

二〇一八年感恩节特会

**2018 Thanksgiving Conference**

基督身体的实际

**THE REALITY OF THE BODY OF CHRIST**

晨兴圣言

**Holy Word Morning Revival**

## 标语

- ① 那灵作为三一神的实际，乃是基督身体的实际；这实际的灵使经过过程并终极完成之三一神的一切，都在基督的身体里成为实际。
- ② 基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。
- ③ 我们若要有基督身体的实际，就必须让基督安家在我们心里；并且我们若要活在基督身体的实际里，就需要活在基督耶稣的心肠里。
- ④ 主的恢复是要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际。

## Banners

- ① The Spirit as the reality of the Triune God is the reality of the Body of Christ; the Spirit of reality makes everything of the processed and consummated Triune God a reality in the Body of Christ.
- ② The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues.
- ③ If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts, and if we would live in the reality of the Body of Christ, we need to live in the inward parts of Christ Jesus.
- ④ The Lord's recovery is to build up Zion as the reality of the Body of Christ by living out and working out the New Jerusalem.

## 篇题

- 第一周 实际的灵乃是基督身体的实际
- 第二周 为着基督身体的实际，在复活里生活
- 第三周 借着活在生机的联结里以及调和的灵里，  
并借着模成基督的死，  
而在基督身体的实际里
- 第四周 相调为着基督身体的实际
- 第五周 借着活在基督耶稣的心肠里，  
而活在基督身体的实际里
- 第六周 活出并作出新耶路撒冷，  
以建造锡安，就是基督身体的实际

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by living out and working out the New Jerusalem

## 第一周

### 实际的灵乃是 基督身体的实际

读经：约十四 17，十五 26，十六 13～14，约壹五 6，弗四 12、16、20～21

## 纲要

### 周一

壹 约翰的著作启示那灵是实际的灵—约十四 17，十五 26，十六 13，约壹五 6，20：

一 在整个宇宙中，只有一位是真实的，就是三一神；惟有三一神是实际—约十四 6，约壹五 20。

二 在神新约的经纶里，那灵有实际的属性—约十四 17，十五 26，十六 13：

1 实际是神的灵包罗万有的属性，因为其中包括父、子基督以及一切神圣的项目和实体—17。

2 那灵是包罗万有的实际；所以，实际是那灵最奇妙的属性之一—约壹五 6。

3 照上下文看，约翰十六章十三节的“实际”，指三一神一切的所是和所有。

三 实际的灵就是三一神的实际；这就是说，祂乃是三一神所是、所成就、所达到并所得着之一切的实际—十四 17，十五 26。

## Week One

### The Spirit of Reality Being the Reality of the Body of Christ

Scripture Reading: John 14:17; 15:26; 16:13-14; 1 John 5:6; Eph. 4:12, 16, 20-21

## OUTLINE

### Day 1

- I. The writings of John reveal that the Spirit is the Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6, 20:
- A. In the whole universe only One is real—the Triune God; only the Triune God is the reality—John 14:6; 1 John 5:20.
- B. In God's New Testament economy the Spirit has the attribute of reality—John 14:17; 15:26; 16:13:
1. Reality is the all-inclusive attribute of the Spirit of God, for it includes the Father, Christ the Son, and all the divine items and entities—1:17.
2. The Spirit is the all-inclusive reality; reality, therefore, is one of the most marvelous attributes of the Spirit—1 John 5:6.
3. According to the context, the reality in John 16:13 refers to all that the Triune God is and has.
- C. The Spirit of reality is the reality of the Triune God; that is, He is the reality of all that the Triune God is, all that He has accomplished, and all that He has attained and obtained—14:17; 15:26.

四 离了实际的灵，在我们的经历中，我们无法有三一神或任何神圣的属性；三一神和祂一切属性的实际，就是实际的灵—十六 13。

## 周二

贰 实际的灵引导我们进入一切的实际—13 ~ 14 节：

一 在实际之灵里的事物才是属灵的实际—十四 17，十五 26：

1 所有属灵的事物只有在实际的灵里，才是真的、活的、生机的—约壹五 6。

2 实际的灵是一切属灵事物的执行者—约十六 13 ~ 14。

二 实际的灵引导信徒进入三一神的实际并一切神圣事物的实际—林后十三 14。

三 约翰十六章十三节的“实际”，指父所有、子所有以及那灵从子并从父所有而领受的：

1 父所有的是实际，子所有的是实际，那灵所领受的也是实际—十四 6、17。

2 父所有的成了子的，子所有的由那灵领受，那灵所领受的又宣示与我们—十五 26。

3 父具体表现在子里面，子变了形像成为那灵，那灵就是神圣的三一临到我们—林后十三 14。

D. Apart from the Spirit of reality, in our experience we cannot have the Triune God or any of the divine attributes; the reality of the Triune God and of all His attributes is the Spirit of reality—16:13.

## Day 2

II. The Spirit of reality guides us into all the reality—vv. 13-14:

A. Only that which is in the Spirit of reality is spiritual reality—14:17; 15:26:

1. All spiritual things must be in the Spirit of reality before they can be real, living, and organic—1 John 5:6.

2. The Spirit of reality is the Executor of all spiritual things—John 16:13-14.

B. The Spirit of reality guides the believers into all the reality of the Triune God and of all divine matters—2 Cor. 13:14.

