

二〇一七年感恩节特会

真正的召会生活

标语

- ① 在真实的召会生活中，该摆上对主的服事，给人看见主的见证，并倾倒出对主的爱；这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿。
- ② 交通—基督身体里神圣生命的循环—乃是召会生活的实际，神圣生命的这个循环，将基督身体的众肢体带进一里。
- ③ 我们要为着建造基督身体实行那合乎圣经的聚会与事奉的路，就需要有复兴的生活，以及从我们对主的爱所涌流出来牧养的劳苦。
- ④ 主恢复的目标乃是要产生一个新人，这需要我们借着以基督作我们的人位、被基督所构成并在心思的灵里得更新，而在一个新人的感觉里实行召会生活。

2017 Thanksgiving Conference

THE GENUINE CHURCH LIFE

Banners

- ① In the real church life the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him.
- ② Fellowship—the circulation of the divine life in the Body of Christ—is the reality of the church life, and this circulation of the divine life brings all the members of the Body of Christ into oneness.
- ③ In order to practice the scriptural way to meet and to serve for the building up of the Body of Christ, we need a revived living and a labor in shepherding that flow out from our love of the Lord.
- ④ The goal of the Lord's recovery is to bring forth the one new man, and this requires that we practice the church life in the consciousness of the one new man by taking Christ as our person, being constituted with Christ, and being renewed in the spirit of the mind.

二〇一七年感恩节特会

真正的召会生活

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- 第二篇 召会生活—在基督里
归一于一个元首之下的生活
- 第三篇 生命的结果—召会生活
作为筵宴之家，为着神的建造
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实行召会生活

2017 Thanksgiving Conference

THE GENUINE CHURCH LIFE

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真正的召会生活

THE GENUINE CHURCH LIFE

第一篇

Message One

实行召会生活的基本原则

Basic Principles for the Practice of the Church Life

读经：林前一 2、10～13，三 3～4，弗四 3～6，约壹二 27，罗十四 1，诗一一九 140

Scripture Reading: 1 Cor. 1:2, 10-13; 3:3-4; Eph. 4:3-6; 1 John 2:27; Rom. 14:1; Psa. 119:140

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Outline

周 一

Day 1

壹 我们必须看见并站住神的众地方召会唯一的立场——早期召会生活的实行乃是一个城一个召会，一个城只有一个召会——徒八 1，十三 1，启一 11：

I We must see and stand on the unique ground of the local churches of God—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—Acts 8:1; 13:1; Rev. 1:11:

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

A. “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”——1 Cor. 1:2:

- 1 召会是“神的”，这是指召会在其素质上的内容。
- 2 “在哥林多的”召会，这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众召会个别地建造在其上的地方立场；因此，地方自然而然成了召会的立场。
- 3 “在基督耶稣里被圣别，蒙召的圣徒”乃是召会的构成分子，作召会的架构。

1. The church being “of God” refers to the content of the church in its essence.
2. The church “in Corinth” 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 locality spontaneously becomes the church ground.
3. “Those who have been sanctified in Christ Jesus, the called saints” are the constituents as the framework of the church.

- 4 “同着所有在各处呼求我们主耶稣基督之名的人”，指明本书信在历代以来曾被千万地方的人念诵，且要一直被各地的人念诵；甚至今天我们也是这卷书的受信者。
- 5 基督是“他们的，也是我们的”，意即基督是在哥林多当地圣徒的分，也是在任何地方众圣徒的分，他们都有分于基督的交通（享受），这交通乃是众信徒蒙信实之神呼召所进入的—9 节。

周二

- 二 在圣徒中间的分裂被使徒—元首基督的代表权柄—所定罪—10～13 节。
- 三 基督不是分开的—基督是独一的，是不能分开的，也是不分开—13 节。
- 四 分裂是属肉体的，是照着人的样子—三 3～4。
- 五 我们需要知道，在今日基督教分裂混乱的堕落之下，我们的实行是什么：
- 1 我们不有分于，也不该有分于天主教的异端、更正教的公会和任何一种基督徒的自由团体。
 - 2 但我们承认并接纳在基督里的个别信徒，只要他们相信主耶稣基督，蒙祂的血救赎，由圣灵重生，并且不是分门结党的（多三 10），不是造成分立的（罗十六 17），不是拜偶像的（约壹五 21），也不是活在罪中的（林前五 11），即使他们仍然与前面所列的任何一种分裂有关联。
 - 3 我们与全世界在主恢复中所有的信徒都是一，并且按非拉铁非的原则，我们拣选爱所有的弟兄—启三 7。

4. “With all those who call upon the name of our Lord Jesus Christ in every place” indicates that this Epistle has been and will be read by people in thousands of places throughout the generations; even today we are the recipients of this book.
5. Christ being “theirs and ours” means that Christ is the portion of the local saints in Corinth and of all the saints in whatever place, who participate in the fellowship (enjoyment) of Christ, into which all the believers have been called by the faithful God—v. 9.

Day 2

- B. Divisions among the saints are condemned by the apostle as the deputy authority of Christ the Head—vv. 10-13.
- C. Christ is not divided—Christ is unique, not divisible nor divided—v. 13.
- D. Division is of the flesh, according to the manner of man—3:3-4.
- E. We need to see our practice under today’s divisive and confusing degradation of Christianity:
1. We do not and should not participate in the Catholic heresy, the Protestant denominations, and any kind of free groups of Christians.
 2. But we recognize and receive the individual believers in Christ who believe in the Lord Jesus Christ, who are redeemed by His blood and regenerated by the Holy Spirit, and who are not factious (Titus 3:10), not making divisions (Rom. 16:17), not worshipping idols (1 John 5:21), nor living in sin (1 Cor. 5:11), even if they are still related to any of the above-listed divisions.
 3. We are one with all the believers who are in the Lord’s recovery throughout the world, and in the principle of Philadelphia, we choose to love all the brothers—Rev. 3:7.

4 我们没有任何信经；我们只有一本由圣经本身且按圣经本身正确翻译并解释的唯一的圣经。

周 三

贰 我们必须看见并持守基督宇宙身体独一的——弗四 3～6:

一 基督宇宙身体独一的，乃是属那灵的，信徒不该破坏这一，乃该以和平的联索，竭力保守这个——3 节。

二 在整个宇宙中，只有一个独一的基督身体，有三一神为其内容——4～6 节:

1 一位灵为其内容的素质。

2 一位主为其内容的元素。

3 那三而一的超越众人，贯彻众人，也在众人之内的父神为其内容的源头。

三 我们必须看见并实行基督宇宙身体的调和:

1 神已经将身体调和在一起（林前十二 24）；这是基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。

2 这样的调和不是交际，乃是个体肢体、区内的众召会、同工、长老所享受、经历并有分于之基督的调和。

3 调和是为着建造基督宇宙的身体（弗一 23），好照着神的喜悦（三 8～10，一 9～10），完成那作神经纶最终目标的新耶路撒冷（启二一 2）。

4. We do not have any creed; we have only the unique Bible properly translated and interpreted by and according to the Bible itself.

Day 3

II. We must see and keep the unique oneness of the universal Body of Christ—Eph. 4:3-6:

A. The unique oneness of the universal Body of Christ is of the Spirit, which oneness believers should not break but keep diligently in the uniting bond of peace—v. 3.

B. In the whole universe there is only one unique Body of Christ, with the Triune God as its contents—vv. 4-6:

1. The one Spirit is the essence of its contents.

2. The one Lord is the element of its contents.

3. God the Father is the source of its contents, as the One who is over all and through all and in all triunely.

C. We must see and practice the blending of the universal Body of Christ:

1. God has blended the Body together (1 Cor. 12:24); this is the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders.

2. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of.

3. This blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

叁 我们必须借着服从主的作头并受身体的平衡而实行召会生活：

一 我们必须从使徒行传，并从十五章使徒和长老的经历有所学习，绝不要凭自己下断案；此外，我们也不该给别人建议或指示；我们没有一个人够资格这么作：

- 1 我们不是主，不是主人，也不是庄稼的主（路十2，约四35）；唯有主耶稣才是庄稼的主，祂是主人，是身体的头，我们必须尊重祂，而不凭自己下断案。
- 2 我们若吩咐别人去哪里，他们就不需要祷告，而只要照我们的话行动；这样作就篡夺了主的地位，把自己当作主，这对主是最大的侮辱。
- 3 每一个人都必须祷告，直到清楚主的引导；每一个人都必须被带到主的面光中来接触祂。

二 为着主的行动，我们也需要受基督身体的平衡：

- 1 假设领头的人经过许多祷告以后，对某件事情有真实的负担；那么他们所该作的，就是借着交通把负担传给众圣徒，并请求众圣徒祷告。
- 2 最终，圣徒从主得着个人的引导，于是有所行动；这样，就没有一个人是个人主义的或背叛的。

III. We must practice the church life by submitting to the headship of the Lord and by being balanced by the Body:

A. We must learn from the book of Acts and from the experience of the apostles and elders in Acts 15 never to make decisions on our own; furthermore, we should not make suggestions to others or give instructions to them; none of us is qualified to do this:

1. We are not the Lord or the Master, and we are not the Lord of the harvest (Luke 10:2; John 4:35); only the Lord Jesus is the Lord of the harvest, the Master, and the Head of the Body, and we must honor Him by not making decisions in ourselves.
2. If we tell others where to go, there would be no need for them to pray; instead, they would simply act on our word; to do this is to usurp the position of the Lord and to make ourselves the Lord; this is the greatest insult to the Lord.
3. Everyone must pray until he is clear about the Lord's leading; everyone must be brought into the presence of the Lord to contact Him.

B. For the Lord's move we also need to be balanced by the Body:

1. Suppose the leading ones, after much prayer, are truly burdened about a certain matter; what they should do then is through fellowship pass on their burden to the saints and ask the saints to pray.
2. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly; in this way no one will be individualistic or rebellious.

肆 我们必须实行召会属灵的宪章（属灵的规则和规律），就是十字架、基督作生命、圣灵、基督作头、身体、对同作信徒者持包容的态度以及神的话：

- 一 圣殿的祭坛（结四十 47）表征基督的十字架，不仅是内院的中心，也是殿整个范围的中心；这祭坛，预表十字架，事实上乃是宇宙的中心：
 - 1 十字架作为宇宙的中心，指向基督包罗万有的死，其中牵连了神、人和一切受造之物；在十字架上的死对神是释放（路十二 49～50，约十二 24），对人和一切消极的事物是了结（罗六 6，来二 14，九 26～28，加六 14，弗二 14～15）。
 - 2 在基督的死里，神在人里经过死而得释放，人在神里受死而被了结；主的死乃是祂的释放；我们越经过十字架，基督这生命就越被释放到别人里面——林后四 12。
 - 3 十字架朝每个方向扩展到神建造的每个角落；因此，我们若要在神的殿里接触神，并享受祂的丰富，就必须经过十字架。
- 二 我们若没有基督作生命，就没有召会生活；召会生活就是基督作生命被我们团体地实化出来——约十 10 下，林前十五 45 下，罗八 6。

周 六

- 三 我们若用十字架核对自己，并且尊荣、显大、高举并尊重主耶稣基督，我们就在对的地位上，在我们灵里经历圣灵；那灵是我们的宪章；我们说话时，若没有里面那灵膏油的涂抹，就该停止——16 节，约壹二 20、27。

IV. We must practice the spiritual charter (spiritual rules and regulations) of the church, which is the cross, Christ as life, the Holy Spirit, the headship of Christ, the Body, a general attitude toward our fellow believers, and the Word of God:

- A. The altar in the temple (Ezek. 40:47) signifies the cross of Christ, and it is the center not only of the inner court but also of the entire premises of the temple; this altar, typifying the cross, is actually the center of the universe:
 1. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures; the death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15).
 2. In Christ's death God passed through death in man to be released, and man died in God to be terminated; the death of the Lord was His release; the more we pass through the cross, the more Christ as life is released into others——2 Cor. 4:12.
 3. The cross spreads in every direction and to every corner of God's building; thus, if we wish to contact God and enjoy His riches in His house, we must pass through the cross.
- B. If we do not have Christ as life, we do not have the church life; the church life is simply Christ as life realized by us in a corporate way——John 10:10b; 1 Cor. 15:45b; Rom. 8:6.

Day 6

- C. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to experience the Holy Spirit in our spirit; the Spirit is our charter; if we do not have the inner anointing of the Spirit while we are speaking, we should stop——v. 16; 1 John 2:20, 27.

四 在升天里，基督正式就职，得着全宇宙中完满的元首权柄（弗一 20～22，徒二 36）；神使基督在三层天上向着召会作万有的头，基督也是各人的头（林前十一 3 上）：

- 1 基督的元首权柄不允许有任何其他的“头”或“小头”；任何其他的头对基督都是侮辱—西二 19，太二三 8～12。
- 2 我们要知道在神的家中当怎样行（提前三 15），首先必须留意，在所作的一切事上都不要侮辱基督的元首权柄。
- 3 许多弟兄常常不经意地侮辱了基督的元首权柄，告诉圣徒该作什么，而没有鼓励他学习如何接触主。

五 我们必须受基督身体的规律、约束和限制；一面，我们必须留在我们作为基督身体肢体而有的度量之内（弗四 16）；另一面，我们必须“尽〔我们〕的职事”，就是在身体里并为着身体充盈我们职事的完满度量（提后四 5）；凡我们所说并所作的，都必须在身体里，借着身体，并为着身体。

六 基督徒是分裂的，因为他们缺了包容的灵；他们也许谈论罗马十二章的身体，但如果我们没有十四章，就绝不会有身体生活：

- 1 要实行十二章所启示的身体生活，我们必须学习十四章所启示接纳信徒的实际功课，使召会生活成为包罗万有的，能容纳各种的真基督徒。
- 2 这样的接纳，需要十二章二节所提的变化；我们若仍是天然的，就不能接纳那些在道理或实行上和我们持不同看法的人。

D. In His ascension Christ was inaugurated into the full headship of the entire universe (Eph. 1:20-22; Acts 2:36); in the third heaven Christ was given to be Head over all things to the church, and He is also the head of every man (1 Cor. 11:3a):

1. The headship of Christ does not allow for there to be any other heads or subheads; any other head is an insult to Christ—Col. 2:19; Matt. 23:8-12.
2. In order to know how to conduct ourselves in the house of God (1 Tim. 3:15), we first must be careful not to insult the headship of Christ in anything that we do.
3. Many brothers often unconsciously insult the headship of Christ by telling a saint what to do instead of encouraging him to learn how to contact the Lord.

E. We must be regulated, restricted, and limited by the Body of Christ; on the one hand, we must stay within our measure as members of the Body (Eph. 4:16); on the other hand, we must “fully accomplish,” fill up the full measure, of our ministry in and to the Body (2 Tim. 4:5); all that we say and do must be in the Body, through the Body, and for the Body.

F. Christians are divided because they lack a spirit of generality; they may talk about the Body in Romans 12, but without Romans 14 we can never have the Body life:

1. In order to practice the Body life revealed in Romans 12, we must learn the practical lessons of receiving the believers, as revealed in Romans 14, so that the church life may be all-inclusive, able to include all kinds of genuine Christians.
2. Such receiving requires the transformation mentioned in Romans 12:2; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice.

3 只要人是真基督徒，有新约的基本信仰，我们就不该见外，即使他在道理上的看法与我们不同；反之，我们该在同一的主里接纳他——十四 1。

七 “你的话极其精炼，为你的仆人所爱”——诗一一九 140:

- 1 圣经，神的话，乃是神的呼出；神的说话就是神的呼出；因此，祂的话就是灵或气；所以，圣经乃是这位是灵之神的具体化——提后三 16，约六 63。
- 2 因此那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质；我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。

3. As long as one is a genuine Christian and has the fundamental faith of the New Testament, we should not exclude him, even though he may differ from us with respect to doctrine; rather, we should receive him in the same one Lord——14:1.

G. “Your word is very pure, / And Your servant loves it”——Psa. 119:140:

1. The Scripture, the word of God, is the very breathing out of God; God’s speaking is God’s breathing out; hence, His word is spirit, or breath; thus, the Scripture is the embodiment of God as the Spirit——2 Tim. 3:16; John 6:63.
2. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches; we must strike the Spirit of the Scripture with our spirit to catch the divine fire.

第一周 ◇ 周一

晨兴喂养

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

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

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。因此，新约也强调召会地方的一面。（圣经恢复本，林前一 2 注 2。）

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

信息选读

林前一章二节说到神的召会。召会必须是属神的，不该别有所属。这是指召会在其素质上的内容。每样物质都有其源头，然后有其元素。就内在一面

WEEK 1 — 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.

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also. (1 Cor. 1:2, footnote 2)

[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)

Today's Reading

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.

说，在元素里面有素质。召会的内容，在素质上就是神自己。

…二节…〔也〕说到在哥林多的召会。这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别地建造在其上的地方立场。（徒八1，十三1，启一11。）为着召会的存在、出现和实行，的确需要一个地点；照着新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。在雅典的召会，是建造在雅典城的立场上。…因此，地方自然而然成了召会的立场。

在基督耶稣里被圣别，蒙召的圣徒，乃是召会的构成分子，作召会的架构。（林前一2中。）三一神是召会的内容，有那灵为素质，主为元素，父为源头。召会的架构是真正的信徒，真实的圣徒，在基督耶稣里被圣别的人。召会必须是属神的，在其地方立场上，以圣徒作构成分子。

哥林多前书是写给在哥林多的圣徒，同着所有在各地呼求我们主耶稣基督之名的人——在哥林多的圣徒以外，本书信在各处的受信者。（一2下。）甚至今天我们也是这卷书的受信者。这封书信是写给由哥林多城里的圣徒所组成，在哥林多的召会，但它历代以来曾被千万地方的人念诵，且要一直被各地的人念诵。

…基督是“他们的，也是我们的”，意即基督是在哥林多当地圣徒的分，也是在任何地方众圣徒的分，他们都有分于基督的交通（享受），这交通乃是众信徒蒙信实之神呼召所进入的。（一2下，9。）同样的基督，不仅是一个地方召会的分，也是地上众召会的分。祂是神所分给我们共同的分。每个地方召会都有基督的一分。我们也为信实的神所召，进入基督的交通。身为蒙召的圣徒，基督是我们的分，我们已蒙召，进入了以基督作中心的享受、交通。（神圣奥秘的范围，九二至九五页。）

参读：神圣奥秘的范围，第六章。

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.... Thus, the locality spontaneously becomes the church ground.

Those who have been sanctified in Christ Jesus, the called saints, are the constituents as the framework of the church (1 Cor. 1:2c). The Triune God is the contents of the church, with the Spirit as the essence, the Lord as the element, and the Father as the source. The church's framework is the genuine believers, the real saints, the sanctified ones in Christ Jesus. The church must be of God, on its local ground, and with the saints as the constituents.

First Corinthians was written to the saints in Corinth with all those who call upon the name of our Lord Jesus Christ in every place—the recipients of this Epistle in every place other than the saints in Corinth (1:2d). Even today we are the recipients of this book. This Epistle was written to the church in Corinth, the composition of the saints in that city, but it has been and will be read by people in thousands of places throughout the generations.

Christ being “theirs and ours” means that Christ is the portion of the local saints in Corinth and of all the saints in whatever place, who participate in the fellowship (enjoyment) of Christ, into which all the believers have been called by the faithful God (1:2e, 9). The same Christ is the portion not only for one local church but also for all the churches on the earth. He is the common portion allotted to us by God. Every local church has a portion of Christ. Also, we have been called by the faithful God into the fellowship of Christ. As called saints, Christ is our portion, and we have been called into the enjoyment, the fellowship, of Christ as the center. (The Divine and Mystical Realm, pp. 80-83)

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

第一周 ◇ 周二

晨兴喂养

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

13 “基督是分开的么？保罗为你们钉了十字架么？或者你们是浸入保罗的名里么？”

在圣徒中间的分裂，被使徒—元首基督的代表权柄—所定罪。（林前一 10～13。）保罗写信给在哥林多的召会，因为他听说在他们中间有分裂。有些人说他们是属保罗的，有些人说他们是属亚波罗的，有些人说他们是属矶法的，还有些人说他们是属基督的。他们分成四班人，但保罗问他们：“基督是分开的么？”好象保罗在问：“你们有几位基督？难道你们有一位基督给矶法，有一位给亚波罗，有一位给保罗，甚至有一位是给基督的么？…你们众人所在的交通，是一位独一基督的交通。基督不是分开的。”

…基督是独一的，是不能分开的，也是不分开的。（一 13。）基督不是分开的，而今天在基督徒中间有这么多分裂，这是何等羞耻！（神圣奥秘的范围，九五至九六页。）

信息选读

保罗说，分裂是属肉体的，是照着人的样子。（林前三 3～4。）台湾人要有台福会，因为他们喜欢台湾的味道。有些华语弟兄不喜欢参加英语聚会，因为他们怀念中国的味道。甚至在美国之内就有德州人和纽约人、黑人和白人；他们文化的骄傲和天然的偏好都是引起分裂的。我们不该有自己的味道。

WEEK 1 — DAY 2

Morning Nourishment

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.

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

Divisions among the saints are condemned by the apostle as the deputy authority of Christ the Head (1 Cor. 1:10-13). Paul wrote to the church in Corinth because he heard that there were divisions among them. Some said that they were of Paul, others that they were of Apollos, others that they were of Cephas, and still others that they were of Christ. They were divided into four groups, but Paul asked them, “Is Christ divided?” It was as if Paul were asking, “How many Christs do you have? Do you have a Christ for Cephas, for Apollos, for Paul, and even for Christ?... The fellowship you all are in is the fellowship of one unique Christ. Christ is not divided.”

Christ is unique, not divisible nor divided (1:13). What a shame it is that there are so many divisions among today’s Christians when Christ is not divided. (The Divine and Mystical Realm, p. 83)

Today’s Reading

Paul said that division is of the flesh, according to the manner of man (1 Cor. 3:3-4). The Taiwanese want to have a Taiwan Gospel Church because they like the flavor of Taiwan. Some Chinese brothers do not like to attend the English meetings, because they miss the Chinese flavor. Even within the United States there are the Texans and the New Yorkers and the blacks and the whites, whose cultural pride and natural preferences are divisive. We should not have our own

因着任何种族、国籍、或文化的味道而分裂，就是属肉体的，是照着人的样子，不是照着圣徒的样子。

关于召会属灵、神圣的事，我们必须记住四个紧要的点。第一，我们必须经过十字架。我们本土的味道该被基督除去。…在召会中，天然的人没有地位，唯有基督是一切，又在一切之内。（西三11。）在十字架上，犹太人和外邦人都被除去了。第二，一切都该凭着那灵。第三，这是要将基督分赐给别人。第四，一切都是为着建造召会。换句话说，无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体。

我们需要知道，在今日基督教分裂混乱的堕落之下，我们的实行是什么。我们不有分子，也不该有分子天主教的异端、更正教的公会、和任何一种基督徒的自由团体。…但我们承认并接纳在基督里的个别信徒，只要他们相信主耶稣基督，蒙祂的血救赎，由圣灵重生，并且不是分门结党的，（多三10，）不是造成分立的，（罗十六17，）不是拜偶像的，也不是活在罪中的，（林前五11，）即使他们仍然与前面所列的任何一种分裂有关联。罗马十六章十七节说，我们要留意那些造成分立的人。…我们接纳任何不在〔上述四种〕类别中的人，因为我们不是分裂的；但我们不能到〔分裂的〕聚会里。

我们与全世界在主恢复中所有的信徒都是一。再者，我们没有任何信经；我们只有一本由圣经本身且按圣经本身正确翻译并解释的唯一的圣经。神的话是神默示的。我们应当只按圣经解释圣经。

…基督徒生活中所有的美德，都该经过十字架，凭着那灵，分赐基督，并且是为着召会。…我们爱任何人，都必须核对我们的己是否被除去，我们的爱是否凭着那灵。再者，我们爱人不是为着我们的利益，乃是为着分赐基督，并为着建造基督的身体。（神圣奥秘的范围，九六至九九页。）

参读：主恢复的简说，附录—一个真正的召会。

flavor. Being divided because of any racial, national, or cultural flavor is fleshly, according to the manner of man and not according to the manner of the saints.

Concerning the spiritual and divine things for the church, we must keep in mind four crucial points. First, we must go through the cross. Our native flavor should be crossed out by Christ...In the church there is room for no natural person, but Christ is all and in all (Col. 3:11). On the cross both the Jews and the Gentiles were crossed out. Second, everything should be by the Spirit. Third, this is to dispense Christ to others. Fourth, everything is for the building up of the church. In other words, whatever we do should be through the cross by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ.

We need to know what our practice is under today's divisive and confusing degradation of Christianity. We do not and should not participate in the Catholic heresy, the Protestant denominations, and any kind of free groups of Christians...But we recognize and receive the individual believers in Christ who believe in the Lord Jesus Christ, who are redeemed by His blood and regenerated by the Holy Spirit, and who are not factious (Titus 3:10), not making divisions (Rom. 16:17), and not worshipping idols or living in sin (1 Cor. 5:11), even if they are still related to any of the above listed divisions. Romans 16:17 says that we are to mark those who make, or create, divisions...We receive anyone who is not in these categories, because we are not divisive, but we cannot go to their meetings, because their meetings are divisive.

We are one with all the believers who are in the Lord's recovery throughout the world. Also, we do not have any creed; we have only the unique Bible properly translated and interpreted by and according to the Bible itself. God's Word is inspired. We should interpret the Bible only according to the Bible.

All the virtues in the Christian life should be through the cross and by the Spirit to dispense Christ for the church...When we love anyone, we have to check whether or not our self is crossed out and our love is by the Spirit. Also, we do not love people for our interest but for the dispensing of Christ and for the building up of the Body. (The Divine and Mystical Realm, pp. 83-85)

Further Reading: A Genuine Church

第一周 ◇ 周三

晨兴喂养

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

基督宇宙身体独一的一，乃是属那灵的。以弗所四章三节说，我们需要竭力保守那灵的一。这对我们是很重的话。我们属肉体的人必须保守那灵的一。为此我们的确必须受十字架的对付。我们的肉体、性情、己、“我”，该被基督的十字架除去。然后我们该跟随那灵。这样，我们就能有那灵的一，为着分赐基督，并为着建造祂的身体。我们不该破坏这一，乃该以和平的联索，竭力保守这一。（神圣奥秘的范围，九九页。）

信息选读

在整个宇宙中，只有一个独一的基督身体。不是在美国有一个基督的身体，而在日本有另一个基督的身体。…基督的身体…是独一的，有…一位灵为其内容的素质；一位主为其内容的元素；再者，那三而一的超越众人，贯彻众人，也在众人之内的父神为其内容的源头。素质属于元素，元素来自源头。…在基督的身体里，三一神是内容—父是源头，子是元素，灵是素质。

神已经将身体调和在一起。（林前十二 24。）“调和”这辞的意思也是调整、使之和谐、调节、并调在一起。神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位

WEEK 1 — DAY 3

Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

The unique oneness of the universal Body of Christ is of the Spirit. Ephesians 4:3 says that we need to be diligent to keep the oneness of the Spirit. This is a strong word for us. We fleshly people must keep the oneness of the Spirit. For this we surely must be dealt with by the cross. Our flesh, our nature, our self, our “I,” should be crossed out by the cross of Christ. Then we should follow the Spirit. Then we can have the oneness of the Spirit for the dispensing of Christ and for the building up of His Body. We should not break this oneness but keep it diligently in the uniting bond of peace. (The Divine and Mystical Realm, pp. 85-86)

Today's Reading

In the whole universe, there is only one unique Body of Christ. There is not the Body of Christ in America and another Body of Christ in Japan....The one Spirit is the essence of its contents. The one Lord is the element of its contents. Also, God the Father is the source of its contents, who is over all and through all and in all triunely. The essence is of the element and the element comes from the source....In the Body of Christ the Triune God is the contents—the Father is the source, the Son is the element, and the Spirit is the essence.

God has blended the Body together (1 Cor. 12:24). The word blended also means adjusted, harmonized, tempered, and mingled. God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life

特性也许是慢。但在身体的生活里，慢消失了，快也除去了。所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。谁能使黑人和白人失去他们的区别？只有神能作这事。丈夫和妻子唯有借着失去他们的特性，才能在他们的婚姻生活中有和谐。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。…无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几点，就会有调和。

所有这些点的意思，就是我们该交通。一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。这样，我们会得着许多益处。我们若将自己孤立隔离，就会失去许多属灵的益处。要学习交通，要学习被调和。从现在起，众召会该经常来在一起相调。我们也许不习惯，但我们开始相调几次以后，就会尝到那个味道。在保守基督宇宙身体的一上，这是最有帮助的。

这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和。

…调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（9～10，三8～10，启二一2。）（神圣奥秘的范围，一〇〇至一〇三页。）

参读：神圣奥秘的范围，第六章。

the slowness disappears and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ...Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

All of these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended. We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ.

Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of.

The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (The Divine and Mystical Realm, pp. 86-89)

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

第一周 ◇ 周四

晨兴喂养

徒十五 22 “那时，使徒和长老同全召会，都认为该从他们中间拣选人，差他们和保罗、巴拿巴同往安提阿去…”

25 “所以我们同心合意，认为该拣选几个人，差他们同我们亲爱的巴拿巴和保罗，往你们那里去。”

28 “因为圣灵和我们，认为…”

使徒行传里没有运动。只有耶稣活的人位活的行动，这活的人位就是圣灵。…使徒行传唯一的一次会议是在十五章。使徒和长老聚集来处理一件事情。二十八节说，“因为圣灵和我们，认为…”我们每次召开会议，都必须有把握说，凡我们所定意的，就是那灵的定意。我们必须能够说，“圣灵和我们，认为…”我读圣经多年了，从来没有注意到这一节。十五章的决定不仅是由使徒、长老同全召会定规的，也是由圣灵定规的；使徒和长老乃是跟随那灵来定规。因此这是由圣灵、使徒和长老所作的定规。（李常受文集一九七七年第二册，三七七至三七八页。）

信息选读

我们必须从行传十五章使徒和长老的经历有所学习，绝不要凭自己下断案。此外，我们也不该给别人建议或指示；我们没有一个人够资格这么作。在使徒行传的时代，彼得、保罗、和其他的使徒，都没有资格凭自己下断案或给人指示。那么我们如何？我们必须尊重主。我们不是主，不是主人，也不是庄稼的

WEEK 1 — DAY 4

Morning Nourishment

Acts 15:22 It then seemed good to the apostles and the elders with the whole church to choose men from among them to send to Antioch together with Paul and Barnabas...

25 It seemed good to us, having become of one accord, to choose men to send to you together with our beloved Barnabas and Paul.

28 For it seemed good to the Holy Spirit and to us...

In the book of Acts there is nothing of a movement. There is just the living move of the living person of Jesus, and this living person is the Holy Spirit. The only conference in the book of Acts took place in chapter 15. The apostles and elders came together to take care of a certain matter. Acts 15:28 says, “It seemed good to the Holy Spirit and to us.” Whenever we have a conference, we must have the assurance that whatever we decide is the decision of the Spirit. We must be able to say, “It seems good to the Holy Spirit and to us.” I read the Bible for years without ever paying any attention to this verse. The decision made in chapter 15 was not made only by the apostles and the elders with the whole church; it was made also by the Holy Spirit, and the apostles and elders followed the Spirit to make a decision. Hence, it was a decision made by the Holy Spirit and the apostles and elders. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 283-284)

Today's Reading

We must learn from the experience of the apostles and elders in Acts 15 never to make decisions on our own. Furthermore, we should not make suggestions to others or give instructions to them. None of us is qualified to do this. At the time of the Acts, Peter, Paul, and the other apostles were not qualified by themselves to make decisions or give instructions. Then what about us? We must honor the Lord. We are not the Lord or the Master, and we are not the Lord of the harvest.

主。唯有主耶稣才是庄稼的主，祂是主人；我们必须尊重祂，而不凭自己下断案。…然而，我们已往在这方面都犯了错，因为在我们中间作了许多定规。有些是个人定规的，有些是团体定规的。在有些事例中，有的人甚至替别人作决定。但主在哪里？当我们这样作决定时，好象我们中间没有主，似乎我们没有那灵，只有我们自己可依赖。我们有所定规，也给人指示。我们不可以这么作，我们必须祷告、禁食、等候主。我们必须尊重主。祂是我们的主人，我们是祂的奴仆。…我们都必须有这种态度；否则，我们就会侮辱主，至终祂会把我们放弃。…这正是…基督教失去主同在的原因。在基督教里，许多人自居庄稼的主，自居工头。他们雇用人，解雇人，下命令，下断案。

虽然主使我们有负担到校园去，但我们不该使这件事成为一种运动。你凭自己替别人定规任何事，这对那灵都是一种侮辱。倘若你这么作，你就必须悔改；如果必要的话，还要求别人赦免你，因为你指示他们该作什么。我们没有一个人应当告诉别人该去哪里。这对主是何等的侮辱！你是谁？谁给你权柄向别人提议？你需要帮助别人接触主。青年弟兄姊妹们，你们需要祷告。…每一个人都必须祷告，直到清楚主的引导。不要盼望别人指示你该去哪里，那是组织，是宗教。我们中间每一个人，从领头的到最小的，都必须被带到主的面光中来接触祂。不错，主的行动是往校园去，但也许在祂的主宰权柄里，祂不许可你去。祂可能引导数百人去，却吩咐你留在你所在的地方。这证明我们中间所进行的不是一种运动，而完全是主的引导。（李常受文集一九七七年第二册，三七八至三八〇页。）

参读：那灵与基督的身体，第一章。

Only the Lord Jesus is the Lord of the harvest. He is the Master, and we must honor Him by not making decisions in ourselves....Nevertheless, we have all transgressed in this respect in the past....Some decisions were made by individuals, and others by groups. In certain cases some even made decisions for others. But where is the Lord? When we make decisions in this way, it seems that there is no Lord among us. It seems that we do not have the Spirit but only ourselves to depend on. We make decisions and we give instructions. Instead of doing this, we must pray, fast, and wait on the Lord. We need to honor Him. He is our Master, and we are His slaves....We all must have this attitude; otherwise, we shall insult the Lord, and eventually He will give us up. This is the reason Christianity has lost the Lord's presence. Many of those in Christianity have made themselves the Lord of the harvest, the masters of the work. They hire some, lay off some, give orders, and make decisions.

Although the Lord has burdened us to go to the campuses, we should not turn this into a movement. Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray... Everyone must pray until he is clear about the Lord's leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him. Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord's leading. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 284-286)

Further Reading: CWWL, 1977, vol. 2, "The Spirit and the Body," ch. 1

第一周 ◇ 周五

晨兴喂养

林前十二 13 ~ 14 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。身体原不是一个肢体，乃是许多肢体。”

假设领头的人经过许多祷告以后，对某件事情有真实的负担。那么他们所该作的，就是借着交通把负担传给众圣徒，并请求众圣徒祷告。最终，圣徒从主得着个人的引导，于是有所行动。这样就没有一个人是个人主义的或背叛的。这就是为什么我们要有基督的身体。一面我们有那灵，另一面我们有基督的身体。那灵与基督的身体使我们平衡。你必须核对一下，你从主所得的引导是不是与基督身体的感觉一致，我们需要受平衡。

有些人听见接受基督身体的平衡这件事，以为这种平衡所产生的结果，正如领头人作了决定，吩咐他们去那个地方一样。很可能外面的结果一样，但里面的本质截然不同。假设我是个领头的人，替别人作决定，然后告诉人该移民到那个地方去。这对主乃是一种侮辱。倘若我这么作，别人就不需要祷告，他们只要照我的话行动。这样作就篡夺了主的地位，把自己当作主，这对主是最大的侮辱。…你从主接受负担以后，就需要顾到基督的身体。因此，我们顾到两面，就是那灵的一面和基督身体的一面。（李常受文集一九七七年第二册，三八三至三八四页。）

信息选读

我们必须说到召会的宪章。…我们不只不该有成文的规则，也不该有暗示的规则。事实上，我们对

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 12:13-14 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit. For the body is not one member but many.

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body. We have both the Spirit on the one hand and the Body on the other hand. The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced.

