發熱心，向神獻祭，是出於誰？這是神所關心的。

若是有一天，我們蒙了光照，我們在這些事奉上就會害怕。我們會看見，這些事奉都是該隱的事奉，不是亞伯的事奉。一個事奉主的人，要害怕他作了許多事工，甚至能傳道、趕鬼，卻不是在事奉神。所謂宗教活動，就是人知道有神，並且該事奉神、敬拜神，但人卻是在沒有得着神的啓示，沒有得着神的命令，沒有得着神的引導下，就照自己的想法，大發熱心，為神作這個，為神作那個。這樣一來，就是宗教活動。…從舊約亞當的時候開始，一直到新約末了，每一個事奉神的人，他的活動都必須絕對的出於神，不是出於人。（認識生命與召會，二三五至二三八頁。）

參讀：認識生命與召會，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

第三週 ● 週三

晨興餽養

來十一 7～8『挪亞因着信，既蒙神指示他未見的事，就為虔敬所動，豫備了一隻方舟，使他全家得救，藉此就定了那世界的罪，並且承受了那照着信而得的義。亞伯拉罕因着信，蒙召的時候，就遵命出去，往將來要得為業的地方去；他出去了，還不知道往那裏去。』

挪亞照着神的吩咐事奉神。…挪亞造方舟，並不是挪亞作了一個夢，夢出這麼一個故事，就大發熱心起來蓋造方舟。創世記給我們看見，挪亞根本白天沒有想到，夜裏也沒有這個念頭；乃是有一天神來了，神找着挪亞，告訴他要如何蓋造一個方舟，纔有了造方舟這件事。（六 14～七 5。）所以造方舟這個舉動，是人沒有想到的；人更沒有想到在一百二十年以後，真有洪水降臨。況且方舟裏的每一個尺寸，每一個造法，都不是挪亞這個人能想出來的，乃是神自己定規的。（六 14～16。）可見，挪亞的事奉乃是出於神的。（認識生命與召會，二三八至二三九頁。）

信息選讀

亞伯拉罕照着神的顯現事奉。…亞伯拉罕是不是因為他的祖宗事奉神、敬拜神，所以照着傳統，他也事奉神，敬拜神？不。聖經給我們看見，亞伯拉罕原是迦勒底人，與偶像有關連。（創十一 31，書二四 2。）然而，後來他的確離開了他的家鄉，離開那個偶像之地。不要以為亞伯拉罕是自動離開的，是他自己發起的。當亞伯拉罕還住在大河那邊，與外邦人同樣在拜偶像時，神來了；神呼召他說，『你要離開本地、親族、父家。』（創十二 1。）所以不是亞伯拉罕自己想離開的，乃是另有一位要他離開的；是神特來呼召亞伯拉罕的。在亞伯

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

拉罕一生的行動中，有一個很特別的點，就是耶和華神的顯現。神向亞伯拉罕顯現，乃是亞伯拉罕所有舉動的動機。…除了下埃及，墮落到埃及之外，他所有蒙神悅納的舉動，都是因着神的顯現，都是出於神。

摩西照着神的指示事奉神，拯救以色列人。…摩西受了家庭深奧的教育，使他敬畏神，認識神，並且為以色列人大發熱心，為以色列人打死埃及人。（出二七～12。）然而，從聖經的記載裏我們知道，那些對於神都沒有用。摩西被神對付到一個地步，在曠野四十年之久，把他所有為人的幹練全都拿掉了。直到有一天，他對人意的舉動，對宗教的活動，都沒有興趣了。他看看自己都已經八十歲，還能作甚麼？除了看守羊羣，他實在不能作甚麼。他不再想那些事奉神、拯救以色列人的事了。那些事在他裏面完全了了。

有一天，當他這樣感覺一切都完了的時候，神來了。神呼召他說，『我要差你去法老那裏，使你可以將我的百姓以色列人從埃及領出來。』（三10。）神來差遣摩西；這時，摩西去拯救以色列人，不是出於他自己，乃是出於神。不只如此，等他去拯救以色列人時，他的每一個舉動，都是出於神的指示。以色列人宰羊羔、過逾越節、過紅海等行動，都不是出於摩西的想像，不是出於摩西的意思，乃是出於神的指示；以色列人所過的每一站，都是神親自的帶領。

甚至當摩西到了西乃山下，建造會幕時，都是照着神在山上指示的樣式造的，差一點也不可以。（四十。）這在在都給我們看見，真實的事奉都不能從我們裏面出來，只能從神出來。出於我們的不過是宗教的活動，只有出於神的，纔是啓示的事奉。（認識生命與召會，二三九至二四一頁。）

參讀：認識生命與召會，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

第三週 ● 週四

晨興餽養

撒下七 5『你去對我僕人大衛說，耶和華如此說，你要建造殿宇給我居住麼？』

11～13『…耶和華向你宣告，耶和華必為你建立家室。我必興起你…的後裔接續你，…他必為我的名建造殿宇…。』

大衛…發熱心要為神建造聖殿。（撒下七 1～3。）究竟大衛這個念頭，神悅納了沒有？大衛這個想到神的心願、愛神的心願，神是悅納的；但大衛的這個定意、這個定規，神拒絕。神立即差遣申言者拿單，對大衛說，『你要建造殿宇給我居住麼？』（5。）神拒絕了大衛的好意。

沒有一件事奉神的事，是人可以定規的。…你要事奉神的那個心，祂悅納；但你所作的定規，神不悅納。神說，『你要…麼？』神不要你我替祂定規甚麼。要不要建造聖殿，不是大衛所能定規的；一切的事不能起意於你我，只能起意於神。神反過來對大衛說，『我耶和華向你宣告，耶和華必為你建立家室。』（11。）神的意思是：『大衛，你要為我建造一個家麼？你真是不知道你在說甚麼，倒是我要為你建立一個家。』（認識生命與召會，二四一至二四二頁。）

信息選讀

大衛實在是敬畏神的人。…〔有〕些人覺得反正他們有錢，只要有心願作，隨時都可以作成。然而在大衛身上，我們看見一個敬畏神的人，在他遇見機會，看見那個需要，並且自己也有那個能力時，他卻停了下來。…我們只能說定規在神，我們在此等候；祂發命令，我們纔能作。我們愛神，我們等候祂的吩咐；我們尋求祂的旨意，等候祂的啓示。我們必須像出埃及記裏，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

些愛主人的僕人一樣，耳朵貼在門框上被穿通了，專等候主人的命令。（二一六。）

大衛是個敬畏神的人，他沒有〔反抗拿單〕，他停了下來。不要以為停下是一件小事，停下建造聖殿的行動乃是大事。

和受恩教士說過一句話：『凡不能為神的緣故不作工的，都不能為神的緣故作工。』這話實在是經歷的話。大衛知道神需要聖殿，但神的話臨到他說，『不要作。』他立即停下不作。…大衛能為着神不作工，這給我們看見大衛的屬靈。…今天有許多為神熱心的人，聽不見這些話。

大衛那次的停下，在宇宙中樹立了雙層的見證：宇宙中的事，只能出於神，不能出於人；這是第一。第二，不是在乎人為神作甚麼，乃是在乎神為人作甚麼。大衛要造一個聖殿給神；神說，祂要為大衛建立家室，從那個家要興起一個國來。神對大衛說了這話後，大衛竟然兩次跌倒：一次殺了烏利亞，霸佔了烏利亞的妻子；（撒下十一2～17，26～27；）一次是數點以色列人。（二四1～10。）奇妙的是，大衛殺了烏利亞，與拔示巴生了一個兒子，就是所羅門；大衛因數點百姓被神懲治後，就在神指示的一塊地上獻祭，那塊地就是後來建造聖殿的基地。（18～25，代下三1。）

蓋造聖殿的兒子和基地，都是大衛犯罪得赦免而得着的。到這時候，所有看見的人，都要低頭敬拜說，『不是人為神作了甚麼，乃是神為人作了甚麼。』在此，我們要從深處學得，神只需要我們與祂配合，神不需要我們為祂作甚麼。你能為祂作甚麼？神不需要你的作；然而，神需要你的配合。你要停下你的主張，停下你的定規，停下你的看法，讓祂說話，讓祂進來，讓祂發號施令；你只需要與祂配合。（認識生命與召會，二四二至二四五頁。）

參讀：認識生命與召會，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

第三週●週五

晨興餽養

徒二二8『我回答說，主阿，你是誰？祂對我說，我就是你所逼迫的拿撒勒人耶穌。』

10『我說，主阿，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

保羅得救前名叫掃羅。（徒十三9。）在他還稱為掃羅時，他並不是個大罪人，而是敬畏神，遵守律法，大發熱心，虔誠的法利賽人。然而，那時他所有的行動，都是宗教的活動，沒有啓示，沒有神的亮光，全數是他自己的主張；他照着祖宗的遺傳，受迦瑪列的教訓。（二二3。）有一天，在往大馬色的路上，他被主遇着了，到了這時，他纔會問說，『主阿，我當作甚麼？』〔10。〕問這話的人有福了。我們都該問主：『我當作甚麼？』而不是對祂說，『我要作甚麼。』主回答他說，『起來，進城去，你所當作的事，必有人告訴你。』（九6。）主將保羅當作的事告訴保羅；不是保羅定規，乃是給保羅看見異象。所以，看見異象不是出於我們的定規；我們所定規的，都是不該的，神所定規的，纔是應當的。（認識生命與召會，二四七頁。）

信息選讀

凡是事奉神的人，在基本上，都當從上述的例證中，看見一個原則，就是神的工作需要人的配合，但不要人發起。因此，沒有一個工作是我們發起的；每一個工作，都是神發起的，祂發佈命令，祂呼召，祂吩咐。我們不過在此，毫無條件的聽祂說；只要祂吩咐，我們就順從，只要祂要求，我們就接受。末了，還有一個問題，就是怎麼能知道神的命令、…神的旨意、神的啓示，知道神要我作甚麼？…

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...