C. In John 16:13 the reality refers to what the Father has, what the Son has, and what the Spirit receives of the Son and of what the Father has:

1. What the Father has is reality, what the Son has is reality, and what the Spirit receives is also reality—14:6, 17.

2. What the Father has becomes the Son's, what the Son has is received by the Spirit, and what the Spirit receives is disclosed to us—15:26.

3. The Father is embodied in the Son, the Son is transfigured to be the Spirit, and the Spirit is the reaching of the Divine Trinity to us—2 Cor. 13:14.

## 周三

四 借着那灵，三一神的实际传输到我们里面；因此，那灵引导我们进入的实际，乃是三一神的实际—约壹四 13～14，五 6。

五 实际的灵引导我们进入神圣的实际，是借着将这实际传输到我们里面，而这神圣的实际—经过过程并终极完成的三一神—就成为我们这人的构成成分—弗三 14～17 上。

六 实际的灵—子的完全实化—引导我们进入基督一切的实际，包括祂一切所是和所有，以及一切所达到和所得着的—约十六 13～14。

七 实际的灵引导我们进入基督身体的实际—弗四 4。

叁 那灵作为三一神的实际，也是基督身体的实际—约十四 17，十五 26，十六 13，约壹五 6，林前十二 12～13，弗四 4：

一 基督的身体就是召会，其一切实际就是经过过程并终极完成之三一神实际的灵；若没有实际的灵，就没有基督的身体，就没有召会—约十六 13。

## 周四

二 基督身体的实际，乃是我们许多方面所接受、经历并享受的那灵—七 37～39，二十 22。

三 这实际的灵使经过过程并终极完成之三一神的一切，都在基督的身体里成为实际—林后十三 14，林前十二 12～13，27。

## Day 3

D. Through the Spirit, the reality of the Triune God is transmitted into us; thus, the reality into which the Spirit guides us is the reality of the Triune God—1 John 4:13-14; 5:6.

E. As the Spirit of reality guides us into the divine reality by transmitting this reality into us, the divine reality—the processed and consummated Triune God—becomes the constituent of our being—Eph. 3:14-17a.

F. The Spirit of reality—the full realization of the Son—guides us into all the reality of Christ, including all that He is and has and all that He has attained and obtained—John 16:13-14.

G. The Spirit of reality guides us into the reality of the Body of Christ—Eph. 4:4.

III. The Spirit as the reality of the Triune God is also the reality of the Body of Christ—John 14:17; 15:26; 16:13; 1 John 5:6; 1 Cor. 12:12-13; Eph. 4:4:

A. The Body of Christ is the church, and all its reality is the Spirit of the reality of the processed and consummated Triune God; if there were no Spirit of reality, there would be no Body of Christ, no church—John 16:13.

## Day 4

B. The reality of the Body of Christ is the Spirit whom we have received, experienced, and enjoyed in many aspects—7:37-39; 20:22.

C. The Spirit of reality makes everything of the processed and consummated Triune God a reality in the Body of Christ—2 Cor. 13:14; 1 Cor. 12:12-13, 27.



四 全足的神（创十七 1，腓一 19），作为实际的灵住在我们灵里，联合成为一个调和的灵（罗八 10，林前六 17），这灵就是经过过程并终极完成的三一神之于基督身体一切所是的秘诀。

五 经过过程并终极完成之三一神所经历的一切，包括成为肉体，钉十字架和复活，都由实际的灵实化为基督身体实际的属性和经历—弗四 4～6。

## 周 五

六 只有当我们借着实际的灵摸着实际，我们才能活出身体的生活—约壹五 6，约十六 13～14，弗四 4、12、15～16。

肆 我们若要在基督身体的实际里，就需要有实际的灵构成到我们这人里面—约十四 16～20：

一 实际的灵已进入信徒里面，在他们里面作基督的实际—十五 26，十六 13～14。

二 包罗万有的基督，就是三一神的具体化身，完全实化为那住在我们里面实际的灵；这内住之实际的灵是基督的实际—十四 10～11、16～20。

三 在基督身体的实际里，就是得着实际的灵作到我们里面并构成到我们这人里面—弗三 16～21，四 4～6、12、16。

D. The All-sufficient God (Gen. 17:1; Phil. 1:19), as the Spirit of reality dwelling in our spirit to be joined as one mingled spirit (Rom. 8:10; 1 Cor. 6:17), is the secret to all that the processed and consummated Triune God is to the Body of Christ.

E. All that the processed and consummated Triune God experienced, including incarnation, crucifixion, and resurrection, is realized by the Spirit of reality to be the attributes and experiences of the Body of Christ in reality—Eph. 4:4-6.

## Day 5

F. Only when we touch reality through the Spirit of reality can we live out the Body life—1 John 5:6; John 16:13-14; Eph. 4:4, 12, 15-16.

IV. If we would be in the reality of the Body of Christ, we need to have the Spirit of reality constituted into our being—John 14:16-20:

A. The Spirit of reality has come into the believers to be the reality of Christ within them—15:26; 16:13-14.

B. The all-inclusive Christ, who is the embodiment of the Triune God, is fully realized as the Spirit of reality who dwells within us; the indwelling Spirit of reality is the reality of Christ—14:10-11, 16-20.

C. To be in the reality of the Body of Christ is to have the Spirit of reality wrought into us and constituted into our being—Eph. 3:16-21; 4:4-6, 12, 16.