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different. Suppose I am a leading one and make decisions for others. After making the decision, I then tell the others to what place they should move. This is an insult to the Lord. If I were to do this, there would be no need for the others to pray. Instead, they would simply act on my word. To do this is to usurp the position of the Lord and to make myself the Lord. This is the greatest insult to the Lord... After you have received a burden from the Lord, you need to take care of the Body. Thus, we take care of both sides, the side of the Spirit and the side of the Body. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 288-289)

Today's Reading

We must speak of the charter of the church....Not only should we have no written rules, but we should also have no understood rules. In fact, we should

于召会不该有任何一种外面的规则、规律和法规。反之，我们该有召会属灵的宪章，就是给召会属灵的规则和规律。

召会第一个属灵规律乃是十字架。召会是借着基督而产生的，但基督的十字架乃是基督所借以并凭以产生召会的凭借。（李常受文集一九六三年第三册，四〇九至四一〇页。）

表征基督十字架的祭坛，不仅是内院的中心，也是殿整个范围的中心。这祭坛实际上乃是宇宙的中心。十字架作为宇宙的中心，指向基督包罗万有的死，其中牵连了神、人、和一切受造之物。（见结四三 13 注 2。）在十字架上的死对神是释放，（路十二 49 ~ 50，约十二 24，）对人和一切消极的事物是了结。（罗六 6，来二 14，九 26 ~ 28，加六 14，弗二 14 ~ 15。）在基督的死里，神在人里经过死而得释放，人在神里受死而被了结。…十字架扩展到四方，到神建造的每个角落。我们若要在神的殿里接触祂，并享受祂的丰富，就必须经过十字架。（圣经恢复本，结四十 47 注 1。）

召会属灵宪章的第二项是基督作生命。在消极一面，十字架对付了一切消极的意见、想法，不同的观念、观点和欲望，以及出于己、世界和罪的事物。在积极一面，十字架释放基督作生命。…我们必须小心核对自己，有否遵照召会属灵宪章的这项规律。我们核对自己，乃是借着问：“这是出于基督作生命么？”…我们若没有基督作生命，就没有召会生活。召会生活就是基督被我们团体地实化出来。（李常受文集一九六三年第三册，四一三至四一四页。）

参读：实行召会生活的基本原则，第四章；基督徒生活与召会生活极重要的原则，第六至七章。

have no kind of outward rules, regulations, and bylaws for the church. Rather, we should have a spiritual charter of the church, the spiritual rules and regulations for the church.

The first spiritual regulation of the church is the cross. The church comes into being by Christ, but the cross of Christ is the very means through which and by which Christ brings the church into being. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," p. 307)

The altar, which signifies the cross of Christ, is the center not only of the inner court but also of the entire premises of the temple. This altar is actually the center of the universe. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures (see footnote 2 on Ezekiel 43:13). The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15). In Christ's death God passed through death in man to be released, and man died in God to be terminated...The cross spreads in every direction and to every corner of God's building. If we wish to contact God and enjoy His riches in His house, we must pass through the cross. (Ezek. 40:47, footnote 1)

The second item of the spiritual charter of the church is Christ as life. On the negative side, the cross deals with all the negative opinions, thoughts, differing concepts, ideas, and desires and the things of the self, of the world, and of sin. On the positive side, the cross released Christ as life. We must be careful to check whether or not we are according to this regulation of the spiritual charter of the church. We check ourselves by asking, "Is this something of Christ as life?" If we do not have Christ as life, we do not have the church life. The church life is simply Christ realized by us in a corporate way. (Basic Principles for the Practice of the Church Life, pp. 310-311)

Further Reading: CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 4; CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," chs. 6-7

第一周 ◇ 周六

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人知道。”

罗十四 1 “信心软弱的，你们要接纳，但不是为判断所争论的事。”

召会属灵宪章的第三项就是在我们灵里的圣灵。神的灵，基督的灵，生命的灵，乃是活的规律。我们若用十字架核对自己，并且尊崇、显大、高举、并尊重主耶稣基督，我们就在对的地位上，正确地经历圣灵。我们必须受十字架核对，也必须有基督的保障，然后才会正确且充分地经历那灵。

那灵是我们的宪章。每当我们来在一起，我们必须在灵里作一切事。我们来讨论事情，必须在灵里讨论。我们里面若没有施膏的灵，就该停止、静默、放下自己的主意。如果没有圣灵的指示、印证或盖印，我们就要停止。（李常受文集一九六三年第三册，四一五至四一六页。）

信息选读

召会属灵宪章的第四项是基督的作头。我们没有外面的规条，却有规律我们的元首。…单单基督的作头，就会规律我们，并排除许多难处和错误。

召会属灵宪章的第五项乃是基督的身体。我们必须受身体的规律、约束和限制。

召会属灵宪章的第六项是一般〔包容〕。我们到别人那里，不坚持任何特别的事物。…我们就是来在一起交通、讨论、祷告、并寻求主的手；等到我们都赞同主是如

WEEK 1 — DAY 6

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

Rom. 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.

The third item of the spiritual charter of the church is the Holy Spirit in our spirit. The Spirit of God, the Spirit of Christ, the Spirit of life, is the living regulation. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to properly experience the Holy Spirit. We must be checked by the cross, and we must be safeguarded by Christ. Then we will experience the Spirit in a proper and adequate way.

The Spirit is our charter. Whenever we come together, we must do everything in the Spirit. When we come to discuss something, we must discuss it in the Spirit. If we do not have the anointing Spirit within us, we should stop, be silent, and give up our idea. If there is no registration, confirmation, or seal from the Holy Spirit, we need to stop. (CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” pp. 311-312)

Today's Reading

The fourth item of the spiritual charter of the church is the headship of Christ. We do not have outward regulations, but we have the regulating Head...The headship of the Lord Christ alone will regulate us and rule out many problems and mistakes.

The fifth item of the spiritual charter of the church is the Body of Christ. We must be regulated, restricted, and limited by the Body.

The sixth item of the spiritual charter of the church is to be general. When we come to others, we do not have anything special to insist upon...We simply come together to fellowship, discuss, pray, and seek the Lord's hand. Then we all agree

何带领我们，我们就往前一步；不然，我们就等候。我们若要实现真实的召会生活，就必须是一般〔包容〕的。

召会属灵宪章的第七项，也是末了一项，乃是神的话。在许多重要、关键的事上，我们必须受神的话所核对。

召会属灵的宪章乃是十字架、基督、圣灵、基督的作头、身体、一般〔包容〕的态度、以及神的话。（李常受文集一九六三年第三册，四一七至四二〇、四二四页。）

保罗在罗马十四章采取…包容〔的〕态度。…他说，有人百物都吃，但那软弱的只吃蔬菜。（2～3。）…今天基督徒中间的分裂，因为缺了包容的灵。

今天许多基督徒谈论十二章的身体，但是他们几乎都忽略了十四章。…大多数谈论身体生活的人，并没有过身体生活；他们只有分裂。今天主的恢复主要是“一”的恢复。我们如果要有一，就必须非常包容。（李常受文集一九七一年第三册，五六〇至五六二页。），

要实行罗马十二章所启示的身体生活，我们需要学习接纳信徒的实际功课，如十四章一节至十五章十三节所专特启示的，使召会生活成为包罗的，能容纳各种的真基督徒。这需要十二章所说的变化。我们若仍旧留在天然里，就无法接纳在道理或实行上，看法与我们不同的人。（圣经恢复本，罗十四1注2。）

只要人是真基督徒，有新约基本的信仰，即使他在道理上的看法与我们不同，我们也该不见外，而在我们同一的主里接纳他。（罗十四1注3。）

圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六63）或气。…我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。（提后三16注2。）

参读：召会生活的专特、包容与实行，第三至四章。

with how the Lord leads us, and we advance by one step. Otherwise, we wait. If we are going to realize the real church life, we must be general.

The seventh and last item of the spiritual charter of the church is the Word of God. Concerning so many important, vital matters we must be checked by the Word.

The spiritual charter of the church is the cross, Christ, the Holy Spirit, the headship of Christ, the Body, a general attitude, and the Word of God. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 312-314, 317)

Paul took such a general attitude in Romans 14. He said that some eat everything; however, others who are weaker eat only vegetables (vv. 2-3)...Christians are divided because they lack a spirit of generality.

Today many Christians are talking about the Body in Romans 12, but nearly all of them have neglected Romans 14.... Most who are talking about the Body life do not have it; they only have division. Today the Lord's recovery is mainly of the oneness. If we are going to have the oneness, we have to become so general. (CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," pp. 431-432)

To practice the Body life revealed in Romans 12, we must learn the practical lessons of receiving the believers, as revealed particularly in 14:1—15:13, that the church life may be all-inclusive, able to include all kinds of genuine Christians. Such receiving requires the transformation mentioned in chapter 12; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice. (Rom. 14:1, footnote 2)

As long as one is a genuine Christian and has the fundamental faith of the New Testament, we should not exclude him, even though he may differ from us with respect to doctrine; rather, we should receive him in the same one Lord. (Rom. 14:1, footnote 3)

The Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath....We must strike the Spirit of the Scripture with our spirit to catch the divine fire. (2 Tim. 3:16, footnote 2)

Further Reading: CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," chs. 3-4

第一周诗歌

众召会显于各地

(英1265)

F 大调

4/4

5 | 3 3 3 3 | 3 - 3 3 | 3 1 7 1 | 4 - -
 一 众 召 会 显 于 各 地, 乃 是 基 督 身 体;
 5 | 4 4 4 4 | 4 - 4 4 | 4 2 1 2 | 3 - -
 耶 稣 见 证 得 建 立, 实 现 主 的 心 意;
 5 | 5 3 6 3 | 5 - 4 4 | 4 2 5 2 | 3 - -
 金 灯 台 光 芒 四 溢, 照 耀 各 城 不 已;
 3 | 3 7 1 2 | 3 - 3 3 | 3 7 1 2 | 3 - 5
 威 武 军 队 胜 仇 敌, 又 是 新 妇 美 丽。
 5 | 3 - - 3 | 5 4 0 5 | 2 #1 2 6 | 5 - - 5 | 6 3 4
 (副) 地 上 众 召 会 是 主 心 意 目 标; 愿 众 圣 徒
 4 | 5 2 3 3 | 3 2 0 6 | 5 - 1 - | 3 - - 2 | 1 - - ||
 兴 起 祷 告: 主, 建 造, 求 将 我 们 建 造!

二 众召会皆不可少, 无论地方大小;
 各尽其分何美妙, 叫身体得建造;
 扩大度量多相调, 顾到彼此需要;
 透彻交通同祷告, 领略基督深、高。

三 主七眼遍地寻找、 鉴察、注入、焚烧,
 炼净我们的爱好, 合于祂旨所要;
 众召会祂心所宝, 同心合意建造;
 精金见证显光耀, 将主荣美映照。

四 得胜君王传捷报, 不久就要来到;
 众召会欢喜跳跃, 赞美响彻云霄。
 收割之日已紧靠, 初熟果先备好,
 让主提接进荣耀, 同王达于至高。

WEEK 1 — HYMN

The churches are the Body The Church—Her Local Expression

1265

1. The church - es are the Bod - y Of Christ on earth to -
 day. They are His test - i - mon - y, That He may have a
 way. They are the gold - en lamp - stands In ci - ties far and
 wide. They are His fight - ing arm - y, And His be - lov - ed
 Bride. (C) The church - es, the church - es, Up - on the earth to -
 day; Lord, stir our hearts for Thy de - sire, And build us, oh, build us, Lord, we pray.

2. Oh, how we need the churches,
 All of them, great or small!
 We need their many portions
 To profit us withal.
 Yes, Lord, enlarge the churches;
 We love their needs to bear.
 Enlarge our hearts, Lord Jesus,
 In fellowship and prayer.

3. The Lord's eyes o'er the whole earth
 Are running to and fro;
 Those seven, burning, searching,
 Our heart's desire to know.
 His purpose—many churches,
 Built up in one accord;
 This golden testimony
 Will thus express the Lord.

4. And soon will be the coming
 Of our triumphant King!
 He's coming for the churches
 Where His sweet praises ring.
 Come, Lord, come reap the firstfruits,
 As draws the harvest nigh,
 And to Thy throne do take us,
 To reign with Thee on high.

第二篇

召会生活——在基督里 归一于一个元首之下的生活

读经：弗一 10、22～23，三 15～17，四 15，林前十一 3，
提前一 4，约八 12

纲 目

周 一

壹 神永远的目的是要将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头——弗一 10、22：

- 一 神永远的定旨是要在时期满足时的经纶里，将万有在基督里归一于一个元首之下——10 节。
- 二 借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下；这就是神永远的行政和经纶——启二一 1～2。

周 二

贰 撒但的目标乃是要败坏神的创造，而造成混乱——罗八 19～23：

- 一 当撒但将他自己注射到人里面时，撒但对人就成了死亡和黑暗；罪带进死，死带进黑暗，黑暗带进混乱。
- 二 整个宇宙都因为撒但把他自己作为死的因素，注射到神的创造里，而崩溃混乱——来二 14，罗

Message Two

The Church Life— a Life of Being Headed Up in Christ

Scripture Reading: Eph. 1:10, 22-23; 3:15-17; 4:15; 1 Cor. 11:3; 1 Tim. 1:4; John 8:12

Outline

Day 1

I. God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head—Eph. 1:10, 22:

- A. It is God's eternal purpose that in the economy of the fullness of the times, He might head up all things in Christ—v. 10.
- B. Through the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy—Rev. 21:1-2.

Day 2

II. Satan's goal is to corrupt God's creation and to cause confusion—Rom. 8:19-23:

- A. When Satan injected himself into man, Satan became death and darkness to man; sin brings in death, death brings in darkness, and darkness brings in confusion.
- B. The entire universe is a heap of collapse caused by Satan injecting himself as the factor of death into God's creation—Heb. 2:14; Rom. 8:20-21.

八 20 ~ 21。

三 神正在作工，要将万有在基督里归一于一个元首之下，使祂的造物从捆绑中得着释放，而得享自由—弗一 22、10。

周 三

叁 我们都需要从崩溃的混乱里蒙拯救，并在基督里归一于一个元首之下—西一 12 ~ 13:

一 由撒但的背叛和人的堕落所引起宇宙的崩溃，给神一个大好的机会，来彰显祂的智慧—弗一 8，三 10，罗十一 33。

二 照着圣经，神的救恩不仅拯救我们脱离堕落、罪恶的光景，也脱离崩溃的混乱—弗二 1 ~ 8，21 ~ 22。

肆 召会生活乃是在基督里归一于一个元首之下的生活—四 15，林前十一 3:

一 神要借着召会，将万有在基督里归一于一个元首之下，而叫万有服在基督之下—十五 20 ~ 28。

周 四

二 召会是神所拣选的人，以基督作头，归一于一个元首之下—十一 3，弗一 10，二 21 ~ 22，四 15:

1 在正确的召会生活里，我们正在基督里归一于一个元首之下—一 10。

2 我们若不认识什么是在基督里归一于一个元首之下，就不会认识召会。

3 在召会生活中，我们领先在基督里归一于一个元首

C. God is working to liberate His creation from bondage and to bring it into liberty by heading up all things in Christ—Eph. 1:22, 10.

Day 3

III. We all need to be delivered from the heap of collapse and headed up in Christ—Col. 1:12-13:

A. The collapse of the universe caused by the rebellion of Satan and the fall of man gives God an excellent opportunity to manifest His wisdom—Eph. 1:8; 3:10; Rom. 11:33.

B. According to the Bible, God's salvation is to save us not only from our fallen, sinful condition but also from the heap of collapse—Eph. 2:1-8, 21-22.

IV. The church life is a life of being headed up in Christ—4:15; 1 Cor. 11:3:

A. God will subject all things under Christ by heading up all things in Christ through the church—15:20-28.

Day 4

B. The church is the heading up of God's chosen ones under the headship of Christ—11:3; Eph. 1:10; 2:21-22; 4:15:

1. In the proper church life we are being headed up in Christ—1:10.

2. If we do not know what it is to be headed up in Christ, we cannot know the church.

3. In the church life, we are taking the lead to be headed up in Christ; for

之下；为此，我们需要在生命里长大—四 15。

三 神将万有在基督里归一于一个元首之下所采取的第一步，是将祂所拣选的人，祂的众子，从宇宙的崩溃中带出来，将他们摆在基督的元首权柄之下—一 22，四 15，五 23，西 1-18，二 10、19。

四 当召会领先在基督里归一于一个元首之下时，神就有路使万有归一于一个元首之下—弗 1:22-23、10:

1 召会是神所使用的器皿，以解决祂的问题并完成祂的定旨，这定旨就是祂借着将自己与人调和，而借着人彰显祂自己—三 9-11。

2 至终，身体同作头的基督，乃是万有宇宙的头—一 22-23。

周 五

伍 在神圣的经纶里借着神圣的分赐，我们在召会生活里正在归一于一个元首之下—三 15-17，四 15，提前 1-4:

一 神圣的经纶已经进到我們里面—4 节:

1 基督就是神圣的经纶；因此，当我们接受基督时，我们就接受神圣的经纶到我们里面—约 1-12-13。

2 神圣的经纶已经进到我們里面，作为一种行政、安排和计划，使一切都有秩有序。

二 神正在借着一个人行政，将祂自己作到祂所拣选的人里面，这行政乃是甜美的分赐、亲密的管家职分和令人舒畅的家庭安排—弗 1-10，三 2，提前 1-4，三 15:

this, we need to grow in life—4:15.

C. The first step in the heading up of all things in Christ is for God to bring His chosen ones, His sons, out of the universal collapse and to place them under the headship of Christ—1:22; 4:15; 5:23; Col. 1:18; 2:10, 19.

D. When the church takes the lead to be headed up in Christ, God has a way to head up all other things—Eph. 1:22-23, 10:

1. The church is the vessel used by God to solve His problems and to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man—3:9-11.

2. Eventually, the Body with Christ as the Head will be the universal Head over all things—1:22-23.

Day 5

V. In the church life we are being headed up through the divine dispensing in the divine economy—3:15-17; 4:15; 1 Tim. 1:4:

A. The divine economy has come into us—v. 4:

1. Christ is the divine economy; thus, when we received Christ, we received the divine economy into us—John 1:12-13.

2. The divine economy has come into us as an administration, arrangement, and plan that puts everything in order.

B. God is working Himself into His chosen ones through an administration that is a sweet dispensing, an intimate stewardship, a comfortable household arrangement—Eph. 1:10; 3:2; 1 Tim. 1:4; 3:15:

- 1 万有在基督里归一于一个元首之下，乃是借着亲密的管家职分，令人舒畅的家庭安排—弗三 2。
- 2 在神的家中行事为人的路，乃是有令人愉快的家庭行政，亲密的管家职分，将基督分赐到神所有的家人里面—提前三 15，一 4。

周 六

- 3 神洋溢的恩典要完成将万有在基督里归一于一个元首之下；这洋溢的恩典正在我们身上作工，为使万有在基督里归一于一个元首之下—弗一 7~8、10。
- 4 我们作为神的基业越被那灵这活的印记所浸透，在宇宙中就越有归一于一个元首之下的光景—11、13 节。

陆 在召会生活中归一于一个元首之下，是借着生命和光而有的—约一 4，八 12：

- 一 神恢复的路乃是基督与撒但相对，生命与死亡相对，光与黑暗相对，井然有序与混乱相对。
- 二 崩溃来自死这因素；归一于一个元首之下来自生命这因素—结三四 4~10。
- 三 神在祂造物中间恢复一的路，乃是祂自己分赐到我们里面作生命—罗八 6、10~11、19~21。
- 四 我们要实际的从崩溃的混乱中蒙拯救，就需要在生命里长大；我们越在生命里长大，就越归一于一个元首之下，也越从宇宙性的崩溃中得着拯救—弗四 15，西二 19。
- 五 当神进入我们里面作生命时，生命的光就在我们里面照耀；这生命吞灭死亡，这光驱尽黑暗—约一 4，八 12，弗五 8~9：

1. The heading up of all things in Christ takes place by an intimate stewardship, by a comfortable household arrangement—Eph. 3:2.
2. The way to behave in God's house is to have a pleasant household administration, an intimate stewardship, and to dispense Christ to all the members of God's household—1 Tim. 3:15; 1:4.

Day 6

3. God's abounding grace will accomplish the heading up of all things in Christ; this abounding grace is working on us so that all things might be headed up in Christ—Eph. 1:7-8, 10.
4. The more we, God's inheritance, are saturated with the Spirit as a living seal, the more heading up there will be in the universe—vv. 11, 13.

VI. The heading up in the church life is by life and light—John 1:4; 8:12:

- A. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
- B. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 34:4-10.
- C. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
- D. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse—Eph. 4:15; Col. 2:19.
- E. When God comes into us as life, the light of life shines within us; this life swallows death, and this light dispels the darkness—John 1:4; 8:12; Eph. 5:8-9:

- 1 当我们满了作生命的基督时，我们就在光底下，受光的大能所管制。
- 2 神就是光，因此我们这些神的儿女乃是光的儿女，甚至是光本身，因为我们在主里与神是一——约壹一5，约十二36，弗五8，太五14。
- 3 在生命里，并在光底下，我们就蒙拯救脱离混乱，被带进井然有序、和谐与一里，并在基督里归一于一个元首之下——弗一10。

1. When we are full of Christ as life, we are under the light and are controlled by the power of light.
2. As God is light, so we, the children of God, are children of light, and we are even light itself because we are one with God in the Lord——1 John 1:5; John 12:36; Eph. 5:8; Matt. 5:14.
3. In the life and under the light, we are delivered out of confusion, brought into order, harmony, and oneness, and headed up in Christ——Eph. 1:10.

第二周 ◇ 周一

晨兴喂养

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

神永远的目的，是要将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头。神要完成这事所采取的第一步，乃是将祂所拣选的人，在祂里面归一于一个元首之下。神将祂的百姓，一个一个从宇宙性崩溃的乱堆中拯救出来。然而，大多数的基督徒不知道神正在作的就是这件事，也不为此祷告。他们反而有天然的观念，认为人堕落了，需要蒙拯救不下地狱。照着圣经，神的救恩主要的不是救我们脱离地狱，乃是救我们脱离崩溃的混乱。（以弗所书生命读经，九一页。）

信息选读

〔在神的经纶中关于召会主要有三项。〕第一项是儿子的名分，那是关于召会积极的一面。第二项是召会要在消极一面击败仇敌，使执政的、掌权的，现今得知神万般的智慧。…第三项是将万有在基督里全面地归一于一个元首之下。召会必须得着儿子的名分，撒但必须被征服，被扔出去；并且所有受造之物必须被带进正确的秩序与一里面。

以弗所一章十节说到“归一于一个元首之下”。神永远的定旨是为着时期满足时的经纶，要将万有在基督里归一于一个元首之下。十节必须联于本章的二十二至二十三节：“将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者

WEEK 2 — DAY 1

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head. The first step God takes to accomplish this is to head up His chosen ones in Him. One by one, God rescues His people from the heap caused by the universal collapse. Most Christians, however, do not realize that this is what God is doing and do not pray about it. Instead, they have the natural concept that man is fallen and needs to be rescued from hell. According to the Bible, God's salvation is not primarily to save us from hell; it is to save us from the heap of collapse. (Life-study of Ephesians, p. 76)

Today's Reading

There are three main items concerning the church in the economy of God....The first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively....The third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness.

Ephesians 1:10 has the phrase head up all things. It is God's eternal purpose that in the economy of the fullness of the times He might head up all things in Christ. This verse must then be connected with verses 22 and 23 of the same chapter. "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

的丰满。”二十二节中的“向”字表明召会与基督的一。基督是向着召会，就是基督的身体，作万有的头。（召会的异象与建造，一三至一四页。）

十节说到将万有在基督里归一于一个元首之下。…这话…与前面各节所说的事都有关系。这意思是说，神拣选我们，好使祂将万有在基督里归一于一个元首之下。祂预定我们得儿子的名分，好使祂将万有在基督里归一于一个元首之下。祂借着基督的血为我们完成救赎，好使祂将万有在基督里归一于一个元首之下。神已经使我们蒙恩赐，并用全般的智慧和明达使恩典向我们洋溢，好使祂将万有在基督里归一于一个元首之下。将万有在基督里归一于一个元首之下，乃是所有这些结果。

许多基督徒从来不知道，神拣选我们、预定我们、救赎我们、赦免我们、并恩赐我们，目的是为着将万有在基督里归一于一个元首之下。你知道你蒙拣选和预定，是为使神能将万有归一于一个元首之下么？你曾想过神救赎你并赦免你的罪，是为要将万有归一于一个元首之下么？基督徒也许知道很多关乎神的拣选和预定的事，却不知道这些事与万有在基督里归一于一个元首之下有什么关系。连我们自己可能也不清楚。我们通常说，神的目标不是圣别，也不是属灵，神的目标乃是召会。但是甚至召会也不是终极的目标，终极的目标乃是将万有在基督里归一于一个元首之下。召会虽然是目标，但不是终极的目标，不是最后阶段的目标。召会乃是第一阶段的目标。终极的目标乃是将万有在基督里归一于一个元首之下。这观念只有在以弗所一章十节找得到，圣经中任何其他各处都没有。

神已使基督作万有的头。（22。）借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下。这就是神永远的行政和经纶。（以弗所书生命读经，八六至八八页。）

参读：正当召会生活极重要的原则，第三章；基督徒生活与召会生活极重要的原则，第六章。

all.” The little word to in verse 22 signifies the identification and oneness of the church with Christ. Christ is the Head over all things to the church, which is His Body. (God's Purpose for the Church, pp. 20-21)

We have Ephesians 1:10, which speaks of the heading up of all things in Christ. The infinitive “to head up” in verse 10 is related to all the preceding things in the foregoing verses. This means that God chose us that He may head up all things in Christ. He predestinated us unto sonship that He may head up all things in Christ. He accomplished redemption for us through the blood of Christ in order to head up all things in Christ. God has graced us and caused grace to abound to us in all wisdom and prudence that He may head up all things in Christ. The heading up of all things in Christ is the issue of all these things.

Many Christians have never realized that God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ. Have you ever realized that you were chosen and predestinated so that God might head up all things? Have you ever considered that God redeemed you and forgave you of your sins in order to head up all things? Christians may know a great deal about God's selection and predestination without knowing how these are related to the heading up of all things in Christ. We ourselves may not even be clear about this. We are accustomed to saying that God's goal is neither holiness nor spirituality, but the church. But the ultimate goal is not even the church; it is the heading up of all things in Christ. Yes, the church is the goal, but not the consummate goal, the goal in the last stage. Rather, it is the goal in the first stage. The consummate goal is the heading up of all things in Christ. This concept is found only in Ephesians 1:10, not in any other verse in the Bible.

God has made Christ the Head over all things (v. 22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy. (Life-study of Ephesians, pp. 73-74)

Further Reading: CWWL, 1978, vol. 3, “Crucial Principles for the Proper Church Life,” ch. 3; CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 6

第二周 ◇ 周二

晨兴喂养

罗八 20 ~ 21 “因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。”

当撒但把这死的权势，将他自己注射到人里面时，撒但对人就成了死亡和黑暗。死带进败坏，而黑暗带进混乱。撒但的目标乃是要败坏神的创造，而造成混乱。但是赞美主，凡死亡泛滥的地方，生命就更加洋溢！撒但进来杀死之后，神就进来点活，分赐生命。哪里有生命，哪里也就有光。…光…带进正当的秩序。…撒但进来杀死神的创造，死亡带来毁坏，黑暗带进混乱。然而，神进来点活被杀死的创造，并且带进秩序。在这秩序中，万有在基督里归一于一个元首之下。（以弗所书生命读经，一一〇页。）

信息选读

没有神的许可，甚至天使中间的背叛也不可能发生。神许可祂的一个天使背叛祂，这是照着神的智慧。正如一幅画的黑色背景，使主体更加显出，撒但的背叛也有同样的效用。

创世记这卷书启示，撒但来把他自己注射到宇宙的中心——人——里面。当撒但把他自己注射到人里面时，撒但就成了人致命的死和黑暗。每当撒但临到我们或进到我们家中，就有死和黑暗；这死和黑暗的结果就是崩溃。一个满了生命的人能站得正直，但是当死的权势注射到他里面时，他就倒下而崩溃了。他不是归一于一个元首之下，乃是崩溃成一堆。…整个宇

WEEK 2 — DAY 2

Morning Nourishment

Rom. 8:20-21 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

When Satan, the power of death, injected himself into man, Satan became death and darkness to man. Death brings in corruption, and darkness brings in confusion. Satan's goal is to corrupt God's creation and to cause confusion. But praise the Lord that where death abounds, life abounds all the more! After Satan came in to deaden, God came in to enliven, to impart life. Where there is life, there is light also....Light brings in the proper order.... Satan came in to deaden God's creation and that death ruins and darkness confuses. God, however, has come in to enliven the deadened creation and to bring in order. In this order all things are headed up in Christ. (Life-study of Ephesians, p. 91)

Today's Reading

Without God's permission, no rebellion could ever take place. Not even the rebellion among the angels could happen without God's permission. God allowed one of His angels to rebel against Him. This was according to God's wisdom. Satan's rebellion serves in the same way as the black background of a painting that makes the main object all the more outstanding.

The book of Genesis reveals that Satan came to inject himself into man, who was the center of the universe. When Satan injected himself into man, Satan became death and darkness to man. Whenever Satan comes to us or into our home, there is death and darkness. The result of this death and darkness is a collapse. A person who is full of life can stand upright. But when the power of death has been injected into him, he falls down; he collapses. Instead of being headed up, he collapses into a heap.... The entire universe, including mankind, is a

宙，包括人类，都因为撒但把他自己作为死的因素，注射到神的创造里，而崩溃成乱堆。撒但把死带进神的整个创造里。所有的受造之物都受到撒但死的因素所影响。这就是为什么罗马八章二十至二十一节说，受造之物服在虚空之下，并在败坏的奴役之下。

要注射一种本质到人体里，不需要将其注入人体的每一部分。只要注射到某一点上，那本质就会散布到全身。照样，撒但将他自己注入宇宙中心的人里，撒但的毒素就从人散布到各处。因此，不仅人服在死之下，每一种活物也都服在死之下。…死的元素已经散布到神创造的每一部分里，使受造之物崩溃成为乱堆。（以弗所书生命读经，九八至九九页。）

罪带来死，死带来黑暗，黑暗带来混乱。这影响了全宇宙，因为人是在被立为万物中领头的；领头的被破坏了，因此所有受造之物也被破坏了。罪带进死，死带进黑暗。我们都知道，哪里有黑暗，哪里就有混乱。若是我们没有日光和灯光，一切就混乱了。我们是不自觉地受光的管治。若是没有光，就没有秩序，一切就在混乱中。

撒但把自己注射到人里面，就把混乱带给所有受造之物。因着这个混乱，整个受造之物就在虚空之下受败坏的奴役。这个败坏是从黑暗来的，黑暗是从死来的，而死是从撒但来的。

因此神有许多的难处。祂有仇敌要对付，并且在祂的造物中有死、黑暗、混乱、败坏、奴役和虚空。甚至在今天，整个受造之物还在叹息，因为仍在虚空之下，受败坏的奴役。神必须释放祂的造物脱离奴役，并且借着把万有归一于基督的元首权柄之下，而将万物带进自由的秩序。（召会的异象与建造，一五至一六页。）

参读：新约总论，第十八、三十一篇。

heap of collapse caused by Satan injecting himself as the factor of death into God's creation. Satan has brought death to the entire creation of God. All of creation has been infected by the death factor of Satan. This is the reason that Romans 8:20 and 21 say that the creation has been subjected to vanity and is under the slavery of corruption.

In order to inject a substance into a person's body, there is no need to inject it into every part. Instead, the injection is made at a certain spot, and then the substance spreads throughout the body. Likewise, Satan injected himself into man, the center of the universe, and from man Satan's poison has spread everywhere. Therefore, not only is man subject to death, but also every living thing is subject to it...The element of death has spread into every part of God's creation, causing the creation to collapse into a heap. (Life-study of Ephesians, pp. 82-83)

Sin brings in death, death brings in darkness, and darkness brings in confusion. This influences the whole universe, because man was made the head of all things. The head has been damaged, so all of creation is damaged. Sin brings death, and death brings in darkness. We all know that where there is darkness, there is confusion. If we did not have the sunlight or the electric lights, everything would be confused. We are controlled unconsciously by light. If there were no light, there would be no order and everything would be in confusion.

When Satan injected himself into man, he brought confusion to the whole creation. By this confusion the whole creation is under the bondage of corruption in vanity. This corruption came from darkness, the darkness came from death, and death came from Satan.

So God has many problems. He has an enemy to deal with, and He has death, darkness, confusion, corruption, bondage, and vanity in His creation. Even today the whole creation is groaning because it is still in vanity and in the bondage of corruption. God must liberate His creation from bondage and bring it into the order of liberty by heading up all things under the headship of Christ. (God's Purpose for the Church, pp. 24-25)

Further Reading: The Conclusion of the New Testament, msgs. 18, 31

第二周 ◇ 周三

晨兴喂养

西一 12 ~ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

宇宙的崩溃给神一个大好的机会，来彰显祂的智慧。若是没有这种死和崩溃的光景，神的智慧就无法彰显得完全。神万般的智慧，要借着召会得着彰显。撒但死的因素注入人里面所造成的崩溃，其作用就象黑色的背景，将神的智慧衬托得更加荣耀。（以弗所书生命读经，九九页。）

信息选读

神把我们从宇宙性的崩溃中带出来，把我们放在唯一的头——基督——之下。由于天使的背叛和人类的背叛，没有一个受造之物服在元首之下。宇宙中简直没有头。但以弗所一章十节说，万有都要在基督里归一于一个元首之下。今天大多数的政府首长不在意基督，也不服在基督元首的身分之下。既是如此，基督怎么能作万有的头？神正在尽力将万有在基督里归一于一个元首之下。祂正在作工，将宇宙性崩溃中的每一项带回，服在基督作头的身分之下。

神造了人类，并使亚当成为一切造物之首。按照创世记一章，神将祂所造的万物都放在亚当之下。这指明亚当是元首。然而，亚当受诱惑背叛了神。因此，由于天使的背叛和人的背叛，宇宙就崩溃混乱了。这就是今天人类社会和受造之物本身乱得一团糟的原因。到处满了背叛，甚至蚊子也背叛人。这说明宇宙满了由背叛所引起的争战这个事实。然

WEEK 2 — DAY 3

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The collapse of the universe gives God an excellent opportunity to manifest His wisdom. Without such a situation of death and collapse, God's wisdom could not be fully manifested. Through the church God's manifold wisdom will be expressed. The collapse caused by Satan's injection of the factor of death into man serves as the black background to make God's wisdom all the more glorious. (Life-study of Ephesians, p. 83)

Today's Reading

God has brought us out of the universal collapse and has placed us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ. Most of today's government leaders do not care for Christ; they are not under the headship of Christ. Since this is the situation, how can Christ be the Head over all things? God is endeavoring to head up all things in Christ. He is working to bring every item in the universal collapse back to the headship of Christ.

God created the human race and made Adam the head of all created things. According to Genesis 1, God put all things created by Him under Adam. This indicates that Adam was the head. Adam, however, was seduced to rebel against God. Thus, by the angelic rebellion and the human rebellion, the universe collapsed into a heap. This is the reason that today's human society and creation itself are such a mess. Everywhere there is nothing but rebellion. Even the mosquitoes are rebellious against man. This illustrates the fact that the universe

而，神已定意要把祂的经纶带进来，要将万有在基督里归一于一个元首之下。

在这里，我们要问一个问题：是身体支持头，还是头托着身体？答案是头托住身体。这可由事实证明——若是一个人的头被砍掉，身体就仆倒在地上。因此，身体是由头托住的。照样，召会生活是归一于一个元首之下的生活。如果我们真要有一个荣耀的召会，我们就必须甘愿归一于一个元首之下。在我们四周、在学校、在工作中、在机关里，我们所看见的没有别的，只有崩溃的光景；没有任何事物归一于一个元首之下。但在正当的召会生活中，我们归一于一个元首之下。这个在召会生活中归一于一个元首之下，乃是神将万有归一于一个元首之下的开始。在基督之下，并借着召会，神将使宇宙中的万有归一于一个元首之下。这就是神意愿的奥秘。至终，在宇宙中神意愿的奥秘，乃是将万有在基督里归一于一个元首之下。

许多基督徒看到召会生活里圣徒的一，就非常惊讶，希奇那些在种族、文化、和国籍背景上不同的人，竟然能真正地成为一。有些人惊讶之余，认为我们一定是设立了一个组织来维持这个一。然而，我们没有这样的组织，并且没有任何组织能产生出这样的一。我们的一不是靠组织而有；我们乃是在神圣的传输里成为一。基督到我们里面来的属天传输若停止了，我们的一也就了了。我们能成为一，乃是因为我们借着基督传输到我们里面，使我们在基督里归一于一个元首之下。这使我们能在召会生活中，在一里生活在一起。

我信在要来的年日里，神要更多把我们归一于一个元首之下。结果，召会的光景会比今天更好。最终，在时期满足时的经纶里，整个宇宙要借着召会，在基督里归一于一个元首之下。（以弗所书生命读经，九一、八二至八三、九七六至九七七页。）

参读：实行召会生活的基本原则，第三章；使徒的教训与新约中的领导，第二章。

is filled with the fighting caused by rebellion. Nevertheless, God has purposed to bring in His administration to head up all things in Christ.