約伯…並不是一個不敬畏神的人，他乃是個向着神非常敬虔的人。…然而，約伯的見地，約伯的主張，沒有破碎。…從約伯與人的辯論中，我們看見，神乃是隱藏起來的。…直到有一天，他們都辭窮了；到那時，神就來了。

若是你我還不能讓神進來，就表明你我還沒有辭窮，還不能明白神的旨意，因為我們裏面的話太多。這就是我們的難處。我們的神最有本領，當約伯的朋友和約伯辯論時，我們的神最有忍耐，祂在一旁讓眾人說，等眾人都說完了，祂纔進來說。我們要得着神啓示的惟一條件，就是停下來，把話停下來，把主張停下來，把眼光停下來，把一切統統停下來。然而，『停下來』三個字說得容易，實際卻不容易辦到。最好的方法就是死，死了就能停下來。

人的言語叫神的旨意暗晦不明。〔伯三八2。〕…人的主張是顯於人的話語；人的話代表人的主張。神是說，人的言語叫神的旨意暗晦不明；所以，當約伯說話時，神就隱藏起來。後來，約伯懂得了，他知道人說話時，神不說。…當人有主張時，當人發起時，神就停住，就隱藏。這是我們需要看見的。

聖經裏說到撒但，有時是指人的主張說的。馬太十六章裏記載彼得的故事，當彼得不願主到耶路撒冷受苦，而勸阻祂時，主對彼得說，『撒但，退我後面去罷！…你不思念神的事，只思念人的事。』（23。）然後又說，『若有人要跟從我，就當否認己。』（24。）這都說到人的主張、人的意思。約伯說，『我厭惡自己。』（伯四二6。）這是指厭惡自己的主張、看法和見地。當我們眾人在各地事奉，帶領召會，治理召會時，人的主張是我們在人身上所碰到最大的難處。人一有心事奉，一發熱心，主張就跟着來了；這時，神定規會隱藏，神的旨意定規會退去。我們所發起的一切，神定規要打住。…我們在事奉的事上，要停下自己，好讓神有絕對的機會說話。（認識生命與召會，二四七至二四九頁。）

參讀：認識生命與召會，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

第三週●週六

晨興餽養

林前四 1～2『這樣，人應當把我們看作基督的執事，和神的奧祕的管家。還有，在此所求於管家的，是要他顯為忠信。』

弗四 11～12『祂所賜的，…為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

出於人的事奉，人會在其中有自己的享受、愛好和味道。…你所發起的，你裏面自然有自己的享受，有自己的愛好；在你發起的那件事上，就有自己的味道，有自己的誇耀。…若是你發起的一件事，你在裏面定規有自己的享受和愛好，並且你定規有一個味道；那個味道就是說『很好』。

出於神的事奉，即使遇到為難，仍會向主獻上敬拜，繼續往前。…另一個反面的試驗，就是一個事奉，一個工作，若是出於你的，一碰到釘子，受了難為，被破碎推翻了，你裏面就會難過；若是出於主的，即使碰到為難，你仍然會敬拜。（認識生命與召會，二五一至二五二頁。）

信息選讀

你們在各處所作的工作，所背負的事奉，是不是出於神，或是出於你們自己，這裏有兩個試驗：正面的和反面的。正面的，在你們裏面有沒有享受；反面的是，事情作壞了，你們能否一樣的喫飯，一樣的安心睡覺。這都是對你們的試驗。

〔此外，〕出於神的事奉，不會使人着急、爭執。…工作若不是出於神的，弟兄姊妹自然不會去作。然而，若是一個工作是出於神的，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，這很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能說這沒有不好。因為這不是別人的責任，這是你的責任。…所有受主差遣的人，都該是最有耐心的人。越是作自己工作的人，已越急於成功。越是作主工作的人，越不急，因為那是主的事。…要看一個人他所作的工，是出於神或是出於自己，只要看他在那件事上急不急。若是神所差遣的，是出於神的，受差遣的人必定不會着急；他和同工們，自然也不會有意見。…凡…起爭執的，就是出於自己，不是出於神。

這三個證明都是試驗，告訴我們在工作中，人與神的關係到底如何，我們所作的那個工到底是不是出於神。可能我們都有許多事奉，但若是主藉着我們作的，無論成功或失敗，我們不會有多少感覺。然而，那個工作若是我們自己發起的，我們對成敗的感覺就深了。願主憐憫我們，在這些事上教導我們，看見到底我們所作的，是出乎人或者出乎神。

有位弟兄因着一直看召會不行，結果竟然喫不下飯，也睡不好覺。這就成了一個難處。當你們的心，都擺在主的工作上時，你們應該學習，無論環境多難，都要能好好睡覺，好好喫飯。

然而，有些弟兄們的確是天塌下來，也能睡平安覺，因為他們甚麼也不在乎，甚麼也無所謂；這樣的人，在神面前沒有用處。有些同工，你把事情交給他們，過了許久，你問他們作了多少，他們卻推說不知道。這樣的人是不韋格的，是不該睡平安覺的。…你這個人必須是個作事認真的人。一個不負責任的人，在神手中是不會有用處的。…所以，我們都必須在主面前，學習背負責任，擔重擔，並且忠心事奉。雖然事情沒有多少是我們的定規，也不是出於我們的，但我們要在其中絕對的忠心，絕對的負責任。（認識生命與召會，二五二至二五六頁。）

參讀：認識生命與召會，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

第三週詩歌

WEEK 3 — HYMN

655

事奉—生命的流露

8 7 8 7 雙 (英 910)

A 大調

3/4

5 | 5̣ . 3̣ 3 4 | 3̣ . 2̣ 2 1 | 7̣ . 6̣ 5̣ . 6̣ | 5̣ 1
 一 生 命 流 露 纔 是 工 作, 工 作 必 須 是 生 活;
 5 | 5̣ . 3̣ 3 2 3 | 4̣ . 6̣ 6 1 | 5̣ . 6̣ 1 . 7̣ | 7̣ 1
 生 活、工 作 成 為 一 體, 工 作 纔 會 有 結 果。
 5 | 4̣ . 3̣ 2 5̣ | 3̣ . 2̣ 1 7̣ | 6̣ . 7̣ 1 . 3̣ | 3 2
 經 驗 說 出 纔 是 信 息, 信 息 必 須 是 經 歷;
 5 | 5̣ . 3̣ 3 2 3 | 4̣ . 6̣ 6 1 | 5̣ . 6̣ 1 . 7̣ | 7̣ 1 ||
 經 歷、信 息 能 殼 一 致, 信 息 纔 會 有 能 力。

- 二 工作須是生命果子, 藉着那靈所結出;
 猶如葡萄樹枝結實, 彰顯生命的豐富。
 乃是基督藉我工作, 將祂生命來表現,
 使祂生命所有豐富, 藉我顯在眾人前。
- 三 不是人所推行運動, 乃是聖靈的感動;
 不是外面有所作為, 乃是裏面在作工。
 不是人的一種事業, 乃是神命的活出;
 不是勞苦為着成功, 乃是表現主基督。
- 四 我的計畫、目的、努力, 一切必須全放棄,
 使主可以藉我工作, 全為完成祂心意。
 我之所是與我所有, 全都必須置死地,
 使主可以藉我活着, 顯祂豐富和美麗。

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

召會的性質

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

綱 要

週 一、週 二

壹 召會是神聖的，『基督的』，『復活的』，屬天的：

一 召會是神的——林前一 2，十 32，十一 16：

- 1 地方召會必須是神的召會，有神的神聖性質——彼後一 4。
- 2 『神的召會』這發表不僅指明召會屬於神，也指明召會必須有神的性質。

二 召會是『基督的』——林前十二 12，弗一 22 ~ 23：

- 1 每一個地方召會必須是基督的召會（羅十六 16），在基督的元素裏：
 - a 基督是召會的性質，召會實際上就是基督本身——西三 10 ~ 11。
 - b 凡和基督差了一點的，都不是召會；不是基督的，就不是召會。
- 2 召會是基督的純產物——弗四 15 ~ 16：
 - a 這由夏娃所豫表；夏娃完全、純粹是從亞當產生出來的；凡夏娃裏面所有的，凡夏娃所是的，全是亞當——創二 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 召會也必須只有一種元素——基督的元素；在召會裏，除了基督的元素以外，不該有別的元素——西三 10 ~ 11。

三 召會是『復活的』——約十一 25，徒二 24，啓一 18，二 8、10：

- 1 召會完全是在復活裏的實體；召會不是天然的，也不是在舊造裏。
- 2 召會是在基督的復活裏並憑著復活的基督造成的新造；因此，召會是『復活的』——加六 15，林後五 17。
- 3 召會乃是在基督的復活裏產生的，並且憑著基督的復活生命得以繼續存在；因此，召會是耐死的。

四 召會是屬天的——弗一 19 ~ 21，二 6：

- 1 召會乃是在升天的基督裏；召會已經與基督一同復活，現今與基督一同坐在諸天界裏——6 節。

週 三

2 召會是屬天的，主要的意思是，召會乃是在神的權柄之下——太二八 18，但四 26、34 ~ 35：

- a 召會的性質就是服神的權柄。
- b 天有一個特別的性質，就是服神的權柄；因此，屬天就是有服神權柄的性質——太六 10，十八 18 ~ 19。

週 四

貳 我們需要做醒並忠信的保守召會的性質——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 召會該像菜蔬一樣生產食物，使神和人得著滿足—31 ~ 32 節上。
- 二 召會的性質和功用都變了，成了『樹』，作飛鳥的宿處—32 節下、4、19 節。
- 三 召會按其屬天、屬靈的性質，該像芥菜一樣寄居地上；但召會的性質改變了，像樹一樣深深扎根、定居地上—31 ~ 32 節。

週 五

叁 召會是神與人的調和—弗三 16 ~ 21，四 4 ~ 6、16:

- 一 神與人的調和是聖經裏既深且中心的真理—林前六 17，約十四 20，十七 21 ~ 23。
- 二 我們必須抓牢召會的原則—召會乃是神與人調在一起—弗四 4 ~ 6:
 - 1 召會不光是神，也不光是人；若光是神或光是人，就失去召會的性質。
 - 2 神與人調在一起，顯明召會的性質。
- 三 神獨一的定旨是要將祂自己與我們調和，好使祂成為我們的生命、性情和內容，我們成為祂團體的彰顯—約十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6、16:
 - 1 神與人的調和，乃是神性與人性之元素內在的聯結，以形成一個生機的實體，但聯結中的元素彼此仍有分別。

- 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 神的意願乃是要神與人調和，而神永遠定旨的完成，是在於這調和——5、9，三11。

四 基督的身體是基督的擴大，就是那神與人調和者的擴大——22～23，四16：

1 在福音書裏，神與人調和產生元首；在使徒行傳裏，神與人調和的擴大產生基督的身體——弗一22～23，四15～16。

2 在以弗所四章四至六節，四個人位——身體、那靈、主和父神，都活躍的調和在一起：

a 父具體化身在子裏，子實化為那靈，那靈與信徒調和。

b 這調和乃是基督身體的構成。

3 經過過程並終極完成的三一神，將祂自己與蒙祂揀選的人，在他們的人性裏相調和，這調和就是基督身體真正的一——3節，約十七21～23。

週 六

五 為著召會生活，我們需要看見調和的靈——神聖的靈調著我們人得了重生的靈——這個異象——林前六17，羅八4：

1 父在子裏，子就是那靈，而那靈如今調著我們的靈——約十四9～10、16～18，林前十五45下，六17，羅八16。

2 神與人的聯結乃是神靈與人靈二靈的聯結（林前二11～16）；這二靈的聯結乃是聖經中極深的奧秘。

3 神經綸的中心點乃是調和的靈，就是神靈與人靈的調和；神所要作或完成的一切，都與這中心點有關——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.