伍 基督身体的实际就是“那在耶稣身上是实际者”——21 节：

- 一 那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的——四 21。
- 二 耶稣生活的素质乃是实际——约一 14、17，十四 6。
- 三 以弗所四章二十四节的“那实际”，乃是神的人位化：
  - 1 这实际是展示在耶稣的生活里。
  - 2 耶稣的人性生活是照着这实际，就是照着神自己。
  - 3 神与祂同在，并且祂与神是一且彰显神；这就是“那在耶稣身上是实际者”的意思。
- 四 主耶稣在地上生活的方式，乃是今天基督身体的肢体所该生活的方式——17、20～21 节，五 1～2、8：
  - 1 我们生活的标准必须是照着那在耶稣身上是实际者，就是照着主耶稣在地上时所活出的实际——四 20～21。
  - 2 我们需要学基督，并在祂里面受教导，过实际的生活——20～21 节，约贰 1，约四 23～24。
  - 3 我们作为基督身体的肢体，该过一种实际的生活，如同那在耶稣身上是实际者——就是彰显神的生活——弗五 30，四 20～21。
  - 4 那在耶稣身上是实际者该复制在祂许多的肢体身上，好使他们能团体地活在基督身体的实际里——约十四 19。

V. The reality of the Body of Christ is “the reality...in Jesus”——v. 21:

- A. The reality in Jesus is the actual condition of the life of Jesus as recorded in the four Gospels——v. 21.
- B. The essence of the life of Jesus is reality——John 1:14, 17; 14:6.
- C. “The reality” in Ephesians 4:24 is the personification of God:
  1. This reality was exhibited in the life of Jesus.
  2. The human living of Jesus was according to the reality, that is, according to God Himself.
  3. God was with Him, and He was one with God and expressed God; this is the meaning of the reality is in Jesus.
- D. The way that the Lord Jesus lived on earth is the way that the members of the Body of Christ should live today——vv. 17, 20-21; 5:1-2, 8:
  1. Our standard of living must be according to the reality in Jesus, the reality lived out by the Lord Jesus when He was on earth——4:20-21.
  2. We need to learn Christ and be taught in Him to live a life of reality——vv. 20-21; 2 John 1; John 4:23-24.
  3. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus——a life of expressing God——Eph. 5:30; 4:20-21.
  4. The reality in Jesus should be duplicated in His many members so that they may live corporately in the reality of the Body of Christ——John 14:19.





# 第一周 ■ 周一

## 晨兴喂养

约十四 17 “...实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”

十五 26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

那灵称为实际的灵，因为凡父在子里的所是，以及子的所是，都实化在那灵里。那灵是父神和子神所是的实化。父神是光，子神是生命。这光和生命的实际就是那灵。我们若没有那灵，就无法有父神的光。我们若没有那灵，也无法有子神作我们的生命。父神和子神一切神圣属性的实际，就是那灵。在约翰十四章十七节，十五章二十六节，和十六章十三节，主耶稣说到实际的灵。约壹四章六节说到那灵也用这名称。不仅如此，五章六节说，那灵就是真理，实际。那灵是实际的灵，乃是神和子的实际（*新约总论第四册，一四至一五页*）。

## 信息选读

那灵是每一神圣事物的实际；既是如此，祂就是永远生命的实际。至终，因为那灵是实际，祂就是神、子和永远的生命。离了实际的灵，永远的生命就是虚空、徒然的。所以，那灵是神、子、永远生命、恩典和每一神圣之事的实际。因为那灵是一切神圣、属灵实体和项目的实际，祂就称为实际的灵（*新约总论第四册，一五页*）。

在整个宇宙中，只有一位是真实的，就是三一神。惟有三一神是实际。今天那灵乃是实际，因为那灵是

# WEEK 1 ■ DAY 1

## Morning Nourishment

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.

The Spirit is called the Spirit of reality because whatever the Father in the Son is and whatever the Son is, is realized in the Spirit. The Spirit is the realization of what God the Father and God the Son are. God the Father is light, and God the Son is life. The reality of this light and life is the Spirit. If we do not have the Spirit, we cannot have the light of God the Father. If we do not have the Spirit, we cannot have God the Son as our life. The reality of all the divine attributes of both God the Father and God the Son is the Spirit. In John 14:17; 15:26; and 16:13 the Lord Jesus speaks of the Spirit of reality...First John 5:6 says that the Spirit is the reality. As the Spirit of reality, the Spirit is the reality of God and of the Son. (*The Conclusion of the New Testament, p. 863*)

## Today's Reading

The Spirit is the reality of every divine thing, and, as such, He is the reality of eternal life. Eventually, because the Spirit is the reality, He is God, the Son, and eternal life. Apart from the Spirit of reality, eternal life would be empty, vain. Therefore, the Spirit is the reality of God, the Son, eternal life, grace, and every divine matter. Because the Spirit is the reality of all divine and spiritual entities and items, He is called the Spirit of reality. (*The Conclusion of the New Testament, p. 863*)

In the whole universe, only One is real—the Triune God. Only the Triune God is the reality. Today the Spirit is the reality because the Spirit is the real