At this point, we need to ask a question: Does the body support the head or does the head uphold the body? The answer is that the head upholds the body. This is proved by the fact that if a person's head is cut off, the body falls to the ground. Hence, the body is upheld by the head. In like manner, the church life is a life of being headed up. If we truly want to have a glorious church, we must be willing to be headed up. All around us, at school, at work, and in the government, we see nothing but a state of collapse; nothing is headed up. But in the proper church life we are being headed up. This heading up in the church life is the beginning of God's heading up of all things. Under Christ and through the church, God will head up all things in the universe. This is the mystery of God's will. Ultimately, the mystery of God's will in the universe is to head up all things in Christ.

Many Christians are amazed when they behold the oneness of the saints in the church life. They are surprised that those with different racial, cultural, and national backgrounds can be truly one. In their amazement at such a oneness, some have thought that we must have set up an organization to maintain this oneness. However, we do not have such an organization, and there is no possibility that any organization could produce such a oneness. We are not one by means of organization; we are one in the divine transmission. If the heavenly transmission of Christ into our inner being should cease, our oneness will be terminated. We can be one simply because we are being headed up in Christ through the transmission of Christ into our being. This is what enables us to live together in oneness in the church life.

We believe that in the years to come God will head us up even more. As a result, the condition of the church will become much better than it is today. Eventually, in the dispensation of the fullness of times, the whole universe will be headed up in Christ through the church. (Life-study of Ephesians, pp. 76, 70, 811)

Further Reading: Basic Principles for the Practice of the Church Life, ch. 3; Leadership in the New Testament, pp. 43-46

第二周 ◇ 周四

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

林前十一 3 “我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”

许多基督徒都在谈论召会，但在他们的谈论中，“召会”这辞的意义都失去了。然而，在以弗所书中，召会的意义太丰富了。但你若不认识什么是在基督里归一于一个元首之下，你就不认识召会是什么。召会不是一堆仍在崩溃光景中堕落的人。召会是神所拣选的人，以基督作头，归一于一个元首之下。…在正确的召会生活中，我们正在基督里归一于一个元首之下。（以弗所书生命读经，九四页。）

信息选读

〔神将万有归一于一个元首之下，〕第一步是将祂所拣选的人，祂的众子，从崩溃中带出来，将他们摆在基督的元首身分之下。在这里，在基督元首的身分之下，我们是在宇宙性崩溃的乱堆之外，我们也是在万有之上。因此，召会生活必须是归一于一个元首之下的生活。在召会生活中，归一于一个元首之下的，乃是神所拣选的人，并非世上的首领、不信的人或是动物。神将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头。至终，这身体同作头的基督，乃是万有宇宙的头。今天我们在召会中，领先在基督里归一于一个元首之下。倘若我们不愿在召会生活中归一于一个元首之下，我们就会耽误这事。事实上，如果我们这班蒙拣选的人不愿归一于一个元首之下，神就无法将万有在基督里归一于一个元首之下。但如果我们乐意如此，神将喜乐地说，“这些是归一于一个元

WEEK 2 — DAY 4

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

Many Christians are talking about the church, but in their talk the word church has become meaningless. In the book of Ephesians, however, the church means a great deal. But if you do not know what it is to be headed up in Christ, you cannot know what the church is. The church is not a heap of fallen people who are still in the collapse. The church is the heading up of God's chosen ones under the headship of Christ...In the proper church life we are being headed up in Christ. (Life-study of Ephesians, pp. 78-79)

Today's Reading

[In His heading up all things], the first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ. Here, under the headship of Christ, we are outside of the heap of the universal collapse, and we are over all things. Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. But if we are willing for this, God will say with joy, "These are the pioneers who are taking the lead to be headed up. They are pioneering the way for Me to head up all things in Christ."

首之下的先锋。他们正为我开路，将万有在基督里归一于一个元首之下。”当召会领先在基督里归一于一个元首之下时，神就有路使万有归一于一个元首之下。

在召会中归一于一个元首之下，乃是在生命里的事，这个看见是重要的。我们若要归一于一个元首之下，却没有在生命里长大，就会落到组织里。在召会中将一切归一于一个元首之下，而没有在生命里长大，就只不过是一个组织。正确地归一于一个元首之下，乃是生命的长大。你越在生命里长大，就越有生命，也就越归一于一个元首之下，你也越从崩溃的混乱中得着拯救。人手或组织都无法完成这事。在召会生活中，人的努力不能帮助归一于一个元首之下。我帮不了你，你也帮不了我。只有在生命里长大才有用。哦，我们需要长大，并帮助别人长大！我们需要以生命的供应彼此服事，彼此帮助长大。在召会生活中归一于一个元首之下，完全在于生命里的长大。

我愿意再使你们对整个宇宙是在崩溃的光景中这个事实，有深刻的印象。我们得救不仅脱离堕落、罪恶的光景，也脱离崩溃的混乱。如今为要实际地从崩溃中蒙拯救，我们需要在生命里长大。我们越长大，就越从崩溃的光景中出来。（以弗所书生命读经，九一至九二、九四至九五页。）

我们必须看见，召会乃是神用来完成祂定旨并解决所有问题的唯一凭借。基督教太可怜了，他们对召会的观念太肤浅。照着神话语的启示，召会是深得多，高得多。召会乃是神用以完成祂定旨的唯一器皿。这定旨就是要将祂自己与人调和，而借着人彰显祂自己。这就是神所以造人的原因。祂的心意是要得着一个团体的人，作器皿盛装祂，使祂能住在人里面，并且因着与人调和，得以借着人彰显祂自己。（召会的异象与建造，一四至一五页。）

参读：以弗所书生命读经，第八篇；神殿与神城的恢复，第八章。

When the church takes the lead to be headed up in Christ, God has a way to head up all other things.

It is important to see that the heading up in the church is a matter in life. If we try to be headed up without growing in life, we shall fall into organization. To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. No human hand or organization can accomplish this. No human effort can help the heading up in the church life. I cannot help you, and you cannot help me. The only thing that avails is the growth in life. Oh, we need to grow and help others to grow! We need to minister the supply of life to one another to help one another grow. The heading up in the church life is altogether dependent upon the growth in life.

I would impress you again with the fact that the entire universe is in a state of collapse. We have been saved not only from the fallen, sinful condition but also from the heap of collapse. Now in order to be delivered from the collapse in a practical way, we need to grow in life. The more we grow, the more we come out of the collapse. (Life-study of Ephesians, pp. 76-77, 79)

We must realize that the church is the only means used by God to fulfill His purpose and to settle all His problems. Christianity is so poor with its shallow concept of the church. According to the revelation of the Word, the church is much deeper and higher than this. The church is the very vessel used by God to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man. This is why God created humanity. His intention was to have a corporate man as a vessel to contain Him that He may dwell in them and that He may manifest Himself through them, by mingling Himself with them. (God's Purpose for the Church, pp. 22-23)

Further Reading: Life-study of Ephesians, msg. 8; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8

第二周 ◇ 周五

晨兴喂养

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

提前一 4 “也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

我们的父有很大的家，积存了基督追测不尽的丰富。这大家庭需要某种行政，某种管理，将这一切丰富分赐到神的子民里面，以产生召会，作三一神团体的彰显。因此，神的经纶是祂的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，基督的身体。（新约总论第二册，四〇至四一页。）

信息选读

保罗写歌罗西书时，使用包罗万有之地的观念，帮助我们看见，今天唯独基督是我们包罗万有的分。…基督作我们的分，包括神圣的经纶里祂身位的其他各面：神的受膏者、在万有中居首位者、万有的头与中心、那在万有中充满万有者、那首先的与末后的、初与终、阿拉法与俄梅嘎。这样一位基督是我们的分，我们现在正在享受祂。在神圣的经纶里，基督的各面都是有意义的，对我们的日常生活也是可应用的，这些都该成为我们主观的经历和享受。（新约总论第二册，五一至五二页。）

万有在基督里归一于一个元首之下，不是借着政府的行政而有的，乃是来自甜美的管家职分，亲密的家庭安排，以及令人愉快的分赐。这乃是借着将三一神丰盛生命的供应，分赐到我们里面而发生的。对使徒保罗而

WEEK 2 — DAY 5

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Our Father has a great house with a vast store of the unsearchable riches of Christ. This great house needs some administration, some management, to dispense all these riches into God's people for the producing of the church as the corporate expression of the Triune God. God's economy, therefore, is His household administration to dispense Himself in Christ into His chosen people so that He may have a house, a household, to express Himself, which household is the church, the Body of Christ. (The Conclusion of the New Testament, p. 258)

Today's Reading

In writing to the Colossians Paul employed the concept of the all-inclusive land to help us see that today Christ alone is our all-inclusive portion. As our portion, Christ includes all the other aspects of His person in the divine economy: God's Anointed, the One having the preeminence in all things, the Head and center of all things, the One who fills all in all, the First and the Last, the Beginning and the End, the Alpha and the Omega. Such a Christ is our portion, and we are enjoying Him. All the aspects of Christ in the divine economy are meaningful in and applicable to our daily life, and they all should become our subjective experience and enjoyment. (The Conclusion of the New Testament, pp. 266-267)

The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us.

言，这个“神恩典的经纶”乃是“神恩典的管家职分”。（弗三2。）

撒但的注射没有行政或管理，因他狡猾地将自己注入我们里面。但神借着甜美、亲密的管家职分，将祂自己作到祂所拣选的人里面。保罗的职事就是这一种管家职分。这职分乃是恩典之经纶的模型，将神当作恩典分赐到祂所拣选的人里面。借着这恩典的经纶，就是借着将神自己分赐进来作我们的享受，生命的因素就供应到蒙拣选的人里面。当生命的因素进到他们里面时，他们就能站起来，并在身体里面联于基督。这就是将万有在基督里归一于一个元首之下的经纶。

保罗…在他的职事里，不断以基督作生命分赐到信徒里面。保罗的职事是一种甜美而亲密的管家职分，一种令人愉快的家庭安排。保罗甚至教导提摩太，在神的家中当怎样行。（提前三15。）在神的家中，应当有家庭安排，有亲密的管家职分，并把基督分赐给神家中所有的肢体。这不是借着辖制，甚至不是借着行政的管理，乃是借着一种甜美的分赐，借着亲密的管家职分，借着非常亲切的家庭安排。…借着这种甜美、亲密的管家职分，生命的供应就分赐到基督身体的肢体里。生命的因素越供应到我们里面，我们就越站立起来并得以联络。每当你接受生命的供应，你就自然而然地站起来；不需要任何人告诉你要和别人交通，因为你自动地渴慕，要得以联络起来。

神使我们归一于一个元首之下的方式，乃是将祂自己作生命的因素，作到我们里面来，使我们站起来，并且彼此联络。这不是借着行政的管理，乃是借着甜美的分赐、亲密的管家职分、和令人舒畅的家庭安排。借着这个经纶，生命的因素就供应到召会的众肢体里，使他们得以站立起来，并在身体里联络在一起。这就是在基督里归一于一个元首之下。（以弗所书生命读经，一〇四至一〇六页。）

参读：以弗所书生命读经，第九至十篇。

The apostle Paul calls this a “stewardship of the grace of God” (Eph. 3:2), a dispensation of the grace of God.

Satan’s injection has no administration or stewardship because he subtly injects himself into us. But God is working Himself into His chosen ones by a sweet, intimate stewardship. Paul’s ministry was such a stewardship. It was a model of the dispensation of grace, of the dispensing of God as grace into His chosen ones. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

In his ministry Paul was constantly dispensing Christ as life into the believers. Paul’s ministry was a sweet and intimate stewardship, a pleasant household arrangement. Paul even taught Timothy how to behave in the house of God (1 Tim. 3:15). The way to behave in God’s house is to have the household arrangement, an intimate stewardship, and to dispense Christ to all the members of God’s household. It is not by controlling or even by a governmental administration; it is by a sweet dispensation, an intimate stewardship, a very dear household arrangement. By such a sweet, intimate stewardship the life supply is dispensed into the members of the Body of Christ. The more the factor of life is ministered to us, the more we rise up and become attached. Every time you receive the life supply you spontaneously rise up. There is no need for anyone to tell you to have fellowship with others, for you automatically long to be attached.

God’s way to head us up is to work Himself as the factor of life into us that we may rise up and be attached to one another. It is not by a governmental administration, but by a sweet dispensation, an intimate stewardship, a comfortable household arrangement. Through this dispensation, the life factor is ministered to all the members of the church that they may rise up and be attached in the Body. This is the heading up in Christ. (Life-study of Ephesians, pp. 86-88)

Further Reading: Life-study of Ephesians, msgs. 9-10

第二周 ◇ 周六

晨兴喂养

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

一 4 “生命在祂里面，这生命就是人的光。”

以弗所一章九至十节指明，洋溢的恩典所要完成的，乃是将万有在基督里归一于一个元首之下。因着洋溢的恩典，宇宙中有些事正在发生，好将万有在基督里归一于一个元首之下。…洋溢的恩典正在召会这班人身上作工，使万有在基督里归一于一个元首之下。（以弗所书生命读经，八五至八六页。）

信息选读

我们这神的产业越多被那灵这活的印记所浸透，宇宙也就越要归一于一个元首之下。我们这些神的基业和产业，已经被预定并买回了。现今我们是在被那灵完全浸透的过程中。当神的产业被那灵这活的印记完全浸透之后，万有在基督里归一于一个元首之下就完成了。…当宇宙中的一切都在基督里归一于一个元首之下时，一切就都有次有序了。没有一样是失常的，没有一样是崩溃或坠落的。…万有在基督里归一于一个元首之下，乃是根据神的产业—召会—被祂浸透有多少。（以弗所书生命读经，九七四至九七五页。）

神来恢复造物的一，是借着将祂自己分赐到我们里面作生命。撒但将祂自己，就是死，注射到我们里面，但神却将祂自己，就是生命，分赐到我们里面。当生命来到，就有了光。…当神进来作生命，就有光在我们里面照耀为生命之光。〔约一 4，八 12。〕这生命吞灭死亡，并且这

WEEK 2 — DAY 6

Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

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

As verses 1:9 and 10 of Ephesians indicate, the abounding grace will accomplish the heading up of all things in Christ. By the abounding grace certain things are taking place in the universe to bring about the heading up of all things in Christ. We need to see how the abounding grace is working this out. The abounding grace is working on the church people so that all things might be headed up in Christ. (Life-study of Ephesians, p. 72)

Today's Reading

The more we, God's inheritance, are saturated with the Spirit as the living seal, the more heading up there will be in the universe. As God's inheritance and possession, we have been predestinated and purchased. Now we are in the process of being thoroughly saturated with the Spirit. When God's possession has been wholly saturated with the Spirit as the living seal, the heading up of all things in Christ will be completed. When everything in the universe has been headed up in Christ, everything will be in order. Nothing will be out of place, and nothing will collapse or fall...This heading up of all things in Christ depends on God's possession, the church, being saturated with Himself. (Life-study of Ephesians, p. 809)

God's way to recover the oneness among His creation is to impart Himself into us as life. Satan injected himself into us as death, but God imparts Himself into us as life. When life comes, there is light....When God comes in as life, there is the light that shines within us as the light of life [John 1:4; 8:12]. This life swallows death, and this light expels the darkness. When we are in the life and under the

光驱逐黑暗。当我们在生命里，并且在光中，就蒙拯救脱离混乱，而被带进秩序、和谐与合一之中。神恢复的方法是以基督对撒但，以生命对死亡，以光对黑暗，并且以秩序对混乱。当我们为基督所充满，就满有生命，并且完全在光之下。于是我们就有和谐与合一。若是我们没有被基督这生命所充满，那么我们或多或少还是在黑暗里。只要我们有一部分在黑暗里，我们就有混乱，而没有秩序与和谐。当每个人都满有基督作生命，大家都是在光之下，我们就不需要外面的管治。很自然的，每个人都被这生命的光所管治，在这里就有合一与和谐。

在撒但进入神的造物以前，受造之物有合一与和谐；但自从撒但将死的因素注射到受造之物里面，就带来了黑暗与混乱。神在救赎中恢复的方法，和祂在创造中的方法不一样。在创造时，神是借着祂的能力来创造万有；但是在救赎中，祂是借着生命来恢复一切。（召会的异象与建造，一七至一八页。）

神在祂的造物中间恢复一的路，乃是将祂自己在基督里分赐到我们里面作生命。（罗八6，10～11，19～21。）三一神作生命带进光，光产生和谐，并将一切都带进一里。因此，信徒能有分于这归一，乃是因着在生命里长大，在正当的召会生活里归一于一个元首之下，并活在祂的光中。（约一4，启二一23～25。）（新约总论第十一册，一一五页。）

这生命乃是神自己，分赐给祂所有的儿女们。借着这生命，他们就满了光，这光透过他们照耀出去，就将所有受造之物带离黑暗、混乱、以及虚空败坏的奴役，带进神众子显出的秩序之中。

神对召会的定旨是要将祂自己作到我们里面作生命，而使我们满了光。当我们受这光的管治，就有一与和谐，这才是真正的建造。（召会的异象与建造，二一页。）

参读：以弗所书生命读经，第九十六、十六篇。

light, then we are delivered out of confusion and brought into order, harmony, and unity. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion. When we are filled with Christ, we will be full of life and completely under the light. Then we will have the harmony and the unity. If we are not filled with Christ as life, then, at least to some extent, we are in darkness. As long as there is some part under darkness, there is confusion and no order or harmony. When everyone is full of Christ as life, we all are under light, and there is no need of outward control. Spontaneously, everyone is controlled by this light of life, and there is unity and harmony.

Before Satan came into God's creation, there was unity and harmony, but Satan injected the factor of death into creation, bringing in darkness and confusion. God's way of recovery in redemption is not the same as His way in creation. In creation God created all things by His power, but in redemption God recovers everything by life. (God's Purpose for the Church, pp. 26-28)

God's way to recover the oneness among His creation is to impart Himself in Christ into us as life (Rom. 8:6, 10-11, 19-21). The Triune God as life brings in light, and light issues in harmony and brings all things into oneness. Hence, the believers participate in this heading up by growing in life, by being headed up in the proper church life, and by living under Christ's light (John 1:4; Rev. 21:23-25). (The Conclusion of the New Testament, p. 3343)

This life is God Himself imparted to all of His children. By this life they are full of light, and this light will shine through them to bring all creation out of darkness, confusion, and the bondage of corruption in vanity into the order of the manifestation of the sons of God.

God's purpose with the church is to work Himself into us as life so that we may be full of light. When we are controlled by this light, then we have oneness and harmony, which will be the real building. (God's Purpose for the Church, pp. 32-33)

Further Reading: Life-study of Ephesians, msgs. 96, 16

第二周诗歌

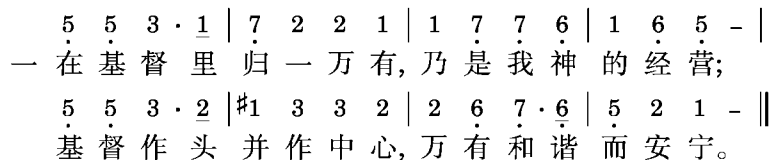
WEEK 2 — HYMN

779 终极的显出 — 基督归一万有

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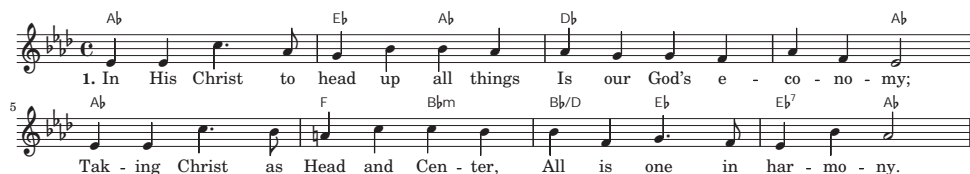
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|----------------------------|-------------------------|
| 二 基督元首要作中心,
基督和神同坐宝座, | 神在其中作亮光;
使其心愿全得赏。 |
| 三 基督要作生命、内容,
众圣要作祂的器皿, | 归一万有于光中;
永远彰显祂光荣。 |
| 四 撒但已将他的自己
带进黑暗、败坏、紊乱, | 注到人里, 毁万有,
使神计划难成就。 |
| 五 基督来将祂的自己
拯救人脱黑暗权势, | 分赐与人作生命,
黑暗、死亡, 再无能。 |
| 六 借着教会—祂的身体,
万有都要联得合式, | 要将万有归于一;
无论大小成一系。 |
| 七 在这元首基督之下,
在祂教会所照光中, | 万有联结而存立;
万有全都归于一。 |
| 八 有祂作头并作中心,
借祂身体所有光照, | 万有全都能和谐;
万有相安无间歇。 |
| 九 再无黑暗, 再无死亡,
万有都要脱离辖制, | 再无败坏与虚空;
永远居于自由中。 |

In His Christ to head up all things Ultimate Manifestation — Christ Heading Up All Things

981



- | | |
|---|---|
| 2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight. | 6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small. |
| 3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright. | 7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist. |
| 4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil. | 8. Owing Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty. |
| 5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave. | 9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity. |

第三篇

生命的结果—召会生活 作为筵宴之家，为着神的建造

读经：约十二1～11

纲 目

周 一

壹 生命应付人各种情况的需要，以建造神的家—约二18～22：

一 道德人的需要是生命的重生—三3、6、14～16、29～30、34。

二 不道德人的需要是生命的满足—四4～7、10、13～18、24、28～29、34。

三 垂死人的需要是生命的医治—46～47、50～53节。

四 软弱人的需要是生命的点活—五2～3、5～9、17、19、25～26、30、39～40。

五 饥饿人的需要是生命的喂养—六5～13、32～33、35、48～51、57、63。

六 干渴人的需要是生命的解渴—七37～39。

七 为罪奴役之人的需要是生命的释放：

1 谁是没有罪的—八1～9？

2 谁能定人的罪并赦免人的罪—10～11节？

3 谁能使人从罪得自由—12、24、28～30、32、36节？

Message Three

The Issue of Life—the Church Life as a House of Feasting for God's Building

Scripture Reading: John 12:1-11

Outline

Day 1

I. Life meets the need of every man's case to build the house of God—John 2:18-22:

A. The need of the moral is life's regenerating—3:3, 6, 14-16, 29-30, 34.

B. The need of the immoral is life's satisfying—4:4-7, 10, 13-18, 24, 28-29, 34.

C. The need of the dying is life's healing—vv. 46-47, 50-53.

D. The need of the impotent is life's enlivening—5:2-3, 5-9, 17, 19, 25-26, 30, 39-40.

E. The need of the hungry is life's feeding—6:5-13, 32-33, 35, 48-51, 57, 63.

F. The need of the thirsty is life's quenching—7:37-39.

G. The need of those under the bondage of sin is life's setting free:

1. Who is without sin—8:1-9?

2. Who can condemn and forgive sin—vv. 10-11?

3. Who can set people free from sin—vv. 12, 24, 28-30, 32, 36?

4 谁是罪的源头？谁是罪的繁衍—37 ~ 44 节？

5 耶稣是谁—45 ~ 46、57 ~ 58 节？

八 宗教中瞎眼人的需要是生命的视力与生命的牧养—九 1、6 ~ 7、24 ~ 25、35 ~ 41，十 9 ~ 16、27 ~ 30。

九 死人的需要是生命的复活—十一 1 ~ 6、8 ~ 16、21 ~ 28、32 ~ 33、38 ~ 44。

周二

贰 生命的结果是召会生活作为筵宴之家—十二 1 ~ 11:

一 这筵宴之家乃是由复活的生命所产生；召会是这复活生命的产物—十一 43 ~ 44，西二 13，弗一 19 ~ 23。

二 这筵宴之家乃是在宗教之外，在伯大尼患麻风的西门家—约十二 1，可十四 3，参约十一 53、57，十二 10 ~ 11:

1 主若怜悯我们，祂的灵若开我们的眼睛，我们就会看见，神在宇宙中所作的，并不是仅仅使人敬拜祂或事奉祂；在这世代中，神的愿望和心意乃是在子里，凭着祂的灵，并借着祂的话，进到人里面，作人的生命，使人可以凭祂活着。

2 这与宗教和宗教的观念迥然不同；宗教连同其道理、形式、仪文和规条没有基督的同在，并且是生命的仇敌。

三 在伯大尼有一个家，主能住宿、安息、筵宴并得着满足；在犹太教弃绝了祂之后，祂总是离开耶路撒冷，到伯大尼去住宿—1 ~ 2 节，太

4. Who is the source of sin, and who is the multiplication of sin—vv. 37-44?

5. Who is Jesus—vv. 45-46, 57-58?

H. The need of the blind in religion is life's sight and life's shepherding—9:1, 6-7, 24-25, 35-41; 10:9-16, 27-30.

I. The need of the dead is life's resurrecting—11:1-6, 8-16, 21-28, 32-33, 38-44.

Day 2

II. The issue of life is the church life as a house of feasting—12:1-11:

A. The house of feasting is produced by the resurrection life; the church is the produce of the resurrection life—11:43-44; Col. 2:13; Eph. 1:19-23.

B. The house of feasting is outside of religion; it was in Bethany in the house of Simon the leper—John 12:1; Mark 14:3; cf. John 11:53, 57; 12:10-11:

1. If the Lord has mercy on us and if His Spirit opens our eyes, we shall see that what God is doing in the universe is not merely to make people worship Him or serve Him; in this age God's desire and intention are to come into man in the Son, by His Spirit, and through His Word to be man's life so that man might live because of Him.

2. This is absolutely different from religion and from the religious concept; religion with its doctrines, forms, rituals, and regulations does not have the presence of Christ and is the enemy of life.

C. In Bethany there was a home where the Lord could stay, rest, feast, and be satisfied; after the Jewish religion had rejected Him, He always left Jerusalem to stay in Bethany—vv. 1-2; Matt. 21:17-18.

二一 17 ~ 18。

四 召会是由患麻风的西门所代表之蒙洁净的罪人所组成的；他必定得了主的医治——可十四 3，太二六 6：

- 1 他感激主、爱主，便在家中为主和祂的门徒摆设筵席，以享受祂的同在；得救的罪人总会这样作。
- 2 主已经使我们从死人中复活，也洁净了我们的罪；现今我们所在之处成了召会聚会的地方。

周 三

五 从外表看，召会也许是贫穷的、困苦的；然而，从里面看，召会里样样都是宝贵、甘甜又可爱的，因为我们对主同在的享受是丰富的；我们与主同在，主也与我们同在——参一 23，结四八 35 下。

六 从里面看，召会生活是在主的同在中与主同筵的生活——约十二 2，诗十六 11，徒三 19 下：

- 1 在召会生活中，我们所需要的第一件事就是主的同在；没有主的同在，召会生活就是虚空的——诗二七 4。
- 2 乃是在召会中，我们和主才有安息、享受和满足；在这里，一直有筵席为主和祂的子民预备。
- 3 召会是主能与祂的子民一同享受的地方，也是祂子民能享受祂同在的地方；召会是主和祂的子民聚在一起，彼此一同坐席，也彼此享受的所在。

七 原则上，在活的召会中，姊妹比弟兄多——约十二 2 ~ 3。

D. The church is composed of cleansed sinners as represented by Simon the leper; he must have been healed by the Lord—Mark 14:3; Matt. 26:6:

1. Being grateful to the Lord and loving Him, he spread a feast in his house for the Lord and His disciples in order to enjoy His presence; a saved sinner would always do this.
2. The Lord has raised us from the dead and cleansed us from our sins; now where we are becomes the meeting place of the church.

Day 3

E. Outwardly, the church may be poor and afflicted; inwardly, however, everything in the church is precious, sweet, and dear because we are rich with the enjoyment of the Lord's presence; we are with the Lord, and the Lord is with us—cf. 1:23; Ezek. 48:35b.

F. Inwardly, the church life is a life of feasting in and with the presence of the Lord—John 12:2; Psa. 16:11; Acts 3:20a:

1. In the church life the first thing that we need is the Lord's presence; without the Lord's presence the church life is empty—Psa. 27:4.
2. It is in the church that we and the Lord have rest, enjoyment, and satisfaction; here there is always a feast prepared for the Lord and His people.
3. The church is a place where the Lord can enjoy Himself with His people and where His people can enjoy being with Him; it is a place where the Lord and His people come together to feast with one another and enjoy one another.

G. In principle, a living church has more sisters than brothers—John 12:2-3.

八 在召会生活中有不同的功用：服事，作见证与爱主：

1 服事的功用是由马大所代表（2）；我们都必须改变我们对马大的观念，而不轻看她：

a 我们必须有一些在主里殷勤、能干、主动、活的并实际的马大。

b 在召会事奉中，首要的功用是照料一些实际的事务。

2 作见证的功用是由拉撒路所代表—2、9～11节：

a 拉撒路是主复活生命之大能活的见证和见证人。

b 这见证使人感受到复活的大能，复活生命的显出，以及对主这生命的享受。

周 四

3 爱主的功用是由马利亚所代表（2～3）；她代表那些爱主到极点的人，将他们所持有最宝贵的东西倾倒在主身上：

a 在她的估价里，主比任何东西都更有价值、更可爱。

b 用我们上好的爱来膏主，乃是召会生活主要的彰显、方面和特征。

c “屋里就满了膏的香气”（3下）；召会在这里被比喻为屋子，香膏倒在主耶稣身上，屋里就满了宝贵、甘甜、悦人的香气—参王下四9，林后二15，利一13。

H. In the church life there are different functions: the functions of serving, testifying, and loving:

1. The serving function is represented by Martha (v. 2); we all must change our concept of Martha and not look down on her:

a. We must have some Marthas who are diligent, capable, active, living, and practical in the Lord.

b. In the church service the first function needed is to serve by taking care of certain practical affairs.

2. The testifying function is represented by Lazarus—vv. 2, 9-11:

a. Lazarus was a living testimony and a witness to the power of the Lord's resurrection life.

b. This testimony gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life.

Day 4

3. The loving function is represented by Mary (vv. 2-3); she represents the dear ones who love the Lord to the uttermost and who pour out what they hold most precious upon the Lord:

a. Her estimate of the Lord was that He was more valuable and lovable than anything else.

b. Anointing the Lord with our best love is the main expression, aspect, and characteristic of the church life.

c. “The house was filled with the fragrance of the ointment” (v. 3b); the church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured upon the Lord Jesus— cf. 2 Kings 4:9; 2 Cor. 2:15; Lev. 1:13.

d 犹大和其他门徒认为马利亚向主爱的奉献是枉费——太二六 8 ~ 13，约十二 4 ~ 6：

(-) 已过二十世纪以来，千千万万宝贵的性命、心爱的奇珍、崇高的地位以及灿烂的前途，都曾“枉费”在主耶稣身上。

(二) 对这些爱主的人，祂是全然可爱，配得他们献上一切。

(三) 他们浇在主身上的不是枉费，乃是馨香的见证，见证祂的甘甜。

e 在基督里的信徒，该有价值观的改变；基督自己在信祂的人是宝贵的——彼前二 7，腓三 8 ~ 9，太二三 16 ~ 26，撒上十六 7，路十六 15，九 54 ~ 56，彼前三 4：

(-) 信徒正确的价值观，可见于他们对基督和祂充满救恩、以下各方面的估计和评价：

(1) 对于主耶稣的估价——诗一一八 22，彼前二 7。

周 五

(2) 对于十字架之话的估价——林前一 18，彼前二 24，三 18。

(3) 对于神的国和神的义与人日用所需之间的估价——太六 32 ~ 33，彼后一 1、11，二 5，三 13。

(4) 对于主耶稣与他们亲人之间的估价——太十 37 ~ 38，路十八 26 ~ 30，彼前一 1、17，二 11 上。

(5) 对于人的魂与全世界之间的估价——太十六 26，四 8 ~ 11，后十八 13，彼前四 19。

d. Judas and the other disciples considered Mary's love offering to the Lord a waste——Matt. 26:8-13; John 12:4-6:

(1) Throughout the past centuries thousands of precious lives, heart treasures, high positions, and golden futures have been “wasted” upon the Lord Jesus.

(2) To those who love Him in such a way, He is altogether lovely and worthy of their offering.

(3) What they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

e. The believers in Christ should have a change in their concept of value; Christ Himself is the preciousness to His believers——1 Pet. 2:7; Phil. 3:8-9; Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15; 9:54-56; 1 Pet. 3:4:

(1) The proper concept of value for the believers can be seen in their estimation and assessment of the following aspects of Christ and His full salvation:

(a) Their valuation of the Lord Jesus——Psa. 118:22; 1 Pet. 2:7.

Day 5

(b) Their valuation of the word of the cross——1 Cor. 1:18; 1 Pet. 2:24; 3:18.

(c) Their valuation of God's kingdom and righteousness in comparison to a man's daily necessities——Matt. 6:32-33; 2 Pet. 1:1, 11; 2:5; 3:13.

(d) Their valuation of the Lord Jesus in comparison to their relatives——Matt. 10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.

(e) Their valuation of a man's soul in comparison to the whole world——Matt. 16:26; 4:8-11; Rev. 18:13; 1 Pet. 4:19.

- (6) 对于他们身体与罪的严重及结局之间的估价—太十八 8 ~ 9, 彼后三 10 ~ 13。
- (7) 对于宗教阶级地位与作主奴仆并彼此作奴仆之间的估价—太二十 25 ~ 27, 彼前二 16, 彼后一 1。
- (8) 对于基督为义的珍宝与属地珍宝之间的估价—伯二二 23 ~ 28, 太十二 18 ~ 21, 赛四二 1 ~ 4, 彼前一 18 ~ 20。
- (9) 对于罪的享受与看不见的赏赐之间的估价—来十一 24 ~ 27, 彼前一 8 ~ 12, 彼后一 8 ~ 11, 二 20 ~ 22。
- (10) 对于基督的认识与万事之间的估价—腓三 7 ~ 8, 彼前一 8, 彼后一 2 ~ 3、8, 二 20, 三 18。

周 六

- (二) 我们需要求主给我们亮光, 叫我们的价值观有彻底的改变, 使我们不断的拣选基督并祂一切的所是, 作我们绝佳的分—可九 7 ~ 8, 林后二 10, 四 7, 彼前一 8。
- (三) “你若将宝贵的从低贱的分别出来, 你就可以作我的口”—耶十五 19, 参 16 节:
- (1) 我们必须看重主的话, 过于派定给我们的饮食, 在主的话里品尝主作涌流着滋养的奶和新蜜之美地的实际, 使我们将其分赐给神的子民, 为着他们完满的救恩—伯二三 12, 彼前二 2 ~ 5, 诗一一九 103, 出三 8, 申八 8, 歌四 11 上。
- (2) 我们必须看重主的话, 过于一切地上的财富, 使我们能讲神的谕言, 分赐基督那追测不尽的丰富, 作为神诸般的恩典—诗一一九 72、9 ~ 16, 弗三 8,

- (f) Their valuation of their body in comparison to the seriousness and consequence of sin—Matt. 18:8-9; 2 Pet. 3:10-13.
- (g) Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another—Matt. 20:25-27; 1 Pet. 2:16; 2 Pet. 1:1.
- (h) Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.
- (i) Their valuation of the enjoyment of sin in comparison to the unseen reward—Heb. 11:24-27; 1 Pet. 1:8-12; 2 Pet. 1:8-11; 2:20-22.
- (j) Their valuation of the knowledge of Christ in comparison to all things—Phil. 3:7-8; 1 Pet. 1:8; 2 Pet. 1:2-3, 8; 2:20; 3:18.

Day 6

- (2) We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- (3) “If you bring out the precious from the worthless, / You will be as My mouth”—Jer. 15:19; cf. v. 16:
- (a) We must treasure the Lord’s words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God’s people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Exo. 3:8; Deut. 8:8; S. S. 4:11a.
- (b) We must treasure the Lord’s words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God—Psa. 119:72, 9-16; Eph. 3:8; 2

林后六 10，彼前四 10 ~ 11。

4 我们都必须作召会中三个角色的肢体——“马大—拉撒路—马利亚”；这是我们众人当有的名字：

a 在召会生活中，必须有对主殷勤的服事、主复活生命活的见证以及倾倒在主身上绝对的爱。

b 在真实的召会生活中，该摆上对主的服事，给人看见主的见证，并倾倒出对主的爱；这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿。

Cor. 6:10; 1 Pet. 4:10-11.

4. We all must be a triangular member of the church—a “Martha-Lazarus-Mary”; this is the proper name for all of us to have:

a. In the church life there must be the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord.

b. In the real church life the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him.