第四週 ● 週一

晨興餽養

彼前一 3『我們主耶穌基督的神與父是當受讚頌的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』

弗二 6『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

召會的性質就是基督；正如夏娃的性質就是亞當，因為她是從亞當身上分出來的一部分，所以她的性質不僅和亞當一樣，她就是亞當。夏娃和亞當不僅一樣，並且夏娃就是亞當。創世記二章給我們看見，亞當的醒和夏娃的活是同一個時候。（22～24。）亞當還沒有沉睡之前，只有他一個人；當亞當睡醒，就看見夏娃。他睡醒之時，夏娃也活了，所以二者都是復活。女人在希伯來文是『伊施沙』（ishshah），男人是『伊施』（ish）。何西阿二章十六節，神的百姓稱呼神作『伊施』。正像基督（Christ）與基督徒（Christian），兩者不僅相同，並且兩者就是一，是出於一個根源。夏娃就是亞當，召會就是基督。基督是召會的性質，召會就是基督本身。凡和基督差了一點的，都不是召會；不是基督的，就不是召會。林前十二章十二節說，『身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』這裏的身體，明明是指召會說的，但接下來卻說，『基督也是這樣。』可見召會就是基督。（召會的意義，九三至九四頁。）

信息選讀

召會一點不差是出於基督的純產物。這由創世記的夏娃所豫表。…夏娃是亞當完全的複製。亞當和

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

夏娃乃是基督與召會的豫表。（弗五 30～32，創二 22～24。）召會也必須只有一種元素—基督的元素。…這樣的異象會使我們為今天的光景哀慟。…在主的恢復裏，召會必須是基督的純元素。任何基督以外的事物，都不是召會。

基督藉着包羅萬有的死了結了整個舊造以後，召會就在祂的復活裏產生出來。（彼前一 3，弗二 6。）召會完全是在復活裏的實體；召會不是天然的，也不屬於舊造。召會是一個新造，是在基督的復活裏並憑着復活的基督造成的。我們必須看見這異象。除了看見召會是在基督的復活裏產生的以外，我們也必須看見召會在那裏。今天召會乃是在升天的基督裏。以弗所二章六節告訴我們，召會已經與基督一同復活，現今與基督一同坐在諸天界裏。因此，召會完全、純粹屬於基督的元素，完全在復活裏，完全與基督一同留在諸天界裏。基督與復活這兩個辭都是名詞，在中文裏沒有用作形容詞。因此，我們必須發明一些新語彙，來表達這樣一個召會的異象。我們可以說，今天召會是基督的、復活的、屬天的。這三個形容詞可以描述聖經所表達的事實。召會是屬基督的；召會是屬復活的；召會是屬諸天的。召會是基督的、復活的、屬天的。召會沒有基督以外的元素。這樣的異象要管治你到極點，並排除一切不是基督的、復活的、屬天的事物。信徒還有罪的肉體，但召會沒有罪的肉體，因為召會是在復活裏產生的。（彼前一 3。）召會乃是在基督裏、在復活裏、並在諸天界基督的升天裏。（長老訓練第二冊，三七至三九頁。）

參讀：召會的意義，第七篇；長老訓練第二冊，第三章；主恢復的簡說，二〇至二八頁，附錄；基督與十字架，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

第四週●週二

晨興餽養

徒二 24『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』

啓一 18『又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

我們必須看見在素質、功用和實行上的召會。這異象要管治我們，…任何天然、肉體或野心的元素，都要被這異象排除。在這異象之下，我們不敢運用我們天然人的東西。在這方面，這樣的異象使我們無能為力。基督徒多半領悟，召會是一切在基督裏信徒的構成，組合。然而，因着主的憐憫，我們…所看見的，是關於召會更高的異象。我們看見夏娃是亞當的妻子，豫表召會是基督的妻子。…也許有人問，今天召會如何能成為這樣的夏娃，就是出於基督的純產物。這就是我們都需要看見異象的原因。你看見異象，你就是夏娃。沒有異象，你很難成為夏娃。這異象排除了基督純元素以外一切的事物。我們不該仍受傳統教訓的影響。我們需要異象。我們一旦看見召會是在復活裏、在基督裏、在諸天界裏的異象，就會排除在基督、復活、諸天界以外的一切事物。（長老訓練第二冊，四二至四三頁。）

信息選讀

主耶穌題起祂自己是『那首先的、末後的、死過又活的』。〔啓二 8。〕對於得勝者，主又題起『絕不會受第二次死的害』。〔11。〕這是證明生命勝過死亡。許多人只看見『活』，沒有看見『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

到永永遠遠』，〔一18，〕沒有看見『又活』〔二8〕是何等的大。在五旬節的時候，使徒對人說，『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』（徒二24。）死不能拘禁祂。換句話說，所有活的人到了死裏面去就出不來了，但是主耶穌，祂是死所不能拘禁的。死沒有力量抓住祂，那個就是復活。祂的生命是耐死的。所以復活的原則在聖經中變成非常的寶貝。死過又活，就證明那個生命是耐死的。召會從神的眼睛看是耐死的。陰間的門向召會開着，但是陰間的門不能勝過她，不能把她關在裏面，所以召會的性質就是復活的。甚麼時候召會失去勝過受苦的能力，召會就沒有用處。許多人遇見不如意的事就完了，好像遇見死亡一樣。但是復活是不怕死的，受苦纔能證明他是耐死的。你想某人遇見這件事，恐怕要完了；但是，不，他經過又出來了。經過死而能存在的，這是復活。

就是我們個人的生活，多少次都是這樣。也許遇到試煉，遇見試探，禱告也沒有了，聖經也難讀了；弟兄們都說，這回差不多了；但是不久又起來了，神的生命在你裏頭不久又出來了。經過死就完了的，那不是復活。召會有一個基本的原則，她是經過死而不被死埋沒的。士每拿召會特別彰顯這個真理。你如果讀過福克司（Foxe）的『殉道者』，你就要看見召會如何受難和受苦。

不管你怎麼作，生命總是死過又活了。逼迫不過顯明召會是怎樣的一個召會就是了。（教會的正統，一九至二二頁。）

參讀：長老訓練第二冊，第三章；教會的正統，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

第四週 ● 週三

晨興餽養

但四 26 『…等你知道諸天掌權，以後你的國必定歸你。』

太六 10 『願你的國來臨，願你的旨意行在地上，如同行在天上。』

二八 18 『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。』

召會是屬天的，主要的意思是，召會乃是在神的權柄之下；召會的性質就是服神的權柄。…天也有其性質，就是服神的權柄。聖經裏所說的天，有個很重的含意，就是服神的權柄。正如手帕的性質是軟的，粉筆的性質是硬的。你把粉筆折了，粉筆就斷了，…但你把手帕折了，手帕不會像粉筆一樣斷了，…這就是粉筆和手帕的性質不同。

受造之物若要服神的權柄，受造之物就必須有屬天的性質，受造之物必須屬天。…天在那裏，神的權柄就在那裏。所以天是一個性質，是一個服神權柄的性質。（召會的組織，一八一至一八二頁。）

信息選讀

不是辦法叫我們屬天，乃是神的主權叫我們屬天。召會是屬天的，乃是重在召會在神的權柄之下。在這裏，沒有一件事是不讓神的權柄通過的，也沒有一件事是沒有神的寶座的。召會屬天不屬天，不是這樣作，不是那樣作，不是合乎聖經，也不是不合乎聖經，乃是神的主權在這裏有沒有

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。我們都要不斷的學一個功課，就是服在神的權下。這完全不是道理的問題，也不是聖經的講解問題。我們不要選舉長老，因為不合聖經；我們要使徒設立長老，因為聖經這樣教導。…我們是合乎聖經的，但合乎聖經不一定屬天，乃是讓神掌權纔屬天。

屬土的人都是背叛神的，屬土的都是給蛇作食物的，都是給撒但吞喫的。現在這裏有一個拯救，就是天跑到土裏頭來了，那就是神來成爲肉體。神成爲肉體，並且經過死而復活，就在復活裏，藉着復活，把屬土的人帶到天裏面；把不能服神權柄的，也是不服神權柄的，帶到能服神的權柄，也是服神權柄的。主一復活，就把祂所救贖的人帶到天裏面，不是重在地方，乃是重在性質。召會有一個性質，就是完全服神的權柄。

因着召會是屬天的，所以甚麼時候我們離開了神的主權，不服神的主權，那個時候我們就失去了召會的性質，我們就變作『非召會』了。召會是復活的，召會是屬靈的，召會也是屬天的。在召會裏，沒有甚麼是不服神權柄的，更沒有甚麼是不能服神權柄的。整個召會都是服神權柄的，也是能服神權柄的，因爲這是她的性質。基督的復活已經把召會帶到這個性質裏，基督在這個性質裏，召會也在這個性質裏。…召會所以能捆綁諸天之上所捆綁的，釋放諸天之上所釋放的，（太十六 19，）就因爲召會屬天。召會所以能在地上，代表神執掌一切，就因爲召會屬天。召會一失去屬天的性質，立刻就會落到世界的權下。召會必須屬天。（召會的組織，一八六至一八八頁。）

參讀：召會的組織，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)

第四週 ● 週四

晨興餽養

太十三 31 ~ 32『耶穌在他們跟前另設一個比喻，說，諸天的國好像一粒芥菜種，有人拿去種在他的田裏。這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。』

〔馬太十三章中〕頭兩個比喻的麥子，〔3 ~ 9, 24 ~ 30, 〕和這裏第三個比喻的芥菜，〔31 ~ 32, 〕都是作食物的。這指明國度的子民，就是國度和召會的構成分子，都該像作物一樣出產食物，讓神和人同得滿足。麥子和芥菜都好作食物。（馬太福音生命讀經，五一六頁。）

信息選讀

馬太十三章三十二節說，芥菜種長起來以後，『卻比別的菜都大，且成了樹。』召會是國度的具體表現，該像菜蔬一樣生產食物，卻成了樹，作飛鳥的宿處，其性質和功用都變了。…〔在召會歷史中〕這事發生在第四世紀初葉，康士坦丁大帝把世界攙入召會時。他把成千成萬的假信徒帶進召會，使其變成基督教國，而不再是召會了。因此，這第三個比喻相當於啓示錄二、三章裏，七個召會的第三個——在別迦摩的召會。（二 12 ~ 17。）芥菜是一年生的菜蔬，樹是多年生的植物。召會按其屬天、屬靈的性質，該像芥菜一樣寄居地上。但召會的性質改變了，像樹一樣深深扎根、定居地上，其事業繁茂如同枝條，許多惡人、惡事棲宿其上。這形成了諸天之國外表的外在組織。

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.

芥菜種成了樹，這違反神在創造裏為生物所命定的原則——植物必須各從其類。…桃樹按桃樹的種類生長，蘋果樹按蘋果樹的種類生長。這原則不僅適用於植物生命，也適用於動物生命，甚至適用於人的生命。每一種生命都必須各從其類發展。…如果一種植物的生命不從其類，那就是畸形的，並且違反了神在創造裏所命定的原則。要符合這原則，芥菜就必須從其類，樹也必須從其類。芥菜違反神的原則，成了樹，這是畸形的。但芥菜竟長成了樹，違反了這原則。這種生長是畸形的，違反了神的規律。假定人的生命沒有規律的發展，有些中國人長成牛，有些日本人長成馬，有些美國人長成象，這會是多麼古怪！感謝神，在祂的創造裏，祂已經把管治的原則放在每一種生命裏。然而，當主撒芥菜種時，這種菜卻長成了樹。這種發展是多麼畸形！

如果菜蔬要適合作食物，就不該長得太大。菜蔬長得過大，就不再柔嫩可口，好作食物。在神的經綸裏，神要祂的兒女像麥子或芥菜一樣，越小越嫩越好。此外，我們該是一年生的，像麥子和芥菜一樣，它們存留不超過一年。召會人必須是一年生的，而非多年生的。我們不該長久、深深扎根在地上，因為主的心意是要我們在地上成為寄居的。只要我們是一年生的，像麥子和芥菜一樣，我們就要產生最好的糧食，麥子作成餅，芥末拌餅。這供給他人最好的食物，作他們的滋養和滿足。然而，仇敵卻使芥菜成為多年生的樹，不出產任何糧食。（馬太福音生命讀經，五一七至五一九頁。）

參讀：馬太福音生命讀經，第三十八篇；基督身體的構成與建造，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

第四週●週五

晨興餽養

弗一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

19『…使你們被充滿，成爲神一切的豐滿。』

〔在神創造人〕四千年後，有一天，在伯利恆出生了一個人，那個人名叫耶穌，也稱以馬內利，祂就是神與人的調和，是神與人調在一起。在那個人身上有人，也有神；那個人是『以馬內利』，是神而人，人而神者。從那時起，宇宙中就有了一個很大的二性品，是受造者調在造物者裏面，更是造物者調在受造者裏頭。這就是在伯利恆話成肉體的故事。在宇宙中，有一件極爲奇妙的事發生，非受造者和受造者調在一起；人無法摸着的和摸得着的，調在一起；看不見的和看得見的，調在一起；天上的和地上的，調在一起；永遠的和暫時的，調在一起；無限的和有限的，調在一起。這是宇宙的大事，這是伯利恆的故事。（召會是基督的身體，四一頁。）

信息選讀

召會就是基督的擴大，是基督這一個神人，這一個人與神調和的擴大；這個擴大就是召會。在召會正常的情形下，我們能看見神和人調在一起。在五旬節時，那些召會中的人，他們本是無知的小民，算不得甚麼的人，但我們卻看見全能的神在那裏，全能的神和他們調在一起。當彼得和十一個使徒站起來說話時，的確是彼得的口吻，但卻是神在那裏說話。神不只在他們中間，更是調在他們裏面，他們和神無法再分。這個就是召會，就是基督的擴大，也就是人與神，神與人調和的擴大。

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.