三一神真实的素质。…倪柝声弟兄…说那灵乃是复活的实际。复活需要实际，而那实际就是那灵。你若不在那灵里，你就不在复活里（基督徒的生活，三八页）。

在神新约的经纶里，那灵有实际的属性（约十四17，十五26，十六13）。实际是神的灵包罗万有的属性，因为其中包括父、子基督以及一切神圣的项目和实体。那灵是基督和神圣启示的实际，因此，那灵是实际（约壹五6）。圣灵是包罗万有的实际。所以，实际是那灵最奇妙的属性之一。

离了实际的灵，在我们的经历中，我们无法有神圣的三一或任何神圣的属性，这些对我们不过是名词。三一神和祂一切属性的实际，就是实际的灵。

照上下文看，约翰十六章十三节的“实际”，指父所有、子所有以及那灵从子并从父所有而领受的（新约总论第四册，五六、一三二页）。

在约翰一章，鸽子降在羔羊身上。羔羊表征救赎，而鸽子表征赐生命的灵。这指明赐生命的灵是基于基督的救赎而临到我们。因着神是三一的，当我们思想那灵是谁，我们必须回溯到基督。然后，当我们问基督是谁，我们必须回溯到神。神乃是丰满，基督是神丰满的具体化身和彰显（西二9），那灵是基督一切所是的实际（约十四17）。以另一方式来说，父神是源头，子神是彰显，灵神是传输（林后十三14）。因此，那灵乃是三一神的实际；这就是说，祂乃是三一神所是、所成就、所得着并所达到之一切的实际。所传给亚伯拉罕福音之福的主要项目，就是神要将那灵赐给祂所有的选民（李常受文集一九六六年第二册，三九四页）。

参读：真理课程三级卷三，第四十九课。

essence of the Triune God... Brother Watchman Nee... [said] that the Spirit is the reality of the resurrection. Resurrection needs some reality, and that reality is the Spirit. If you are not in the Spirit, you are not in resurrection. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 373)

In God's New Testament economy the Spirit has the attribute of reality (John 14:17; 15:26; 16:13). Reality is the all-inclusive attribute of the Spirit of God, for it includes the Father, Christ the Son, and all the divine items and entities. The Spirit is the reality of Christ and of the divine revelation. Hence, the Spirit is the reality (1 John 5:6). The Holy Spirit is the all-inclusive reality. Reality, therefore, is one of the most marvelous attributes of the Spirit.

Apart from the Spirit of reality, in our experience we cannot have the Trinity or any of the divine attributes. These would be nothing more than terms to us. The reality of the Triune God and of all His attributes is the Spirit of reality.

According to the context, the reality in John 16:13 refers to what the Father has, what the Son has, and what the Spirit receives of the Son and of what the Father has. (The Conclusion of the New Testament, pp. 897, 962)

In John 1 the dove descended upon the Lamb. The Lamb signifies redemption, and the dove signifies the life-giving Spirit. This indicates that the life-giving Spirit comes to us on the basis of the redemption of Christ. Since God is triune, when we consider who the Spirit is, we must trace Him back to Christ. Then when we ask who Christ is, we must trace Him back to God. God is the fullness, Christ is the embodiment and expression of the fullness of God (Col. 2:9), and the Spirit is the reality of all that Christ is (John 14:17). Stated another way, God the Father is the source, God the Son is the expression, and God the Spirit is the transmission (2 Cor. 13:14). Therefore, the Spirit is the reality of the Triune God; that is, He is the reality of all that the Triune God is, all that He has accomplished, and all that He has obtained and attained. The central item and blessing of the gospel preached to Abraham was that God would give this Spirit to all the chosen ones. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," p. 298)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 49

# 第一周 ■ 周二

## 晨兴喂养

约十六 13 ~ 14 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。”

约翰十六章十三节有那灵在信徒里面作工，引导他们进入一切的实际：“只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”实际的灵引导信徒进入三一神并一切神圣事物的实际。实际的灵引导我们进入称义、圣别、爱以及别的一切神圣事物的实际。祂引导我们，带我们进入这些事的实际（*新约总论第四册，一三一至一三二页*）。

## 信息选读

神是灵，所以一切与神发生关系的，都是在灵里。真理的圣灵就是实际的灵，所以属灵的实际必定是在圣灵里的。属灵的实际是超过人的，也是超过物的；在圣灵里的那一个才是属灵的实际。所有属灵的东西，都是培养在圣灵里的。所有属灵的东西，一不在圣灵里，就是字句，就是仪文，就是死的；所有属灵的东西，只有在圣灵里，才是真的，才是活的，才是生命的。是圣灵引导我们进入一切的实际。所以，若是用不着圣灵的带领就会进入的那一个，必定不是属灵的实际。凡人只凭着听、只凭着思想、只凭着情感而得着的那一个，必定不是属灵的实际。是圣灵带领人进入的那一个，才是属灵的实际。我们要记得，圣

# WEEK 1 ■ DAY 2

## Morning Nourishment

John 16:13-14 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you.