第三周 ◇ 周一

晨兴喂养

约三 5 ~ 6 “…人若不是从水和灵生的，就不能进神的国。从肉体生的，就是肉体；从那灵生的，就是灵。”

十二 1 ~ 2 “…耶稣来到伯大尼，就是祂从死人中所复活的拉撒路所在的地方。有人在那里为耶稣预备晚宴，马大伺候，拉撒路也在那同耶稣坐席的人中。”

我们看过约翰福音中的神迹，就能了解，主首先临到我们作生命。…这九个〔生命应付人各种情况之需要的〕事例非常有意义。…这一切事例都是表号，表明主在好些不同的方面来作我们的生命。经历主作我们的生命，开始于重生，并于复活达到高峰。（约翰福音生命读经，三二一页。）

信息选读

约翰十一章论到召会生活，是非常有意义的。…我们必须学一个功课，不只放弃基督教，也弃绝我们自己的意见。然后我们才会给主一条自由的通路，叫祂成为我们的生命。一旦主能彰显祂自己，那么主就会得着一个活的召会了。…宗教和意见是两大类阻挠，妨碍了主作我们生命的水流。

〔约翰福音里有九件神迹，〕第一件神迹是变水为酒。〔二。〕第二件神迹在四章，是叫大臣垂死的儿子活过来。…在整卷约翰福音里，圣灵的用意就是使主耶稣作生命，应付我们一切的需要。在二章和四章的这两件神迹，启示了由死得生的原则。在全部九个事例中都有这原则，就是生命在复活的

WEEK 3 — DAY 1

Morning Nourishment

John 3:5-6 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

12:1-2 Then Jesus...came to Bethany, where Lazarus was, whom Jesus had raised from the dead...They made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

By considering the signs in the Gospel of John, we can realize that the Lord first comes to us as life. These nine cases [in the Gospel of John of life meeting every man's need] are very meaningful....All of these cases are signs signifying that the Lord comes to us as life in several different aspects. The experience of the Lord as our life begins with regeneration and reaches the climax with resurrection. (Life-study of John, p. 285)

Today's Reading

John 11 is very meaningful when it is related to the church life....We must learn the lesson of not only giving up the Christian religion but also of forsaking our own opinions. Then we will afford the Lord a free course to be life in our midst. Once the Lord can express Himself, then the Lord will have a living church....Religion and opinion are the two main categories of frustration to the flow of the Lord as our life.

The first...[of nine signs in John] was that of changing the water into wine [ch. 2]. The second sign, in chapter 4, was that of making the dying son of the royal official live....The intention of the Holy Spirit throughout this gospel is simply to make the Lord Jesus to be the life to meet all of our needs. These two signs in chapters 2 and 4 reveal the principle of life out of death. In all nine cases there is the principle of life in the realm of resurrection to meet every human need....The

范围中应付人的每一需要。…变水为酒这事是头一件神迹。这事包含了由死得生这个极重要的原则。这是九个事例的基本原则。…主进入这些死亡的局面中，为要按复活的原则作生命。祂将每一局面中的死亡变为生命，并且从死亡中带出生命来。

我们可将这复活中生命的原则，应用在所有的事例中。首先，主对尼哥底母说到重生。…重生就是说，主在复活里来作我们的生命。主怎能重生人，或使人再生一次？就是按着复活的原则作他们的生命。

在撒玛利亚妇人的事例中，主与她谈到活水的满足。一个可怜的罪人怎能因活水得满足？只有凭着复活里生命的原则。当主在复活里进到我們里面作生命，我们就得着满足我们的活水。

约翰福音的原则就是基督在复活里作生命。这卷福音的用意不是借着规正我们的行为来改良或革新我们。主唯一的用意是将生命带进我们里面。这生命要点活、重生、复活并再造我们。我们若能领略这卷福音的原则，我们的干渴就会解除，我们的饥饿就得饱足，我们的黑暗就被照亮，我们在罪中的辖制就被打碎，我们的死亡也被复活吞灭；这全是借着在灵中，并借着话，经历基督作我们复活的生命。我们绝不能凭着出于自己的任何东西、任何作为，来经历活的基督。永活的基督只能在灵中经历，也只能借着话经历。灵与话要带我们进入复活里生命的原则中。如果我们在灵中借话接受祂，我们就要得饱足，被照亮，得释放，并且得复活。当我们从死人中复活，我们就蒙拯救脱离死亡的各方面。没有一件事能压制我们，没有一件事能限制我们，也没有一件事能监禁我们，因为我们活在复活里。（约翰福音生命读经，三二至三三五、三二九至三三〇页。）

参读：约翰福音生命读经，第二十四篇。

changing of water into wine was the “beginning of signs.” It contains the all-important principle of bringing life out of death. This is the basic principle in all of the nine cases. The Lord came into these situations of death in order to be life in the principle of resurrection. He turned the death of each situation into life and brought life out of death.

Let us apply this principle of life in resurrection to all of the cases. First, the Lord spoke with Nicodemus about regeneration....Regeneration simply means that the Lord has come to be our life in resurrection. How can the Lord regenerate people or cause them to be born anew? Simply by being their life in the principle of resurrection.

In the case of the Samaritan woman, the Lord spoke with her about the satisfaction of the living water. How can a poor sinner be satisfied with the living water? Only by the principle of life in resurrection. When the Lord comes into us as life in resurrection, we shall then have the living water which satisfies us.

The principle of the Gospel of John is Christ as life in resurrection. The intention of this gospel is not to improve or reform us by regulating our behavior. The Lord’s only intention is to bring life into us. This life will enliven, regenerate, resurrect, and re-create us. If we can apprehend the principle of this gospel, our thirst will be quenched, our hunger satisfied, our darkness enlightened, our bondage in sin broken, and our death swallowed up by resurrection—all by experiencing Christ as our resurrection life in the Spirit and through the Word. We can never experience the living Christ by anything of ourselves or by any of our doings. The living Christ is only experienced in the Spirit and through the Word. The Spirit and the Word will bring us into the principle of life in resurrection. If we take Him in the Spirit and through the Word, we shall then be satisfied, enlightened, freed, and resurrected. When we are resurrected from the dead, we are delivered from all aspects of death. Nothing can suppress us, nothing can restrict us, and nothing can imprison us because we are living in resurrection. (Life-study of John, pp. 287-288, 292)

Further Reading: Life-study of John, msg. 24

第三周 ◇ 周二

晨兴喂养

约十二 1 “逾越节前六日，耶稣来到伯大尼，就是祂从死人中所复活的拉撒路所在的地方。”

可十四 3 “耶稣在伯大尼患麻风的西门家里坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上。”

约翰十二章…启示基督作人生命的结果，就是产生召会。召会，那筵宴之家，是主可得安息并满足之处。基督作人生命的结果就是召会。…在十二章我们看见一个小型召会。她在人数、大小、生命的成长上，都是小的。…生命的结果是产生召会，生命的繁增乃是使召会在大小、人数和生命的成长上得着加增。（约翰福音生命读经，三三四页。）

信息选读

在约翰十一章，主使拉撒路从死人中复活，这复活所产生的结果就是召会生活。我们原先都是死人，主来使我们复活。在祂使我们复活之后，我们就成了召会。所以，在十一章我们看见拉撒路复活了；在十二章我们看见复活的人成了主能安息和满足之处。…现在我们需要将召会看作筵宴之家。…这筵宴之家乃是在宗教之外，…在伯大尼的小屋里，在耶路撒冷和宗教以外。

主若怜悯我们，祂的灵若开我们的眼睛，我们会看见，神在宇宙中所作的，并不是仅仅使人敬拜祂或事奉祂。在这世代中，神的愿望和心意乃是在子里，凭着祂的灵，并借着祂的话，进到人里面，作人的生命，使人可以凭祂活着。这和宗教迥然不

WEEK 3 — DAY 2

Morning Nourishment

John 12:1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

Mark 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

John 12 ...reveals the issue of Christ being life to man: the producing of the church. The church, a house of feasting, is the place where the Lord can rest and obtain His satisfaction. The issue of Christ being life to man is the church....In chapter 12 we see a small church. It is small in number, in size, and in the growth of life....The issue of life is to produce the church, and the multiplication of life is to increase the church in size, in number, and in the growth of life. (Life-study of John, p. 297)

Today's Reading

In John 11 the Lord raised Lazarus from the dead. That resurrection issued in the church life. We all were dead persons. Then the Lord came in to resurrect us. After He resurrected us, we became the church. Thus, in chapter 11 we see Lazarus resurrected, and in chapter 12 we see that the resurrected person becomes the very place where the Lord can find rest and satisfaction....Now we need to consider the church as the house of feasting.

This house of feasting is outside of religion....It was in a little house in Bethany, outside of Jerusalem and outside of religion. If the Lord has mercy on us and if His Spirit opens our eyes, we shall see that what God is doing in the universe is not merely to make people worship Him or serve Him. In this age God's desire and intention is to come into man in the Son, by His Spirit, and through His Word to

同，也与宗教观念完全相反。

主被犹太教弃绝是消极的结果，但主作人的生命也带来积极的结果——那就是主在被弃绝中得着一个家，就是祂能安息、筵宴、安居并满足之处。…祂使自己成为信祂之人复活的生命，借此找到了一个家。这家可视为祂召会的小影。…先前，主“没有枕头的地方”。（太八 20。）但现在，在祂使拉撒路从死人中复活之后，祂得着一个可以安息并坐席之处。在犹太教弃绝了祂之后，祂就不愿再留在耶路撒冷。祂总是离开，到伯大尼去住宿。（二一 17～18。）在那里祂不但能住宿并安息，也能坐席并得着满足。…不只主耶稣在坐席并安息，那里的每一个人都是如此。在召会生活中必须就是这样。

拉撒路在场就表明了召会是由复活的生命所产生的。召会并不是借着人的组织、智慧、工作或教训产生的，乃是借着复活的生命产生的。…在伯大尼主完成了祂最后一件神迹——使拉撒路从死人中复活。所以，伯大尼是主使死人复活的地方。那里的信徒是由主复活的生命所产生的。

召会是由患麻风的西门所代表之蒙洁净的罪人所组成的。（可十四 3。）…约翰十二章二节所提到的筵席是在患麻风的西门家中为主预备的。那蒙洁净的麻风病人西门的家，成了召会聚会的地方。这是很有意义的。一面，我们从前都是死人；另一面，我们从前都是患麻风的。原先，召会中的成员都是死的，也是患麻风的（有罪的）。就一面说，我们和拉撒路一样，是死而复活的人；就另一面说，我们和西门一样，是患麻风而蒙了洁净的人。阿利路亚，主已经使我们从死人中复活，也洁净了我们的麻风，就是我们的罪！现在我们所在之处成了召会聚会的地方。（约翰福音生命读经，三三五至三四〇页。）

参读：约翰福音生命读经，第二十五篇。

be man's life that man might live by Him. This is absolutely different from religion and altogether contrary to the religious concept.

The rejection of the Lord by Judaism was a negative issue. But there was also a positive issue brought forth by the Lord's being life to people—a home for Him in His rejection, a place where He could rest, feast, dwell, and be satisfied....By making Himself the resurrection life to His believers, He found a home. This home may be considered a shadow of His church....Formerly, the Lord had “nowhere to lay His head” (Matt. 8:20). But now, after raising Lazarus from the dead, He obtained a place for resting and feasting. After the Jewish religion had rejected Him, He was no longer willing to stay in Jerusalem. He always went away to stay in Bethany (Matt. 21:17-18). There He could not only stay and rest but also feast and be satisfied....Not only the Lord Jesus was feasting and resting, but so was everyone else who was there. It must be this way in the church life.

Lazarus was present as a sign that the church is produced by resurrection life. The church does not come into being by man's organization, man's wisdom, man's work, or man's teaching. It comes into being by resurrection life. Bethany was the place where the Lord accomplished His last sign—the raising of Lazarus from the dead. Therefore, Bethany is the place where the Lord raised up the dead.

The church is composed of cleansed sinners as represented by Simon the leper (Mark 14:3)....According to Mark 14:3 the feast mentioned in John 12:2 was prepared for the Lord in the house of a leper named Simon. The house of...a cleansed leper became the meeting place of the church. This is very meaningful. On the one hand, we all were dead; on the other hand, we all were lepers. Originally, the members of the church were both dead and leprous (sinful) people. In a sense we, like Lazarus, were dead and have been resurrected. In another sense we, like Simon, were contaminated lepers and have been cleansed. Hallelujah, the Lord has raised us from the dead and cleansed us from our leprosy, our sins! Now where we are becomes the meeting place of the church. (Life-study of John, pp. 298-301)

Further Reading: Life-study of John, msg. 25

第三周 ◇ 周三

晨兴喂养

约十二 2 “有人在那里为耶稣预备晚宴，马大伺候，拉撒路也在那同耶稣坐席的人中。”

路十 40 “马大伺候的事多，各方忙乱，就进前来，说，主啊，我妹妹留下我独自一人伺候，你不在意么？请吩咐她同我作她分内该作的事。”

从外表看，召会也许是贫穷的、困苦的。〔参约十二 1 注 1。〕地上的召会也许在物质上不富有，但她在主面前、在对主的享受上该是富足的。召会以外的人总会轻视召会，说她是贫穷且满了困苦的。他们没有灵来领会，我们在享受主对我们的一切所是上是何等丰富。

从里面看，召会生活是在主的同在中与主同筵的生活。（2。）主来到〔伯大尼之家〕，那里有祂的同在。在召会生活中，我们所需要的第一件事就是主的同在。我们所处的地位与情况必须是让主能来与我们同在的。祂的同在对召会生活非常重要，召会生活绝对有赖于主的同在。没有主的同在，召会生活就是虚空的。（约翰福音生命读经，三四〇至三四一页。）

信息选读

从里面看，召会生活是个筵席。在召会生活中该一直有筵席，让主自己能享受，也能与祂子民一同享受。乃是在召会中，主才有安息、享受和满足。在这里，一直有筵席为主和祂的子民预备。…召会是主能与祂的子民一同享受的地方，也是祂子民能享受祂同在的地方。召会是主和祂的子民聚在一起，彼此一同坐席，也彼此享受的所在。

WEEK 3 — DAY 3

Morning Nourishment

John 12:2 Therefore they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone?...

Outwardly, the church may be poor and afflicted [cf. John 12:1, footnote 1]. The church on earth may not be rich in material things; it should be rich with the enjoyment of the Lord in His presence. The outward people will always look down on the church, saying that it is poor and full of affliction. They do not have a spirit to realize how rich we are in the enjoyment of all that the Lord is to us.

Inwardly, the church life is a life of feasting in and with the presence of the Lord (12:2). The Lord came to that house and His presence was there. In the church life, the first thing we need is the Lord's presence. We must be a people in such a position and with such a condition that the Lord can come and be with us. His presence means very much to the church life. The church life is a life that absolutely depends upon the Lord's presence. Without the Lord's presence, the church life is empty. (Life-study of John, p. 302)

Today's Reading

Inwardly, the church life is a feast. In the church life there should always be a feast that the Lord Himself can enjoy and that His people can enjoy with Him. It is in the church that the Lord has rest, enjoyment, and satisfaction. Here there is always a feast prepared for the Lord and His people...The church is a place where the Lord Himself can enjoy being with His people and where His people can enjoy being with Him. The church is a place where the Lord and His people come together to feast with one another and to enjoy one another.

就象在伯大尼一样，在召会里，最好是姊妹比弟兄多。（约十二2～3。）…活的召会需要有较多的姊妹，越多越好。

在召会生活中有不同的功用。在召会事奉中有三类功用，由这家的三个人所代表。首先是马大所代表，服事的功用。（2。）历代以来，马大受了不公平的待遇。…约翰十二章明说“马大伺候”。这是非常美好的，因为在召会的事奉中，召会的事务必须料理。没有马大，谁来管我们吃的事情？我们需要她预备食物。我欣赏马大的服事。我们都必须改变我们对她的观念，不该轻看她。我们该鼓励姊妹作马大。…假定所有的姊妹都是马利亚，都很属灵地静静坐着，谁来预备饭食呢？我们必须有一些殷勤、能干、主动、活的、并实际的马大。我们虽然是属灵的，但我们还必须实际地服事。在那个家里，马大的服事是必需的。照样，在召会事奉中，首要的功用是办事，是照料一些实际的事务。

在召会的服事中，第二类功用由拉撒路所代表。拉撒路似乎没有作什么，他只是坐在那里和主同席吃饭。但我们必须记得，拉撒路是复活生命活的见证。他不是借着作什么事来见证，乃是借着活在复活的生命中来见证。

马大的服事是美好的，但并不吸引人。吸引人的是拉撒路的见证。…那不是一种工作，乃是一种生命。这不是借劳苦，乃是借享受主。这使人感受到复活的大能，复活生命的显出，以及对主这生命的享受。主能使死人变得这么活，并且使他们与祂同席，这是一个有力的见证。在召会中…不但要有实际事务的服事，也要有生命的职事。马大的服事是必需的，但拉撒路的职事更是不可少的。（约翰福音生命读经，三四一至三四四页。）

参读：约翰福音生命读经，第二十五篇。

As it was there in Bethany, it is better for a church to have more sisters than brothers (John 12:2-3)...A living church needs to have more sisters, the more the better.

In the church life there are different functions. There are three kinds of functions in the service of the church represented by the three persons in the house. First is the serving function represented by Martha (12:2). Throughout all the centuries, Martha has been treated unfairly....This chapter says that Martha served. This is very good, for, in the church service, the business affairs of the church must be taken care of. How could we have the food taken care of without Martha? We need her to prepare the food. I appreciate Martha's service. We all must change our concept about her and not look down on her. We should encourage the sisters to be Marthas....Suppose all the sisters are Marys sitting there quietly being spiritual. Who is going to prepare the meal? We must have some Marthas who are diligent, capable, active, living, and practical. Although we are spiritual, we must still serve practically. Martha's service was needed in that house. Likewise, in the church service, the first function needed is to serve by doing certain things, by taking care of certain practical affairs.

The second kind of function in the service of the church is represented by Lazarus. It appears as if Lazarus did nothing. He just sat there at the table with the Lord, enjoying the feast with Him. But we must remember that Lazarus was the living testimony of the resurrection life. He did not testify by doing but by living in the resurrection life.

Martha's service was good, but it did not attract people. It was the testimony of Lazarus that attracted them....It is not a kind of work; it is a kind of life. It is not by laboring; it is by enjoying the Lord. It gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life. This is a strong testimony that the Lord can make dead persons so living and enable them to feast with Him....There must be not only the service of practical affairs but also the ministry of life. Martha's service is necessary, but Lazarus's ministry is even more necessary. (Life-study of John, pp. 302-305)

Further Reading: Life-study of John, msg. 25

第三周 ◇ 周四

晨兴喂养

约十二 3 ~ 5 “那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦祂的脚，屋里就满了膏的香气。祂门徒中的一个，就是那将要出卖耶稣的加略人犹大说，这香膏为什么不卖三百银币分给穷人？”

马利亚代表第三类功用。（约十二 2 ~ 3。）她代表那些非常爱主的人，将他们所持有最宝贵的东西倾倒在主身上。他们爱主到一个地步，将上好的给主。这正是马利亚所作的。她将极贵重的香膏倒在主的脚上，又用自己的头发去擦祂的脚。在她心中，没有什么东西象主这样亲爱、这样宝贵、这样贵重了。她，以及很多像她一样的人，都用他们上好的来爱主。在她的估价里，主比任何东西都更有价值、更可爱。在她看来，主是最宝贵、最贵重的。（约翰福音生命读经，三四四至三四五页。）

信息选读

马利亚将贵重的香膏倒在主耶稣身上，是正当召会生活的标记。虽然你晓得马利亚用上好的香膏抹主耶稣，但你可能还不知道这就是召会生活的标记。召会生活的主要特征就是用我们上好的爱来膏主。召会生活主要的彰显和特征，乃是将我们的香膏倒在祂身上。召会在这里被比喻为屋子，香膏倒在主耶稣身上，屋里就满了香甜的气味，悦人的气味。这应该是地方召会主要的彰显。你进入地方召会，首先应该闻到倾倒在主耶稣身上的爱的香膏。马利亚不但爱主，她也将她上好的倾倒在主身上，这成为正当召会生活的标记。（约翰福音生命读经，

WEEK 3 — DAY 4

Morning Nourishment

John 12:3-5 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of His disciples, who was about to betray Him, said, Why was this ointment not sold for three hundred denarii and given to the poor?

Mary represents the third kind of function (John 12:2-3). She represents the dear ones who love the Lord very much and who pour out what they hold most precious upon the Lord. They love the Lord so much that they give the best to the Lord. This is what Mary did. She poured the costly ointment upon the feet of the Lord and wiped His feet with her hair. In her heart nothing was so dear, so precious, and so costly as the Lord. She, along with many others like her, loved the Lord with the best she had. Her estimate of the Lord was that He was more valuable and lovable than anything else. For her, the Lord was the most precious and the most costly One. (Life-study of John, p. 305)

Today's Reading

Mary's pouring the precious ointment upon the Lord Jesus is a sign of the proper church life. Although you may realize that Mary anointed the Lord Jesus with the best ointment, perhaps you have not seen that this is a sign of the church life. The main characteristic of the church life is anointing the Lord with our best love. The main expression, aspect, and characteristic of the church life is that we pour out our ointment upon Him. The church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured out upon the Lord Jesus. This ought to be the main expression of a local church. When you come into a local church, the first thing that you should smell is the loving ointment poured out upon the Lord Jesus. It is not simply that Mary loved the Lord, but that she poured out her best upon the

门徒认为马利亚向主爱的奉献是枉费。已过二十世纪以来，千千万万宝贵的性命、心爱的奇珍、崇高的地位以及灿烂的前途，都曾“枉费”在主耶稣身上。对这些爱主的人，祂是全然可爱，配得他们献上一切。他们浇在主身上的不是枉费，乃是馨香的见证，见证祂的甘甜。（圣经恢复本，太二六8注1。）

一个人对任何事物价值的衡量，常是看他对那件事物的认识有多少。在马太二十三章十六至二十六节…我们能看见，有的人看见一个非常大的圣殿，大部分是用金子建成的，就把这殿当作非常贵重的。有的人看见一个祭坛，和献在其上的牛、羊、鸽子，就以祭坛为没有价值的，而以牛、羊、鸽子为贵重的。…他们所有的价值观全数是错误的。…每一个信主的人都有…一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。…全本圣经大半都是记载关于价值观的改变。这些价值观的改变能够给初信的弟兄姊妹亮光，叫他们看见一个基督人的价值观是什么。以下我们举几个例子，给弟兄姊妹看见价值观的改变。

诗篇一百一十八篇二十二节说，“匠人所弃的石头，已成了房角的头块石头。”这是说到价值观的改变。在匠人的看法里，有这么一块石头是不可用的，所以丢掉它。这就是说，在犹太首领的眼里，基督乃是多余的，因此就除灭祂。然而另有人在建造救恩的时候，就拿这被弃的石头，来安作房角的头块石头。…这样的角石竟是犹太匠人所弃绝不用的，却是神在祂救恩的建造里所宝贵的；这两种价值的认定，是何等的不同。…别人弃绝基督，但我们宝贝祂。（倪柝声文集第三辑第十四册，一九〇至一九二页。）

参读：马太福音生命读经，第六十八篇。

Lord, and this becomes a sign of the proper church life. (Life-study of John, p. 306)

The disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness. (Matt. 26:8, footnote 1)

A person often measures the value of something according to the amount of knowledge he has of it. In Matthew 23:16-26 we find some people whose eyes were on the splendor of the temple and how it was built mostly with gold. They considered the temple to be most valuable. Some saw the altar and compared it with the oxen, lambs, and turtle doves offered on it. They reckoned the altar to be of little value but the oxen and lambs and turtle doves to be of much value....Their concept of value was all wrong. Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian. Let us consider a few examples to prove our point.

Psalm 118:22 says, "The stone which the builders rejected / Has become the head of the corner." This is a change in valuation. In the eyes of the builders, they rejected what they considered to be a useless stone. In the eyes of the Jewish leaders, Christ was something redundant, and they wanted to get rid of Him. Yet this rejected stone was chosen to be the cornerstone of the newly enacted salvation....God treasured the cornerstone that was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation!...Others have rejected Christ, but we treasure Him. (CWWN, vol. 60, pp. 387-388)

Further Reading: Life-study of Matthew, msg. 68

第三周 ◇ 周五

晨兴喂养

来十一 24 ~ 26 “摩西因着信，长大了就拒绝称为法老女儿之子；他宁可选择和神的百姓同受苦害，也不愿有罪的短暂享受；他算为基督受的凌辱，比埃及的财物更宝贵，因他望断以及于那赏赐。”

希伯来十一章二十四至二十六节说出苦乐价值的改变。摩西…看见…所有在埃及的享乐，都是罪中之乐。他看与神的百姓同受苦害，乃是最宝贵的。摩西能享受罪中之乐，因为他是法老女儿的儿子，是全地上最有财有势的人。但他不肯称为法老女儿之子；因他看为基督受的凌辱，比埃及的财物更宝贵。对于价值的改变，他看得最清楚。任何的苦害、凌辱，他都愿意受，因为他看见那不能看见之赏赐的重大。（倪柝声文集第三辑第十四册，二〇〇页。）

信息选读

马太十八章八至九节说，“若是你的手或你的脚绊跌你，就把它砍下来扔掉；你残废或瘸腿进入生命，比有两手两脚被扔在永火里更好。若是你的眼绊跌你，就把它剜出来扔掉；你只有一只眼进入生命，比有两只眼被扔在火坑里更好。”在这里我们又看见价值观的变更。一个人能够不宝贝世界，却不能不宝贝他的身体。约伯记二章三节、十节说，撒但头一次试探约伯后，约伯仍然持守纯全。但撒但第二次试探约伯时，乃是伤他的身体；结果后来，约伯就开始咒诅自己的生日。他失败了。这给我们看见，人看自己的身体是极宝贝的。但在马太十八章这里，对于身体，主给了我们一个解决的办法，

WEEK 3 — DAY 5

Morning Nourishment

Heb. 11:24-26 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be ill-treated with the people of God than to have the temporary enjoyment of sin, considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

Hebrews 11:24-26 speaks of a change in concept of enjoyment and suffering. Moses...saw that all the enjoyment of Egypt was but enjoyment of sin. He considered it great riches to suffer together with the people of God. He was well qualified to have the enjoyment of sin because he was the son of Pharaoh's daughter, the richest and most powerful person on earth. Yet he refused to be called the son of Pharaoh's daughter, considering the reproach of the Christ greater riches than the treasures of Egypt. Moses was very clear about this change in valuation. He was willing to suffer all reproaches and hardships because he saw the significance of that unseen, great reward. (CWWN, vol. 60, p. 394)

Today's Reading

Matthew 18:8-9 says, “If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire...” Here we see another contrast in valuation. A man can relinquish the love for the world, but he may not be able to relinquish the love for his body. Job 2:3 and 10 show how Job was able to maintain his integrity when he was first tempted by Satan. When Satan came to him the second time, he attacked Job's body, and Job began to curse the day he was born. He failed. This shows us that a man loves his body very much. In Matthew 18 the Lord shows us a solution with regard to the body. If preserving the body means preserving sin, we have to realize that it is better to give up the body than to sin....A believer must have a change in his concept of value. He must see the seriousness of

就是要我们认识，若保全身体就是保全罪恶时，为了除掉罪，就宁可舍掉身体。…一个信主的人，必须改变价值观，必须看清跌倒的严重。人没有信主前，许多罪恶的事可以作，许多污秽的东西可以看。但人信主以后，他的手、他的眼就要受限制。…砍手、剜眼不过是隐喻，乃是指除去罪的痛苦，就如同砍掉手脚、剜出眼睛那样地痛苦。一个基督徒总要看见犯罪的严重；基督徒对付罪，总要厉害到甚至宁可弃掉肢体的地步，好保守自己的清洁无罪。

约伯记二十二章二十三至二十八节说，“你若归向全能者，就必得建立。你若使不义远离你的帐棚，将你的金块丢在尘土里，将俄斐的金子丢在溪河石头之间，全能者就必作你的金块，作你的宝银。那时你要以全能者为喜乐，向神仰起脸来。你祷告祂，祂就听你；你也要还你的愿。你定意作何事，必然给你成就；亮光也必照耀你的路。”从二十四节以下，都是根据二十三节所说的。金块、金子、宝银，都与二十三节的不义有关。人将金块、金子、宝银丢在尘土里，丢在溪河的石头间，是什么缘故呢？乃是为了要对付不义，为了要以耶和华为他的喜乐。这又是价值观的改变。…凡属耶和华的，定规拣选耶和华为他的喜乐。因这缘故，他就能向神仰起脸来，并且他要蒙神三样的祝福。首先，他的祷告就必蒙垂听。…其次，他定意作何事，耶和华必然给他成就，因为主耶和华喜悦他的定案与拣选。第三，亮光也必照耀他的路，在他所行的每一步上都有亮光。这就是属神之人价值观改变的结果。…义的价值乃是远超一切珍宝的价值。（倪柝声文集第三辑第十四册，一九六至一九七、一九九至二〇〇页。）

参读：倪柝声文集第三辑第十四册，第四十八篇。

stumbling. Before a person believes in the Lord, he can commit many sins and set his eyes on many filthy things. After he believes in the Lord, his hands and eyes must be restricted....Cutting off the hand and plucking out the eyes are only illustrations. The real significance is that one should sever sin even if this means enduring as much pain as the severing of hands, feet, or eyes. A Christian has to realize the seriousness of sin. He should deal with sin as drastically as severing the parts of his body. This preserves his own sanctity and purity.

Job 22:23-28 says, “If you return to the Almighty, you will be built up. / If you put injustice far away from your tents, / And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks, / Then the Almighty will be your gold nuggets / And precious silver to you. / For then you will delight yourself in the Almighty, / And you will lift up your countenance to God. / You will pray to Him, and He will hear you; / And you will repay your vows. / You will also decree something, and it will be established for you; / And light will shine on your ways.” Everything from verse 24 on is based on verse 23. The gold nuggets, the gold of Ophir, and the precious silver are all related to the injustice spoken of in verse 23. A man places gold nuggets, the gold of Ophir, and precious silver in the dust and in the stones of the brooks for the sake of dealing with injustice and for the sake of delighting oneself in the Almighty. Here again we have a change in valuation....All those who belong to God will surely choose Jehovah as their delight. They will be able to lift up their countenance to God and will be blessed by God in three things. First, their prayers will be heard....Second, whatever they decree will be established for them because the Lord Jehovah will delight in their choice and decisions. Third, light will shine on their ways. Every step of their way will be filled with light. This is the result of a change in the concept of value with those who turn to God....The value of justice is more than any treasure. (CWWN, vol. 60, pp. 391-394)

Further Reading: CWWN, vol. 60, ch. 45

第三周 ◇ 周六

晨兴喂养

腓三 7~9 “只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，并且给人看出我是在祂里面…”

耶十五 19 “…你若将宝贵的从低贱的分别出来，你就可以作我的口…”

在腓立比三章七至八节…我们看见，保罗也改变了他的价值观；他先前以为对他是赢得的，现在因基督的缘故，他都当作亏损了。保罗为什么能丢弃赢得的东西，他为什么能以属世的一切为亏损的？这乃是因为他以认识基督耶稣为至宝。他以神所立为主为王的基督为至宝，因此他亏损万事，并且看作粪土。这乃是标准基督徒价值观的改变。

最末了，我们引耶利米十五章十九节的话作结论，那里的话告诉我们，我们若将宝贵的从低贱的分别出来，就能作神的口。今天你我如果不会分别价值的问题，神就会弃而不用我们了。神要求我们能分别尊贵贱，好作祂的口。所以我们必须认识价值观改变的重要。求神给我们亮光，叫我们的价值观有彻底的改变，叫我们知道如何拣选上好的。（倪柝声文集第三辑第十四册，二〇〇至二〇一页。）

信息选读

我们有三类的功用：服事、见证和爱。我们有服事、见证和倾倒在主身上的爱。这三样东西必须在召会生活中见到。每逢人来到我们这里，他们必须晓

WEEK 3 — DAY 6

Morning Nourishment

Phil. 3:7-9 ...What things were gains to me, these I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him...

Jer. 15:19 ...If you bring out the precious from the worthless, you will be as My mouth...

[In Philippians 3:7-8] we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. Paul reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian.

Finally, we want to conclude with the words of Jeremiah 15:19 which tell us that if we bring out the precious from the worthless, we will be as God's mouth. If we cannot tell the proper value of things, God will reject us and cast us aside. He requires that we bring out the precious from the worthless so that we can be His mouth. We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN vol. 60, p. 395)

Today's Reading

We have three kinds of functions: serving, testifying, and loving...These three items must be found in the church life. Whenever people come to us, they must realize that among us are the service for the Lord, the testimony of the Lord, and

得，我们中间有为主的服事、对主的见证、和倾倒在主身上的爱。这三样是必须有的。我们必须一直有服事。我们更必须有见证，见证主是我们复活的生命；在这一面的见证，无需我们劳苦。我们只需要复活的生命。我们与祂一同复活之后，就不必劳苦。我们只要和祂同坐，和祂同行，和祂同享筵席。这是召会必须有的又真又活的见证，这也是主的彰显。此外，我们对主必须表示绝对的爱。人进到中间，就该说，“哦，这些人不惜任何代价来爱主。他们在爱主的事上，肯付任何代价。在他们心中，没有什么东西象主自己这样贵重、这样有价值、这样可爱、这样宝贵了。”我们必须给人这样的印象。

我们都必须作召会中三个角色的肢体，我们必须有三个角色。过去我听见一些姊妹对我说，“弟兄，我不是马大。因着主的怜悯，我只是小小的马利亚。”有一次，一位很活的弟兄对我说，“弟兄，召会中有些人是马大，只有少数人是拉撒路。因着主的怜悯，我就是拉撒路。我什么也不能作，我只是坐在这里见证主耶稣。”我不信他是真的拉撒路。我们都必须又是马大，又是拉撒路，又是马利亚。当有人问你叫什么名字，你该回答说，“我的名字是马大—拉撒路—马利亚。”这是我们众人当有的名字。

这样一个召会是主作我们生命的结果。约翰十二章是十一章的结果。这种服事、见证和爱，出自主作我们复活的生命。有这些功用，就有真正的召会生活。在真实的召会生活中，该摆上对主的服事，给人看见主的见证，并倾倒下对主的爱。在这里我们能与别的圣徒一起享受主，主自己也能满意地居住、安息并坐席。这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿。（约翰福音生命读经，三四五至三四七页。）

参读：倪柝声文集第三辑第十四册，第四十八篇。

the love poured out upon the Lord. These three items are a must. We must have the service, serving all the time. Even more, we must have the testimony, testifying that the Lord is the resurrection life to us. There is no need for us to labor in this aspect of the testimony. We simply need resurrection life. After we have been resurrected with Him, it is unnecessary for us to labor. We simply sit with Him, go along with Him, and enjoy the feast with Him. This is the real, living testimony that the church must have, and this is the very expression of the Lord. Moreover, we must also have the absolute love shown to the Lord. When people come into our midst, they should say, "Oh, these people love the Lord at any cost. They will pay any price in loving the Lord. In their hearts nothing is so costly, so valuable, so lovable, and so precious as the Lord Himself." We must give people this kind of impression.

We all must be a triangular member of the church. We must have three corners. In the past I heard some sisters say to me, "Brother, I am not a Martha. By the Lord's mercy, I am just a little Mary." Once a brother who was very living said to me, "Brother, in the church some are Marthas and only a very few are a Lazarus. By the Lord's mercy, I am just a Lazarus. I can do nothing. I just sit here testifying of the Lord Jesus." I doubt that he was a real Lazarus. We all must be Martha, Lazarus, and Mary. When someone asks you your name, you should reply, "My name is Martha-Lazarus-Mary." This is the proper name for us all to have.