從前這個調和是在一個人身上，現今卻是在千萬的人身上。從前不過是一個頭，現今擴大了是一個身體。在時間裏，這個擴大是延長的；在空間裏，這個擴大是普及的。兩千年來，這個擴大在地上沒有間斷過，一直延長、普及到全地，這是一件榮耀的事。這一個擴大就是召會。一個真實的召會，不僅保有其性質，沒有失去立場，更是有神在其中。召會的性質就是神調在人裏面，也是人調在神裏面。

在召會中有一班人，他們不是沒有頭腦，沒有意志，沒有情感；他們的心思、情感、意志也許仍然相當強，但他們把自己調在神裏面，讓神來調他們。彼得雖是一個打魚的人，卻是個相當強硬，又相當有作為的人。然而在使徒行傳裏，我們看見這個人調在神裏，並且讓神來調和他。若有人是能給神作工，給神調和的；這個就是召會，召會就是在這裏產生的。

乃是等到有一天，我們蒙主憐憫，讓這一個神人、人神的調和在我們裏面作工，在我們裏面建造，纔有召會的實際。我們用自己堅剛的意志，站在這件事上，接受這件事，以這件事為念，以這件事為中心，全人愛慕、傾向這件事，甘心讓神調和；這時，我們裏面就不僅有所謂道理上的懂得或看見，更是有一個真實建造的工作。這個建造出來有多少，召會出現就有多少。我們不必標榜說，我們看見身體，看見不能單獨，我們就自然的活在身體的實際裏，不會單獨行動了。你我若讓這個神人、人神的調和，在我們裏面建造，那個建造在我們裏面，有了相當的成分，召會中許多的問題就自然會過去，自然會完全消失。（召會是基督的身體，四三至四四、四六至四七頁。）

參讀：召會是基督的身體，第三、五、十四篇；認識生命與召會，第九篇；基督並祂釘十字架，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

第四週●週六

晨興餽養

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

16『那靈自己同我們的靈見證我們是神的兒女。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

子與父實化在聖靈裏。這靈最終成了耶穌基督的靈，作爲賜生命的靈。…這位靈，神格的第三者，是神的靈，是聖靈，也是賜生命的靈。不僅神自己，連神格裏一切的豐富都在這靈裏。這靈是耶穌基督的靈，指明耶穌和基督實化在這位靈裏。今天我們的耶穌是實化在這靈裏。所以，神、父、子、耶穌和基督，都實化在這靈裏。因着耶穌是人，人性也包含在這靈裏。因着這人經過了釘十字架、復活和升天，這一切現今也都包含在這靈裏。再者，這位奇妙的靈已七倍加強。這是聖經中所啓示的那靈，是神經綸中心點的第一面。（李常受文集一九七八年第一冊，四〇四頁。）

信息選讀

凡神所是都在那靈裏。父、子、耶穌、基督、人性、釘十字架、復活、和升天都含示在這奇妙的靈裏，而這位奇妙的靈已加強成了神的七靈。我們都需要對這靈有這麼完滿的解釋。我們需要接受聖經中關於這靈的異象，然後把我們自己禱告到這靈的實際裏。

腓立比一章十九節就說到耶穌基督之靈全備的供應。這靈的供應之所以如此全備，原因就在於這靈包含了神，父和子的豐富，耶穌人性的成分，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。這靈也包含釘十字架、復活和升天。這一切都包含在這位靈裏。

神聖的靈是在我們人的靈裏。〔羅八 16，林前六 17。〕…如今我們不僅有神聖的靈在我們的靈裏，還有神聖的靈與我們的靈相調和。因此，這二靈成爲一靈。有些人反對調和的觀念。反對的人不明白，神聖的靈怎麼可能與我們的靈調和？神聖的靈若能與人的靈成爲一靈，這二靈怎麼不可能調和？若沒有調和，二靈如何能成爲一靈？讚美主，這二靈已經調和成一靈了！所以在說到我們要在靈裏行事爲人的經節中，繙譯聖經的人很難決定 *pneuma*，紐瑪，該繙成神的靈，還是人的靈。事實上，照着那靈行事爲人就是照着神聖的靈和人的靈，也就是照着二靈調和爲一的靈行事爲人。這二靈的調和不是在天上，也不是在我們身外，乃是在我們裏面。這就是神聖經綸的中心點。凡神所要作的，凡神所要完成的，都與這中心點有關。我們若要有基本的屬靈經歷，就必須清楚的認識，神經綸的中心點就是這調和的靈，也就是神聖的靈調和着人的靈。

照着肉體和肉體情慾而生活的人，是最低下的，照着心思和意志生活的人，多少比較高尚。按人的說法，照着良心—靈的一部分—生活的人，是最上等的人。但我們比這個還高，因爲我們不只照着良心生活，我們乃是照着調和的靈生活。所以，我們是在最高的水平上。我們是在這個水平上過基督徒生活和召會生活。這是神經綸的中心點。我們都當照此行事爲人，也就是照着調和的靈行事爲人。我們都該在調和的靈裏，像啓示錄中的使徒約翰一樣。（一 10。）（李常受文集一九七八年第一冊，四〇四至四〇六頁。）

參讀：基礎訓練，第五章；神聖奧祕的範圍，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

第四週詩歌

WEEK 4 — HYMN

補448

調和是神心意

(英1199)

降B大調

4/4

5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣
 一 神的旨意在這宇宙,全在祂與人關係;
 1̣ · 7̣ | 6̣ · 6̣ 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ · 6̣ 5̣ · 3̣ 5̣
 為此主成那靈,進入人靈,與人調為一。
 5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣
 我們為此歡喜,因能有分神永遠旨意—
 1 | 2 2 1 7̣ | 1 — 0 | 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ |
 調和是神心意。 (副) 神人調和,阿利
 Gm 3 - 1 0 | E^b 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | B^b 5̣ - 3̣ - | F7 5̣ · 4̣
 路亞! 神人調和,阿利路亞! 神人
 B^b 3̣ · 5̣ 1̣ · 2̣ | Gm 3 - 1 1 | Cm 2 2 1 7̣ | B^b 1 - - ||
 調和,阿利路亞! 調和是神心意。

二 人裏有一比心思、情感、意志更深之地，
 是神所造的靈，好使人能盛裝祂自己。
 祂且要從人靈裏湧出，像江河無止息—
 調和是神心意。

三 在主恢復中，我們已看見神永遠心意，
 就是憑祂而活，天天經歷祂神聖三一；
 轉回我們的靈，一直留在調和的靈裏—
 調和是神心意。

(辭接後面)

God's intention in this universe is with humanity

Experience of God — His Dispensation

1199

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.

四 我們看見人子,在燈臺中間保養顧惜,
眼目如火、雙腳像銅,為神的恢復効力;
祂要完成神的旨意,以得着團體實體—
調和是神心意。

五 我們何等需要更深經歷與神調為一,
行事為人、言語思想,更多得着祂自己。
為着調和,我們願意奉獻,全照祂心意—
調和是神心意。

六 新耶路撒冷來自我們每日對神經歷,
她是神、人二性調和,完全顯出的終極;
一同有分享那城,我們喜樂真無比—
調和是神心意。

4. In the midst of seven lampstands, now the Son of Man we see;
Eyes ablaze and feet a'burning, He's for God's recovery.
God's intention He's accomplishing—a corporate entity;
Yes, mingling is the way.

5. In our daily life and all we are and do and think and say,
How we need a deeper mingling just to gain the Lord each day;
Lord, we give ourselves completely just to take the mingled way.
Yes, mingling is the way.

6. From the fruit of daily living, New Jerusalem we'll see,
It's the ultimate in mingling—it's divine humanity.
And what joy that we can share it all, and share it corporately.
Yes, mingling is the way.

第四週 • 申言

申言稿: _____

Composition for prophecy with main point and sub-points:

第五篇

站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

讀經：林前一 2，啓一 11，羅十二 3，林後十 13，
弗四 16，林前十二 12 ~ 27

綱 要

週 一

壹 我們必須站在召會獨一的立場，就是
一 的真正立場上：

一 林前一章二節說到在哥林多的召會——這表明哥林多這個地方，是為著召會的存在、出現和實行；這樣的地方，成了眾地方召會個別建造的其上的地方立場；因此，在哥林多的召會是建造在哥林多城的立場上。

二 早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會；沒有一個城有一個以上的召會——徒八 1，十三 1，啓一 11：

- 1 這就是地方召會，是以城為單位，不是以街道或區域為單位。
- 2 地方召會行政的區域，應當包括該召會所在的整個城市，而不該大於或小於該城的界限。
- 3 所有在這界限內的信徒，應當構成該城內惟一的地方召會。

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.

週 二

- 4 在一的真正立場，就是在神所選擇的地方上聚會，有四個特徵—參申十二5：
- a 首先，神的子民總該是一，他們中間不該有分裂—詩一三三，約十七11、21～23，林前一10，弗四3～4上。
 - b 第二，神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名，其實際乃是那靈；用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂—太十八20，林前一12，十二3下。
 - c 第三，在新約裏神的住處，神的居所，乃是特別設在我們的靈裏，也就是在我們調和的靈裏，在我們蒙重生、由神聖的靈所內住之人的靈裏；我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事—約三6下，羅八16，提後四22，弗二22，約四24，林前十四15。
 - d 第四，我們敬拜神時，必須真實的應用祭壇所表徵之基督的十字架（申十二5～6、27），拒絕肉體、己和天然生命，並單單憑基督來敬拜神（太十六24，加二20）。

週 三

貳 我們作為基督身體的肢體，站在一的真正立場上，必須受其他肢體的限制，不超過我們的度量：

- 一 神照著自己的意思，把身體所有的肢體俱各安置在身體上—林前十二18：
 - 1 元首把我們安排在身體的特別地位上，也指派我們特別的功用—羅十二4，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 我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。
- 3 既然這件事是照著神的意思，就每一個肢體都是不可少的—19～22 節。
- 4 每一個肢體都有他一定的位置，有一定的安排，有他的那一分來服事基督的身體。
- 5 每一個肢體都有他的特點，都有他所能的，那就是他的位置，就是他的地位，也就是他的職事—羅十二 4～8，提後四 5。

二 身體長大和發展的基本要求，是我們要認清我們的度量，不越過這度量—弗四 7、16：

- 1 我們要樂意受我們度量的限制—羅十二 3、6。
- 2 只要我們越過度量，我們就越過元首的權柄，離開了膏油的塗抹—參詩一三三。
- 3 當我們越過我們的度量，我們就干涉了身體的等次。
- 4 不清明適度，而看自己過於所當看的，就是抹煞身體生活中正確的等次—羅十二 3。