In John 16:13 we have the Spirit's work in the believers to guide them into all the reality: "When He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming." The Spirit of reality guides the believers into all the reality of the Triune God and of all divine matters. The Spirit of reality guides us into the reality of justification, holiness, love, and all other divine things. He leads us into, brings us into, the reality of these things. (*The Conclusion of the New Testament, p. 962*)

## Today's Reading

God is Spirit, and everything related to God has to be in spirit. The Spirit of truth is the Spirit of reality. Hence, spiritual reality must be in the Holy Spirit. Spiritual reality is something that transcends people and things. Only that which is in the Holy Spirit is spiritual reality. All spiritual things are sustained in the Holy Spirit. Once a spiritual thing moves away from the Holy Spirit, it becomes letter and form, and it is dead. All spiritual things must be in the Holy Spirit before they can be real, living, and organic. The Holy Spirit leads us into all reality. Hence, any experience that we can acquire without the guidance of the Holy Spirit is surely not spiritual reality. Anything that we acquire through our ears, our mind, or our emotion alone is not spiritual reality. Only the things that the Holy Spirit guides us into are spiritual reality. We have to remember that the Holy Spirit is the Executor of all spiritual

灵是一切属灵之事的执行者，今天神所作的事，都是圣灵作的。是圣灵作的才是真的，才是实际的（倪柝声文集第二辑第十六册，二〇四页）。

父所有的是实际，子所有的是实际，那灵所领受的也是实际。父所有的成了子的，子所有的都由那灵领受，那灵所领受的就向我们宣示。父、子、灵并我们信徒，都包含在这过程里。

作源头、元始的父有许多丰富。父所有的一切都成了子的，子有追溯不尽的丰富（弗三8）。凡父所有的，都是子的；子所有的，由那灵领受。既然那灵把所领受的，宣示或传输给我们，我们就成了目的地。父具体表现在子里面，子变了形像成为那灵，那灵就是神圣的三一临到我们。三一神一切的丰富都在那灵里临到我们；所以，我们是三一神的目的地。三一神一切的所是并所有，都已经宣示、传达、传输给我们。因为我们与那灵生机的联结，就是与经过过程的三一神生机的联结，凡祂所是并所有的，现今都成了我们的分，作我们的实际。

那灵引导我们进入的实际，乃是神圣三一的实际。事实上，神圣三一的实际，就是内住的灵。这实际是住在我们里面的那灵，不是停留在我们身上的那灵。那灵是父和子一切所是的实际。没有那灵，虽有父和子所是的素质，却没有实化。那灵是父和子一切所是的应用。我们若要应用父和子一切的所是，就需要那灵。现今内住的灵不是在引导信徒进入三一神的道理，乃是引导他们进入三一神的实际（新约总论第四册，一三二至一三三页）。

参读：圣灵与实际。

things. Whatever God is doing today is executed by the Holy Spirit. Only that which the Holy Spirit does is real, and only that is reality. (CWWN, vol. 36, "The Holy Spirit and Reality," pp. 223-224)

What the Father has is a reality, what the Son has is a reality, and what the Spirit receives is also reality. What the Father has becomes the Son's, what the Son has is received by the Spirit, and what the Spirit receives is disclosed to us. The Father, the Son, the Spirit, and we, the believers, are all involved in this process.

The Father, who is the source, the origin, has many riches. All that the Father has becomes the Son's. The Son has unsearchable riches (Eph. 3:8). Whatever the Father has is the Son's, and what the Son has is received by the Spirit. Since what the Spirit receives is disclosed or transmitted to us, we become the destination. The Father is embodied in the Son, the Son is transfigured to be the Spirit, and the Spirit is the reaching of the Divine Trinity to us. All the riches of the Triune God reach us in the Spirit. Therefore, we are the destination of the Triune God. All that the Triune God is and has, has been disclosed, conveyed, transmitted, to us. Because we are organically united to the Spirit, that is, organically united to the processed Triune God, whatever He is and has now is our portion as our reality.

The reality into which the Spirit guides us is the reality of the Divine Trinity. Actually, the reality of the Divine Trinity is the indwelling Spirit. It is the Spirit who dwells within us, not the Spirit who rests upon us, who is this reality. The Spirit is the reality of all that the Father and the Son are. Without the Spirit, there is the essence of what the Father and the Son are, but there is no realization. The Spirit is the application of all that the Father and the Son are. If we would apply all that the Father and the Son are, we need the Spirit. Now the indwelling Spirit is guiding the believers not into the doctrine of the Triune God but into the reality of the Triune God. (The Conclusion of the New Testament, pp. 962-963)

Further Reading: CWWN, vol. 36, "The Holy Spirit and Reality," pp. 223-224, 227-229

# 第一周 ■ 周三

## 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。”

弗四 4 “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。”

借着那灵，神圣三一的实际传输到我们里面。借着这传输，经过过程的三一神所是并所有的一切丰富，都分赐到我们里面。现今凡经过过程之三一神的所是和所有，都成了我们的元素。这使经过过程的三一神，成为我们这人的素质。这样，那灵作经过过程之三一神的完成，就成了我们的分。这就是那灵作三一神的实际，给我们经历并享受（新约总论第四册，一三三页）。

## 信息选读

实际的灵是子的完满实化。那灵带我们得救之后，就要在我们里面成为子自己的实际。子的一切所是、所有、所成就、所得着以及所达到的，都借着那灵完满地作到我们里面。那灵最终成了子的实化。祂是子一切所是和所有的实际。

那灵是父和子一切所是的实际。没有那灵，虽有父和子所是的素质，却没有实化。以电作比方。我们尽管有电，还需要将电应用于特定的用途；电的应用就是电的实化。照样，那灵就是父和子一切所是的应

# WEEK 1 ■ DAY 3

## 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.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

Through the Spirit, the reality of the Divine Trinity is transmitted into us. Through this transmission all the riches of what the processed Triune God is and has are dispensed into us. Now whatever the processed Triune God is and has becomes our element. This makes the processed Triune God the very essence of our being. In this way the Spirit as the consummation of the processed Triune God becomes our portion. This is the Spirit as the reality of the Triune God for our experience and enjoyment. (The Conclusion of the New Testament, p. 963)

## Today's Reading

The Spirit of reality is the full realization of the Son. After the Spirit has brought us to salvation, He will become in us the very reality of the Son Himself. Whatever the Son is, has, and has accomplished, obtained, and attained will all be fully wrought into us through the Spirit. The Spirit eventually becomes the realization of the Son. He is the reality of all that the Son is and has.