Such a church is the result and issue of the Lord being life to us. Chapter 12 of John is the issue of chapter 11. This kind of service, testimony, and love comes out of the Lord being resurrection life to us. With these functions, there is the genuine church life. In the real church life, the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out. Here we can enjoy the Lord with other saints, and the Lord Himself can dwell, rest, and feast in satisfaction. This is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him. (Life-study of John, pp. 306-307)

Further Reading: CWWN, vol. 60, ch. 45

第三周诗歌

WEEK 3 — HYMN

主耶稣，你美丽夺了我心 (雅歌)

补 305

F 大调

4/4

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7̣ · 7̣ 7̣ 1 2 7̣ | 1 - 0

一、主耶稣，你美丽夺了我心，我全心 向你完全敞开；

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7̣ · 7̣ 7̣ 1 2 7̣ | 1 - 0

释放我，脱离宗教的义务，只让我 永远享你同在。

3 · 4 | 5 · 5 5 5 1̇ 7̇ | 7 6 0 2 3 | 4 · 4 4 6 5 4 | 3 - 0

当我在此注视你的荣耀，我的心 充满了你荣耀；

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7̣ · 7̣ 7̣ 1 2 7̣ | 1 - 0 ||

浸透我，主，我今恳切求祷，以你灵 与我灵永相调。

二、光照者—我的天何等明亮， 我看见人子在宝座上；
圣别者，以神的火焰烧我， 直等我因你灼灼发亮！
主，当我初次看见你荣耀， 自爱与夸耀同归羞惭；
今我心涌出爱戴与颂赞， 品尝你名里一切肥甘。

三、宝贝主，我将真哪哒香膏， 为你爱，欣然打破倾倒，
我的主，我前来膏你的头， 看哪，主，为你我献上好。
亲爱主，我甘愿为你枉费， 爱着你，我深处就满足。
为着你，贵重油我早预备， 要将爱从心深处倒出。

四、良人哪，快来到香草山上， 我切慕与你早面对面。
主，请喝我心所流出之泉， 我巴望永远在你身边。
我并非单独地来爱你，主， 乃是与众圣作你新妇；
快来吧，我们爱已经久等， 主耶稣，愿意你得满足。

Jesus Lord, I'm captured by Thy beauty

Experience of Christ — Loving Him

1159

2. Shining One—how clear the sky above me!

Son of Man, I see Thee on the throne!

Holy One, the flames of God consume me,

Till my being glows with Thee alone.

Lord, when first I saw Thee in Thy splendor,

All self-love and glory sank in shame;

Now my heart its love and praises render,

Tasting all the sweetness of Thy name.

3. Precious Lord, my flask of alabaster

Gladly now I break in love for Thee;

I anoint Thy head, Beloved Master;

Lord, behold, I've saved the best for Thee.

Dearest Lord, I waste myself upon Thee;

Loving Thee, I'm deeply satisfied.

Love outpoured from hidden depths within me,

Costly oil, dear Lord, I would provide.

4. My Beloved, come on spices' mountain;

How I yearn to see Thee face to face.

Drink, dear Lord, from my heart's flowing fountain,

Till I rest fore'er in Thine embrace.

Not alone, O Lord, do I adore Thee,

But with all the saints as Thy dear Bride;

Quickly come, our love is waiting for Thee;

Jesus Lord, Thou wilt be satisfied.

第四篇

交通——召会生活的实际

读经：约壹一 1～3、7，徒二 42，林前一 9，十 16～17

纲 目

周 一

壹 正如人的身体里有血液循环，基督的身体里也有一个循环，这个循环新约称之为交通；这交通就是召会生活的实际——约壹一 3、7：

一 交通是一同参与，共同分享；所以，交通乃是团体的参与一件事——腓四 14，二 1。

二 交通乃是永远生命的流出，并且实际上，就是信徒里面永远生命的流——约壹一 1～3，7。

三 为要有独一的交通，我们必须凭神圣的生命而活，并在神圣的生命里（不在我们天然的生命里）行事为人——罗八 2、6、10～11。

四 在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨——徒二 42，约壹一 3，提后一 9。

贰 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通”——林前一 9：

一 神已经呼召我们进入祂儿子的交通，使我们可以分受基督，有分于祂，并享受祂作神赐给我们的分。

Message Four

Fellowship—the Reality of the Church Life

Scripture Reading: 1 John 1:1-3, 7; Acts 2:42; 1 Cor. 1:9; 10:16-17

Outline

Day 1

I. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ—a circulation that the New Testament calls fellowship; this fellowship is the reality of the church life—1 John 1:3, 7:

A. Fellowship is a common participation, a joint participation; thus, to have fellowship is to have a corporate participation in something—Phil. 4:14; 2:1.

B. Fellowship is the issue of eternal life and is actually the flow of the eternal life within the believers—1 John 1:1-3, 7.

C. In order to have the unique fellowship, we must live by and behave in the divine life, not in our natural life—Rom. 8:2, 6, 10-11.

D. To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3; 2 Tim. 1:9.

II. “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord”—1 Cor. 1:9:

A. God has called us into the fellowship of His Son so that we may partake of Christ, participate in Him, and enjoy Him as our God-given portion.

二 神已经呼召我们进入包罗万有之基督的交通，有分于祂；所有的信徒都当专注于祂，不被任何有恩赐的人、过分强调的道理或特别的作法所岔开。

周二

三 基督自己就是神呼召我们进入的交通—9节：

- 1 基督是我们的分，这位包罗万有之基督的交通，一点不差就是包罗万有之基督那活的人位。
- 2 蒙召进入了耶稣基督的交通，就是蒙召进入了祂里面，因为祂自己就是那个交通—30节。
- 3 我们蒙召进入了这人位，并进入了祂的交通—蒙召进入了基督，给我们有分并享受。
- 4 九节的交通乃是我们有分于基督；那是我们对祂的享受，以及我们对祂的爱好。

四 基督的交通—奇妙、绝佳的彼此互相的关系—实际上是由那灵完成的；因此，在我们的经历中，子的交通就是那灵的交通—林后十三14，腓二1。

五 交通的意思是我们与基督已经成为一—林前六17：

- 1 在我们的经历中，我们与主成为一灵，是在我们蒙神呼召，进入祂儿子的交通之后—一9，六17。

周三

- 2 我们已经蒙召进入一里，在其中我们与祂是一，祂也与我们是一。
- 3 六章十七节的“联合”是一章九节“交通”的同义辞；联合事实上就是交通。

B. God has called us into the fellowship of, the participation in, the all-inclusive Christ; all believers should be focused on Him, not being distracted by any gifted person, any overstressed doctrine, or any particular practice.

Day 2

C. Christ Himself is the fellowship into which God has called us—v. 9:

1. The fellowship of the all-inclusive Christ as our portion is nothing less than the living person of the all-inclusive Christ.
2. To be called into the fellowship of Jesus Christ is to be called into Him, for He Himself is the fellowship—v. 30.
3. We have been called into this person and into His fellowship—called into Christ for our participation and enjoyment.
4. The fellowship in verse 9 is our participation in Christ; it is our enjoyment of Him and our preference for Him.

D. The fellowship of Christ—a wonderful, excellent mutuality—is actually carried on by the Spirit; thus, in our experience the fellowship of the Son is the fellowship of the Spirit—2 Cor. 13:14; Phil. 2:1.

E. Fellowship means that we and Christ have become one—1 Cor. 6:17:

1. In our experience, being one spirit with the Lord follows being called by God into the fellowship of His Son—1:9; 6:17.

Day 3

2. We have been called into a oneness where we are one with Him and He is one with us.
3. The word joined in 6:17 is a synonym for fellowship in 1:9; the joining is actually the fellowship.

4 每当我们与主成为一灵，我们就在基督的交通里，我们也经历祂这位包罗万有者。

六 交通是指我们享受基督和祂的一切所是，祂也享受我们和我们的一切所是——腓一 18，二 17～18、28，三 1，四 4、10：

1 我们已经蒙召进入一种彼此互相里，我们在其中享受神儿子的所是，祂也享受我们的所是。

2 这个交通含示奇妙的、宇宙的、彼此的享受——我们对三一神的享受，三一神对我们的享受，以及信徒彼此之间的享受。

叁 交通与一有关——林前一 9，六 17，十 16～17，十二 20：

一 身体里这个神圣生命的交通、循环，使身体的众肢体成为一——弗四 3～6。

二 这个一称为那灵的一（3），也是基督身体的一——4 节，林前十二 12～13。

三 只要有神圣的生命在我们里面涌流，我们就在这一里；这一是基督身体的一，也是众圣徒中间的一。

四 这独一的交通乃是基督身体真正的一，作为信徒在基督里蒙保守成为一的唯一立场——弗四 3～6。

周 四

肆 十字架的经历加深垂直与平面这两面的交通，也使我们认识身体的生命，并活在身体的交通中——罗六 6，加二 20，太十六 24，林前十二 27：

4. Whenever we are one spirit with the Lord, we are in the fellowship of Christ, and we experience Him as the all-inclusive One.

F. Fellowship means that we enjoy Christ and all He is and that He enjoys us and all we are——Phil. 1:18; 2:17-18, 28; 3:1; 4:4, 10:

1. We have been called into a mutuality in which we enjoy what the Son of God is and He enjoys what we are.

2. This fellowship implies a wonderful, universal, mutual enjoyment——our enjoyment of the Triune God, the Triune God's enjoyment of us, and the enjoyment that the believers have with one another.

III. Fellowship is related to oneness——1 Cor. 1:9; 6:17; 10:16-17; 12:20:

A. The fellowship, the circulation, of the divine life in the Body brings all the members of the Body into oneness——Eph. 4:3-6.

B. This oneness is called the oneness of the Spirit (v. 3); it is also the oneness of the Body——v. 4; 1 Cor. 12:12-13.

C. As long as we have the divine life flowing within us, we are in this oneness——the oneness of the Body, the oneness among all the saints.

D. The unique fellowship is the genuine oneness of the Body of Christ as the unique ground for the believers to be kept one in Christ——Eph. 4:3-6.

Day 4

IV. The experience of the cross deepens both the vertical and the horizontal fellowship and enables us to know the life of the Body and live in the fellowship of the Body——Rom. 6:6; Gal. 2:20; Matt. 16:24; 1 Cor. 12:27:

一 我们需要经历十字架，好加深我们对神圣交通的经历——一 9、23 ~ 24，二 2:

- 1 没有十字架，我们的交通是肤浅的；只有十字架能除去神圣交通的许多障碍，并加深我们与主并与彼此的交通——罗六 6，加二 20，太十六 24。
- 2 交通释放我们，借着十字架使我们脱离有罪的己；没有十字架，我们就不会从己得着释放和自由，我们就无法有真正的交通——林前一 9、23 ~ 24，二 2，加二 20。
- 3 主在马太十六章二十四节用“他的十字架”这辞，指明我们每个人都有十字架特别的一分，为要除去我们这个人：
 - a 背十字架就是否认己，把己置于死地，一直将基督的十字架应用于己——路九 23 ~ 25。
 - b 我们这么容易被人得罪，因为我们对自己很敏感；如果我们没有这么强的己，就不会被别人得罪。
 - c 如果我们有很强的己，被每一件事和每一个人得罪，我们就无法有真实的交通；为要有平面的交通，我们需要否认自己——太十六 24。

二 十字架的经历带我们进入基督身体的交通——罗六 6，八 13，十二 4 ~ 5，林前一 18、23 ~ 24，二 2，十二 12 ~ 14、27:

- 1 十字架对付我们的肉体、己和天然生命，使我们在实际上认识身体的生命——太十六 24 ~ 26。
- 2 如果我们的肉体、己和天然生命受了十字架的对付，如果我们顺服基督的元首权柄，并活出身体的生命来，我们就会享受身体的交通——加二 20，五 24，腓三 3，西一 18，林前十 16。

A. We need the experience of the cross to deepen our experience of the divine fellowship——1:9, 23-24; 2:2:

1. Without the cross, our fellowship is superficial; only the cross can remove the many obstacles to the divine fellowship and deepen our fellowship with the Lord and with one another——Rom. 6:6; Gal. 2:20; Matt. 16:24.
2. Fellowship frees us from our sinful self through the cross; without the cross, there is no release, freedom, or liberty from the self and no genuine fellowship——1 Cor. 1:9, 23-24; 2:2; Gal. 2:20.
3. In Matthew 16:24 the Lord used the term his cross, indicating that there is a particular portion of the cross for each one of us in order to cross each one of us out:
 - a. To bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time——Luke 9:23-25.
 - b. We are easily offended by others because we are so sensitive about ourselves; if we did not have such a strong self, we would not be offended by others.
 - c. If we have a strong self and are offended by everything and everyone, we cannot have real fellowship; in order for us to have horizontal fellowship, we need to deny ourselves——Matt. 16:24.

B. The experience of the cross brings us into the fellowship of the Body of Christ——Rom. 6:6; 8:13; 12:4-5; 1 Cor. 1:18, 23-24; 2:2; 12:12-14, 27:

1. The cross deals with our flesh, self, and natural life so that we may know the life of the Body in reality——Matt. 16:24-26.
2. If our flesh, self, and natural life are dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will enjoy the fellowship of the Body——Gal. 2:20; 5:24; Phil. 3:3; Col. 1:18; 1 Cor. 10:16.

3 我们和元首的关系是顺服，而我们和身体的关系是交通—西二 19，约壹一 3，林前十 16 ~ 17：

a 交通，就是承认我们自己有限，承认我们自己不够；交通，就是甘心乐意接受别人所有的来当作自己所有的。

b 交通就是承认我们需要身体—罗十二 4 ~ 5。

c 乃是我们的肉体、己和天然生命受了对付之后，我们才能活在身体里面，才有身体的交通；否则，我们看不见交通的紧要—加二 20，五 24，腓三 3。

d 神必须把我们带到一个地步，叫我们没有交通就无法往前—林前十二 14 ~ 27，约十五 4 ~ 6，帖前三 8。

4 肉体、己和天然生命—受十字架的对付，我们就能知道基督身体的生命，我们就能看见交通的紧要，我们没有交通就无法过生活—罗六 6，十二 4 ~ 5，林前一 9，二 2，十 16 ~ 17，十二 14 ~ 27，约壹一 3、7。

伍 众召会中间的交通，乃是基督身体的交通—林前十 16：

一 主的恢复是基于这真理：基督只有一个身体，并且这身体彰显为众地方召会—弗一 22 ~ 23，四 4，启一 11。

二 因着灵是一位，所以只有一个身体，在身体里也只有一个生命的循环；这循环就是基督身体的交通—弗四 4，约壹一 3、7。

3. Our relationship with the Head is that of obedience, whereas our relationship with the Body is that of fellowship—Col. 2:19; 1 John 1:3; 1 Cor. 10:16-17:

a. Fellowship implies the fact that we are limited and inadequate and that we are willing to accept what comes from others and take it as our own.

b. Fellowship is to acknowledge that we need the Body—Rom. 12:4-5.

c. We can live in the Body and have fellowship in the Body only when our flesh, self, and natural life have been dealt with; otherwise, we will not see the importance of fellowship—Gal. 2:20; 5:24; Phil. 3:3.

d. God must bring us to the point where we cannot go on without fellowship—1 Cor. 12:14-27; John 15:4-6; 1 Thes. 3:8.

4. Once the flesh, the self, and the natural life have been dealt with by the cross, we will know the life of the Body, we will see the importance of fellowship, and we will not be able to live apart from this fellowship—Rom. 6:6; 12:4-5; 1 Cor. 1:9; 2:2; 10:16-17; 12:14-27; 1 John 1:3, 7.

V. The fellowship among the churches is the fellowship of the Body of Christ—cf. 1 Cor. 10:16:

A. The Lord's recovery is based upon the truth that Christ has only one Body, which is expressed as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.

B. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.

三 基督身体里的交通乃是那灵的循环、流通；当那灵在基督的身体里循环时，神性、人性、基督的身位、基督的死和基督的复活都在循环。

四 地方召会乃是基督独一无二身体的一部分，而在宇宙一面，身体的交通乃是一；在交通中没有分离—启一 11，二 7 上：

- 1 任何一个召会或区域都不应该与身体的交通隔离。
- 2 任何一个召会或区域从基督的身体隔离自己的结果，乃是黑暗、混乱、分裂和死亡。

五 每当我们来到主的桌子前，我们是来实行身体的交通—林前十 16～17：

- 1 主的桌子是一个见证，说出我们这些属于基督的人乃是一：
 - a 我们是一个饼，一个身体，因我们都分受这一个饼—17 节。
 - b 我们有分于基督，就将我们构成为祂的一个身体。
- 2 我们若与身体的交通隔离，就没有资格有分于主的身体，因为在主的晚餐中，桌上的饼象征整个基督的身体。

六 在组成基督一个宇宙身体的众召会中间没有组织，却有基督身体的交通—腓一 5。

七 神圣的交通就是活在基督身体里的实际—林前一 9，十二 12～13、27。

C. The fellowship of the Body of Christ is the circulation, the current, of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.

D. A local church is a part of the unique Body of Christ, and the fellowship of the Body is universally one; in fellowship there is no separation—Rev. 1:11; 2:7a:

1. No church or region should isolate itself from the fellowship of the Body.
2. The result of a church or a region isolating itself from the fellowship of the Body of Christ is darkness, confusion, division, and death.

E. Whenever we come to the Lord's table, we come to practice the fellowship of the Body—cf. 1 Cor. 10:16-17:

1. The Lord's table is a testimony that we who belong to Christ are one:
 - a. We are one bread, one Body, because we all partake of the one bread—v. 17.
 - b. Our partaking of Christ constitutes us into His one Body.
2. If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's body, because the loaf on the table in the Lord's supper signifies the entire Body of Christ.

F. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.

G. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.

第四周 ◇ 周一

晨兴喂养

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

正如人身体里有血液循环，基督的身体也有一个循环，这个循环新约称之为交通。人体的血液循环是身体的命脉。我们可以说，这个循环是人身体的交通。身体不能没有这个循环，这个交通；同样，交通在基督的身体里也是很要紧的。

交通是一同参与，共同分享。所以，交通乃是团体地参与一件事。神圣生命的交通是神圣生命的结果和流出。因为神圣生命是生机的、丰富的、行动的、活泼的，所以有一个特别的流出，有某一种结果。神圣生命的流出、结果，就是生命的交通。（新约总论第七册，一五七页。）

信息选读

我们要保守自己在使徒的交通里，就必须在神圣的生命里生活行动。我们一切所说所作的，都必须是对的事，在的灵里，凭着对的生命，就是神圣的生命，而不是我们人的生命。我们人的生命也许是合乎伦理、道德的，且是正确的，但仍然是我们天然的生命。我们若在天然的生命里行事，我们就是在使徒的交通之外。结果我们可能建立起另一种造成分裂的交通。我们要持守在为着一个目标的一条路上，并停留

WEEK 4 — DAY 1

Morning Nourishment

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Just as there is the circulation of blood in the human body, so there is a kind of circulation in the Body of Christ, a circulation which the New Testament calls fellowship. The circulation of blood in the human body is the life pulse of the body. We may say that this circulation is the fellowship of the human body. The body cannot live without this circulation, this fellowship. Likewise, fellowship is crucial in the Body of Christ.

To have fellowship is to have a corporate participation in something. The fellowship of the divine life is the issue and flow of the divine life. Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life. (The Conclusion of the New Testament, p. 2177)

Today's Reading

To keep ourselves in the fellowship of the apostles, we must live and behave in the divine life. All that we say and do must be the right thing in the right spirit with the right life, which is the divine life, not our human life. Our human life may be ethical, moral, and proper, but it is still our natural life. If we walk in our natural life, we are outside of the fellowship of the apostles. Then we may set up another fellowship that will create a division. To keep the one way for the one goal and to stay in the fellowship of the apostles, we must live and behave in the divine life. When we live and behave in the divine life, we keep ourselves

在使徒的交通里，我们就必须在神圣的生命中行事为人。当我们在神圣的生命中生活行动时，我们就保守自己在使徒的教训和交通里。在这个交通里，我们将有一条为着一个目标的路。这样，我们才能保守主身体中的一。（神命定实行新约经纶的路，一七四页。）

交通指明为着某一共同的目的，把个人的利益放在一边，并联于别人。因此，与使徒有交通，在使徒的交通里，并在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨。（新约总论第十三册，三一九页。）

保罗在林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”这话是接续八节，用对神信实的确信，加强八节的思想。因着祂的信实，祂必坚固信徒到底，使他们在主回来的日子无可指责。…九节告诉我们，神已经召我们进入了祂儿子我们主耶稣基督的交通。进入了祂儿子我们主耶稣基督的交通，意即有分于那与神儿子耶稣基督联合，并共同享受祂的交通。神已经呼召我们进入这样的交通，享受基督作祂赐给我们的分。

保罗在二节说，主耶稣基督是“他们的，也是我们的”。基督这包罗万有者，属于所有的信徒。…使徒在本节末了加上这特别的辞句，为要强调一个重要的事实，就是无论在什么地方，或什么情况，基督乃是所有信徒唯一的中心。…对一切的难处，特别是分裂的事，唯一的解决乃是包罗万有的基督。我们都已经蒙召进入祂的交通，有分于祂。（9。）所有的信徒都当专注于祂，不被任何有恩赐的人、过分强调的道理、或特别的作法所岔开。（哥林多前书生命读经，二七至二八、一八至一九页。）

参读：神命定实行新约经纶的路，第十七章；使徒行传生命读经，第十二篇。

in the teaching and fellowship of the apostles, and in this fellowship we will have one way for one goal. Then we will keep the oneness in the Lord's Body. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," p. 443)

Fellowship indicates a putting away of private interests and a joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose. (The Conclusion of the New Testament, p. 3961)

In 1 Corinthians 1:9 Paul says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." This word is a continuation of verse 8, strengthening the thought with the assurance of God's faithfulness. In His faithfulness He will confirm the believers till the end, making them unrepugnant in the day of the Lord's return. Verse 9 tells us that God has called us into the fellowship of His Son, Jesus Christ our Lord. Fellowship denotes the partaking of, the participation in, God's Son. It is to partake of, participate in, the all-inclusive Christ. God has called us into such a fellowship that we may partake of Christ, participate in Him, and enjoy Him as our God-given portion.

In verse 2 Paul says that the Lord Jesus Christ is "theirs and ours." Christ as the all-inclusive One belongs to all believers....The apostle added this special phrase at the end of this verse to stress the crucial fact of Christ's being the unique center of all believers in whatever place or situation....For all the problems, especially the matter of division, the only solution is the all-inclusive Christ. We have all been called into the fellowship, the participation, in Him (v. 9). All believers should be focused on Him, not distracted by any gifted person, any overemphasis on doctrine, or any particular practice. (Life-study of 1 Corinthians, pp. 23, 16)

Further Reading: CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," ch. 17; Life-study of Acts, msg. 12

第四周 ◇ 周二

晨兴喂养

林前一9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

我们蒙召进入了包罗万有之基督的交通，祂是我们的分。这交通一点不差就是包罗万有之基督那活的人位。这就是说，我们蒙召进入了这人位，并进入了祂的交通。神呼召我们进入了基督，给我们共同有分并享受。（哥林多前书生命读经，一三一页。）

信息选读

神呼召我们进入的交通，是祂儿子我们主耶稣基督的交通。这交通包括了父、子、灵三一神。这是成肉体、钉十字架、并复活之基督的交通，这位基督在复活里乃是赐生命的灵。这包罗万有的一位是我们的筵席，这筵席就是交通。我们是一班蒙召进入了这交通的人，现今借着吃喝基督而享受祂。不但如此，我们有共享，我们彼此有来往交通。这种交通，这种共享，就是召会生活。

召会生活乃在于我们都有分的复活生命。不但如此，这复活就是赐生命的灵，这赐生命的灵就是基督，而基督就是成为肉体的神。基督这包罗万有的人位，也包含了称义、圣别和救赎。基督是神，就是父、子、灵三一神。祂这成肉体、钉十字架并复活的一位，乃是复活，也是赐生命的灵。祂甚至是我们的筵席。…说我们蒙召进入了耶稣基督的交通，意思是我们蒙召进入了祂里面。基督对我们乃是生

WEEK 4 — DAY 2

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

We have been called into the fellowship of the all-inclusive Christ as our portion. This fellowship is nothing less than the living person of the all-inclusive Christ. This means that we have been called into this person and into His fellowship. God has called us into Christ for our co-participation and enjoyment. (Life-study of 1 Corinthians, p. 108)

Today's Reading

The fellowship into which God has called us is the fellowship of His Son, Jesus Christ our Lord. This fellowship includes the Triune God, the Father, the Son, and the Spirit. It is the fellowship of the incarnated, crucified, and resurrected Christ, the One who in resurrection is the life-giving Spirit. This all-inclusive One is our feast, and this feast is the fellowship. As those who have been called into this fellowship, we are now enjoying Christ by feasting on Him. Furthermore, we have communion and we are in communication with one another. This fellowship, this communion, is the church life.

The church life is the resurrection life in which we all participate. Furthermore, this resurrection is the life-giving Spirit, the life-giving Spirit is Christ, and Christ is the incarnated God. Christ, an all-inclusive person, also implies justification, sanctification, and redemption. Christ is God, even the Triune God, the Father, the Son, and the Spirit. As the incarnated, crucified, and resurrected One, He is both resurrection and the life-giving Spirit. He is even our feast....To say that we have been called into the fellowship of Jesus Christ means that we have been called into Him. Christ is the life, the resurrection, the

命、复活、称义、圣别、救赎和一切。所以，祂自己就是那个交通。

哥林多人因着他们的偏好和拣选而分裂。然而，保罗要他们领悟，他们蒙召进入了一个交通。这就是说，他们蒙召进入了一个共享、一个珍赏、一个享受、一个爱好、一个拣选。说“我是属保罗”的人，〔林前一 12，〕珍赏保罗并享受他。说自己是属亚波罗或属矶法的人，也是这样。但林前一章九节的交通乃是我们有分于基督；那是我们对祂的享受和珍赏，以及我们对祂的爱好。在这些经文里保罗似乎对哥林多的信徒说，“不要说你是属这人或属那人的。你们都必须领悟，你们蒙召进入了一个享受、珍赏、爱好和拣选。你们蒙召进入了一个交通，这就是神的儿子作我们的分。我们都在基督的交通里。”

我们已经一再指出，在一章九节保罗说，神已经召我们进入了祂儿子我们主耶稣基督的交通。这个交通实际上是由那灵所实施的。林后十三章十四节保罗说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这个交通乃是奇妙、绝佳的彼此互相的关系。交通既是由那灵完成的，如果我们没有那灵，我们就没有交通。这个交通不仅称为神儿子的交通，也称为那灵的交通；因为子经过了奇妙的过程，已经成了赐生命的灵。因此，在我们的经历中，子的交通至终成为那灵的交通。如果我们与这灵成为一灵，我们就得以享受这个交通。

在林前六章十七节…保罗说，“但与主联合的，便是与主成为一灵。”在我们的经历中，与主成为一灵，是在蒙神呼召，进入神儿子的交通之后的。（哥林多前书生命读经，一二二至一二三、一五二、五二、一〇五页。）

参读：约翰一书中的七个奥秘，第二章；哥林多前书生命读经，第五、十篇。

sanctification, the justification, the redemption, and everything to us. Therefore, He Himself is the fellowship.

The Corinthians were divided by their preferences and choices. Paul, however, wanted them to realize that they had been called into one fellowship. This means that they had been called into one participation, one appreciation, one enjoyment, one preference, one choice. Those who said, “I am of Paul” [1 Cor. 1:12], appreciated Paul and enjoyed him. The same was true of those who said that they were of Apollos or of Cephas. But the fellowship in 1:9 is our participation in Christ; it is our enjoyment and appreciation of Him and our preference for Him. In these verses Paul seems to be saying to the believers at Corinth, “Don’t say that you are of this person or of that person. You all must realize that you have been called into one enjoyment, appreciation, preference, and choice. You have been called into one fellowship, and this is the Son of God as our portion. We all are in the fellowship of Christ.”

We have pointed out again and again that in 1:9 Paul says that God has called us into the fellowship of His Son, Jesus Christ our Lord. This fellowship is actually carried on by the Spirit. In 2 Corinthians 13:14 Paul says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” This fellowship is a wonderful, excellent mutuality. Since it is carried out by the Spirit, if we do not have the Spirit, we do not have the fellowship. This fellowship is called not only the fellowship of the Son, but also the fellowship of the Spirit, because after passing through a marvelous process, the Son has become the life-giving Spirit. Therefore, in our experience the fellowship of the Son eventually becomes the fellowship of the Spirit. If we are one spirit with this Spirit, we may have the enjoyment of this fellowship.

In 1 Corinthians 6:17…Paul says, “But he who is joined to the Lord is one spirit.” In our experience, the matter of being one spirit with the Lord follows being called by God into the fellowship of His Son. (Life-study of 1 Corinthians, pp. 100-101, 126, 43-44, 87)

Further Reading: CWWL, 1975-1976, vol. 1, “The Seven Mysteries in the First Epistle of John,” ch. 2; Life-study of 1 Corinthians, msg. 5, 10

第四周 ◇ 周三

晨兴喂养

林前十 16 “我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？”

六 17 “但与主联合的，便是与主成为一灵。”

交通这辞非常深奥。我不信有什么基督教教师或解经家，能把这辞的意义说透。交通不单指你和别人之间的来往，也指有分于那个人；不仅如此，交通更是指我们与基督已经成为一，也就是说我们享受基督和祂的一切所是，祂也享受我们和我们的所是。结果，不仅有互相的来往，并且在每一方面都是彼此互相的。基督的一切所是都成了我们的，我们的一切所是也都成为祂的。我们都已经蒙神呼召，进入我们和神儿子之间这样彼此互相的关系里。（哥林多前书生命读经，二九页。）

信息选读

我不信其他的语言中，有与希腊文“交通”一辞充分对等的语辞。我们已经蒙召进入了神儿子的交通。我们已经蒙召进入一种彼此互相里，我们在其中享受神儿子的所是，在其中我们与祂是一，祂也与我们是一。在哥林多前书的另一处，六章十七节，保罗说，“与主联合的，便是与主成为一灵。”我们已经蒙召进入这样的一里，在这个一里，我们享受基督的所是，祂也享受我们的所是。…这节里的“联合”是一章九节“交通”的同义辞。交通与联合是指同一件事。比方说，你若与一位圣徒联合，就是与他有交通。联合实际上就是交通。这给我们看见一章二节、九节，与六章十七节的关联。一章九节里的“为祂所

WEEK 4 — DAY 3

Morning Nourishment

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

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

The word fellowship is profound and very deep. I do not believe that any Christian teacher or expositor of the Bible can exhaust the meaning of this word. Fellowship does not merely mean that there is communication between you and someone else; it also denotes participation in that one. Furthermore, it means that we and Christ have become one. It also means that we enjoy Christ and all He is, and that He enjoys us and what we are. As a result, there is not only a mutual communication, but a mutuality in every way. All that Christ is becomes ours, and all that we are becomes His. We all have been called by God into such a mutuality between us and the Son of God. (Life-study of 1 Corinthians, p. 24)

Today's Reading

I do not believe that in any other language there is an adequate equivalent for the Greek word for fellowship. We have been called into the fellowship of God's Son. We have been called into a mutuality in which we enjoy what the Son of God is, and in which we are one with Him and He is one with us. Elsewhere in 1 Corinthians, in 6:17, Paul says, "He who is joined to the Lord is one spirit." We have been called into such a oneness. In this oneness we enjoy what Christ is, and He enjoys what we are. We have pointed out again and again that in 6:17 Paul says that he who is joined to the Lord is one spirit. The word joined in this verse is a synonym for fellowship in 1:9. Fellowship and being joined refer to the same matter. For example, if you are joined to a saint, you have fellowship with him. The joining is actually the fellowship. This enables us to see the connection between 1:2 and 9 and 6:17. The word called

召”一辞，把九节与二节联起来，而六章十七节的“联合”一辞，把该节与一章九节联起来。

要对神儿子的交通作充分的解释并不容易。这一件事实在太奇妙了。这交通不仅包括我们与三一神之间的一，也包括了所有信徒中间的一。不仅如此，这交通也含示享受——我们对三一神的享受，三一神对我们的享受，以及信徒中间彼此的享受。在这交通里，我们享受三一神，三一神也享受我们。…我们享受所有的信徒，所有的信徒也享受我们。这是何等奇妙、宇宙性、彼此的享受！我们已经蒙召…进入…神儿子的交通。这交通是宇宙性的，也是彼此互相的。这交通不仅是在信徒和三一神彼此之间，也是在信徒彼此之间。（哥林多前书生命读经，二九至三〇、一一二、三六页。）

交通与一有关。正如人体的血液循环，使身体所有的肢体成为一；同样，基督身体里神圣生命的交通，也使身体成为一。…这神圣的生命有一个循环；也就是说，这个神圣的生命在我们众人里面循环。身体里这个神圣生命的循环，使众肢体成为一。这个一称为那灵的一，也是身体的一。只要有神圣的生命在我们里面涌流，我们就在这一里；这一是身体的一，也是众圣徒中间的一。（新约总论第七册，一五八页。）

使徒的交通就是信徒在其中享受神圣生命的交通，借着这交通，他们在灵里也彼此交通。（腓二1，徒二42。）在使徒的交通里，有神圣生命的享受。这交通完全是在调和的灵里神圣生命的事。我们作每一件事都需要在我们的灵里，凭着神圣的生命。这唯一的交通乃是基督身体上真正的一，作为信徒在基督里蒙保守成为一的唯一立场。（弗四3~6。）（神命定实行新约经纶的路，一七四至一七五页。）

参读：哥林多前书生命读经，第十一至十二篇。

in 1:9 connects that verse with 1:2, and the word joined in 6:17 connects that verse with 1:9.

It is not easy to give an adequate definition of the fellowship of the Son of God. This matter is altogether wonderful. This fellowship involves not only the oneness between us and the Triune God, but also the oneness among all the believers. Furthermore, it implies enjoyment—our enjoyment of the Triune God, the Triune God's enjoyment of us, and also the enjoyment which the believers have with one another. In this fellowship we enjoy the Triune God, and the Triune God enjoys us. Moreover, we enjoy all the believers, and all the believers enjoy us. What a wonderful, universal, mutual enjoyment! We have been called into something which is termed the fellowship of God's Son. This fellowship is universal and mutual. The mutuality of this fellowship is not only between the believers and the Triune God, but also among the believers themselves. (Life-study of 1 Corinthians, pp. 24, 92, 30-31)

Fellowship is related to oneness. Just as the circulation of blood in the human body causes all the members of the body to be one, so the fellowship of the divine life in the Body of Christ causes the Body to be one...This divine life has a circulation; that is, the divine life circulates within all of us. This circulation of the divine life in the Body brings all the members of the Body into oneness. This oneness is called the oneness of the Spirit; it is also the oneness of the Body. As long as we have the divine life flowing within us, we are in this oneness, the oneness of the Body, the oneness among all the saints. (The Conclusion of the New Testament, p. 2178)

The apostles' fellowship is the fellowship in which the believers enjoy the divine life and through which they fellowship with one another in the spirit (Phil. 2:1; Acts 2:42). In the fellowship of the apostles, there is the enjoyment of the divine life. This fellowship is altogether a matter of the divine life in the mingled spirit. We need to do everything in our spirit with the divine life. This unique fellowship is the genuine oneness of the Body of Christ as the unique ground for the believers to be kept one in Christ (Eph. 4:3-6). (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 443-444)

Further Reading: Life-study of 1 Corinthians, msgs. 11-12

第四周 ◇ 周四

晨兴喂养

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

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

十字架主要是为着对付己。主说我们若要跟从祂，就必须否认己，背起自己的十字架。实际上，背十字架就是否认己、把己置于死地、一直应用基督的十字架在己身上。如果我们有很强的己，被每一件事和每一个人得罪，我们就无法有真实的交通。为要有平面的交通，我们需要否认自己。否认己的意思就是对自己没有感觉。这样，我们就绝不会被得罪。（三一神作三部分人的生命，一九一页。）

信息选读

神圣的交通在垂直与平面两面都有许多障碍。需要什么来对付这些障碍呢？在全宇宙中，只有一个东西能除去我们与神之间的障碍，那就是十字架。诗歌五百三十三首第六节说，“借着十字架工作，交通得加深；借着圣灵运行，交通得更新。”

没有十字架，我们的交通是肤浅的。十字架治死的工作加深我们的交通，那灵复活的吹气拔高我们的交通。交通释放我们，借着十字架使我们脱离有罪的己。没有十字架，我们就不会从己得释放。…诗歌五百三十三首说到神圣的交通，以及这交通与那灵和十字架的关系。没有那灵和十字架，我们就无法有真实的交通。

WEEK 4 — DAY 4

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

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.

The cross is mainly for dealing with ourselves. The Lord said that if we desire to follow Him, we must deny ourselves and take up our cross. Actually, to bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time. If we have a strong self and are offended by everything and by everyone, we cannot have real fellowship. In order for us to have the horizontal fellowship, we need to deny ourselves. To deny ourselves means to be senseless about ourselves. Then we can never be offended. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” p. 372)

Today's Reading

There are many obstacles to the divine fellowship in its vertical and horizontal aspects. What is needed to deal with these obstacles? In the whole universe there is only one thing that takes away all the obstacles between us and God—the cross. Stanza 6 of Hymns, #737 says, “Fellowship is deepened / Through the cross of death; / Fellowship is lifted / By the Spirit's breath.”