週 四

三 我們應該像保羅一樣，留在神尺度和度量的界限之內，照著神所量給我們有多少而行動並行事—林後十 13：

- 1 當我們說到自己的工作和經歷，或對主的享受時，我們必須是在度量之內作見證，也就是說，在一定的限度之內作見證。
- 2 雖然我們期望工作開展，但我們必須學習如何受神的約束；不要期望無限度的開展—13～15 節：

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 我們若照著那靈而開展工作，就一直有某種限制——參二 12 ~ 14。
 - b 我們裏面會感覺到，主擴展祂的工作只是要到某一程度；我們裏面也沒有平安，越過某種界線去開展工作。
 - c 主會在外面興起環境來限制工作的開展；環境也不容我們越過界限——參羅十五 24。
- 3 在召會的事奉上，我們需要看見神只量給我們這麼多，我們不該過度伸展自己——十二 3 ~ 4、6 上。

週 五

叁 為著主在祂恢復裏，在地方一面並宇宙一面的行動，我們必須在同心合意裏有身體的感覺——徒一 14，二 46，四 24，十五 25，羅十五 6：

- 一 我們應當一直考慮到身體，顧到身體，尊重身體，並且作任何事都要對身體最有益處——林前十二 12 ~ 27。
 - 二 『關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺。』（召會生活中引起風波的難處，二六頁）
 - 三 在身體裏不能有獨立或個人主義，因為我們是肢體，而肢體無法脫離身體而生活——林前十二 27，羅十二 5，弗五 30：
- 1 人看見自己是身體的肢體，就寶愛身體，看重其他的肢體，看每一個肢體都是不可少的——林前十二 15、21、23 ~ 24，羅十二 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 我們既是基督身體的肢體，就該對身體有感覺，以頭的感覺為自己的感覺—腓一8，林前十二25下～26。
- b 在身體生活裏，我們需要同魂，真正關心基督耶穌的事，就是關於召會同眾聖徒的事—腓二2、20～21，一8。
- 2 那裏有身體的啓示，那裏就有身體的感覺；那裏有身體的感覺，那裏個人主義的想法和行動就除去了：

週 六

- a 我們若要認識身體，就不但要蒙拯救脫離我們犯罪與天然的生命，更要蒙拯救脫離個人的生命。
- b 父如何與世界相對（約壹二15），那靈如何與肉體相對（加五17），主如何與魔鬼相對（約壹三8），照樣，身體也與個人相對。
- c 我們如何不能向頭獨立，照樣也不能向身體獨立。
- d 個人主義在神眼中是可恨的：
 - (一) 身體的仇敵是己，那獨立的『我』；我們若要在身體裏被建造，己就必須被定罪、否認、拒絕並撇棄—太十六21～26。
 - (二) 我們不僅該倚靠神，也該倚靠身體，倚靠弟兄姊妹—出十七11～13，徒九25，林後十一33。
- e 我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作—林前十二17～22。
- f 我們若拒絕同作肢體者的幫助，就是拒絕基督的幫助；凡是單獨的基督徒，遲早都要變得枯乾—12節。

- 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.

第五週 ● 週一

晨興餽養

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

啓一 11『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

林前一章二節說到神的召會。召會必須是屬神的，不該別有所屬。這是指召會在其素質上的內容。每樣物質都有其源頭，然後有其元素。就內在一面說，在元素裏面有素質。召會的內容，在素質上就是神自己。

二節說到在哥林多的召會。這表明哥林多這個地方，是為着召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場。（徒八 1，十三 1，啓一 11。）為着召會的存在、出現和實行，的確需要一個地點；照着新約，那地點就是一個地方。在哥林多的召會，是建造在哥林多。在雅典的召會，是建造在雅典城的立場上。在紐約的召會，是建造在紐約市的立場上。因此，地方自然而然成了召會的立場。（神聖奧秘的範圍，九二至九三頁。）

信息選讀

倪柝聲弟兄曾指出，神在地方立場上建造召會的作法非常有智慧。神所揀選的人很多。全球到處都有在基督裏的信徒，他們不該是分散的，乃該聚集

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

在一起成爲召會。若沒有立場作正確的限制，設立召會就沒有限制了。今天在南加州，有一個稱爲臺福會的教會。這些信徒用了臺灣作他們的立場。我在中國煙臺市長大，在煙臺有英國的教會。人太容易設立教會了。今天設立教會比開餐館容易。所有的公會都有分裂的立場，包括南浸信會、長老會和路德會。

我們信徒若守住神在聖經裏所立的榜樣，一城只有一會，我們就能保守一。任何信徒來到一個城市，就必須在那城市的召會裏。我若去東京，就該加入在東京的召會。我若去倫敦，就該去在倫敦的召會。我若去達拉斯，就該與在達拉斯的召會一同聚會。那自然而然就不會有分裂。聖經立了信徒該如何聚會的榜樣。基督徒頭一次的聚集是在耶路撒冷，行傳八章一節稱那聚集爲在耶路撒冷的召會。耶路撒冷是個大城，但那城只有一個召會。雖然一城只有一個召會，但召會不一定要在同一個地方聚會。然而我們必須記住，我們所在的那城，該是召會獨一的地方立場。（神聖奧祕的範圍，九三至九四頁。）

〔啓示錄〕寄給那七個召會，等於寄給那七城。這清楚顯示，早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會。沒有一個城有一個以上的召會。這就是地方召會，是以城爲單位，不是以街道或區域爲單位。地方召會行政的區域，應當包括該召會所在的整個城市，不該大於或小於該城的界限。所有在這界限內的信徒，應當構成該城內惟一的地方召會。（聖經恢復本，啓一 11 註 2。）

參讀：神聖奧祕的範圍，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

第五週●週二

晨興餽養

申十二5『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

林前一10『弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

以色列人不可在他們所選擇的地方敬拜神，享受他們獻給神的供物。（申十二8，13，17。）他們要到神所選擇立祂名的地方，就是到祂的居所和祂的祭壇那裏敬拜神，（5～6，）將他們的十分取一之物、供物、和祭物帶到那裏給神。（5，11，14，18，21，26～27，十四22～23，十五19～20。）要履行這些要求，就要有獨一的敬拜中心，如後來的耶路撒冷，（代下六5～6，約四20，）以保守神百姓中間的一，避免因着人的偏好而造成分裂。（參王上十二26～33與註。）（聖經恢復本，申十二5註1。）

信息選讀

新約中關於敬拜神這事的啓示，至少在四方面與申命記十二章的啓示相符：首先，神的子民總該是一，他們中間不該有分裂。（詩一三三1，約十七11，21～23，林前一10，弗四3。）第二，神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名，（太十八20，林前一12與註，）其實際乃是那靈。（十二3。）用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂。（見啓三8註3。）第三，在新約裏神的住處，神的居所，乃是特別設

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

在我們的靈裏，也就是在我們調和的靈裏，在我們蒙重生、由神聖的靈所內住之人的靈裏。（約三 6 下，羅八 16，提後四 22，弗二 22。）我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事。（約四 24，林前十四 15。）第四，我們敬拜神時，必須真實的應用祭壇所表徵之基督的十字架，拒絕肉體、己和天然生命，並單單憑基督來敬拜神。（太十六 24，加二 20。）因此，神子民敬拜神的聚會，該在主耶穌基督的名裏，在作神居所之調和的靈裏，在十字架所在之處，並且享受基督作為十分取一之物、供物和祭物的實際。（見約四 24 註 4。）這是神子民的一，這是敬拜神正確的立場。（聖經恢復本，申十二 5 註 1。）

聖經清楚的指示我們，基督的身體在每一個地方上的彰顯，就是地方召會，應當只有一個。聖經裏沒有一處告訴我們，在任何城市裏有一個以上的地方召會。…在耶路撒冷建立的召會稱為在耶路撒冷的召會，（徒八 1，）召會在安提阿稱為在安提阿的召會。（十三 1。）

聖經所指示我們這神聖的路是多麼簡單，多麼不複雜！無論我們住在那裏，我們就是那個地方的召會，我們就建造那個地方的召會。假如所有神的子民都能看見這個原則，並且依從這個原則，就不會有分裂了。

我們必須從分裂中出來，不是形成另一個分裂，而是回到正確的立場，合一的立場上。我們沒有理由分裂。我們都是這獨一召會的一分子。為甚麼不簡單的和我們所居住當地的信徒來在一起，成為那地召會的彰顯？我們不要被基督教弄複雜而受迷惑。問別人是屬於甚麼會，這是一件可恥的事。假如他們是信徒，他們就是我們的弟兄—就是這樣。我屬於那獨一的召會，他們也屬於相同的獨一召會。（召會的異象與建造，三六至三七頁。）

參讀：召會的異象與建造，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

第五週 ● 週三

晨興餽養

林前十二 16 ~ 18『倘若耳說，我不是眼，所以不屬於身體，它也不能因此就不屬於身體。若全身是眼，聽覺在那裏？若全身是聽覺，嗅覺在那裏？但如今神照着自己的意思，把肢體俱各安置在身體上了。』

林前十二章十八節告訴我們，…每一個肢體都有他一定的位置，有一定的安排，有一定的地位。每一個肢體都有他的那一分來服事基督的身體，就像眼睛能看，耳朵能聽，鼻子能嗅，他們各有各的功能，各有各的那一分。…他們各有所司，不能彼此取代。…每一個都有他的特點，都有他所能的，那就是他的位置，就是他的地位，也就是他的職事。（基督的奧祕，四七頁。）

信息選讀

我們乃是用我們個人從元首基督所得的生命，來供應身體。但我們盡功用時，必須按着秩序，必須有規矩。身體裏的規矩對長大和職事是緊要的。在肉身上，任何越位或越分的情形都會妨害身體的功用，在基督的身體裏也是這樣。…許多人想要作特出的基督徒，或特出的工人。但如果有些人過分發展，有些人〔就〕太少發展…了。當我們真的來在頭的權柄底下，主就把我們安排在身體的特別地位上，也指派我們特別的功用。

我們要樂意受我們度量的限制。只要我們越過度量，我們就越過元首的權柄，離開膏油的塗抹。當我們越過我們的度量，我們就干涉了身體的規矩（等次）。基督的身體乃是活的生命，不是用人的安排能殼運動的；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.