The Spirit is the reality of all that the Father and the Son are. Without the Spirit there is the essence of what the Father and Son are, but there is no realization. Take the example of electricity. Although we may have electricity, it still needs to be applied for a specific purpose. That application



用。没有那灵作实际和应用，一切事物或许是真实的，却无法得着或应用。我们若要应用神和基督的一切所是，就需要那灵。我们必须赞美主，祂今天不只是父和子，也是那灵。祂不仅是源头和流道，祂也是应用。那灵临到我们，进到我们里面，应用了我们所需父和子的一切。这真是美妙！

召会生活完全依赖那灵。仅仅有关于父和子的道理是不够的，我们需要借着那灵，对于在子里的父有活的应用（约翰福音生命读经，四九八至五〇一页）。

那灵作为三一神的素质，已成为一个身体的素质。基督身体的素质乃是那灵，那灵是经过过程之三一神的完成（约七 39，启二二 17 上）。基督身体的素质，包含三一神的神性，有能力供应神圣的生命（腓一 19）；基督身体的素质，包含耶稣超绝的人性，有能力供应这超绝的人性（徒十六 7）；基督身体的素质，包含基督包罗万有的死，有能力治死消极的事物（罗八 13）；基督身体的素质，包含基督超越的复活，有复活的超越能力（腓三 10）。

那灵作为三一神的实际，也是基督身体的实际。经过过程之三一神的实际，乃是终极完成之实际的灵（约十四 17，十五 26，十六 13，约壹五 6）。实际的灵使经过过程之三一神的一切成为基督身体里的实际（约十六 13～15）；实际的灵使三一神一切的丰富，对基督的身体成为真实的。没有那灵，就没有基督的身体，没有召会（新约总论第十一册，一八九至一九〇页）。

参读：约翰福音生命读经，第三十七篇；约翰著作中帐幕和祭物的应验，第四十三篇。

of electricity is the realization of the electricity. Likewise, the Spirit is the application of all that the Father and the Son are. Without the Spirit as the realization and application, everything may be real, but it is not available or applicable. If we would apply all that God and Christ are, we need the Spirit. We must praise the Lord that today He is not only the Father and the Son but also the Spirit. He is not only the source and the course but also the application. The Spirit reaches us, entering into us and applying all that we need of the Father and the Son. This is wonderful.

The church life is absolutely dependent upon the Spirit. Mere doctrines concerning the Father and the Son are inadequate. We need a living application of the Father in the Son by means of the Spirit. (Life-study of John, pp. 443-445)

The Spirit as the essence of the Triune God has become the essence of the one Body. The essence of the Body of Christ is the Spirit, who is the consummation of the processed Triune God (John 7:39; Rev. 22:17a). The essence of the Body of Christ, containing the divinity of the Triune God, has the capacity to supply the divine life (Phil. 1:19); the essence of the Body of Christ, containing the excelling humanity of Jesus, has the capacity to supply this excelling humanity (Acts 16:7); the essence of the Body of Christ, containing the all-inclusive death of Christ, has the capacity to put to death the negative things (Rom. 8:13); and the essence of the Body of Christ, containing the surpassing resurrection of Christ, has the surpassing capacity of resurrection (Phil. 3:10).

The Spirit as the reality of the Triune God is also the reality of the Body of Christ. The reality of the processed Triune God is the consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15); the Spirit of reality makes all the riches of the Triune God real to the Body of Christ. Without the Spirit, there is no Body of Christ, no church. (The Conclusion of the New Testament, p. 3404)

Further Reading: Life-study of John, pp. 443-447; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 44

# 第一周 ■ 周四

## 晨兴喂养

约壹五6 “这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是实际。”

弗四4 “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。”

今天基督的身体就是召会，她所有的实际也就是那终极完成之三一神实际的灵。经过过程之三一神的实际，乃是祂终极完成之实际的灵（约十四17，十五26，十六13，约壹五6）。这三一神之所是、所有并所能，其实际都是这实际的灵。并且这三一神所经过的死与复活，其实际也都是这实际的灵（对基督身体的透视，三一页）。

## 信息选读

实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际（约十六13~15）。乃是这实际的灵，使三一神一切的丰富，在基督的身体里显为可能，显为真实，那就是三一神的实际。那经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性（罗十五16下，十四17，弗三16）。原来，这些…都是属于神的属性，现在因着那灵在基督的身体里，把这些属性都实化到召会里了，所以召会也就有了…神圣属性的实际。

经过过程之三一神所经历的成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。…

# WEEK 1 ■ DAY 4

## Morning Nourishment

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection that the Triune God passed through is also this Spirit of reality. (CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," p. 130)

## Today's Reading

This Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15). It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16). Originally, [these attributes] were merely God's attributes; now [they] have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes.