Without the cross our fellowship is superficial. The cross of death deepens our fellowship, and the Spirit's breath as the resurrection uplifts our fellowship. Fellowship frees us from our sinful self through the cross. Without the cross, there is no release, freedom, or liberty from the self...Hymns, #737 speaks of the divine fellowship and its relationship with the Spirit and the cross. Without the Spirit and the cross, we cannot have real fellowship.

我担心我们中间有些人并没有彻底在这神圣的交通里。…〔在〕训练〔里〕我可能必须向受训者说率直、忠信的话；但我率直的话可能会搅扰他们。那个搅扰可能在他们里面造成障碍。如果我总是赞赏受训者，我们中间必定没有障碍；但如果我对他们率直地说话，那就会在他们里面造成障碍。因着你里面对另一位弟兄有障碍，你与他的交通就不会那么彻底。因着我们里面神圣交通的障碍，我们可能避免和某些圣徒接触。我们的交通不是彻底的，里面仍有障碍存留，因为我们在经历中没有十字架。

十字架将基督带给我们。我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着。这就是十字架。基督活在我里面作忍耐。祂活在我里面作一切属人的美德，这些美德就是人所认为的伦常道德。我们需要基督，但如果我们没有经历十字架，我们就无法经历基督。诗歌四百六十四首说，“不死就不生。”这意思就是：“没有十字架，就没有基督。”不仅如此，“如果没有基督，就没有那灵；如果没有那灵，就没有交通。”这就是需要十字架的原因。主在马太十六章二十四节说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”主用“他的十字架”这辞。我们每个人都有十字架特别的一分，为要除去我们这个人。

我们之所以批评别人，许多时候都是因为我们对自己太敏感，对自己太有感觉。如果我们没有这么强的己，就不会被别人得罪。许多时候我们批评别人，因为我们被得罪了。我们被得罪，因为我们对自己太敏感了。我们期望每一个人都照着我们的想法，正确地对待我们。如果有人没有照我们的看法好好对待我们，我们就会被得罪。然后，迟早会有批评出自我们口中。…我们需要经历十字架，好加深我们对神圣交通的经历。（三一神作三部分人的生命，一八五、一八七至一九一页。）

参读：三一神作三部分人的生命，第十七至十九章。

I am concerned that some among us are not thoroughly in this divine fellowship. In the training I may have to speak a frank, faithful word to the trainees, but my frank speaking may bother them. That bothering may become an obstacle within them. If I were to always speak highly of the trainees, there would surely be no obstacle among us, but if I speak frankly to them, that may create an obstacle within them. Because there is an obstacle within you toward another brother, your fellowship with him is not that thorough. We may avoid contact with certain saints because of the obstacles within us to the divine fellowship. Our fellowship is not thorough, and obstacles remain within us because we do not have the cross in our experience.

The cross brings Christ to us. I have been crucified with Christ, and I no longer live, but it is Christ who lives in me. This is the cross. Christ lives in me as patience. He lives in me as all the human virtues which are considered by others as ethics. We need Christ, but without the experience of the cross, we cannot experience Christ. Hymns, #631 says, “If no death, no life.” This means, “If no cross, no Christ.” Furthermore, “If no Christ, no Spirit, and if no Spirit, no fellowship.” This is why the cross is needed. In Matthew 16:24 the Lord said, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.” The Lord used the words his cross. There is a particular portion of the cross for each one of us to cross each one of us out.

Much of our criticism of others is because we are too sensitive to ourselves and too conscious of ourselves. If we did not have such a strong self, we would not be offended by others. Many times we criticize others because we have been offended. We are offended because we are so sensitive to ourselves. We expect everyone to treat us right according to our opinion. If someone does not treat us right according to our opinion, we are offended. Then, sooner or later, criticism will come out of our mouth. We need the experience of the cross to deepen our experience of the divine fellowship. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 368, 370-372)

Further Reading: CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” chs. 17-19

第四周 ◇ 周五

晨兴喂养

罗八 13 “因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

我们和元首的关系是顺服，我们和身体的关系是交通。在神的儿女中，交通这件事是一个事实，也是一个需要。基督身体的生命就在于交通，没有交通就变作死亡。什么叫作交通？交通就是我得着其他肢体的帮助。比方：我是一个口，我会说话；但是，我需要耳朵的交通，才能听见；我需要眼睛的交通，才能看见。…所以，交通就是我接受别人所有的特点，我接受别人所有的当作我所有的。（倪柝声文集第二辑第十七册，三七页。）

信息选读

有的基督徒不懂得交通的原则，他们要自己一个人去追求，自己一个人去祷告，什么都是自己一个人作，要作口，也要作耳，要作手，也要作脚。但认识神的人却不是这样，他们需要交通。交通，就是承认我自己有限，承认我自己不够；交通，就是甘心乐意接受别人所有的来当作自己所有的。…所以我们要看见，我们是靠着身体的生命活着，不是单靠着自己的生命活着。（倪柝声文集第二辑第十七册，三七至三八页。）

你的天然的生命如果没有受对付，你就不能有交通。乃是你的天然的生命受了对付之后，你才活在身体里面，你才有交通。

凡真正认识什么是基督的身体的人，自然而然不会与众寡合，自然而然觉得自己靠不住，自然而然觉得自己软

WEEK 4 — DAY 5

Morning Nourishment

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

12:5 So we who are many are one Body in Christ, and individually members one of another.

Our relationship with the Head is that of obedience, while our relationship with the Body is that of fellowship. Among the children of God, fellowship is a matter of reality and necessity. The life of the Body of Christ needs fellowship, without which there is only death. What is fellowship? Fellowship implies receiving of assistance from other members of the Body. For instance, I am the mouth; I can speak. But I need the fellowship of the ears in order to hear. I need the fellowship of the eyes to see....Therefore, fellowship means that I receive a benefit from the special features of others. (CWWN, vol. 37, p. 28)

Today's Reading

Some Christians do not understand the principle of fellowship. They want to seek spirituality as individuals, to pray by themselves, to do everything by themselves, to be the mouth, the ears, the hands, and the feet at the same time. But those who know the Lord are not so; they need fellowship. Fellowship implies the fact that we are limited, inadequate, and willing to accept what comes from others and take it as our own....So we must realize that we live not merely by our own life but through the life that comes from the Body. (CWWN, vol. 37, pp. 28-29)

If our natural life is not dealt with, we cannot have any fellowship. We live in the Body and have fellowship only when the natural life is dealt with.

Those who truly know the Body of Christ are freed from individualism spontaneously. They do not trust in themselves, and they realize that they are

弱得很，自然而然与神的众儿女有交通。总得有一天，神把我们带到一个地步，叫我们看见，没有交通就无法走前面的路。神要给我们看见，一个人不能的，在交通里就能。

我们如果真看见身体的生命，我们也就看见在神的家里有约束，我们在那里不能随便活动。同时，我们如果有了那一个身体的生命，我们就自然而然与神的儿女有交通，就宝贵交通，就不觉得交通是一个重担。神的儿女如果不知道什么叫作神的家，也就不能与神的儿女有交通。所有不会重看别的弟兄的人，不会把人当有的尊敬、当有的称赞、当有的地位给人的人，都因为没有看见神的家。如果我们自己天然的生命受过对付，真知道什么叫作身体的生命，就会学习宝贵别的弟兄，就会在聚会里摸着生命，得着帮助。

神的儿女如果肉体没有经过对付，就不能知道基督身体的生命。虽然对于基督的身体这一个道理，他能够懂得，他能够解释，他能够讲得清楚；但是他的肉体如果没有经过对付，他还是不能认识那一个生命。肉体一受对付，你就能知道基督身体的生命是什么，你就能看见交通的紧要，你没有交通就无法过生活。（倪柝声文集第二辑第十五册，四六至四八、二〇三页。）

众召会之间的交通，乃是基督身体的交通。（新约总论第七册，一六〇页。）

这恢复是基于基督只有一个身体这个真理。…真正的地方召会有一个试验，就是该与其他众地方召会有宇宙的交通。（长老训练第十一册，一四二页。）

因为有一位灵，所以就有一个身体。再者，这身体的生命只有一个循环，一个交通。这个循环是基督身体的交通。众地方召会都需要在这唯一的交通里。（新约总论第七册，一六七页。）

参读：荣耀的异象与十字架的道路，第二篇；基督徒的生活，第十二至十五篇。

very weak. They fellowship with all the children of God. God must bring us to the point where we cannot go on without fellowship. God will show us that what is impossible with individuals is possible when it is done in fellowship.

If we truly see the life of the Body, we will see that there is restriction in the house of God, and we will not move freely. At the same time, if we have the life of the Body, we will spontaneously fellowship with other children of God, and we will treasure this fellowship and not feel that it is a burden to us. If God's children do not know the meaning of God's house, they will not be able to fellowship with God's other children. Whoever cannot honor the other brothers and cannot render them their due respect, praise, and position has not seen the house of God. If our natural life has been dealt with, and if we know what the life of the Body means, we will learn to treasure the other brothers and to touch life and receive help in the meetings.

If God's children have not been dealt with in their flesh, they cannot know the life of the Body of Christ. They may understand the doctrine about the Body of Christ, and they may even be able to expound it clearly. But if their flesh is not dealt with, they will not know the life of the Body. Once the flesh is dealt with, they will know the life of the Body of Christ. They will see the importance of fellowship, and they will not be able to live apart from the fellowship. (CWWN, vol. 35, pp. 35-37, 151-152)

The fellowship among the churches is the fellowship of the Body of Christ. (The Conclusion of the New Testament, p. 2180)

The recovery is based upon the truth that Christ has only one Body...One of the tests of a genuine local church is that it should have universal fellowship with all the other local churches. (CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," pp. 245-246)

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ. All the local churches need to be in this unique fellowship. (The Conclusion of the New Testament, p. 2186)

Further Reading: CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," ch. 2; The Christian Life, chs. 12-15

第四周 ◇ 周六

晨兴喂养

林前十二 12 ~ 13 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

基督身体里的交通乃是那灵的循环。今天那灵就是基督身体里的“血液”。倘若我们的身体没有血液，我们的身体就会枯干，就会死去。同样，基督的身体若没有那灵，就会像尸首一样。因此，基督身体的交通就是那灵——不是圣灵或神的灵，乃是那灵一的循环、流通。在新约里，那灵指终极完成的灵，就是终极完成、复合、调和、并且现今正在分赐的灵。在这灵里有神性，就是神的神圣性情，也有人性，就是人的属人性情；并且有基督的身位，基督奇妙、包罗万有的死，以及基督加力的复活，同祂的升天。这一切元素都已复合到这一位灵里。当这一位灵在基督的身体里循环时，神性、人性、基督的身位、基督的死、和基督的复活都在循环。（主恢复的简说，三八页。）

信息选读

地方召会乃是基督独一无二身体的一部分。在主的恢复里，在我们中间，某些召会或区域可能使自己独立。他们将自己与身体隔绝了。他们不愿意使他们在的召会或区域向整个身体，就是向地上众地方召会敞开。结果至少在某种程度上，他们与众召会之间的交通断绝了。结果乃是黑暗、混乱、分裂和死亡。这对我们众人应该是一个警告。…由此可见，

WEEK 4 — DAY 6

Morning Nourishment

1 Cor. 12:12-13 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. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

The fellowship in Christ's Body...is the circulation of the Spirit. The Spirit today is the "blood" in Christ's Body. If there were no blood in our body, our body would be dried up and would be dead. Likewise, if Christ's Body did not have the Spirit, it would be like a corpse. Thus, the fellowship of the Body of Christ is simply the circulation, the current, of the Spirit—not the Holy Spirit or the Spirit of God, but the Spirit. In the New Testament the Spirit denotes the consummated Spirit, the Spirit who has been consummated, compounded, and mingled and who is now dispensing. In this Spirit there is divinity, that is, God's divine nature, and there is humanity that is, man's human nature. There is also Christ's person, Christ's wonderful, all-inclusive death, and Christ's empowering resurrection with His ascension. All these elements have been compounded into this one Spirit. When this one Spirit is circulating within the Body of Christ, divinity, humanity Christ's person, Christ's death, and Christ's resurrection all are circulating. (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 414-415)

Today's Reading

A local church is a part of the unique Body of Christ. It is possible that, among us in the Lord's recovery, certain churches or regions may make themselves independent. They may isolate themselves from the Body. They do not want to keep their church or their region open to the entire Body, that is, open to all the local churches on earth. As a result, to some extent at least, they cut themselves off from the fellowship among the churches. The result is darkness, confusion, division, and death. This should be a warning to us all....From this we see that we

我们都需要谨慎留意众召会之间的一个交通，这是非常要紧的事。

我们一同分受〔主桌子上的〕一个饼，使我们众人成为一。这指明我们有分于基督，就使我们众人成为祂的一个身体。我们众人所分受的这位基督，把我们构成祂的一个身体。

我们若与身体的交通隔离，就没有资格有分于主的身体，因为在主的晚餐中，桌上的饼象征整个基督的身体。这饼的确象征主肉身的身体，在十字架上为我们牺牲；这是饼一面的意义。另一面的意义，饼象征那一个身体。所以当我们来在一起有分于主的桌子时，我们需要明白，这个饼象征所有的召会。如果我们所在地的召会或某个区域的众召会，与基督身体的交通隔绝了，我们就失去了有分于这个饼的立场和权利。每当我们来到主的桌子前，我们是来实行身体的交通。主的桌子不仅是纪念主，也是一个见证，说出我们这些属于基督的人乃是一。

在组成基督宇宙身体的众召会之间，没有组织，却有基督身体的交通。这就是说，在正确的召会生活中没有组织，却有许多的交通。（新约总论第七册，一五九至一六一、一六七页。）

神圣的交通乃是在基督身体里生活的实际。…有一件事能管制我们，那就是神圣的交通。…借着在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活着的乃是交通。我们若学习交通，就会得着许多益处，特别在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三页。）

参读：生命的话，第三篇；基督徒的生活，第二篇；倪柝声文集第三辑第十一册，一六八至一九六页。

all need to pay careful attention to the crucial matter of the one fellowship among the churches.

Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us into His one Body.

If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's body, because the loaf on the table in the Lord's supper signifies the entire Body of Christ. To be sure, the loaf signifies the Lord's physical body sacrificed for us on the cross. This is one aspect of the significance of the bread. Another aspect of this significance is that the bread signifies the one Body. Hence, when we come together to partake of the Lord's table, we need to realize that the bread, the loaf, signifies all the churches. If the church in our locality or the churches in a particular region are isolated from the fellowship of the Body of Christ, we lose the ground and also the right to partake of this loaf. Whenever we come to the Lord's table, we come to practice the fellowship of the Body. The Lord's table is not simply a remembrance of the Lord; it is also a testimony that we who belong to Christ are one.

Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ. This means that in the proper church life there is no organization, but there is much fellowship. (The Conclusion of the New Testament, pp. 2179-2181, 2186)

The divine fellowship is the reality of living in the Body of Christ...The one thing that should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, p. 357)

Further Reading: Words of Life from the 1988 Full-Time Training, ch. 3; The Christian Life, ch. 9; Church Affairs, pp. 167-173

第四周诗歌

WEEK 4 — HYMN

533 里面生命的各方面 — 生命的交通

6 5 6 5 (英 737)

D 大调

4/4

1 . 1̣ 2 6 | 5 - 3 - | 3 . 3̣ #4 4 | 5 - - - |
 一 永 远 生 命 带 来 生 命 的 交 通;
 i . ị 5 #5 | 6 - 6 - | 5 . 3̣ 4 2 | 1 - - - ||
 在 灵 里 的 交 通, 使 灵 来 推 动。

- | | |
|-----------|--------|
| 二 永远生命赐给 | 神圣的交通; |
| 如此主灵与我, | 灵里同行动。 |
| 三 乃是灵里生命, | 带来这交通; |
| 在灵里的交通, | 使我蒙恩宠。 |
| 四 借着生命大能, | 能正确交通; |
| 在灵里的交通, | 带我到光中。 |
| 五 借血外面洗净, | 交通得维持; |
| 借膏里面涂抹, | 交通能充实。 |
| 六 借着十架工作, | 交通得加深; |
| 借着圣灵运行, | 交通得更新。 |
| 七 这一生命交通, | 使我脱自己; |
| 这一生命交通, | 带我进神里。 |

Life eternal brings us Various Aspects of the Inner Life — The Fellowship of Life

737

1. Life e - ter - nal brings us Fel - low - ship of life,
 Fel - low-ship in Spir - it, Sav - ing us from strife.

- | | |
|--|--|
| 2. Life eternal gives us
Fellowship divine;
Thus the Lord as Spirit
May with us combine. | 5. By the outward cleansing,
Fellowship we keep;
Inwardly anointed,
Fellowship we reap. |
| 3. It is life in Spirit
Brings this fellowship;
Fellowship in Spirit
Doth with grace equip. | 6. Fellowship is deepened
Thru the cross of death;
Fellowship is lifted
By the Spirit's breath. |
| 4. We, by life's enabling,
Fellowship aright;
Fellowship in Spirit
Brings us into light. | 7. Fellowship will free us
From our sinful self;
Fellowship will bring us
Into God Himself. |

第五篇

为着建造基督的身体 那合乎圣经的聚会与事奉之路

读经：罗十五 16，来十 24～25，弗四 11～16，林前十四 4 下、31，林后四 16，约二一 15～17

纲 目

周 一

壹 关于为着建造基督的身体那合乎圣经的聚会与事奉之路，我们必须看见并实行我们从主所领受亮光和启示的重点：

一 我们必须尽功用作福音的祭司，访人传福音并拯救人——罗十五 16，路十 1～6。

二 我们必须到初信者家中聚会，喂养、顾惜他们，使我们的果子常存——徒五 42，约十五 16。

三 我们必须借着活力排聚会教导、成全圣徒，作新约职事建造基督身体的工作——来十 24～25，弗四 11～12：

1 在活力排聚会中，信徒需要彼此交通、代祷；互相照顾、牧养；彼此教导、学习真理；互相指导以追求属灵生命的长大，好推动传福音、照顾新人、带排聚会以及召会生活中种种的事奉。

2 活力排聚会是召会生活和事奉的主要部分。

Message Five

The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ

Scripture Reading: Rom. 15:16; Heb. 10:24-25; Eph. 4:11-16; 1 Cor. 14:4b, 31; 2 Cor. 4:16; John 21:15-17

Outline

Day 1

I. We must see and practice the crucial points concerning the light and revelation we have received from the Lord regarding the scriptural way to meet and to serve for the building up of the Body of Christ:

A. We must function as priests of the gospel, preaching the gospel and saving people by visitation——Rom. 15:16; Luke 10:1-6.

B. We must meet in the new believers' homes, nourishing and cherishing them, so that our fruit may remain——Acts 5:42; John 15:16.

C. We must teach and perfect the saints through the vital group meetings unto the New Testament work of the ministry, unto the building up of the Body of Christ——Heb. 10:24-25; Eph. 4:11-12:

1. In the vital group meetings the believers need to have mutual fellowship and intercession, mutual care and shepherding, mutual teaching and studying of the truth, and mutual instruction in the pursuit of the growth in the spiritual life, for the promotion of the preaching of the gospel, the care for the new ones, the conducting of the group meetings, and all other kinds of service in the church life.

2. The vital group meetings are the main part of the life and service of

四 我们必须带领圣徒追求并切慕在召会聚会中申言，为主说话，说出主来，将主供应人，彼此说互相听，以建造圣徒和召会——林前十四 1、3～5:

- 1 这种申言是信徒个个都能也都该作的——31、24 节。
- 2 这种为着建造召会的申言，在各种恩赐中是最超越的，所以使徒保罗在林前十四章格外的推动——12、39 节。

周二

五 召会是由经过种种过程之三一神，在祂神圣三一中所产生神与人调和的生机体——弗一 3～14、19～23:

- 1 这个生机体的构成是生机的，不是组织的——23 节。
- 2 这个生机体的建造是由神的生命长成的，不是由人的手作成的——四 16。
- 3 这个生机体在神的生命中是一，不可有任何的区别或划分——4 节上。
- 4 这个生机体一切的活动，都是由其里面运行的生命带领、推动——30 节。

六 以弗所四章十一至十六节的启示必须得着恢复:

- 1 有恩赐的人成全众圣徒，使他们能作新约职事建造基督身体的工作——12 节。
- 2 有恩赐的人作基督身体上供应的节，被成全的圣徒作基督身体上各自依其度量而尽其功用的每一部

the church.

D. We must lead the saints to pursue and desire prophesying in the church meetings, speaking for the Lord, speaking forth the Lord, supplying the Lord to others, and speaking and listening to one another in mutuality for the building up of the saints and the church——1 Cor. 14:1, 3-5:

1. This kind of prophesying is what every believer can and should do——vv. 31, 24.
2. This kind of prophesying for the building up of the church is the most excelling of all gifts and is highly recommended by the apostle Paul in 1 Corinthians 14——vv. 12, 39.

Day 2

E. The church is an organism as a mingling of God and man produced by the processed Triune God in His Divine Trinity——Eph. 1:3-14, 19-23:

1. This organism is constituted organically rather than organizationally——v. 23.
2. This organism is built up through the growth of the life of God rather than by works in the hands of man——4:16.
3. This organism is one in the life of God and does not permit any distinction or separation——v. 4a.
4. All movements of this organism are led and promoted by the life that operates within it——v. 30.

F. The revelation in Ephesians 4:11-16 must be recovered:

1. The gifts perfect all the saints so that the latter may do the work of the New Testament ministry for the building up of the Body of Christ——v. 12.
2. The gifts are the joints of supply in the Body of Christ, and the perfected saints are “each one part,” operating in their own measure

分—16 节上。

- 3 有恩赐的人作为供应者，成为基督身体上联络的架构；每一部分尽功用的肢体，也成为基督身体结合的实体；二者使基督的身体联络、结合、建造在一起—16 节下。

周 三

七 林前十四章的启示也必须随着以弗所四章十一至十六节得着恢复：

- 1 圣徒为有恩赐的人所成全，就当追求、切慕申言，为主说话，说出主来，将主供应人，使召会得建造—林前十四 1、3～5。
- 2 这种为着建造召会，超越其他一切恩赐的申言，乃是彼此说互相听—12、24、31 节。
- 3 这种彼此说互相听的申言，能启发基督身体众肢体的属灵生机功能，叫召会得造就并得建造—4 节下，参太十六 18。

周 四

八 我们必须与主是一并与祂合作，恢复新约福音的祭司体系—罗十五 16：

- 1 新约里所有蒙神拯救的信徒个个都是祭司，成为普遍的祭司体系—启一 5 下～6，五 9～10，彼前二 5、9。
- 2 新约的祭司职分，主要的是去传福音救罪人，献与神作属灵的祭物，所以称为福音的祭司—9、5 节，罗十五 16。

in the Body of Christ—v. 16a.

3. The gifts as the supplying ones form the connecting structure of the Body of Christ, and every functioning member becomes the compacting constituent in the Body; the two added together cause the Body to be fitted, knit, and built up together—v. 16b.

Day 3

G. The revelation of 1 Corinthians 14 must also be recovered following the recovery of Ephesians 4:11-16:

1. The saints who are perfected by the gifts should pursue and desire prophesying, speaking for the Lord, speaking forth the Lord, and supplying others with the Lord, that the church may be built—1 Cor. 14:1, 3-5.
2. This kind of prophesying that is for the building up of the church and that excels over all other gifts is a matter of speaking and listening in mutuality—vv. 12, 24, 31.
3. This kind of prophesying that is full of speaking and listening in mutuality stirs up the spiritual organic function of the members of the Body of Christ; it edifies and builds up the church—v. 4b; cf. Matt. 16:18.

Day 4

H. We must be one with the Lord and cooperate with Him to recover the New Testament priesthood of the gospel—Rom. 15:16:

1. All the saved believers of God in the New Testament are priests; together they become the universal priesthood—Rev. 1:5b-6; 5:9-10; 1 Pet. 2:5, 9.
2. The main duty of the New Testament priests is to preach the gospel to lead sinners to be saved and to offer them up as spiritual sacrifices; this is why they are called the priests of the gospel—vv. 9, 5; Rom. 15:16.

3 无论在活力排聚会，或在召会聚会中申言，访人传福音，或照顾新人，原则都是叫众圣徒作基督身体的众肢体，个个都作，个个都依其度量尽功用，为着建造基督生机的身体。

周 五

贰 我们要为着基督身体的建造，实行那合乎圣经的聚会与事奉的路，就需要有复兴的生活，以及从我们对主的爱所涌流出来牧养的劳苦：

一 我们所说的复兴，乃是林后四章十六节所说的更新；每一天我们都需要更新，并且新而又新：

1 我们每天早晨都该让主耶稣，我们的日头，在我们里面升起，使我们得着更新—路一78~79，玛四2，士五31。

2 为着达成这事，我们每天早晨都该早起与主交通；我们要向主祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天”；这就是晨晨复兴。

3 我们应当每早晨靠着基督作我们的赎罪祭，献上祂作燔祭和平安祭，好有一个新的起头；我们不但要天天这样作，还要作得有味道，有深度—利六12~13。

4 每天早晨有新的复兴，就是每天早晨有新鲜的变化；只要我们一生的年日都在这样的变化中，我们就能够在主的生命里长大，以致成熟—罗十二2，林

3. Whether it be in the vital group meeting, in the prophesying in the church meetings, in the preaching of the gospel by visiting people, or in the care for the new ones, the principle is the same—we must make all the saints the members of the Body of Christ, with everyone working, everyone functioning according to his measure, for the building up of the organic Body of Christ.

Day 5

II. In order to practice the scriptural way to meet and to serve for the building up of the Body of Christ, we need a revived living and a labor in shepherding that flow out from our love of the Lord:

A. The revival that we are speaking about is the renewing described in 2 Corinthians 4:16; every day we need a renewal, and this renewal has to be refreshed day by day:

1. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Luke 1:78-79; Mal. 4:2; Judg. 5:31.

2. In order to achieve this, all of us should rise up early in the morning to fellowship with the Lord; we should pray to the Lord, “Thank You, Lord, for a new beginning; may this day be a memorable day in my life”; this is what we call a morning-by-morning revival.

3. Every morning we should offer up Christ as our burnt offering and peace offering based upon His being our sin offering so that we may have a new beginning; not only must we do this every day, but we must also do it with sweetness and depth—Lev. 6:12-13.

4. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—Rom. 12:2;

周 六

Day 6

二 我们需要过得胜的生活，从我们对主的爱将一切摆上为着主，尽力抓住时间接触人，以牧养并成全他们——约二 15 ~ 17，彼前五 1 ~ 4:

- 1 我们听见有人生病了，或遭遇什么难处，一定要关心、代祷并前去慰问；这一点的关心、代祷、慰问，叫人里面的感受比听十篇道还强。
- 2 我们若是对主有心，从这个时候起，我们该天天有复兴，过得胜的生活，一切摆上为着主，尽力抓住时间照顾一个一个的弟兄姊妹。
- 3 在聚会前后接触弟兄姊妹，在我们的牧养上也很重要。

三 唯有这样，以弗所四章十一至十六节里基督身体的生机建造，与林前十四章二十六节里相互性的聚会，才能在我们中间应验并实行；为此，我们需要有晨晨复兴，日日得胜的生活作基础，也需要有一种从我们对主的爱所涌流出来的生活和工作（复兴的生活和牧养的劳苦），以维持我们的得胜。

B. We need to live an overcoming life by consecrating everything that we have to the Lord out of our love for Him and to strive to redeem every bit of time to contact people for shepherding and perfecting them—John 21:15-17; 1 Pet. 5:1-4:

1. As soon as we hear of anyone sick or of anyone encountering problems, we must be concerned for him, pray for him, and go to visit him; the impact that this little bit of concern, prayer, and visiting affords is far more powerful than ten messages.
2. If we have a heart for the Lord, from now on we should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to care for people one by one.
3. Another important thing to do in our shepherding is to contact people before and after the meetings.

C. Only by this will the organic building up of the Body of Christ in Ephesians 4:11-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us; for this we need a daily revival and a daily overcoming as the base; we also need a life and a work (a revived living and a labor in shepherding) that flow out from our love of the Lord in order to maintain our victory.

第五周 ◇ 周一

晨兴喂养

路十 2 “…庄稼固多，工人却少；所以要祈求庄稼的主，催赶工人收割祂的庄稼。”

来十 24 ~ 25 “且当彼此相顾，激发爱心，勉励行善；不可放弃我们自己的聚集，…倒要彼此劝勉；既看见那日子临近，就更当如此。”

关于如何聚会，如何传福音，如何事奉神，如何为主作工，…主要的有四件事：(一)传福音救灵魂；(二)造就初信的人；(三)成全有心的人；(四)释放主的话。…〔许多人〕虽然读了圣经，也从其中摘出了这些点，但都是用外邦的风俗、社会的作法来应用，并没有深入圣经的启示。（新约福音的祭司，七二至七三页。）

信息选读

新路有四大步要研究，…第一步是传福音，第二步是喂养初信者，第三步是教导，成全他们，使他们成材，这叫作生、养、教。还有第四步就是建造。

生、养、教这几个字，都能在圣经里找出来。比如保罗说，“我在基督耶稣里借着福音生了你们。”（林前四 15。）他不是说“救”，乃是说“生”。…他把神的生命分到人里面，生了他们。生了之后，就是养。主在约翰二十一章对彼得说，“你爱我…么？…你喂养我的小羊。”（15。）保罗也说，“只

WEEK 5 — DAY 1

Morning Nourishment

Luke 10:2 ...The harvest is great, but the workers few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest.

Heb. 10:24-25 And let us consider one another so as to incite one another to love and good works, not abandoning our own assembling together...but exhorting one another; and so much the more as you see the day drawing near.

[In] the way Christians should meet, preach the gospel, serve God, and work for God...there are four main items: preaching the gospel to save people, edifying the new believers, perfecting the more advanced ones, and releasing the Lord's word...Although many have read the Bible and have identified these points, they carry them out using Gentile traditions and worldly methods. They have not delved into the depths of the revelation of the Bible. (CWWL, 1989, vol. 2, p. 60)

Today's Reading

There are four steps that we have to study in the new way...The first step that we have to study is the preaching of the gospel. The second step is the nourishing of the new believers. The third step is to teach and perfect them so that they may become useful. These three steps are the begetting, the nourishing, and the teaching. There is a fourth step, which is the building.

The words beget, nourish, and teach can all be found in the Bible. For example, Paul says, "I have begotten you through the gospel" (1 Cor. 4:15). He does not say "saved you," but "begotten you."...By dispensing the life of God into you, I beget you. After begetting, there is the nourishing. The Lord said to Peter in John 21, "Do you love Me?...Feed My lambs" (v. 15). Paul also says, "We were gentle in your midst, as a nursing mother would cherish her own children"(1 Thes. 2:7)....Paul

在你们中间为人温和，如同乳母顾惜自己的孩子。”（帖前二7。）…保罗就象亲生母亲照顾自己孩子那样地照顾圣徒。彼得在彼前二章二节也对圣徒说，“〔要〕像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大。”新人出生之后就要养，才能长大。第三步是教，保罗说他不只像乳母喂养、顾惜，还像父亲又劝勉、又抚慰、又教导。以弗所四章说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒。”（11～12上。）教导使人被成全起来。这样，就使圣徒不只在基督里长大，也在生命里成熟。

〔这种教导和成全主要是在小排聚会进行，〕小排聚会应当包括五大事项：交通、代祷、照顾、教导真理、带领生命长大。…小排聚会…开头来在一起，就自然有交通了；交通就带进代祷的需要；从这样的交通和代祷中，就生出彼此的关心、照顾和牧养。接着，就有一些真理上的学习和教导，同时也有生命上的指导。…作这些的时候，都是生机的，自然的；彼此交通是敞开的，自然的；彼此代祷也是诚恳的、自然的。…这样生机的聚集就是希伯来十章二十五节所说“我们自己的聚集”，象家人团聚一样，很自然地就彼此交通，或发问，然后大家一同回答，彼此教导、互相学习。…不论得救先后都说，每个人都把他所知道的一点加上去。

圣徒被成全之后，在真理上有了认识，在生命上有了经历，自然就能替神说话，也就是为神申言。林前十四章给我们看见，申言是最超越的恩赐，因为申言乃是建造召会。…不应该一人代替众人，应该人人都作。因为三十一节是说，“你们都能一个一个地申言。”（新约福音的祭司，一〇〇至一〇一、七五、一〇一页。）

参读：新约福音的祭司，第六、八篇。

cared for the saints like a nursing mother would care for her own baby. Peter says to the saints in 1 Peter 2:2 that believers should “as newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” When a new one is born, he needs to be nourished. Only then will he grow. The third step is the teaching. Paul says that he was not just a nursing mother to nourish and cherish but a father to entreat, console, and teach. Ephesians 4 says, “He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints” (vv. 11-12). Teaching perfects people. In this way not only do the saints grow in Christ, but they also mature in life.

[This teaching and perfecting occurs mostly in] the small group meeting, [which] should include five main items: fellowship, intercession, care, teaching of the truth, and help in the growth in life...After we come together, we should spontaneously fellowship. The fellowship will bring in the need for intercession, and from this fellowship and intercession the mutual care, concern, and shepherding will develop. After that there will be some studying and teaching of the truth, with the rendering of some help in life...All this must be done in an organic and spontaneous way. The mutual fellowship should be open and spontaneous. The mutual intercession also should be sincere and spontaneous...This kind of organic meeting is what Hebrews 10:25 describes as “our own assembling together.” Such a meeting is like a family gathering with spontaneous, mutual fellowship in which some may ask questions and others may all answer. There is mutual teaching and mutual learning...Whether a person has been saved for a long time or for a short time, he can speak like all the others.

After the saints are perfected, have knowledge in the truth, and have the experience in life, they will spontaneously be able to speak for God, that is, to prophesy. First Corinthians 14 shows us that prophesying is the most excellent gift because it builds up the church...Everyone should be working, because 1 Corinthians 14:31 says, “You can all prophesy one by one.” (CWWL, 1989, vol. 2, pp. 83, 62, 83)

Further Reading: CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” chs. 6, 8

第五周 ◇ 周二

晨兴喂养

弗一 22 ~ 23 “…并使祂向着召会作万有的头；召会是祂的身体…”

四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

召会是三一神经过种种过程，所产生出来的生机体。…召会是基督的身体，这个生机体乃是父、子、灵经过过程所流出来的。这也是以弗所一章中最高的亮光，它启示出基督的身体乃是神的一个生机体。（新约福音的祭司，一二八页。）

信息选读

宇宙间在神的造物当中，最奇妙的就是你我的身体，它的妙处就在于生机。比如人的眼睛能看，耳朵能听，嘴巴会说等，都是在展示它的生机，这些都是基督身体的象征。这身体乃是三一神的生机体，不是三一神创造出来的，也不是三一神说有就有的，这乃是三一神经过种种过程所产生出来的。

以弗所一章…三至六节说出父的拣选和预定，七至十二节说出子的救赎，以及我们在祂里面成了所选定的基业。（11。）十三至十四节说出灵的印记和凭质，使我们能尝到神丰富的赐予。一章的结语就说，神使基督从死人中复活，升入高天，远超过一切，还将万有服在祂的脚下，并使祂向着召会作万有的头。（20 ~ 22。）“向着召会”含示一种传输。也就是元首基督所

WEEK 5 — DAY 2

Morning Nourishment

Eph. 1:22-23 And He...gave Him to be Head over all things to the church, which is His Body...

4:11-12 And He Himself gave some as apostles and some as prophets...and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The church is an organism produced by the processed Triune God....The church is the Body of Christ. This organism is the outflow of the Father, the Son, and the Spirit in His processes. This is the greatest light in the first chapter of Ephesians. It shows that the Body of Christ is an organism of God. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," p. 104)

Today's Reading

Among all the things created by God in the universe, the most wonderful thing is our body. It is wonderful in that it is organic. For example, man sees with his eyes, hears with his ears, and speaks with his mouth. All these show that the body is organic. These are symbols of the Body of Christ. This Body is an organism of the Triune God. It does not come about by the Triune God through creation; neither does it come about by the Triune God calling it into being all of a sudden. It is produced by the Triune God through many processes.