肢體必須得著頭的生命，並且在正確的規矩（等次）下盡功用。我們與頭的關係正確，我們就自然而然保守我們在身體裏的地位。（基督的奧祕，四八至四九頁。）

神照着自己的意思，把所有的肢體俱各安置在身體上。（林前十二 18。）我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。既然這件事是照着神的意思，就每一個肢體都是不可少的，（21，）尤其是似乎較為軟弱的肢體，更是不可少的。（22。）（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二五頁。）

羅馬十二章三節說，『不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。』如果你以為自己在信心的度量上比保羅更大，你就太狂妄了，你的心思不是清明適度的。…不清明適度，而看自己過於所當看的，就是抹煞身體生活中正確的等次。

保羅在十二章說到身體生活的實行。在『身體』這事的結晶上，有一個重要的點，就是不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。神不僅分給我們信心，也照着我們的度量分給我們信心。祂給我們的信心，在質上是同樣的，在量上卻是不同的。量的多少乃在於你如何長大。如果你今天像使徒保羅一樣長大，你所接受那一分的信心就要大大的擴充。神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量。你所得的是何種的信心，乃在於神的分給。你所得的信心有多少，乃在於神按度量的分給。神按度量的分給，乃在於你的態度。如果你不是清明適度的，神就不會在分給你的信心上，增加度量，祂甚至可能把它減少。（羅馬書的結晶，一三五至一三六頁。）

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第二至四篇；基督的奧祕，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

第五週●週四

晨興餽養

林後十 13 ~ 14『我們卻不要過了度量誇口，只要照度量的神所分給我們尺度的度量誇口，這度量甚至遠達你們。我們並非過度伸展自己，好像達不到你們，因為在基督的福音上，我們是最先來的，甚至遠及你們。』

〔在林後十章十三節，〕使徒是勇敢的，但不是沒有界限的。這表明他是在主的限制之下。他的誇口是照着度量的神，管治的神，所分給他的度量誇口。保羅向外邦世界（包括哥林多）的職事，是照着神的度量。（弗三 1 ~ 2，8，加二 8。）

當我們見證我們從主所學的功課時，該受限制，有分寸。…當我們說到自己的工作和經歷，或對主的享受時，我們必須是在度量之內作見證，也就是說，在一定的限度之內作見證，…〔而且〕不應該誇大。（哥林多後書生命讀經，五二六至五二七頁。）

信息選讀

我們從林後十章十三至十五節看見，雖然我們期望主的工作開展，但我們必須學習如何受神的約束。不要期望無限度的開展。那種開展必定不是在照着那靈而行的限制之內。我們從經歷中能見證，我們若照着那靈而開展工作，就一直有某種限制。我們裏面會感覺到，主擴展祂的工作只是要到某程度。不僅如此，主會在外面興起環境來限制工作的開展。所以，當我們越過了某種界限去開展主的工作，我們裏面就沒有平安，外面的環境也不容我們越過界限。

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.

主特別喜歡約束年輕人。如果年輕人無心事奉，主會挑旺他們事奉祂。但等他們被挑旺之後，祂又會限制他們。人天然的性情不喜歡這種限制。…我們太活躍的時候，祂就約束我們。我知道有些年輕人因着神這樣對待他們，而向神生氣。一位年輕弟兄可能想在年輕人中間帶頭。如果他帶頭了，他可能又想在召會中作執事或長老。在這些事上，他可能巴望有快速的進展。但神的原則乃是先叫我們快起來，又使我們慢下去；先興起我們來，又使我們降下。當我們下沉時，祂來扶持我們。但當我們上得太高，祂就把我們拉回來。…我們若肯接受神這樣的上上下下，最終我們就能在祂的工作中有用處。…許多年輕人受不了神的上上下下。幾番上上下下，他們就想逃了。

甚至〔保羅〕也必須學習受主的限制。譬如，保羅想去羅馬。…不僅如此，他告訴羅馬的信徒，他想從羅馬經過，往西班牙去。（羅十五 24。）〔至終，〕保羅從未去到西班牙，而是帶着鎖鍊到了羅馬。這鎖鍊就是主的度量、主的約束。

在召會的事奉上，我們需要看見神只量給我們這麼多，我們不該過度伸展自己。我們必須知道自己的限度，自己的屬區，而不越過到別人的區域。像保羅一樣，我們該照着我們的尺度行動、行事；也就是說，只照着神量給我們的度量行動、行事。

我鼓勵青年聖徒特別要研讀這一段話，從中學習如何在召會的事奉中行事，並如何在主的恢復裏行動。青年人，你們必須知道自己的尺度、界限。這意思是說，你們必須知道神所量給你們的度量有多少，範圍有多大。這樣的約束和限制，對於我們的肉體是非常實際的對付。我們天然的人喜歡無拘無束。但神知道我們的難處，所以給我們一些限制和約束，好叫我們留在祂所分給我們的度量之內。（哥林多後書生命讀經，五二八至五二九、五三一、五三三至五三四頁。）

參讀：哥林多後書生命讀經，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

第五週 ● 週五

晨興餽養

腓一 8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

林前十二 25～26『免得身體上有了分裂，總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』

為着主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，並在一裏以身體為中心。…基督的身體應當是第一，地方召會應當是第二。…地方召會完全是自治的這種教導，使基督的身體分裂。在宇宙一面，在道理上，並在實行上，眾地方召會都是一個身體，也應該是一個身體。（一個身體和一位靈，二七至二八頁。）

信息選讀

召會—神呼召之人的聚集—不是一個組織，乃是一個生機體，就是基督的身體。…我們若看見身體，就不會在恢復裏造成任何的難處。我們不會關心誰對誰錯。實際上，我們若造成甚麼難處，我們自然就是錯的。

因着我們不認識身體，風波一個接一個發生。對我們這種疾病惟一的救治，就是對身體的看見。關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺。我們要作一件事時，不可忘記我們是基督身體上的肢體，這身體不僅是一個地方召會。地方召會不是一個『地方身體』；若是這樣，就變成地方宗派了。身體乃是基督的身體，由三一神同這地上所有的信徒，同所有地方召會所構成。

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.

我們需要看見並認識身體，我們也必須尊重身體。…這不是對錯好壞的問題；乃在於一件事是出於身體，或不是出於身體。（召會生活中引起風波的難處，二五至二八頁。）

我們如果認識，一個基督徒不過是一個肢體，這樣，我們就沒有驕傲了。…一個看見自己是肢體的人，定規寶愛身體，看重其他的肢體，也不再只看見自己的好，乃是看別人比自己強。

林前十二章十四至二十七節說到作肢體的有兩種不該有的想法：第一，『我不是…所以不屬於身體，』〔15～16，〕這是自暴自棄的，羨慕別人的工作；第二，『我不需要你，』〔21，〕這是驕傲自大的人，以為一個人就能包羅萬有，而看不起別人。這兩種都是傷害身體的。…我們都該…有身體的感覺，和其他的肢體一同活在基督的身體中。我們一有身體的啓示，就有身體的感覺；一有身體的感覺，一切個人的想法和行動，自然而然就除去了。（基督的奧祕，一六至一七頁。）

我們既是基督身體上的肢體，就該對身體有感覺。首先，這感覺乃是以頭的感覺為感覺。腓立比一章八節〔指明〕，…保羅是以基督的心腸為他自己的心腸來顧到召會。這也就是說，他是以基督的感覺為自己的感覺，來對待基督的身體。基督的感覺成了他對身體的感覺。我們都該像保羅一樣，以頭的感覺為感覺；這對我們過身體的生活，是極其需要的。再者，我們不僅要以頭的感覺為感覺，還要以顧到身體為原則。〔正如〕保羅在林前十二章二十五節下半至二十六節所說的，…我們要能有身體的生活，就必須…顧到同作肢體的，滿有對身體的感覺。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，四〇頁。）

參讀：一個身體和一位靈，第二章；召會生活中引起風波的難處，第二至四章；基督的奧祕，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

第五週●週六

晨興餽養

腓二 19～21『我在主耶穌裏，盼望快打發提摩太到你們那裏去，叫我知道關於你們的事，也可魂中快慰。因我沒有人與我同魂，真正關心你們的事，因為眾人都尋求自己的事，並不尋求基督耶穌的事。』

徒九 25『他的門徒就在夜間，用筐子把他從城牆上縋下去。』

每一個信徒都是基督身體上的肢體，都是不可少的。

亞當的生命乃是單獨的生命、獨立的生命，雖然在亞當裏我們有同樣的生命，卻不能彼此交通。…所有在亞當裏的人都是個別的人。在基督裏，所有的人都沒有了。如果我們要認識身體的生命，我們不但要蒙拯救脫離犯罪與天然的生命，更要蒙拯救脫離個人的生命。所有個人因素必須除掉，因為個人永不能成全神的旨意。（基督的奧祕，一四頁。）

信息選讀

頭是基督，身體也是基督。每一個肢體都是基督生命的一部分。如果我拒絕在身體裏同作肢體者的幫助，我就是拒絕基督的幫助。如果我不願意承認我需要他們，我就是不願意承認我需要基督。正像我不能向頭獨立，我也不能向身體獨立。個人主義在神眼中是可恨的。我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作。所以我必須讓身體裏別的肢體供應我的需要。我必須一直應用身體的交通，因為這身體就是我們的生命。

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.

我們要學習看見，基督身體供應的實在，學習活在身體裏，學習在身體裏得着供應。…基督的一切都擺在祂的身體裏。凡是說他只要作一個單獨的基督徒的，乃是愚昧的人；凡是個人的基督徒遲早都要變得枯乾。然而無論我們的情形怎樣，只要我們活在身體中，就能得着身體的供應。我們每一個作肢體的，都要學習寶貝身體的供應，寶貝每一個肢體；我們都該學習活在身體裏，就是活在身體的供應裏。（基督的奧祕，二二至二三頁。）

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。爲了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安。

我們必須在身體裏被建造起來，但是攔阻這個建造的，乃是己，就是主在我們身上所要對付的最後幾件事之一。我們若要在身體裏被建造起來，己就必須被定罪、否認、拒絕並撇棄。一天過一天，己必須在一切事上被撇棄。惟有當己被撇棄，我們纔會有身體，纔是身體真正的肢體。

因着己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。…你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的。（從天上來的異象，五三至五四、四二、五〇頁。）

參讀：基督的奧祕，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

第五週詩歌

WEEK 5 — HYMN

606

召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

一 救我脫離自己、天然，主阿，我願被建造，

同眾聖徒作你聖殿，爲着充滿你榮耀。

救我脫離乖僻個性，脫離驕傲與單獨；

使我甘願服你權柄，讓你有家可居住。

二 生命供應，活水流通，長進、變化又配搭；
守住等次，盡我功用，成全別人，不踐踏。
自己所經，自己所見，所是、所有並所能，
不再高估，不再稍偏，接受一切的平衡。

三 持定元首，聯絡供應，享受基督的豐富；
充滿神的一切豐盛，因神增加得成熟，
同嘗基督莫測大愛，賞識基督的闊長；
長大成人，不作嬰孩，滿有基督的身量。

四 作神居所，作你身體，主阿，我願被建造，
成爲你的團體大器，讓你來顯你榮耀。
聖城景色、新婦榮美，今在此地就彰顯，
透出你的榮耀光輝，將你照耀在人間。

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.