All that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real

实际的灵来了，把三一神的这些经历都实化到我们身上来，成了我们实际的经历。因这缘故，我们今天在地上也能过一个正当的人生。…我们不生气，不怨人，更不责备人，因为借着实际的灵，基督的死实化到我们身上。不仅如此，那灵带同基督的复活也作工在我们里面，使我们还能爱人、赦免人。这些都是实际的灵把三一神自己所经历的实化到召会身上，而成为召会的实际经历。这也就是三一神实际的灵作了基督身体的实际（对基督身体的透视，三一至三二页）。

基督身体的实际，乃是在许多方面所接受、经历并享受的那灵，而召会生活的实际，就是我们在其中生活，并照其而行的那灵（在神圣三一里并同神圣三一活着，一二页）。

那灵是基督身体内在的素质和显于外的实际。那灵是三一神之于基督身体一切所是的秘诀。那灵如今住在我们重生的灵里，与我们的灵联合成为调和的灵（罗八9~11，林前六17）。因此，我们必须转向我们的灵，将我们的心思置于灵，并照着灵生活行动。当我们活在调和的灵里，我们就能活出基督的身体，而成为祂团体的彰显（新约总论第十一册，一九〇页）。

你摸着属灵的实际的时候，你就摸着召会，你的行动就是在身体里的行动，而不是单独行动。比方：你要作一件事，不是说，你只要请全体弟兄姊妹来商量一下，你的手续作得很周到，就算是身体的生活；乃是说，你和别的弟兄姊妹交通（不论人数多或少），你在那里摸着那一个实际的时候，就是身体的生活。如果没有摸着属灵的实际，那么，即使全体开会通过了，也不过是肉体的意见，这不是身体的生活。惟有摸着了属灵的实际，才能活出身体的生活来（倪柝声文集第二辑第十六册，二一〇至二一一页）。

参读：新约总论第十一册，二一五至二二一页。

experiences of the Body of Christ...When the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can live a normal human life on the earth today...We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. (CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," pp. 130-131)

The reality of the Body of Christ is the Spirit whom we have received, experienced, and enjoyed in many aspects, and the reality of the church life is the very Spirit in whom we live and according to whom we walk. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 281)

The Spirit is the inward essence and the expressed reality of the Body of Christ. The Spirit is the secret to all that the Triune God is to the Body of Christ. This Spirit now dwells in our regenerated spirit and is joined to our spirit as the mingled spirit (Rom. 8:9-11; 1 Cor. 6:17). Therefore, we must turn to our spirit, set our mind on the spirit, and walk according to our spirit. When we live in the mingled spirit, we will be able to live out the Body of Christ and become His corporate expression. (The Conclusion of the New Testament, p. 3404)

When one touches the spiritual reality, he touches the church, and his actions will be the move of the Body and not independent moves. Suppose you have to do something. Practicing the Body life does not mean that you invite all the brothers and sisters to discuss it and that you go through the procedure in a very proper way. It is when you fellowship with other brothers and sisters (irrespective of the number) and touch the reality that there is the Body life. If you have not touched the spiritual reality, even when there is unanimous consent by the whole congregation, you only have opinions of the flesh and not the Body life. Only those who have touched the spiritual reality can live the Body life. (CWWN, vol. 36, "The Holy Spirit and Reality" p. 229)

Further Reading: The Conclusion of the New Testament, pp. 3425-3428

# 第一周 ■ 周五

## 晨兴喂养

约十四 18 ~ 20 “我不撇下你们为孤儿，我正往你们这里来。还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

行传十五章所记的那件事，给我们看见什么是身体的生活。他们为着外邦人该不该受割礼的问题，一同聚集商议。最后，雅各起来下了断案。这一个断案是出乎圣灵的，所以他们写信出去的时候，是说，“圣灵和我们，认为…”（28）这一个断案是出乎圣灵的，是摸着了属灵的实际，所以话是雅各说出来的，而“使徒和长老同全召会”都能阿们，都能一同定意这样作（22）。这就是身体的生活。在圣灵里摸着了实际，才能有身体的生活活出来。不是手续怎样，作了就是身体的生活；必须摸着实际，才是身体的生活（倪柝声文集第二辑第十六册，二一一页）。

## 信息选读

那灵已进入信徒里面，在他们里面作基督的实际（约十四 17、20，十五 26，十六 12 ~ 15）。包罗万有的基督，就是经过过程之三一神的具体化身，完全实化在那住在我们里面的灵。内住的灵是基督的实际、实化。

在约翰十四章十七节，十五章二十六节，和十六章十三节，那灵称为实际的灵。那灵称为实际的灵，原因乃是：凡父在子里的所是，以及子的所是，都实化在那灵里。当主耶稣在地上时，实际还没有进到人里面。实际在那里，因为基督自己就是实际（十四 6）。

# WEEK 1 ■ DAY 5

## Morning Nourishment

John 14:18-20 I will not leave you as orphans; I am coming to you. Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you.