Ephesians 1:3-6 speaks of the Father's selection and predestination. Verses 7 through 12 speak of the Son's redemption and our becoming the predestinated inheritance in Him (v. 11). Verses 13 through 14 speak of the Spirit's sealing and pledging for our foretaste of the rich inheritance of God. The conclusion of chapter 1 says that the Son rose from among the dead, ascended into the heavenlies, transcended above all, had all things subjected under His feet, and became Head over all things to the church (vv. 20-22). The words to the church

达到、所得着的一切，现今都传输给祂的身体—召会。保罗没有停在这里，他继续说二十三节：“召会是祂的身体，是那在万有中充满万有者的丰满。”二十三节完全是给一章作注解，说明三一神经过过程所产生的结果就是召会。这召会乃是三一神的化身、基督的身体。…召会乃是由经过种种过程之三一神，在祂神圣的三一里，所产生的一个神与人相调的生机体。

四章十一至十六节启示，升天的元首，在祂的升天里，赐给召会许多有恩赐的人：有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为着要成全圣徒。

在新约圣经里，我们可以看见主耶稣成全人的榜样。祂尽职…起头…常常训练彼得、雅各和约翰，也曾经带他们上到高山，改变形像，将自己启示给他们。而后这三位弟兄，又去成全了九位，这样就有十二位门徒跟随主。到主上了十字架后，祂就用祂的死而复活，和祂看不见的同在来训练门徒。末了，祂就得着了一百二十位。

使徒保罗…在行传二十章告诉我们，他在以弗所传了福音后，还留在那里三年之久，挨家挨户，昼夜不住地流泪劝戒各人。（20，31。）；他是用全般的智慧警戒各人，教导各人，好将一个一个人的人在基督里成熟地献上。〔西一28。〕保罗虽是这样大的使徒，却是挨家挨户，一个一个地成全圣徒，好使他们都能作新约职事建造基督身体的工作。

在小排中受你带领的人，都〔应当〕能作你所作的。…小排…能成全人，又能带人认识真理，在生命上长大，帮助人尽生机功用，使他们也能作我们所作的，这就是召会生活。（新约福音的祭司，一三〇至一三二、一〇八至一〇九页。）

参读：新约福音的祭司，第十篇。

denote a kind of transmission. All that Christ the Head has attained and obtained are now transmitted to His Body, the church....[Verses 22 and 23 continue], "The church, which is His Body, the fullness of the One who fills all in all." [Verse 23] is a footnote to chapter 1, explaining how the processed Triune God produced a result, which is the church. This church is the embodiment of the Triune God. It is also the Body of Christ...The church is an organism as the mingling of God and man produced through the processed Triune God in His Divine Trinity.

Ephesians 4:11-16 reveals that the ascended Head gave many gifts in His ascension to the church. Some are apostles, some are prophets, some are evangelists, and some are shepherds and teachers. All these are for the perfecting of the saints.

In the New Testament we can see the example of the Lord Jesus perfecting others....At the beginning [of His ministry] He continually trained Peter, James, and John, bringing them to the high mountain, transfiguring Himself before their eyes, and revealing Himself to them. Later, these three went on to perfect others, and eventually there were twelve disciples following the Lord. After the Lord went to the cross, He continued to train the disciples by His death and resurrection and by His invisible presence. Eventually, He gained one hundred twenty.

Acts 20 [says] that after [Paul] preached the gospel in Ephesus, he remained there for three years, teaching each one with tears night and day from house to house (vv. 20, 31)...Paul warned and taught every man in all wisdom so as to present every man full-grown in Christ [Col. 1:28]. Although Paul was such a great apostle, he had to go from house to house to perfect the saints one by one so that they would all be able to do the work of the New Testament ministry in building up the Body of Christ.

Those who are under our care in a small group must be able to do what we do....The small group has the ability to perfect people, helping them to know the truth, to grow in life, and to function organically. In this way they will also be able to do what we can do. This is the church life. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," pp. 105-107, 89)

Further Reading: CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," ch. 10

第五周 ◇ 周三

晨兴喂养

林前十四 31 “因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

1 “你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”

3 “但那申言的，是对人讲说建造、勉励和安慰。”

林前十四章是论到申言的一章圣经，本章所提的申言是普遍的，不是只有少数人才可以申言，三十一节说，“你们都能一个一个地申言。”当全召会聚在一处的时候，我们众人若都申言，进到这聚集中的外人，就能被众人劝服，被众人审明，说神真是在你们中间。（24～25。）这就是林前十四章中论到聚会，传福音，为主作工，事奉神的高峰。

我们教导弟兄姊妹申言时不能操之过急，好比你不能叫幼稚园的孩童写文章，起码要等上小学一段时间后，才可以练习写。并且先是从造句开始，会造一句一句的话，才能写好文章。我们今天得着新人后，也是先有家聚会，喂养顾惜；等到弟兄姊妹渐渐长大之后，就带他们去参加排聚会，在排聚会里，大家互相教导，学习真理，并追求生命的长大。若是每个人说神的话时，都根据生命的经历，并加上对圣经真理的认识，那就是申言了。（新约福音的祭司，一三二至一三三页。）

信息选读

WEEK 5 — DAY 3

Morning Nourishment

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.

3 But he who prophesies speaks building up and encouragement and consolation to men.

First Corinthians 14 is a chapter on prophesying. The prophesying mentioned in this chapter is universal. It is not restricted to a few people. Verse 31 says, “You can all prophesy one by one.” When the whole church gathers together, and all prophesy, those unbelievers who enter will be convicted by all, examined by all, and will say that God is really among you (vv. 24-25). This is the culmination in 1 Corinthians 14 of everything concerning meeting, gospel preaching, working for the Lord, and serving God.

We cannot be hasty in teaching the brothers and sisters how to prophesy. You cannot teach a kindergartner to write essays. First, he must go to primary school and practice writing. Furthermore, he must learn to compose sentences. Only after he has learned to compose sentence after sentence will he be able to write essays. After we gain the new ones, we must first have home meetings to nourish and cherish them. After they have grown up, we should bring them to the small group meetings. In the small group meetings there is the mutual teaching and learning of the truth and the pursuit of the growth in life. Whenever anyone speaks the word of God based on the experience of life and the knowledge of the truth, the result is prophesying. (CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” pp. 107-108)

Today's Reading

合乎圣经的聚会与事奉之路能发展基督肢体生机的功用与能力，并能建造基督的身体。（弗四 12, 16。）以弗所四章十二节告诉我们，有恩赐的人工作，为要成全圣徒，使圣徒能完成职事的工作，建造基督的身体。十六节接着详细地告诉我们，得着成全的圣徒如何直接建造身体。身体是“借着每一丰富供应的节，并借着每一部分依其度量而有的功用”，直接得着建造的。每一丰富供应的节，是指特别有恩赐的人；每一部分，是指身体的每一肢体。我们得着有恩赐的人成全后，必须尽功用。…只要你是基督身体许多部分中的一部分，就有能力和功用的度量。我们若都尽本分，在身体里尽功用，就必定有每一部分依其度量而有的功用。这功用便叫身体渐渐长大，使身体建造起来。

以弗所四章十二和十六节，只有在正确的聚会里才能实现并完成。你既是身体的一部分，你怎样才能叫你的度量有功用，对基督的身体有供应？…当各人都供应他的那一分，就有丰富的建造。圣徒是这样一个一个地得着建造，在生命里长大。在聚会的老路里，不管讲的人所给的信息有多好，都不能为着建造有多少生命的长大。聚会的老路无法在生命上给身体的各个部分有特别的帮助，使身体建造起来。

我们照着合乎圣经的路聚会时，人人都尽功用。这条人人都尽功用的路就特别地给每一肢体有所供应。借此，每一个信徒就都会在生命里长大。只要每一部分在生命里长大，就会叫身体渐渐长大，把自己建造起来。事实上，身体的长大乃是所有肢体在生命里长大的总和。…没有别的路可以完成这样的建造。以弗所四章十六节只能借着神新约经纶的正确聚会才能实现。我们众人必须借着正确的聚会，努力达到以弗所四章十六节，因此我们众人必须尽力丢弃老路，实行新路。（为着建造基督的身体那合乎圣经的聚会与事奉之路，九八至一〇〇页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第七章。

The scriptural way to meet and to serve is able to develop the organic function and ability of the members of Christ and is able to build up the Body of Christ (Eph. 4:12, 16). Ephesians 4:12 tells us that the gifted persons do their work to perfect the saints that the saints may carry out the work of the ministry for the building up of the Body of Christ. Verse 16 follows to tell us in detail how the perfected saints build up the Body directly. The Body is built up directly “through every joint of the rich supply and through the operation in the measure of each one part.” Every joint of the rich supply refers to the specially gifted persons, and each one part refers to every member of the Body. After we are perfected by the gifted persons, we have to function....As long as you are one part among the many parts of the Body of Christ, you also have a measure of ability, a measure of function. If we all do our duty to function in the Body, there will be an operation in the measure of each one part. This operation will cause the growth of the Body for its building up.

Ephesians 4:12 and 16 can only be realized and accomplished in the proper meetings. As one part of the Body, how could you have your measure operating to render something to the Body of Christ?...When everyone renders his portion, there will be a rich building up. By this way the saints, one by one, will be built up to grow in life. Regardless of how good a message is given by the speaker in the old way of meeting, there cannot be much growth in life for building up. The old way of meeting does not work in the way to render some particular help in life to each one part of the Body for its building up.

When we meet according to the biblical way, everyone functions. This way of everyone functioning renders the supply in a particular way to each member. By this way each individual believer will grow in life. As long as each part grows in life, this will cause the Body to grow for its building up. Actually, the growth of the Body is the totality of the growth in life of all the members....There is no other way to carry out such a building. Ephesians 4:16 can be fulfilled only by the proper meeting according to God's New Testament economy. We all have to endeavor to reach Ephesians 4:16 by the proper meeting, so we all have to endeavor to drop the old way and to practice the new way. (CWWL, 1987, vol. 3, pp. 342-343)

Further Reading: CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 7

第五周 ◇ 周四

晨兴喂养

罗十五 16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

彼前二 5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

〔从施浸者约翰〕以后，不再是献上牛羊为祭物，乃是献上在基督里得救的罪人为祭物。施浸者约翰乃是新约里头一个福音祭司，所有新约的信徒都该象他，出去传叫人悔改的福音，并为相信的人施浸，把他们在基督里献给神。

彼得前书也说，你们“被建造…成为圣别的祭司体系…献上神所悦纳的属灵祭物”。（二 5。）…罗马十五章十六节所说的事实，就证明彼得在彼前二章所看见的异象。保罗就是作了属灵的祭司、福音的祭司，献上属灵的祭物，也就是他传福音所拯救来的罪人。所以每一个新约的信徒都该是祭司，献上所救来的罪人为祭物。（新约福音的祭司，一三三至一三四页。）

信息选读

在我们天然的观念里，我们会以为在已过的福音布道会里，我们请客、招待、引谈、福音记名等都是在服事，都是在作祭司，其实这只是利未人的工作，还不是祭司的工作。…我们从新约里看见，主

WEEK 5 — DAY 4

Morning Nourishment

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

From [the time of John the Baptist] on, it was no longer a matter of offering up bulls and goats for sacrifices. Rather, it has become a matter of offering up saved sinners in Christ as sacrifices. John the Baptist was the first priest of the gospel in the New Testament. All New Testament believers should be like him, going out to preach the gospel that calls for repentance, baptizing the believing ones, and offering them up in Christ to God.

First Peter says, “You yourselves also…are being built up…into a holy priesthood to offer up spiritual sacrifices acceptable to God” (2:5)…The fact mentioned in Romans 15:16 confirms the vision seen by Peter in 1 Peter 2. Paul became a spiritual priest, a gospel priest, offering up to God spiritual sacrifices, which are the sinners saved through his preaching. Hence, every New Testament believer should be a priest offering up the saved sinners as sacrifices. (CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” pp. 108-109)

Today's Reading

According to our natural concept, we think that inviting our friends, ushering, counseling, record taking, and similar activities during gospel campaigns in the past were our services and were functions of the priests. Actually, these are just works of the Levites…not works of the priests…We see from the New Testament

不断地成全人，并且打发他们出去；先是十二位，再是七十位，并且是差他们“往自己所要到的各城各地去”。（路十1。）我相信他们出去绝对不是作利未人的工作，而是传福音、救罪人，作新约福音的祭司。

所以我们可以看见，今天基督教里靠一、二人讲的传福音聚会，目的虽对，手续却是错的，因为它使众信徒普遍的福音祭司体系，变质成为少数信徒专特的福音祭司职分。信徒们都是在等福音大汉来的时候，再作利未人的工作，福音布道会结束之后，也就不传福音了。这不是新约圣经里传福音的路。新约圣经乃是启示，每一个得救的人都作祭司传福音。因此，我们就得到结论，传福音的确有许多条路，每条路都能叫人得救，但是并非每条路都能叫每位信徒作新约福音的祭司。…今天神的经纶，就是要个个圣徒都作福音的祭司。

主连续给我们看见这四大异象。第一，召会是基督的身体，她是经过过程之三神所流出的生机体，不是偶然发生的，也不是创造出来的。第二，一切有恩赐的人，不要以外面的作工为重，乃要以成全圣徒去作工为重。我们所能作的，要叫众圣徒个个都能作。第三，必须带领圣徒长进到能为主申言。主今天在召会中说话，不是借着一个人，或少数人，乃是借着每一个人；每一个肢体都申言，召会才能得到建造。第四，传福音必须是每个人亲自去登门访人，不是召开福音大会。（新约福音的祭司，一三四至一三六页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第六章。

that the Lord continually perfected others and sent them out. First, the twelve were sent out, and then the seventy were sent out. Furthermore, they were sent “into every city and place where He Himself was about to come” (Luke 10:1). I believe that their going out was surely not for the Levitical work but for the preaching of the gospel, the saving of the sinners, and the work of the New Testament priests of the gospel.

Therefore, we have to see that the gospel meeting in Christianity today with one or two preaching, though right in goal, is wrong in means. The reason for this is that it has changed the nature of the universal gospel priesthood of the believers to that of the exclusive gospel priesthood of the few. All the believers wait until the gospel giant comes and then participate in Levitical services. After the gospel campaigns no one preaches the gospel anymore. This is not the way to preach the gospel in the New Testament. The New Testament reveals that every saved person is a priest preaching the gospel. Hence, we conclude that there are indeed many ways to preach the gospel and that all these ways do save people. But this does not mean that every way will make each believer a New Testament priest of the gospel....The economy of God today is for every saint to be a priest of the gospel.

The Lord has shown us four great visions in succession. First, the church is the Body of Christ, which is an organism that issued from the processed Triune God. It comes into being neither accidentally nor by His creation. Second, the emphasis in the service of all the gifts is not on the works but on their perfecting of the saints to do the works. We must perfect the saints to be able to do whatever we are able to do. Third, there is the need to help everyone to grow so that all can prophesy for the Lord. Today the Lord does not speak through one or two persons in the church. Rather, He speaks through everyone. Only when every member prophesies will the church be built. Fourth, gospel preaching must be done by everyone personally through visiting others in their homes, ...not...by...big gospel campaigns. (CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” pp. 109-110)

Further Reading: CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 6

第五周 ◇ 周五

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

我所说的复兴，不是指…忽然来个什么举动，经过多少日子的祷告、禁食，然后有些不寻常的事发生，众人就都得了奋兴。我所说的复兴，乃是新约里所说的更新。〔林后四 16。〕…更新就是复兴，每一天都更新，并且新而又新。我们今天所需要的，就是这种里面生命中的复兴，不是外面的一个举动或彰显。神给自然界也有这样的定律，…随着日头的升起，每一天都有新的起头，都是一次更新。我们基督徒的生活也是这样，每天早晨都该让主耶稣，我们的日头，在我们里面升起，使我们得着更新。（当前的角声与当前的需要，四八至四九页。）

信息选读

为着达成这事，你们每天早晨最好能够早起；为要早起，就必须早睡。…早起对基督徒有莫大的益处。每天当太阳升起的时候，就是我们起床和主交通的时候。我们要向主祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天。”我们这样一面在主面前有新的奉献，新的仰望，一面从主有新的领受，得着新的开启。有了这许多“新的”，结果，自然就带进一个复兴。这就是晨兴复兴，也就是保罗所说的，日日更新。这样

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

The revival that I am talking about is not...something sudden, brought about by days of prayer and fasting and accompanied by extraordinary events, resulting in a general excitement...[but] the renewing described in the New Testament [2 Cor. 4:16]...The renewal in verse 16 is a revival. Every day we need a renewal, and this renewal has to be refreshed day by day. What we need today is this kind of renewal in the inner life as opposed to a renewal in outward actions or expression. God has set up a natural law that the rising of the sun affords a new beginning and a fresh renewal every day...The same is true with our Christian life. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed. (CWWL, 1988, vol. 4, p. 39)

Today's Reading

In order to achieve this, all of you should rise up early in the morning. But to rise up early, one must go to bed early...Early rising affords tremendous benefits for a Christian. Every morning when the sun rises up, it is time for us to rise up to fellowship with the Lord. We should pray to the Lord, “Thank You, Lord, for a new beginning. May this day be a memorable day in my life.” On the one hand, we have such a fresh consecration and waiting before the Lord; on the other hand, we receive from Him fresh bestowals and enlightenings. With all this freshness, we will naturally have a revival. This is what we call a morning-by-morning revival. It is also what Paul described as the renewing day by day. This renewal happens

的更新乃是发生在每天的清晨。…一早起来，就先与主有好的接触。不管别的事情多忙，多重要，都要等到和主接触之后再去做。

早晨这样与主的接触，最好是半小时，最少也该有一刻钟。这应该是很容易作到的。利未记十六章十二节告诉我们：“祭司要每早晨在〔祭坛〕上面烧柴，把燔祭摆列在上面。”这说出我们应当每早晨靠着基督作我们的赎罪祭，献上祂作燔祭，好在主面前有一个新的起头。不但要天天这样作，还要作得有味道，有深度。所以早晨这十五分钟，不重在祷告、祈求，乃重在和主有直接的接触，对祂说话，也听祂说话。因此，最好配上几节圣经，借着祷读主话享受主，并被主充满，这就使我们有新的起头，新的复兴。

这种日日更新的复兴，是带着变化的。罗马十二章二节：“借着心思的更新而变化。”林后三章十八节也说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”这给我们看见，变化是借着观看主而来的。我们就象镜子，以没有帕子遮蔽的脸观看主；我们越观看祂，就越返照主的荣光，渐渐变成主的形像，从一种程度的荣耀，到另一种程度的荣耀。这乃是从主灵变化成的，不仅是复兴，更是变化。所以，每天早晨有新的复兴，就是每天早晨有新鲜的变化。只要我们一生的年日都在这样的变化中，我们就能在主的生命里长大，以致成熟。这种复兴、更新、变化，乃是我们众人今日的需要。（当前的角声与当前的需要，四九至五一页。）

参读：当前的角声与当前的需要，第四篇。

early every morning....As soon as we get up, we should have a good touch with the Lord. No matter how busy we are or how important other things are, we must put them aside until we have a touch with the Lord.

This touch with the Lord should preferably be for half an hour. At the very least, it should be for fifteen minutes. This should be something very easy for us to do. Leviticus 6:12 tells us that “the priest shall burn wood on it [the altar] every morning, and he shall lay the burnt offering in order upon it.” This indicates that every morning we should offer up Christ as our burnt offering based upon His being our sin offering so that we may have a new beginning. Not only must we do this every day; we must also do it with sweetness and depth. The fifteen minutes in the morning is not mainly for prayer or supplication; rather, it is for a direct touch with the Lord by which we speak to Him and He speaks to us. For this reason, the best way is to spend this time on a few verses so that we may be filled by the Lord through pray-reading His Word in an enjoyable way. In this way we will have a new beginning and a fresh revival.

This daily revival brings transformation with it. Romans 12:2 says, “Be transformed by the renewing of the mind.” Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This shows us that transformation comes from beholding the Lord. We are like mirrors beholding the Lord with an unveiled face. The more we behold Him, the more we reflect the glory of the Lord, and we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit. There is not just a revival but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (CWWL, 1988, vol. 4, pp. 40-41)

Further Reading: CWWL, 1988, vol. 4, “A Timely Trumpeting and the Present Need,” ch. 4

第五周 ◇ 周六

晨兴喂养

约二一 16 ~ 17 “耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。耶稣第三次对他说，约翰的儿子西门，你爱我么？…耶稣对他说，你喂养我的羊。”

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

随着〔晨晨〕复兴而来的，乃是天天过奉献的生活。在这样的生活中，我们和主有交通，与主同行，活在主里面，与主成为一灵，并活出主来。这就是得胜的生活。这样，我们就能拚上一切为着主。我们的全人是为着主的，时间、体力、家庭、事业都是为着主的。

作长老的若要把召会照管得好，就必须…好好牧养圣徒。主在约翰二十一章对彼得…说，“你喂养我的小羊。”（15。）喂养，是用里面生命的丰富滋养人，就是口对口地喂。主第二次对彼得说，“你牧养我的羊。”（16。）牧养，是照料羊群一切的需要。主第三次又对他说，“你喂养我的羊。”（17。）…在主复活后，主特别嘱咐〔彼得〕要牧养主的羊，说出这件事的重要。所以，彼得后来写前书的时候，就劝勉作长老的人，务要牧养神的群羊。（彼前五 1 ~ 2。）（当前的角声与当前的需要，五一至五三页。）

信息选读

以弗所四章十二节说，“成全圣徒，”首要的是指养说的。有好的喂养，才有好的成全，才能装备、

WEEK 5 — DAY 6

Morning Nourishment

John 21:16-17 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep. He said to him the third time, Simon, son of John, do you love Me?...Jesus said to him, Feed My sheep.

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

After such a revival we should live a life of consecration daily. In such a living we fellowship with the Lord, walk with Him, and abide in Him and thus become one spirit with Him and live Him out. This is an overcoming living. By this, we will be able to consecrate everything for the Lord. Our whole being will be for the Lord. Our time, energy, family, and business will all be for the Lord.

In order to take care of the church properly, the elders...must shepherd the saints conscientiously...Jesus said to [Peter], ‘Feed My lambs’ (John 21:15). To feed is to nourish others with the riches of the inner life. This is a mouth-to-mouth feeding. The second time, the Lord said to Peter, ‘Shepherd My sheep’ (v. 16). To shepherd the sheep is to take care of all the needs of the sheep....After His resurrection the Lord charged [Peter] especially with this matter of shepherding the sheep. This shows how important it is to shepherd the sheep. Later, when Peter wrote his first Epistle, he entreated the elders to shepherd the flock of God (5:1-2). (CWWL, 1988, vol. 4, pp. 41-42)

Today's Reading

In Ephesians 4:12 “the perfecting of the saints” is primarily a matter of feeding. Only with the proper feeding can there be the proper perfecting, and only then

供应圣徒。等到圣徒长到一个程度，就需要教。这时候的成全，有相当部分就是教。…〔我们〕听见有人生病了，或遭遇什么难处，一定要关心、代祷、并前去慰问。这一点的关心、代祷、慰问，叫人里面的感受比听十篇道还强。…在生活中给人的关怀…能深刻地摸着人的情感。作父母的尽所能地拚上一切为着孩子，结果孩子自然地就爱父母。

你们若是有心，从这个时候起，天天有新的复兴，过得胜的生活，一切摆上为着主，尽力抓住时间接触人，照顾一个一个的弟兄姊妹。不必盼望一下子接触许多人，要细水长流，才有果效。…若是我们光讲道，没有〔给人〕慰问，道在人里面给人的影响有限；但是经过…慰问，人再来听道，所听见的道对他就会有加倍的功效。还有，在聚会前后接触弟兄姊妹也很重要。讲过信息再去接触人，可说事半功倍；若是光讲道而没有接触人，就事倍功半，而且不一定切身、实际。只有和人接触之后，才知道人的需要在哪里。

〔我们〕一定要学会照顾人，接触人，看望人，牧养人，甚至面对面地教导人。这样的果效是大的，并且是长存的。表面上，我们没有大聚会的场面摆给人看，实际上，却有成千上万的人被牧养。

我们必须恢复〔接触人并牧养人〕。唯有这样，以弗所四章十二至十六节所说基督身体的生机建造，与林前十四章二十六节所说相互性的聚会，才能在我们中间应验并实行。为此，我们必须有晨晨复兴，日日得胜的生活作基础；并且有这种爱主的生活和工作，来维持我们的得胜。…能把我们维持在得胜里的，就是这种爱主的生活和爱主的工作。（当前的角声与当前的需要，五三至五四、五六至五八页。）

参读：当前的角声与当前的需要，第四篇。

can the saints be equipped and perfected. After the saints have grown to a certain measure, there is the need of teaching. A good part of the perfecting at that point will be the teaching....As soon as we hear of anyone sick or of anyone encountering problems, we must be concerned for him, pray for him, and go to visit him. The impact that this little bit of concern, prayer, and visiting affords is far more powerful than ten messages....Care can touch people's feeling in a far deeper way than messages can. All parents spend their all for their children.

If you have a heart for the Lord, from now on you should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to contact people. Care for the saints one by one. Do not hope to contact too many people all at once. The most effective way is the slow and sure way....If we only have preaching and do not have this care and concern, the words preached will have only a limited effect upon people. But after we care for people in this way, when they come to listen to us, the words they hear will have twice as much effect on them. Another important thing to do is to contact people before and after the meetings. If we would go and talk to the people after a message, the results would be twice as great as our present results. But if we merely preach without contacting people, the results will be half as great, and our words are liable to be empty and impractical. Only when we contact others do we know where they are.

[We] must learn how to care for people, how to contact people, how to visit and shepherd people, and even how to teach people face to face. This will produce great and lasting effects. Outwardly, we will not have the facade of a big meeting to show off, but actually, hundreds and thousands will be cared for.

We must recover this matter [of contacting and shepherding people]. Only by this will the organic building up of the Body of Christ in Ephesians 4:12-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us. For this we need a daily revival and a daily overcoming as the base. We also need a life and work that flows out from the love of the Lord in order to maintain our victory....What maintains us in the victory is a life and work of love toward the Lord. (CWWL, 1988, vol. 4, pp. 43-46)

Further Reading: CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," ch. 4

第五周诗歌

WEEK 5 — HYMN

656

事 奉 — 在身体里

8 7 8 7 副 (英 913)

F 大调

3/2

3 4 | 5 - - 3 4 6 | 5 - 3 - 3 3 | 4 - - 3 2 1 | 3 - 2 -
 一 要在身 体事奉、工 作, 这是 主 旨所着 重;
 3 4 | 5 - - 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -
 身体 乃 是主所 要者, 当与 身体同 行 动。
 5 5 | 5 - - 5 6 7 | 1̇ - 5 - 5 5 | 5 - - 5 7 6 | 5 - 4 -
 (副) 要在身 体事奉、工 作, 永远 不 要再单 独;
 3 4 | 5 - - 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||
 既是身 体上的 肢体, 就当 配搭事 奉 主。

- | | |
|-----------------------------|----------------------|
| 二 重生是作主的肢体,
总是应该与众圣徒 | 非作单独的个人;
互相配搭事奉神。 |
| 三 乃是活石同被建造,
成为圣洁祭司体系, | 必须作神的灵宫,
和谐一致地事奉。 |
| 四 因此必须同被建造,
我们事奉所有根据, | 各守地位尽职事;
乃是身体的性质。 |
| 五 我们工作, 尽职事奉,
若与身体脱节、孤立, | 须从身体得供应;
必失功用与功能。 |
| 六 我们若在身体事奉,
尽上肢体所有功用, | 元首丰富必得享;
必有基督的身量。 |
| 七 永远特定元首基督,
从祂得到丰满供应, | 借祂一同得长进;
分给身体各部分。 |
| 八 主, 我重新献上身体,
使我明白你的旨意, | 求你变化我心思,
借你身体而服事。 |

Serve and work within the Body

Service — In the Body

913

1. Serve and work with - in the Bo - dy, This the Lord doth sig - ni -
 fy; For His pur - pose is the Bo - dy, And with it we must com -
 ply. (C) Serve and work with - in the Bo - dy, Nev - er in - de - pen - dent -
 ly; As the mem - bers of the Bo - dy, Function - ing re - lat - ed - ly.

- | | |
|--|--|
| 2. As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually. | 6. 'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear. |
| 3. Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony. | 7. To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow. |
| 4. Thus we must be built together,
In position minister;
For the basis of our service
Is the body character. | 8. Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move. |
| 5. In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die. | |

第六篇

在一个新人的感觉里 实行召会生活

读经：弗二 15，四 22～24，西三 10～12，腓一 8，门 7、12、20

纲 目

周 一

壹 召会，基督的身体，乃是一个新人，以完成神永远的定旨——宇宙的团体神人——弗一 9、11，三 9，罗八 29，提后一 9，弗二 15～16，四 22～24：

一 神创造人的目的是要得着一个团体的人，以彰显祂并代表祂；至终，召会这一个新人乃是在神心意中团体的人，这新人将成就双重的目的：彰显神以及对付神的仇敌——创一 26。

二 这一个新人等于基督的身体；基督和我们一同形成一个宇宙人——弗二 15～16，西三 10、15。

三 基督在十字架上创造这一个新人是用两种材料：蒙救赎的受造之人，与神圣的元素；在十字架上，基督把这两种材料放在一起，以产生一个新人：

1 在新人的创造里，首先我们天然的人被基督钉死，然后借着除掉旧人，基督就将神的元素分赐到我们里面，使我们成为一个新的实体——罗六 6，林后五 17。

Message Six

Practicing the Church Life in the Consciousness of the One New Man

Scripture Reading: Eph. 2:15; 4:22-24; Col. 3:10-12; Phil. 1:8; Philem. 7, 12, 20

Outline

Day 1

I. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—a universal, corporate God-man—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:

A. God's intention in His creation of man was to have a corporate man to express Him and to represent Him; eventually, the church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and dealing with God's enemy—Gen. 1:26.

B. The one new man equals the Body of Christ; Christ and we together form a universal man—Eph. 2:15-16; Col. 3:10, 15.

C. The one new man was created by Christ on the cross with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these materials together to produce a new man:

1. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new entity—Rom. 6:6; 2 Cor. 5:17.

2 在以弗所二章十五节里，“在祂自己里面”这句话指明基督不仅是一个新人的创造者，也是这一个新人得以创造的范围和素质。

周二

四 主恢复的目标乃是要产生一个新人—四 24:

1 主在祂的恢复里一直在作的，并祂现今正在作的，乃是产生以祂自己作生命和人位的一个新人，好作神的彰显—三 17 上，西三 4、10～11。

2 这一个新人要引进神的国，将君王基督带回到地上—启十一 15。

五 在召会这一个新人里，基督是一切，又在一切之内—西三 10～11:

1 在一个新人里没有天然的人，并且任何天然的人都不可能存在，没有任何地位—11 节:

a 虽然一个新人是由各种不同的人所组成，但所有的人都是基督的一部分；不再有天然的人。

b 在一个新人里只有一个人位—包罗万有的基督—二 17，三 4、11。

2 当我们借着生机的过程被基督浸透、充满、渗透，并由祂所顶替时，一个新人就产生了—林后三 18:

a 新人乃是在众圣徒里面的基督渗透我们并顶替我们，直到所有天然的区别都除去，每个人都由基督所构成—西三 11。

b 包罗万有的基督必须生机的作到我们里面，直到祂以自己顶替我们天然的人—弗三 17 上，加四 19。

2. The phrase in Himself in Ephesians 2:15 indicates that Christ was not only the Creator of the one new man but also the sphere in which and the essence with which the one new man was created.

Day 2

D. The goal of the Lord's recovery is to bring forth the one new man—4:24:

1. What the Lord has been doing—and what He is now doing—in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—3:17a; Col. 3:4, 10-11.

2. The one new man will usher in the kingdom of God and will bring Christ, the King, back to the earth—Rev. 11:15.

E. In the church as the one new man, Christ is all and in all—Col. 3:10-11:

1. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—v. 11:

a. Although many different kinds of people make up the one new man, all are part of Christ; there are no longer the natural persons.

b. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.

2. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:

a. The new man is Christ in all the saints, permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.

b. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.

周三

3 在一个新人里，基督是一切肢体，又在一切肢体之内—西三 11：

a 住在我们里面的基督乃是一个新人的构成成分—一 27，三 11。

b 因着基督是新人的一切肢体，在新人里任何种族、国籍、文化或社会身分，都没有地位—11 节。

贰 我们需要在一个新人的感觉里实行召会生活—10～11 节，弗四 23～24，门 1～2、10～19：

一 在歌罗西四章七至十七节，我们看见一个新人之启示与一个新人之感觉的实例：

周四

1 歌罗西的圣徒和保罗并同他在一起的人，实际上乃是一个新人的众肢体，并且都有一个新人的感觉。

2 在老底嘉的召会和在歌罗西的召会没有分别，这由保罗关于念书信的话得到证明；他的话含示交通、合一、和谐与亲密的接触—16 节。

3 国籍、种族、阶级的区别虽然存在，在基督耶稣里所创造的一个新人却实际的在地上出现了；不仅有在各城里的地方召会，还有一个新人真实而实际的显出来了—弗二 15。

二 我们若有一个新人的感觉，就会看见在不同国家的众地方召会乃是一个新人—21～22 节。

Day 3

3. In the one new man Christ is all the members and is in all the members— Col. 3:11:

a. The Christ who dwells in us is the constituent of the one new man— 1:27; 3:11.

b. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status—v. 11.

II. We need to practice the church life in the consciousness of the one new man—vv. 10-11; Eph. 4:23-24; Philem. 1-2, 10-19:

A. In Colossians 4:7-17 we have a practical illustration of the revelation of the one new man and of the consciousness of the one new man:

Day 4

1. Both the saints in Colossae and Paul and those with him were members of the one new man in actuality and had the consciousness of the one new man.

2. Paul's word regarding the reading of letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.

3. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way—Eph. 2:15.

B. If we are conscious of the one new man, we will realize that all the local churches in the different countries are one new man—vv. 21-22.

三 腓利门书该看作歌罗西四章的延续，并且该视为在新人里信徒身分平等的例证——腓 1～2、10～19:

周 五

- 1 欧尼西母和腓利门的事例，说明所有的信徒在新人里有平等的身分。
- 2 信徒中间社会阶级和身分的区别已被废除，因为信徒已由作他们生命之包罗万有的基督所构成——西三 4。
- 3 在神经纶的实行里，一切社会阶级和种族、国籍之间的不同都被吞灭，乃是要紧的——10～11 节。
- 4 我们若看见信徒在新人里有平等的身分，我们中间就不会有关于社会阶级、国籍或种族的难处——林前十二 13，加三 28，西三 10～11。
- 5 信徒身分的平等，乃是一件爱的事，这爱是出于信；在新人里，众信徒因信彼此相爱——14 节，多三 15。

叁 我们要在一个新人的感觉里实行召会生活，就需要活在基督耶稣的心肠里，并以基督耶稣的心肠为自己的心肠——腓一 8，西三 10～12，弗三 16～17，四 22～24:

- 一 心肠表征内在的情爱、慈心和怜恤——腓一 8，二 1，西三 12。
- 二 基督成了人，就有人的心肠同其各种功用；基督在祂心肠里的经历，就是祂在祂心思、情感、意志、魂、心、灵里的经历，包括祂的爱好、愿望、感觉、思想、定意、存心、打算——路二 49，约

C. The Epistle to Philemon should be regarded as a continuation of Colossians 4 and considered as an illustration of the believers' equal status in the new man——Philem. 1-2, 10-19:

Day 5

1. The case of Onesimus and Philemon illustrates that in the new man all the believers have an equal status.
2. The distinction of social rank and status among the believers has been nullified because the believers have been constituted with the all-inclusive Christ, who is their life——Col. 3:4.
3. In the practice of the economy of God, it is crucial that all social ranks and differences among races and nations are swallowed up——vv. 10-11.
4. If we see that the believers have an equal status in the new man, there will be no problems among us concerning social rank, nationality, or race——1 Cor. 12:13; Gal. 3:28; Col. 3:10-11.
5. The equal status of the believers is a matter of love, which comes out of faith; in the new man the believers love one another in faith——v. 14; Titus 3:15.

III. In order to practice the church life in the consciousness of the one new man, we need to live in the inward parts of Christ Jesus and take Christ's inward parts as our own——Phil. 1:8; Col. 3:10-12; Eph. 3:16-17; 4:22-24:

- A. The inward parts signify inward affection, tenderheartedness, and compassions——Phil. 1:8; 2:1; Col. 3:12.
- B. As a man, Christ had the human inward parts with their various functions, and Christ's experiences in His inward parts were His experiences in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention——Luke 2:49; John 2:17;

二 17, 太二六 39, 赛五三 12, 四二 4, 可二 8。

周 六

三 保罗是一个不断经历基督之心肠的人—腓二 5, 林前二 16 下, 罗八 6:

- 1 保罗甚至在基督的心肠里, 就是在基督的情感、柔细的怜悯和同情里, 与祂是一。
- 2 保罗没有持守自己的心肠, 而是以基督的心肠为他的心肠—腓二 5:
 - a 保罗不仅接受了基督的心思, 更接受祂整个内里的所是。
 - b 保罗内里的所是改变、重组、重新塑造了。
 - c 保罗内里的所是被基督的心肠重构了。
- 3 那在基督里是真实的, 就是诚实、信实、可靠的, 也在使徒保罗里面—林后十一 10。
- 4 保罗对圣徒的爱不是他的爱, 乃是在基督里的爱, 就是基督的爱; 因此, 保罗不是凭他天然的爱, 乃是凭基督的爱, 来爱圣徒—林前十六 24。

四 我们要活基督, 就必须留在基督的心肠里—腓一 21 上、8:

- 1 保罗经历基督里的心肠; 他在基督的心肠里与基督是一, 切切的想念圣徒—8 节。
- 2 保罗所过的不是在他天然内里所是中的生活; 他所过的乃是在基督的心肠里的生活。
- 3 我们若要成为在基督里的人, 就必须在基督的心肠里, 就是在祂柔细、细致的感觉里—约十五 4。

Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8.