- 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.
- 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.
- 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.
- 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

為著基督身體的實際與建造，
在基督獨一的元首權柄之下
活在基督復活的生命裏，
並在一切事上長到元首基督裏面

讀經：林後一 9，西一 18，二 19，腓一 19～21 上，
三 10，林前六 17，弗四 15～16

綱 要

週 一

壹 召會作為基督的身體，乃是完全在基督
復活生命裏的生機體——西一 18，約十一
25，徒二 24，啓一 18，二 8，腓三 10：

一 復活的原則乃是天然的生命被殺死，神聖的
生命代之而起——林後一 9。

二 在我們天然的生命和舊造裏，我們不是身體；
在那藉著基督的復活所帶進新生起頭的新造
裏，我們才是身體——弗一 19～23。

三 在復活裏，意思就是我們天然的生命被釘
死，我們那由神所創造並救贖的所是被拔
高，在復活裏與基督成為一——羅六 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 當我們不憑天然的生命，而憑我們裏面神聖的生命而活，我們就在復活裏；這事的結果就是基督的身體—羅六6，八11，十二4～5：

- 1 神子民中間的領導必須是基督自己作復活的生命，這生命發芽、開花並結杏果—民十七8。
- 2 在召會生活這基督身體的彰顯裏，凡我們所說、所作和所是的都必須在復活裏。

週 二

貳 基督是團體身體（召會）獨一的頭，也是所有個別信徒的頭；祂是我們各人直接的頭—西一18，林前十一3：

一 頭是權柄的事；基督作頭，就是祂在身體上有一切的權柄—西一18，太二八18：

- 1 服在基督的作頭之下，就是絕對服在祂的權柄下—弗四15。
- 2 身體及其眾肢體動作的權柄是操之於頭。

二 我們是不是服在元首的權柄之下，就可以證明我們有沒有認識身體的生命—林前十一3，弗四15～16，西一18，三4：

- 1 身體只能有一個頭，只能服從一個頭—一18。
- 2 惟有基督是獨一的元首，我們必須服從祂，尊榮並見證基督獨一的元首權柄—弗一22～23，太二三8～12。
- 3 身體上的肢體是因持定元首而能聯絡得合式，並活出身體的生命；我們與別的肢體的關係，在於我們與頭的關係—弗四15～16，林前十二18、27。

週 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 基督身體的實際乃是神所救贖、由神作成神人的一班人，他們不憑自己，乃憑另一個生命而活，這生命就是經過過程並終極完成的三一神——加二 20，腓一 19～21 上，三 10：

- 一 基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程並終極完成之三一神的生命而活；祂的屬性藉著他們的美德彰顯出來——一 19～21 上。
- 二 基督身體的實際乃是所有神人藉著人性調神性，神性調人性，而與神聯結、調和並構成在一起所過的生活——約十四 20。
- 三 基督身體的實際乃是藉著基督復活的大能而模成基督之死的團體生活——腓三 10。

週 四

- 四 因著基督的身體是在調和的靈裏，所以在基督身體的實際裏，就是在調和的靈裏，並活在調和的靈裏——羅八 4，十二 4～5，林前六 17，十二 12～13、27：
- 1 在調和的靈裏生活、行事並行動，就是在基督的身體裏生活、行事並行動，也是在基督身體的實際裏——羅八 4，十二 4～5。
 - 2 在調和的靈裏，就是在實際上並實行上在基督的身體裏——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 我們需要在一切事上長到元首基督裏面—弗四 15:

- 一 長到基督裏面，就是在一切事上得著基督加增到我們裏面，直到我們達到長成的人—15、13 節。
- 二 十五節裏『元首』一辭，指明我們在生命裏憑著基督在我們裏面擴增而有的長大，該是身體眾肢體在元首下，在身體裏的長大。
- 三 我們需要在一切事上，就是在每一件事，無論大事、小事上，都長到元首基督裏面—15 節：
 - 1 我們在好些事上還沒有長到基督裏面；在這些事上我們不在基督裏面，乃在基督之外。
 - 2 我們眾人在一切事上都長到基督裏面，我們在基督裏就是一了。

- 四 在生命裏長大，就是以神的增長而長大；基督身體的長大在於我們裏面神的增長，神的加添—西二 19。

伍 基督身體的長大就是基督身體的建造—弗四 16:

- 一 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體在愛裏把自己建造起來—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 當基督進到聖徒裏面，活在他們裏面，眾聖徒裏面的基督就成為召會—西三 10～11。
- 2 基督的身體因著基督在我們裏面的長大而長大，也就得了建造—一 18，二 19，弗四 15～16。

二 基督的身體在愛裏把自己建造起來—16 節：

- 1 基督的身體在愛裏把自己建造起來，這愛不是我們自己的愛，乃是在基督裏面神的愛，成了在我們裏面基督的愛；藉著這愛，我們愛基督和祂身體上的肢體—約壹四 7～8、11、16、19。
- 2 愛是神內在的本質；當我們進到神這內在的本質裏，我們就享受是愛的神，並在這甜美的神聖之愛裏享受祂的同在，而像基督一樣的愛別人—弗五 25。
- 3 為著基督身體的建造，我們需要被帶到作為神內在的本質的愛裏—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.

第六週●週一

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、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運行的，使祂從死人中復活，叫祂…坐在自己的右邊。』

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

眾地方召會中的信徒多半仍在天然的人裏，但我們要在基督身體的實際裏，就需要完全在基督復活的生命裏。在眾地方召會中，我們的確有些美好的配搭，但是我要問：『這種配搭是憑天然的生命，還是在復活裏作出來的？』在復活裏，意思就是我們天然的生命被釘死，然後我們這人裏神所造的部分就在復活裏被拔高，在復活裏與基督成爲一。在腓立比三章十節保羅說，我們都需要憑着基督復活的大能，模成祂的死。我們都需要問自己：我們中間的配搭是憑着基督復活的大能，或僅僅是憑着我們天然的人。

我不否認，我也不能否認，當我盡主的職事，特別是盡生命的職事，建立眾召會時，有些部分是在復活裏，但不是每一部分都在復活裏。任何一件照着聖經卻在天然生命裏完成的事，即使是合乎聖經，也不是基督身體的實際。基督的身體完全是在基督復活生命裏的事。（關於相調的實行，一六頁。）

信息選讀

今天，在眾地方召會中，我們一般所能看見的，多半是在聚會、活動、工作和事奉上的『召會』；

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

我們看不見多少在復活裏，就是在那靈裏，在那是靈的基督裏，並在終極完成的神裏面，基督身體的實際。所以我們需要竭力，完全在基督復活的生命裏。（關於相調的實行，一六至一七頁。）

〔基督的〕身體是成爲肉體、釘十字架、復活、升天的基督繼續不斷傳輸到我們裏面的結果。照着我們天然的生命，我們不設資格作身體的一部分。相反的，我們只配被了結並埋葬，好使我們能殼復活。就天然而言，甚至我們的靈也不配作身體的一部分。在基督釘十字架並復活之前，基督的身體並不存在。祂有許多跟隨者，但祂沒有身體。基督的身體不能出自成肉體的基督，必須等到祂釘十字架，了結肉體、天然的人、以及整個舊造。基督藉着祂的釘十字架了結這一切之後，就進入復活，使一些新的事物有了新生的起頭。因此，基督復活之後，祂的身體出現了。在我們天然的生命和舊造裏，我們不是身體；但藉着基督復活的生命所帶進新生起頭的新造裏，我們成了身體。五旬節那天，這位釘十字架、復活、升天的基督，已被立爲萬有的頭，開始將祂所成就、所達到、並所得着的一切傳輸給召會。從那天起，這個傳輸從沒有停止過。這指明這傳輸有起頭，但沒有終止。

三一神採取一切奇妙的步驟—創造、成爲肉體、釘十字架、復活和升天後，祂帶着祂所成就的一切進到召會裏。因此，召會，就是身體，乃是一個完全在復活並升天裏的實體，其中的天然元素及舊造都已了結。身體這一個在復活和升天裏的生機體，完全是在新造裏，與舊造無分無關。身體的每一部分都是屬於新造。（新約總論第七冊，六三至六四頁。）

參讀：關於相調的實行，第二章；新約總論，第一百九十四篇；民數記生命讀經，第二十五篇；倪柝聲文集第二輯第二十二冊，第三十七、三十九篇；權柄與順服，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

第六週 ● 週二

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者…。』

三 4『基督是我們的生命…。』

林前十二 18『但如今神照着自己的意思，把肢體俱各安置在身體上了。』

保羅說，要『持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』（西二 19。）基督既是身體的頭，所以我們必須持定元首。持定元首，就是承認只有基督是頭，就是絕對順服基督的權柄。我們惟有持定元首，方能與弟兄姊妹聯合得起來。身體上的肢體能聯絡得合式，是因持定元首而活出身體的生命。乃是我們與頭的關係，決定我們與別的肢體的關係。只有當我們來到主絕對的權柄之下，我們與弟兄姊妹的一切問題纔得解決。除非我們承認基督在身體裏的元首權柄，我們絕不能認識我們與別的肢體完全的交通，因為乃是我們與祂共同的交通，使我們聯絡在一起。我們各人在外面看，雖各有不同，但住在裏面的基督乃是一樣的，所以說彼此能有交通，彼此能合一。除了基督以外，我們沒有甚麼是可以憑着交通的。如果不是持定基督，交通就要出事。我們交通的根據，乃是彼此共同持定元首。當我們都持定元首時，我們就彼此聯絡結合在一起。如果我們和頭的關係是正常的，我們和身體的關係也就正常。（倪柝聲文集第二輯第二十四冊，九六頁。）

信息選讀

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

基督是身體的生命，基督也就是身體的權柄。因為生命在祂裏面，所以權柄也在祂裏面。祂是你的生命，所以祂有權柄。甚麼時候你順服祂的權柄，你就有生命。身體上所有的動作，都是受頭的支配的。基督作頭，意思就是祂在身體上是有權柄的。弟兄姊妹，你如果看見甚麼是身體，你就不能不受頭的支配。身體不能任意動，是頭有命令纔動，頭沒有命令就不動。身體是在頭的權柄之下。身體不能自己出主張，身體動作的權柄是操之於頭。

你這個人是不是服在元首的權柄之下，就可以證明你有沒有認識身體的生命。有人對於神的話是說，『主雖然是這樣說，但是，我看…』請問誰許可你說『但是』呢？你有甚麼權柄說『但是』呢？在世界上，如果有人不服從上級的命令，就是違法的人。基督既然是頭，我們就不是頭，我們就沒有權柄不順從主。

許多時候，召會裏面的頭太多了。召會裏出現許多人的領袖、人的辦法、人的規條。人要作頭。基督在天上作頭，人在地上也要作頭；當地上的頭和天上的頭意見相合的時候就順服，當地上的頭和天上的頭意見不相合的時候就不順服。這是何等的錯誤。在召會裏，只有基督是頭，沒有另外的頭；基督是頭，其他的一切都不是頭。弟兄姊妹，你有沒有一次對主說，『主阿，你是我的主，我沒有權柄定規事情，我也沒有資格揀選甚麼，但願主拯救我脫離自己作頭，也脫離其餘一切的頭。』弟兄姊妹，我們每一個都得學習接受神的命令。基督是頭，沒有一個人能隨從自己的意思。所以，被主征服，向主降服，乃是基督徒一個基本的經歷。（倪柝聲文集第二輯第十八冊，一七七至一七九頁。）

參讀：倪柝聲文集第二輯第十八冊，第五十四篇；第二十四冊，第一百零一篇；新約總論，第十八、二十四、三十一、五十七至五十八、七十五篇；正當召會生活極重要的原則，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, msg. 18, 24, 31, 57-58, 75; CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3

第六週 ● 週三

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

腓一 19～21『…這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。…沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督…。』

在腓立比三章保羅說，他所過的生活，是模成基督的死。（10。）基督的死是一個模子，保羅將他自己放在那個死的模子裏，在那裏被模成基督的死。在保羅這個人身上，眾人可以看見十字架的記號和形像。（加六 14，17，參 17 註 1。）他的舊生命藉着基督復活的大能，模成基督之死的形像。復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。（關於相調的實行，三六至三七頁。）

信息選讀

許多次當我要對我的妻子說話時，裏面就說，『這不是從你的靈出來的，而是從你的舊人出來的。』我立刻就停住。有時我想去找她，卻馬上又回來了。這是因為我的去是憑着我天然的人。當我這樣作時，裏面有個東西把我調轉回來。那個東西就是賜生命的靈，那是靈的基督。經過過程的三一神轉了我，那是在復活裏。…這樣一個團體的生活，就是基督身體的實際。這是藉着基督復活的大能而模成基督之死的一個團體生活。

簡單的說，基督身體的實際乃是一種團體的生活，不是個人的生活。這團體的生活是許多聖徒的集大

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，這些聖徒被他們裏面那經過過程並終極完成的神所救贖、重生、聖別並變化。藉着這內住之終極完成的神，這些蒙救贖的聖徒就被作成實際的神人。