Day 6

C. Paul was a person who continually experienced Christ in His inward parts—Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6:

1. Paul was one with Christ even in His inward parts—in His affection, tender mercy, and sympathy.
2. Paul did not keep his own inward parts but took Christ's inward parts as his—Phil. 2:5:
 - a. He took not only Christ's mind but also His entire inward being.
 - b. Paul's inner being was changed, rearranged, and remodeled.
 - c. Paul's inward being was reconstituted with the inward parts of Christ.
3. What was in Christ as truth—as honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.
4. Paul's love for the saints was not his love but the love in Christ, which is Christ's love; thus, Paul loved the saints not by his natural love but by the love of Christ—1 Cor. 16:24.

D. To live Christ requires that we remain in the inward parts of Christ—Phil. 1:21a, 8:

1. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints—v. 8.
2. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ.
3. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4.

- 4 活基督乃是住在祂的心肠里，在其中享受祂作恩典—腓一 8，四 23。
- 五 保罗是以基督耶稣的心肠为他自己的心肠来顾到作基督身体与一个新人的召会—8 节，西三 10 ~ 11:
- 1 保罗是以基督的感觉为自己的感觉来顾到召会；基督对召会的感觉成了保罗对召会的感觉—林后二 4，四 12，十一 2，十二 14 ~ 15，西一 24。
 - 2 我们该象保罗一样，以基督的感觉为我们自己的感觉；这对我们在新人里团体的过生活，并在一个新人的感觉里实行召会生活，是最需要的—罗十二 15。
- 六 在腓利门书有一幅图画，描绘召会这一个新人在基督耶稣的心肠里所过的生活—7、12、20 节:
- 1 保罗内在的情爱和怜恤，随同欧尼西母到腓利门那里去—12 节。
 - 2 我们若活在基督耶稣的心肠里，就会在一个新人的感觉里实行召会生活—腓一 8，西三 10 ~ 12。
 - 3 我们既是一个团体新人的一部分，就需要活在基督耶稣的心肠里而有新人的感觉，借此活在基督耶稣的心肠里而在新人的感觉里实行召会生活—10 ~ 12 节，林前十二 25 ~ 26，罗十二 15，腓一 8。

4. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:8; 4:23.
- E. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church as the Body of Christ and the one new man—1:8; Col. 3:10-11:
1. Paul cared for the church by taking Christ's feeling as his own feeling; Christ's feeling for the church became Paul's feeling for the church—2 Cor. 2:4; 4:12; 11:2; 12:14-15; Col. 1:24.
 2. Like Paul, we should take Christ's feeling as our own feeling; this is most necessary for our living corporately in the one new man and practicing the church life in the consciousness of the one new man—Rom. 12:15.
- F. In the book of Philemon, we have a picture of the church life as the one new man lived in the inward parts of Christ Jesus—vv. 7, 12, 20:
1. Paul's inward affection and compassions went with Onesimus to Philemon—v. 12.
 2. If we live in the inward parts of Christ Jesus, we will practice the church life in the consciousness of the one new man—Phil. 1:8; Col. 3:10-12.
 3. Since we are parts of the corporate one new man, we need to have the consciousness of the new man by living in the inward parts of Christ Jesus, thereby practicing a church life in the consciousness of the new man by living in the inward parts of Christ Jesus—vv. 10-12; 1 Cor. 12:25-26; Rom. 12:15; Phil. 1:8.

第六周 ◇ 周一

晨兴喂养

弗二 15 ~ 16 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

召会是基督的身体重在生命，而召会是新人重在人位。召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。没有生命的身体就不是身体，乃是尸体。然而，身体要有什么行动，不是由生命决定，而是由人位决定。所以，在新人里我们需要以基督作人位。

神创造人是按着祂自己的形像，（创一 26，）并给人祂的管治权。形像是为着彰显。神要人作祂的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在祂的权柄上代表祂，为祂管理。（新约总论第七册，二九五页。）

信息选读

神要得着一个人，在旧造中祂所创造的乃是一个表号，预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。…旧人没有完成神的双重目的；…在神新造里的新人，的确完成了彰显神并对付神仇敌的双重目的。（新约总论第七册，二九六页。）

召会不仅是神的召会，基督的身体，那充满万有者的丰满（彰显），（弗一 23，）神的家属或家人，家，殿，居所，（19， 21 ~ 22，）也是一个新人，是团体的，宇宙的，由犹太与外邦这两班人所造成，

WEEK 6 — DAY 1

Morning Nourishment

Eph. 2:15-16 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the new man is on the person. As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. (The Conclusion of the New Testament, p. 2302)

Today's Reading

God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, p. 2303)

The church is not only the church of God, the Body of Christ (the fullness, the expression, of the all-filling One—Eph. 1:23), and the household or family, the house, the temple, and the dwelling place of God (2:19, 21-22); it is also the one new man, which is corporate and universal, created of two peoples, the Jews and

由所有的信徒所组成；他们虽多，但在宇宙中只是一个新人。（圣经恢复本，弗二 15 注 8。）

要紧的是，我们必须认识基督是我们的元首，我们是祂身体上的肢体；基督和我们一同构成一个宇宙人。祂这位在天上者，乃是元首；我们这些在地上的人，乃是祂的身体。（歌罗西书生命读经，六八六页。）

新人是借着基督在十字架上的死而创造的。千万的基督徒曾读过以弗所二章十五节，四章二十四节，和歌罗西三章十节，…但他们不知道新人是什么。我们成为新人，不是仅仅为着过去悔改难过，就变成新的了。这是孔孟的教训，不是圣经的教训。在新人的创造里，首先我们天然的人被基督在十字架上钉死，然后借着除掉旧人，基督就将神的元素分赐到我们里面。这样，我们就成为一个与旧人截然不同的实体，因为我们里面有了神的元素。

以弗所二章十五节告诉我们，基督是在十字架上作这创造的工作。我们常常以为基督在十字架上的工作只与消极的事有关，就是除掉我们，钉死我们。但十五节告诉我们，在十字架上，基督作了积极的事，就是使我们有新生的起头，而不是把我们治死。十五节清楚地给我们看见这神圣的思想。基督的十字架不仅作毁坏并消杀的工作，更产生并带进神圣的东西。（神人，一五页。）

“在祂自己里面” [15] 这句话非常有意义，指明基督不仅是一个新人（召会）的创造者，也是这一个新人得以创造的范围和素质。祂更是这新人的元素。我们被了结之后，就在祂里面领受了新的素质。基督自己成为我们的这个新元素。我们的旧人没有一样适合于新人的创造，因为我们从前的素质是有罪的。但是在祂里面有奇妙的素质，一个新人就在其中被创造。（以弗所书生命读经，二五五至二五六页。）

参读：新约总论，第二百一十六篇；歌罗西书生命读经，第六十二篇；以弗所书生命读经，第二十四篇。

the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe. (Eph. 2:15, footnote 8)

It is crucial for us to realize that Christ is our Head and that we are the members of His Body. Christ and we together form a universal man. As the One in heaven, He is the Head, and as those on earth, we are the Body. (Life-study of Colossians, p. 552)

The new man was created through Christ's death on the cross. Thousands of Christians have read Ephesians 2:15; 4:24; and Colossians 3:10, and they have seen the term the new man, ...but they do not know what the new man is. Our becoming the new man was not merely a matter of our repenting and being sorry for our past and thereby becoming new. This is the teaching of Confucius; it is not the teaching of the Bible. In the creating of the new man, first our natural man was crucified by Christ on the cross, and then through the crossing out of the old man, Christ imparted God's element into us. Thus, we became an entity that is different from the old man, because we have God's element in us.

Ephesians 2:15 tells us that Christ did this creating work on the cross. We usually consider that Christ's work on the cross was related only to negative things, to cross us out, to crucify us. But...on the cross Christ did something positive, to generate us, not to put us to death. This divine thought is clearly seen in Ephesians 2:15. The cross of Christ not only destroys and kills; it also generates and brings in something divine. (The God-men, p. 17)

The phrase in Himself [in Ephesians 2:15] is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created. (Life-study of Ephesians, p. 210)

Further Reading: The Conclusion of the New Testament, msg. 216; Life-study of Colossians, msg. 62; Life-study of Ephesians, msg. 24

第六周 ◇ 周二

晨兴喂养

弗四 23 ~ 24 “而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

更新就叫我们大家成为一个新人。乃是在这个更新里头我们脱去旧社会生活，穿上召会生活。这就是脱去旧人穿上新人。…主今天正在地上作这个工，这是主今日恢复的目标。全地上爱祂、追求祂、跟随祂的人，都要在这一个心思的灵里得以更新，而成为一个新人，以祂为我们的人位，凭祂活着。这是主今天所要的。（李常受文集一九七七年第三册，四五二页。）

信息选读

作为人，新人必须有生命，也必须有人位。这新人的生命必须是基督，而人位必须也是基督。在这新人里，任何其他的人都没有地位。犹太人、希利尼人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位，唯有基督是一切，又在一切之内。（西三 11。）一个人说基督是他的生命，也是他的人位，这还不够好。我们必须用复数的方式来说：基督是我们的生命，也是我们的人位。主的恢复乃是要产生新人。在主的恢复里，主不在意运动或组织。祂一直在作的，并祂现今正在作的，乃是产生以祂自己作生命和人位的新人。

神的一切丰满，都有形有体地在基督里面，这位基督又作到我们里面，成为我们的爱、光、圣、义。这是新人和新人的彰显。这样的新人和这样的彰显，要引进神的国，将君王基督带回到地上。主恢复的

WEEK 6 — DAY 2

Morning Nourishment

Eph. 4:23-24 And that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man. The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Today's Reading

As a man, the new man must have life, and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing, and what He is now doing, is bringing forth the new man with Himself as the life and person.

All the fullness of God is embodied in Christ, and this Christ is wrought into our being to be our righteousness, our holiness, our love, and our light. This is the new man with the new man's expression. Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back

目标乃是成为这样彰显神的新人。

歌罗西三章十一节…告诉我们，在新人里“没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内”。在新人里不仅没有天然的人，连任何天然的人存在的可能和地位都没有。在新人里只有基督有地位；祂是新人的一切肢体，又在一切肢体之内。祂是新人里的一切。事实上祂就是新人，就是祂的身体。（林前十二12。）在新人里祂是中心，也是普及。（李常受文集一九七七年第三册，六三一、六三六、六四七至六四八页。）

歌罗西三章十一节的新人乃是一个团体的人，就是召会，就是基督的身体。…基督是新人里的每一个人，祂也在新人的每一个人里面。看见基督是一切，又在一切之内，这真是何等重大的异象。

新人不是从各国把基督徒聚在一起所产生的。那是一个新组织，不是一个新人。当我们借着生机的过程被基督浸透、充满、渗透，并由祂所顶替时，新人就产生了。新人乃是在众圣徒里面的基督渗透我们并顶替我们，直到所有天然的区别都除去，每个人都由基督所构成。

在新人里，基督是一切，又在一切之内，这不该只是道理。反之，这位丰富、实在的基督必须真正在生机上作到我们里面，直到祂以自己完全顶替我们天然的人。唯有我们一直在祂里面生根，并把祂的丰富吸收到我们里面，才会有这事。然后这些丰富就成为在生机上浸透我们的实质和元素。那时基督要成为我们，我们也要由基督所构成。这不仅是凭基督长大，也是在基督里被建造。（歌罗西书生命读经，二九三、五六五至五六六页。）

参读：一个新人，第三至五章。

to this earth. The goal of the Lord's recovery is to become such a new man, which is the very expression of God.

Colossians 3:11 goes on to tell us that in the new man "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all." Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. (CWWL, 1977, vol. 3, "The One New Man," pp. 497, 501, 510)

The new man in Colossians 3:10-11 is a corporate man, the church, Christ's Body...Christ is everyone in the new man, and He is in everyone in the new man. What a tremendous vision it is to see that Christ is all and in all!

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ.

Christ as all and in all in the new man should not be mere doctrine. Rather, the rich, substantial Christ must actually be wrought into us organically until He replaces our natural being with Himself. This can take place only as we remain rooted in Him and absorb His riches into us. These riches will then become the substance, the element, which will saturate us organically. Then Christ will become us, and we shall become constituted of Christ. This is not only to grow with Christ, but it is also to be built up in Christ. (Life-study of Colossians, pp. 237-238, 455)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 3-5

第六周 ◇ 周三

晨兴喂养

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

我们经历并享受包罗万有之基督的结果，乃是新人一召会。因此，新人乃是出自我们对那作神丰满之基督的享受。我们天天享受基督，祂就不断作到我们里面，构成在我们的所是里。这样，基督就成了我们的构成成分。一天过一天，基督不断构成在我们里面。最终，我们都要完全由祂所构成。我们由基督构成的结果，乃是使我们成为新人。在这新人里，天然的人都没有地位，唯有基督才有地位。在新人里，基督是一切，又在一切之内。我再说，在新人里，基督是一切的肢体，又在一切的肢体之内。（歌罗西书生命读经，六三〇至六三一页。）

信息选读

在歌罗西三章十至十一节，保罗提到新人说，“在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”这指明基督乃是新人的构成成分。这新人是由基督作素质和元素所构成的。歌罗西人不需要被…天然和文化的区别所占有。在新人里只有基督有地位。（歌罗西书生命读经，一五三至一五四页。）

虽然这新人是由许多不同种类的人组成的，他们却都是基督的一部分，不再是天然的人。…在新人

WEEK 6 — DAY 3

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

The issue of our experience and enjoyment of the all-inclusive Christ is the church as the new man. Hence, the new man comes out of our enjoyment of Christ as the fullness of God. As we enjoy Christ daily, He is wrought into us, constituted into our very being. In this way, Christ becomes our constituent. Day by day, Christ is being constituted into us. Eventually, we all shall be thoroughly constituted of Him. As a result of being constituted of Christ, we become the new man. In this new man there is no place for any natural person; there is room only for Christ. Christ is all and in all in the new man. To repeat, in the new man Christ is all the members and is in all the members. (Life-study of Colossians, p. 508)

Today's Reading

In Colossians 3:10 and 11 Paul speaks of the new man, “where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” This indicates that Christ is the constituent of the new man. The new man is constituted with Christ as his essence and his very element. There was no need for the Colossians to be occupied with natural or cultural differences among the various peoples. In the new man there is room only for Christ. (Life-study of Colossians, pp. 125-126)

Although many different kinds of people make up the new man, all are part of Christ. They are no longer the natural person. In Colossians 3:11 Paul says not

里天然的人没有地位，唯有“基督是一切，又在一切之内”。在新人里只有基督有地位。祂是新入一切的肢体，也在一切的肢体之内。在新人里祂是一切。这就是说，实际上祂就是新人。

十一节的“一切”，指组成新人的众肢体。基督是这一切的肢体。因着基督是新人的一切肢体，所以任何的种族、国籍、文化、或社会身分，在新人里都没有地位。我们要经历基督是新人的一切肢体这个实际，就要以基督作我们的生命和人位，并且活祂，不活我们自己。如果基督是众圣徒—新人一切肢体的生活，那么在实际里唯有祂在新人之内。当众圣徒（不论国籍）都活基督，那么在实际和实行上，基督就是新人一切的肢体。（新约总论第七册，三一〇至三一一页。）

我们如果在整卷歌罗西书的光中看四章七至十七节，就会晓得这些经节乃是保罗在本书中所说之事的实际应用。我们可以用这几节作窗户，来透视保罗那个时代，地中海一带众召会的光景。我们所看到的是新人实际的生活。三章十一节告诉我们，在新人里“没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内”。在四章七至十七节，我们看见三章十至十一节所启示之新人的实例。这几节提到各种不同的人：犹太人、希利尼人、受割礼的、未受割礼的、为奴的、和自主的。在四章十一节，保罗说到那些奉割礼的人。欧尼西母成了“忠信亲爱的弟兄”，（9，）他原是腓利门的奴隶，腓利门是亚基布的父亲。（门10~13，1~2。）所以亚基布是主人。保罗在这几节的用意，乃是把新人生活的实例摆出来。（歌罗西书生命读经，三一八至三一九页。）

参读：新约总论，第二百一十七至二百一十八篇。

only that in the new man there is no room for any natural person but that in the new man “Christ is all and in all.” In the new man there is room only for Christ. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man.

The word all in verse 11 refers to all the members who make up the new man. Christ is all these members. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status. For us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man. (The Conclusion of the New Testament, p. 2315)

If we consider Colossians 4:7-17 in the light of the whole Epistle, we shall realize that they are a practical application of what Paul covers in this book. We may regard these verses as a window through which we can see into the situation among the churches in the Mediterranean region at the time of Paul. What we see is the practical living of the new man. In 3:11 we are told that in the new man “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In 4:7-17 we have a practical illustration of the revelation of the new man given in 3:10 and 11. In these verses different kinds of people are pointed out: Jews, Greeks, circumcision, uncircumcision, slaves, and masters. In 4:11 Paul refers to those who are of the circumcision. Onesimus, who had become a “faithful and beloved brother” (v. 9), was a slave belonging to Philemon, who was the father of Archippus (Philem. 10-13, 1-2). Archippus, therefore, was a master. Hence, Paul’s purpose in these verses is to present an illustration of the living of the new man. (Life-study of Colossians, p. 258)

Further Reading: The Conclusion of the New Testament, msgs. 217-218

第六周 ◇ 周四

晨兴喂养

门 7 “因为弟兄啊，我因你的爱，大大喜乐，满受鼓励，因为众圣徒的心肠借着你得舒畅。”

林前十六 24 “我在基督耶稣里的爱，与你们众人同在。”

我承认我从来没有写过一封信，象歌罗西书那样，有这么多个人的问安。请看四章七至十七节提到多少名字：推基古、欧尼西母、亚里达古、马可、巴拿巴、犹太都、以巴弗、路加、底马、宁法、亚基布。保罗也说到在老底嘉的弟兄，在宁法家里的召会，以及在老底嘉的召会。（在宁法家中的召会，就是在老底嘉的地方召会，是在他家里聚集的。）所有这些名字指明保罗有新人的感觉，有“新入感”。（歌罗西书生命读经，三一九页。）

信息选读

这个实际活在地上的新人，按照文化和社会身分来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、和自主的所构成。然而，我们已经指出，新人真正的构成成分乃是基督，而且只是基督。因为基督是新人唯一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。

不仅如此，召会与召会之间也不该有分别。比如，在老底嘉的召会和歌罗西的召会不该有分别。这由保罗关于念书信的话得到证明：“这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”（西四 16。）保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底

WEEK 6 — DAY 4

Morning Nourishment

Philem. 7 For I had much joy and encouragement over your love, because the inward parts of the saints have been refreshed through you, brother.

1 Cor. 16:24 My love in Christ Jesus be with you all.

I have to admit that I have never composed a letter containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17: Tychicus, Onesimus, Aristarchus, Mark, Barnabas, Justus, Epaphras, Luke, Demas, Nymphas, and Archippus. Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans. (The church in the house of Nymphas was the local church in Laodicea; it met in his house.) All these names indicate that with Paul there was a sense, a consciousness, of the new man. (Life-study of Colossians, p. 259)

Today's Reading

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, as we have pointed out, the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man.

Furthermore, there should be no differences among the churches, for example, no difference between the church in Laodicea and the church in Colossae. This is proved by Paul's word regarding the reading of letters: "And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea" (Col. 4:16). What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was

嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐、与亲密的接触！

保罗在四章七节说，“一切关于我的事，有亲爱的弟兄，忠信的执事，在主里同作奴仆的推基古，要告诉你们。”保罗嘱咐推基古要将一切关于他的事，都告诉歌罗西人。如果保罗没有新人的感觉，他不会觉得需要给推基古这样的嘱咐。他反倒会认为：“我何必将我的事告诉歌罗西人？他们在小亚细亚，我在罗马这里，离他们很远。”然而保罗却有新人的感觉。

歌罗西人也有新人的感觉。如果他们对那时在地中海地区所显出的新人没有感觉，他们就会认为保罗的事是他个人的事，不会有兴趣去听。但歌罗西的圣徒和保罗并同他在一起的人，实际上乃是一个新人的一部分。

我们若有一个新人的感觉，就不该再认为我们本国的召会与别国的召会毫无关系，反而会看见今天所有的召会乃是一个新人。愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。相反的，我们众人，在众召会中的众圣徒，乃是一个新人。（歌罗西书生命读经，三一九至三二〇、三二三页。）

歌罗西四章记载了新人的交通。九节说到欧尼西母，十七节说到腓利门的儿子亚基布。在同一家家庭成员中自主的和为奴的，也是召会这新人的一部分。…腓利门书该看作歌罗西四章的延续，并且视为在新人里一切社会阶级如何该放在一边的例证。（腓利门书生命读经，一二页。）

参读：歌罗西书生命读经，第二十八、三十一至三十二篇。

for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

In 4:7 Paul says, “All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you.” Paul had charged Tychicus to make known to the Colossians all that concerned him. If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. Rather, he may have thought to himself, “Why should I tell those in Colossae the things that concern me? They are in Asia Minor, and I am here in Rome, far away from them.” Paul, however, had the sense of the new man.

Those in Colossae also had the consciousness of the new man. If they were not conscious of the new man expressed at that time in the Mediterranean area, they would have considered Paul’s affairs his own personal business and would not have been interested in hearing of them. But both the saints in Colossae, and Paul and those with him, were members of the one new man in actuality.

If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man. (Life-study of Colossians, pp. 259-260, 262)

In Colossians 4 we have a record of the fellowship of the new man. Colossians 4:9 speaks of Onesimus, and verse 17, of Archippus, the son of Philemon. A free man and a slave who were members of the same household were also part of the church as the new man. The Epistle to Philemon should be regarded as a continuation of Colossians 4 and considered an illustration of how in the new man all social rank is put aside. (Life-study of Philemon, p. 10)

Further Reading: Life-study of Colossians, msgs. 28, 31-32

第六周 ◇ 周五

晨兴喂养

门 5 “因听见你对主耶稣，并对众圣徒的爱与信。”

16 “不再是奴仆，乃是高过奴仆，是亲爱的弟兄，对我固然是如此，对你，不拘在肉身上，或在主里，岂不都更是这样。”

信徒中间社会阶级和身分的分别，不是被外面律法的条例所废掉，乃是被内里构成的改变所废掉。阶级已被废除，因为信徒已由基督的生命所构成。基督的生命已构成到腓利门里面，而同样的生命带着同样神圣的元素，也已构成到他的奴仆欧尼西母里面。按肉体说，腓利门是主人，是自主的；欧尼西母是奴仆，不是自主的。但按内里的构成说，二人是同样的。因着神圣的出生，以及凭着神圣生命的生活，所有在基督里的信徒，在召会（就是在基督里的新人）中都有平等的身份，没有自主的和为奴的区别。（腓利门书生命读经，一二至一三页。）

信息选读

欧尼西母和腓利门的事例，把所有的信徒在新人里有平等的身份，说明到极致。哦，我们看见这点是多么的重要！…照着主的主宰，腓利门书写于提摩太前后书和提多书之前。但在新约各卷书的排列中，腓利门书被摆在本组四卷书的末了。这几卷书启示神新约经纶的实行，腓利门书给我们看见那实行特别的一面。…在神经纶的实行里，一切社会阶级和种族、国籍之间的不同都被吞灭，这乃是要紧的。

只要我们看见信徒在新人里有平等的身份，我们中间就不会有关于社会阶级、国籍、或种族的难处。我们与不同的人就不会有难处。以任何方式区别人的人，都

WEEK 6 — DAY 5

Morning Nourishment

Philem. 5 Hearing of your love and the faith which you have toward the Lord Jesus and to all the saints.

16 No longer as a slave, but above a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

The distinction of social rank and status among the believers is nullified not by an outward legal act, but by an inward change of constitution. Ranks have been abolished because the believers have been constituted of Christ's life. Christ's life had been constituted into Philemon, and the same life with the same divine element had been constituted into his slave, Onesimus. According to the flesh, Philemon was a master and was free, and Onesimus was a slave and was not free. But according to the inner constitution, both were the same. Because of the divine birth and a living by the divine life, all the believers in Christ have equal status in the church, which is the new man in Christ, with no discrimination between free and bond. (Life-study of Philemon, pp. 10-11)

Today's Reading

The case of Onesimus and Philemon illustrates to the uttermost that in the new man all the believers have an equal status. Oh, it is crucial that we see this! According to the Lord's sovereignty, the Epistle to Philemon was written before the Epistles to Timothy and Titus. But in the arrangement of the books in the New Testament, Philemon was placed at the end of this group of four books. These books reveal the practice of God's New Testament economy, and Philemon shows us a particular aspect of that practice.

In the practice of the economy of God, it is crucial that all social ranks and differences among races and nations are swallowed up. As long as we see that the believers have an equal status in the new man, there will be no problems

不是实行正确的召会生活。我们若要有真实的召会生活，就必须接纳所有的圣徒，无论他们的种族、国籍、或社会阶级是什么。

腓利门书所论关于信徒身分的平等，乃是一件爱的事，这爱是出自于信。在新人里，众肢体因信彼此相爱。（多三 15。）他们的关系是出于爱、借着信的。使徒珍赏腓利门信的交通，（门 6，）并因他的爱得到鼓励，（7，）因此恳求他因这爱（9）接纳欧尼西母。使徒把爱与信这两种美德提在一起；腓利门兼有这二者，不仅向着主，也向着众圣徒。（腓利门书生命读经，一七、一六、一四至一五、二页。）

基督成了人，就有人的心肠同其各种功用。基督在祂心肠里的经历，就是祂在祂心思、情感、意志、魂、心、和灵里的经历，包括祂的爱好、愿望、感觉、思想、定意、存心和打算。

有好多处经节启示基督在祂心肠里的经历。按照路加二章四十九节，当主耶稣十二岁时，祂说，“岂不知我必须以我父的事为念么？”这也可译为：“我必须思念我父的事务。”主是以父的事务为念。祂的心思被父的事务所占有。这里我们看见主心思的功用，祂的心肠是多么地为着父。

约翰二章十七节说到主的焦急：“我为你的家，心里焦急，如同火烧。”焦急是情感的事。主耶稣里面为着神的殿，焦急如同火烧。在此我们看见主运用了祂的情感。

在马太二十六章三十九节，主耶稣祷告说，“然而不要照我的意思，只要照你的意思。”这是祂在客西马尼，快要被捉去受死时的祷告。祂接受父的旨意，把自己的意志降服于父的旨意。这是主意志的功用。（利未记生命读经，八〇至八一页。）

参读：腓利门书生命读经，第一至二篇；如何聚会，第二章。

among us concerning social rank, nationality, or race. We shall have no problems with different peoples. Those who discriminate among people in any way do not practice the proper church life. If we would have the genuine church life, we must receive all the saints regardless of race, nationality, or social rank.

What is dealt with in this Epistle concerning the equal status of believers is a matter of love, which comes out of faith. In the new man the members love one another in faith (Titus 3:15). The relationship is of love through faith. The apostle appreciates the fellowship of Philemon's faith (Philem. 6) and is encouraged by his love (v. 7); thus he entreats him to receive Onesimus because of this love (v. 9). These two virtues are referred to in a combined way. Philemon has both of them, not only toward the Lord, but also toward all the saints. (Life-study of Philemon, pp. 14, 13, 12, 2)

As a man, Christ had the human inwards with their various functions. Christ's experience in His inwards is His experience in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention.

A number of verses reveal Christ's experience in His inwards. According to Luke 2:49, when the Lord Jesus was twelve He said, "Did you not know that I must be in the things of My Father?" This can also be translated, "I must mind My Father's business." The Lord's mind was on His Father's business. His mind was occupied with the Father's business. Here we have the function of the Lord's mind, and we see how much He was inwardly for the Father.

John 2:17 speaks of the Lord's zeal. "The zeal of Your house shall devour Me." Zeal is a matter of the emotion. The zeal within the Lord Jesus was on fire, was burning, for God's temple. Here we see the exercise of the Lord's emotion.

In Matthew 26:39 the Lord Jesus prayed, "Yet not as I will, but as You will." This was His prayer in Gethsemane when He was about to be arrested and brought to the slaughter. He took the Father's will, for His own will was subdued to the Father's will. This was a matter of the function of the Lord's will. (Life-study of Leviticus, p. 68)

Further Reading: Life-study of Philemon, msgs. 1-2; CWWL, 1969, vol. 1, "How to Meet," ch. 2

第六周 ◇ 周六

晨兴喂养

门 12 “我现在打发他回你那里去，他乃是我心上的人。”

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

保罗甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切地想念圣徒。这指明保罗没有持守自己的心肠，而是以基督的心肠为他的心肠。他不仅接受了基督的心思，更接受祂整个内里的所是。所以，保罗内里的所是改变、重组、重新塑造了，重新构成了。他内里的所是被基督的心肠重构了。保罗没有在他天然的内里所是里过生活，乃在基督的心肠里过生活。

“基督的真实在我里面。”（林后十一 10。）这里的真实，意诚实、信实、可靠。那在基督里是真实的，就是诚实、信实、可靠的，也在使徒保罗里面。…“我在基督耶稣里的爱，与你们众人同在。”（林前十六 24。）保罗对哥林多人的爱，不是他的爱，乃是在基督里的爱，就是基督的爱。保罗不是凭他天然的爱，乃是凭基督的爱，来爱圣徒。…我们若将这些经文摆在一起，就看见保罗是一个不断经历基督之心肠的人。（利未记生命读经，九九至一〇〇页。）

信息选读

〔腓立比一章八节〕指明保罗经历基督的心肠。心肠表征里面的情感，指柔细的怜悯和同情。…保罗享受恩典，因为他在基督的心肠里，切切地想念圣徒。享受基督乃是与基督里面的各部分联为一。

WEEK 6 — DAY 6

Morning Nourishment

Philem. 12 Him I have sent back to you—him, that is, my very heart.

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

Paul was one with Christ even in the bowels, the tender inward parts of Christ, in longing after the saints. This indicates that Paul did not keep his own inwards but took Christ's inwards as his. He took not only Christ's mind but also His entire inward being. Paul's inner being, therefore, was changed, rearranged, remodeled, reconstituted. His inner being was reconstituted with the inwards of Christ. Paul did not live a life in his natural inner being; he lived a life in the inwards of Christ.

“The truthfulness of Christ is in me” (2 Cor. 11:10). “Truthfulness” here means honesty, faithfulness, trustworthiness. What was in Christ as truthfulness, that is, as honesty, faithfulness, trustworthiness, was also in the apostle Paul. “My love in Christ Jesus be with you all” (1 Cor. 16:24). Paul's love for the Corinthians was not his love but the love in Christ, which is Christ's love. Paul loved the saints not by his natural love but by the love of Christ. If we put these verses together, we shall see that Paul was a man who continually experienced Christ's inwards. (Life-study of Leviticus, p. 85)

Today's Reading

Philippians 1:8 indicates that Paul experienced the inward parts of Christ. The Greek word rendered inward parts means “bowels.” It signifies inward affection, then tender mercy and sympathy. Paul partook of grace, for he longed after all the saints in the inward parts of Christ. To enjoy Christ is to be one in Christ's inward

这不仅是指享受，也是指活基督。活基督乃是住在祂的心肠里，在其中享受祂作恩典。

从经历来看，我们要显大基督并活基督，就必须留在基督里面的各部分中。简单地说，这就是住在祂里面。我们若要成为在基督里的人，就必须在祂里面的各部分里。我们必须在祂慈爱的心肠和柔细的感觉里。如果我们住在这里，我们就会享受基督作恩典，并且非常实际地经历祂。（腓立比书生命读经，三五至三六页。）

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。…保罗是以基督的心肠为他自己的心肠来顾到召会。〔腓一8。〕这也就是说他是基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下半至二十六节也说，“总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页。）

腓利门书没有提起“新人”这辞。但我们察看这卷书所描绘的情况，就看见保罗不是推荐弟兄给他当时所在城市的地方召会，乃是给一个遥远城市的地方召会。这指明保罗的推荐是在新人的范围里进行。（腓利门书生命读经，一四页。）

参读：一个身体，一位灵，一个新人，第七至八篇。

parts. This refers not only to enjoyment, but also to living Christ. To live Christ is to abide in His inward parts and there to enjoy Him as grace.

Experientially, to magnify Christ and to live Christ require that we remain in the inward parts of Christ. In simple words, this is to abide in Him. If we would be those in Christ, we must be in His inward parts. We need to be in His tender heart and delicate feelings. If we abide here, we shall enjoy Christ as grace and experience Him in a very practical way. (Life-study of Philippians, pp. 29-30)

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....Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church [Phil. 1:8]. 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. Paul said in 1 Corinthians 12:25b-26 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." In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," p. 94)

In the book of Philemon there is no mention of the expression the new man. But as we examine the situation portrayed in this book, we see that Paul was recommending a brother not to a local church in the city where he was at the time, but to a local church in a remote city. This indicates that Paul's recommendation took place within the sphere of the new man. (Life-study of Philemon, pp. 11-12)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 7-8

第六周诗歌

WEEK 6 — HYMN

补 624

你已显为身体基督

(英1225)

F 大调

3/4

5̣. 1̣ | 3 3 3̣. 3̣ | 4 4 4̣. 4̣ | 5̣. 2 3̣. 4̣ |
 一 今日 唯有 识你 身体, 哦主, 才是 认识
 3 - 1̣. 7̣ | 7̣ 6̣ 1̣. 6̣ | 6̣ 5̣ 1̣ 3̣ | 5̣. 4 7̣. 2̣ |
 你, 因此 我求得 蒙 开启, 在你 肢体 看见
 1 - 3̣. 4̣ | 5 5 6̣. 3̣ | 4 4 2̣. 3̣ | 4. #4 5̣. 2̣ |
 你; 非仅 识你 元首 身分—至 高、个别 救 赎
 3 - 3̣. 2̣ | 1̣. 1̣ 3̣ 5̣ | 5 4 3̣. 2̣ | 1̣. 1̣ 1̣ 7̣ | 1 - ||
 主, 更见 你已 具体 化身, 显为 身体的 基督。

- 二 你的圣徒多年追求, 渴慕寻得你实际;
 举目仰望, 深处探求, 无非要见你自己。
 岂知天上荣耀基督 今乃显为祂身体;
 内住基督今正活出, 在祂身体显无遗!
- 三 主, 我自知易于受欺, 仅识你崇高至极,
 却未摸着你的实际, 暗中摸索, 凭己意。
 岂知在你地上肢体, 我就得见你自己!
 永恒之神显于肉体, 大哉, 敬虔的奥秘!
- 四 求主勿让我再单独, 囿于个人的光照;
 你的身体促我投入, 凭“身体感”为引导。
 不再作那离散尘土, 乃是活石被建造;
 如此使你心满意足, 团体显明你荣耀。

Lord, to know Thee as the Body

The Church — As Christ's Body

1225

1. Lord, to know Thee as the Bod - y, Is my des - perate need to -
 day, Oh, to see Thee in Thy mem - bers, 'Tis for this I long and
 pray. No more just to know Thy head - ship In an in - div - i - dual
 way, But to see Thee in - car - nat - ed, As the Bod - y - Christ, I pray.

2. Through the years, Thy saints have sought Thee,
 Longing for reality;
 Gazing upward, searching inward,
 Thirsting for the sight of Thee.
 Now reveal that Christ in heaven,
 Is the Body manifest;
 And the Christ who dwells within us
 As the Body is expressed.
3. Prone to be misled, I know it,
 By my lofty thoughts of Thee,
 Easy 'tis for self to seek Thee,
 Yet not touch reality,
 Oh, how much I need to find Thee,
 In Thy members here below.
 God eternal dwells among us,
 Manifest in flesh to know.
4. Limit, Lord, my independence,
 Let me to Thy Body turn;
 Not just seeking light from heaven,
 But the church's sense to learn.
 May we be the stones for building
 Not the formless, useless clay,
 Gain in us Thy heart's desire
 Corporately Thyself display.