三十三年半之久，這位神人耶穌，乃是一個真正的人，但祂不憑人的生命而活，乃憑神的生命而活。要活這樣的生命，祂必須被釘十字架。新約題到的釘十字架，乃是在各各他山上木頭的十字架。但你們必須看見，基督被釘在物質的十字架上之前，祂已經是天天被釘死，有三十三年半之久。耶穌不是一個人，一個真正的人麼？是的，但祂不憑那個真正的人活着，而是把那個真正的人一直擺在十字架上。然後，在復活的意義上，祂活出神的生命。神的生命，帶着其一切的屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德。

這樣的生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成為成熟的基督徒，更是成為神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。

我們不該憑自己活。照着神在祂經綸裏的設計，我們已經被擺在十字架上了。我們不該叫自己從十字架上下來。留在十字架上，就是背十字架，並在十字架之下。我已經釘了十字架；不再是我。我已經完了，了結了。但在我身上有一個新人；那是神所創造，經過復活，憑着裏面神的神性而被拔高的人。那人事實上就是神自己。現在我憑那個人活着。我若不實行把我的舊人留在十字架上，就絕不能活新人。這就是為甚麼在腓立比一章，保羅告訴我們，他藉着耶穌基督之靈全備的供應，過這樣的生活。（關於相調的實行，三七、三三、三五至三六頁。）

參讀：關於相調的實行，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

第六週●週四

晨興餽養

羅八4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

十二5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

你曉不曉得只要靈神住在你裏面，你就不需要甚麼引導了？你不需要禱告求甚麼東西降在你身上，也不需要禱告求靈感了。靈神就住在你的裏面。許多基督徒要買一棟房子，租一間公寓時，就禱告主，求主引導他們到一個好的地點，有好的鄰居，倘若主不許，就讓主停掉罷。大多數的基督徒都這麼禱告，他們都沒有照着那位內住者的意思。所以，假如你要買房子，要租房子，…你只要照着那位內住者的意思就行了…。這就是引導。在我們的日常生活當中，我們還沒有操練到一個地步，能穀隨時隨地照着內住的靈，所以我們還不能有身體的生活。要操練到這樣的地步可不是一件小事。也就是說，當你操練到這樣的地步，能照着那內住的靈來生活行動時，你就不屬自己，不屬肉體，也不屬你天然的生命了，你就完全在身體的生活裏了。（成全訓練信息，四一五至四一六頁。）

信息選讀

基督的靈…就是基督實際的人位。這基督的靈，這活活的人位，首先使你重生了，接着把祂的生命、性情、成分都放到你的靈裏面，使你的靈與祂成爲一。就個人來說，你們都是基督徒；就團體來說，你們都有身體基督。身體基督是由頭和身體連同許多的肢體組成的。這就是基督！…基督又是甚麼呢？基督就是調和的靈。

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.

我們還有很多羅馬八章裏的問題沒有解決，我們怎麼能在身體的生活裏？我們還未通過八章，怎能在十二章中呢？不可能的。你能在身體裏，不是因着你的謙卑、溫柔、忍耐、和藹、愛心或寬容，而是看你有沒有照着那靈，照着那內住、調和的靈生活行動，這樣，你纔真能在基督的身體裏生活行動。實在說來，甚麼是基督的身體呢？在實行上，基督的身體是甚麼呢？就是調和的靈。願主開我們的眼睛！讓我們看見這個事實，這個實行！我們若真看見這個，我們就會說，『主，憐憫我！我實在差太遠了，我還沒有進入調和的靈這個階段，我還沒有進入身體生活的階段。我禱告來禱告去，等候這個、等候那個，我還不曉得身體的實際就在我的裏面。重生的靈和內住的靈就是一個，而且就在我裏面調和。我不必再禱告，不必再等待，也不必盼望甚麼。一切都在我裏面。我只要照着這調和的靈而行就殼了。只要把我的心思置於這靈，生命在這裏，平安也在這裏。』

我只要照着這個調和的靈生活行動，我就活在身體裏面了。我只要把心思置於靈，就有生命、平安。我就在那靈的引導之下，我就一步一步接受那靈的引導。

這就是羅馬八章的圖畫。我盼望我們都能有些看見。並不是說，我只要與人合作、不單獨、不剛硬，我就在身體裏；也不是說，我很有彈性，我就在身體裏。你很有彈性，但你是有彈性的身體裏，不是在基督的身體裏。你必須是基督，而不是有彈性。基督在那裏呢？基督是甚麼呢？基督又是誰呢？祂就是與我們的靈調和的那靈。我們乃是在這靈裏活基督，也是在這靈裏活基督的身體。我們達到了這地步，就在羅馬十二章裏了；我們就在身體裏面了。（成全訓練信息，四一七至四一九頁。）

參讀：成全訓練信息，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

第六週●週五

晨興餽養

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

15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

要在一切事上長到元首基督裏面。你們〔無論是〕非洲來的也罷，澳洲來的也罷，白種的、黃種的、黑種的也罷，你我在一切事上都要長到元首基督裏面。這裏的『一切事』就是每一件事，無論大事、小事，都要長到元首基督裏面。直到今天，我們在好些事上還沒有在基督裏面，還在基督之外。我們需要在一切事上，在大小事上都長到基督裏面。你有基督在你裏頭，但是還有好些事，在你身上並沒有在基督裏面。這完全是靈的問題。長到基督裏面就是長到靈裏面。你的說話要在靈裏面，你的行動、打扮、穿戴要在靈裏面，你和人來往，你的處事、待人、接物，都要在靈裏面。你在一切事上都要進到靈裏面。（一個身體，一位靈，一個新人，一〇〇至一〇一頁。）

信息選讀

藉着在愛裏持守着真實，我們就得以在一切事上長到基督裏面。我們若不要再作小孩子，（弗四 14，）就需要長到基督裏面。這就是在一切事上得着基督加增到我們裏面，直到我們達到長成的人。（13。）以弗所四章十五節的元首，指明我們在生命裏憑着基督的長大，該是眾肢體在元首下，在身體裏的長大。

長到元首裏面的意思，就是我們只在乎基督與召會。我們長大，是因着我們只關心基督與召會，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

就是說，是因着我們在愛裏持守着真實。我們長大，不是因着某種與道德行為有關的誠實或真誠。

在這一節裏，長大的事特別與在一切事上長到元首基督裏面有關。十三至十六節都指出長大的需要。我們若要作一個長成的人，就需要長大。照樣，我們若不再作小孩子，被漂來漂去並被搖蕩，我們也需要長大。但是我們應當長到基督裏面，而不是長到自己或基督之外的事物裏。

保羅清楚的說，我們乃是長到那位是元首者裏面。這指明我們的長大必須是在身體裏。我們要長到元首裏面，就一定要在身體裏。許多基督徒雖然看起來在屬靈上有長大，然而他們所謂的長大不是在身體裏。我知道有些基督徒，當他們有這種長大時，他們事實上變得更有異議。他們越長大，就越挑剔。當他們只有一點長大時，他們在召會生活中沒有難處。但是當他們更為長大時，他們就變得很麻煩了。這指明他們的長大不是長到元首裏面。

這是很重要的，保羅沒有告訴我們要長到救主、主人、或主裏面。他特別說，我們要長到元首裏面。這只能在身體裏發生。你若不留在身體裏，也許仍會有某種的長大，但那不是長到元首裏面。

保羅在十五節告訴我們，我們必須在一切事上長到元首裏面。雖然在某些方面你已經長到元首裏面，但在其他方面你可能還沒有。按我的經歷，長到元首基督裏面最難的事，乃是我們的談話。詩篇一百四十一篇三節說，『耶和華阿，求你在我的口邊設立守衛；求你把我嘴唇的門戶。』要約束我們的談話實在太難了，所以我們也該有這樣的禱告。無論年幼或年長，無論弟兄或姊妹，我們眾人在這一面都迫切需要長到元首基督裏面。（以弗所書生命讀經，四六四至四六六頁。）

參讀：一個身體，一位靈，一個新人，第七篇；以弗所書生命讀經，第四十五篇；歌羅西書生命讀經，第四十四、五十六篇；建造召會的事奉，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

第六週 ● 週六

晨興餽養

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

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

說到召會是生機的，這個生機…乃是指我們靈裏的生命，就是基督自己。復活的基督乃是賜生命的靈。…我們裏面同有一個生命，一個靈。我們就是在這一個生命裏，成為生機的，彼此相聯為一。現今的問題是，我們裏面有兩個生命，一個是原有天然的生命，一個是主耶穌這生命。…我們若照着我們天然的生命活，我們就不是召會；我們若照着基督活，活基督，我們就是召會。…基督留在祂自己裏面，僅僅是基督；當祂進到聖徒裏面，和聖徒一同活着，眾聖徒裏面的基督就成為召會了。召會的實際就是基督活在我們裏面。建造基督身體的祕訣就是活出基督。若我們活出我們天然的生命，基督的身體就不得建造。所以我們必須否認、棄絕自己天然的生命，把天然的生命擺在一邊。如此基督在我們裏面就有地位，且能天天擴增，這就是建造基督的身體。基督的身體因着基督在我們裏面的長大而長大，也就得着了建造。（神的經綸與基督身體的建造，六六至六七頁。）

信息選讀

現在我們必須繼續來看，神怎樣叫人生長。神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏面，就越使我們生長。…在我們裏面若沒有神的加多，

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

就不會有長大。基督身體的長大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

神既然藉着這種方式叫人生長，我們就需要花時間來吸取祂。有一首著名的詩歌勸我們要『花時間成爲聖別』。事實上，我們的需要乃是花時間吸取神。我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富。

神不僅僅是一個名詞，也不僅僅是敬拜的對象。祂乃是真實的、豐富的、實在的，我們需要吸取祂。今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不彀充分。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。你這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到你裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。

惟有神能叫人生長。在我的職事裏，我所能作的，頂多只是栽種或澆灌。我無法叫人生長，因爲我不能把神給人。惟有神纔能把祂自己給你。沒有祂，我們就無法長大。神自己是我們的糧食，我們必須在祂的餐桌上尋求祂，我們必須花時間在那裏慢慢的喫祂。然後祂就更多加到我們裏面來。神這樣加到我們裏面，就是祂使我們生長。神使我們生長，事實上乃是把祂自己賜給我們。（歌羅西書生命讀經，五六七至五六八頁。）

參讀：神的經綸與基督身體的建造，第六篇；聖經中的主觀真理，第七篇；歌羅西書生命讀經，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

第六週詩歌

WEEK 6 — HYMN

298

羨慕—在主裏的長進

8 6 8 6 副 (英 395)

降 E 大調

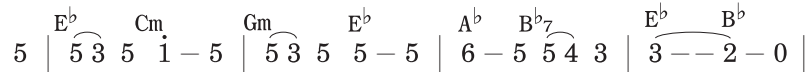
6/4



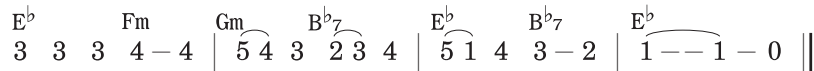
一 哦主,求你長在我心,你外再無他求!



使我逐日與你更親,逐日向罪自由。



(副) 願你逐日維持的力,仍然願我軟弱,



你的亮光除我陰翳,生命吞我死涸。

二 當你榮光照我心頭, 所有惡念都消;
“我是無有,你是萬有,” 我願常受此教。

三 你這聖潔、榮耀的主, 讓我更多瞻仰;
無論快樂或是艱苦, 我願作你活像。

四 天上喜樂,求你膏我, 靈力,求你助我;
但願你的熱切愛火, 從我全人射過。

五 可憐的己,願其消沉, 惟你作我目標,
使我逐日藉着你恩, 更配與你相交。

第一節的“長,”意思是生長、長大。

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.