The record in Acts 15 shows us what the Body life is. There was a gathering to discuss the question of circumcision for the Gentiles. Finally, James made a decision that was of the Holy Spirit. When they wrote the letter, they said, “For it seemed good to the Holy Spirit and to us” (v. 28). The decision was of the Holy Spirit. It touched the spiritual reality. Although the words were by James, “the apostles and the elders with the whole church” (v. 22) could say Amen to them and resolve to carry the matter out. This is the Body life. Only when one touches the reality in the Holy Spirit can he live out the Body life. The right procedure does not bring in the Body life. One must touch the reality before there can be the Body life. (CWWN, vol. 36, “The Holy Spirit and Reality,” p. 229)

## Today's Reading

The Spirit has come into the believers to be the reality of Christ within them (John 14:17, 20; 15:26; 16:12-15). The all-inclusive Christ, who is the embodiment of the processed Triune God, is fully realized as the Spirit who dwells within us. The indwelling Spirit is the reality, the very realization, of Christ.

In John 14:17; 15:26; and 16:13 the Spirit is called the Spirit of reality. The reason the Spirit is called the Spirit of reality is that whatever the Father in the Son is and whatever the Son is, is realized in the Spirit. When the Lord Jesus was on earth, reality had not yet entered man. The reality was present, for Christ Himself is reality (John 14:6). But this reality was only among the

但这实际只在门徒中间，还没有进入他们里面。所以，主告诉他们，祂去是与他们有益的（十六7）。祂去的目的是叫祂在形态上有所改变—从肉体的形态改变成那灵的形态。这改变一旦完成，祂的实际就成为那灵的实际，那灵就成为实际的灵。然后这实际的灵要来住在门徒里面，在他们里面作基督的实际。因为实际的灵已进入我们里面，基督的实际现今就住在我们里面。

实际的灵是子的完全实化。那灵带我们得救，重生我们以后，就在我们里面作为子自己的实际（新约总论第五册，四一九至四二〇页）。

那灵是身体的素质和实质。因此，召会作为基督的身体，在素质和实质上必定就是那灵自己。没有灵就没有身体；离了灵我们所有的只是属人的会集。没有灵就没有召会的实质；没有灵召会就仅仅是社会组织。召会必须是一个身体，以那灵为其实质。

那灵不仅是为着身体，更是在身体里。那灵乃是在身体里，不仅在个别的肢体里。林前十二章十三节说，“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。”这节经文启示一位灵不仅是身体的素质，更是身体的生命和生命的供应。没有这一位灵，身体是空的，是没有生命的。

此外，十三节指明，一位灵乃是作到我们里面，构成到我们的所是里，为将我们构成一个身体。身体乃是一位灵的构成，而这一位灵已经作到一个身体的所是里。至终因着身体是一位灵的构成，我们可以说这一个身体和那灵乃是一（新约总论第十一册，一八八至一八九页）。

参读：以弗所书生命读经，第四十六篇。

disciples; it had not yet come into them. Therefore, the Lord told them that it was expedient for them that He go away (John 16:7). The purpose of His going was for Him to have a change in form, a change from the form of the flesh to the form of the Spirit. As soon as this change had been accomplished, His reality would become the reality of the Spirit, and the Spirit would become the Spirit of reality. Then this Spirit of reality would come to abide in the disciples to be in them the reality of Christ. Because the Spirit of reality has come into us, the reality of Christ now abides in us.

The Spirit of reality is the full realization of the Son. After the Spirit has brought us to salvation and has regenerated us, He will become in us the very reality of the Son Himself.

The Spirit is the essence and substance of the Body. Therefore, the church as the Body of Christ must be essentially and substantially the Spirit Himself. If there is no Spirit, there is no Body; apart from the Spirit, all we have is a human congregation. Without the Spirit, there is no substance of the church; without the Spirit, the church is merely a social organization. The church must be one Body with the Spirit as its substance.

The Spirit is not only for the Body but also in the Body. The Spirit is in the Body, not just in individual members. First Corinthians 12:13 says, “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.” This verse reveals that the one Spirit is not only the essence of the Body but also the life and the life supply of the Body. Without the one Spirit, the Body would be empty and lifeless.

Moreover, 1 Corinthians 12:13 indicates that one Spirit is wrought into us and constituted into our being in order that we may be constituted into one Body. The Body is the constitution of the one Spirit, and the one Spirit has been wrought into the being of the one Body. Eventually, because the Body is the constitution of the one Spirit, we can say that the one Body is one with the Spirit. (The Conclusion of the New Testament, pp. 1420-1421, 3403)

Further Reading: Life-study of Ephesians, msg. 46



# 第一周 ■ 周六

## 晨兴喂养

弗四 21 “如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

以弗所四章二十一节说，“如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄（17）；但在耶稣敬虔的生活里乃是真实—实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒，既以基督作为我们的生命而得了重生，并在祂里面受过教导，就当照着那在耶稣身上是实际者跟基督学（真理课程三级卷三，一五二页）。

## 信息选读

耶稣这种照着实际的生活，乃是我们信徒生活的模型。从这模型中，我们照着那在耶稣身上是实际者来学基督。这意思是说，我们学基督是照着福音书所显示的实际，就是照着主耶稣的生活。这生活就是光的照耀，就是实际，也就是神的彰显。因此，在耶稣的生活中有实际。耶稣生活的素质就是实际。主耶稣在地上生活时，总是在实际中，在神圣之光的照耀中，在神的彰显中生活、行事为人（真理课程三级卷三，一五二至一五三页）。

新人是在那实际的义和圣中所创造的。义是照着神公义的法则，与神与人都是对的。圣是在神面前

# WEEK 1 ■ DAY 6

## Morning Nourishment

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus.

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

Ephesians 4:21 says, “If indeed you have heard Him and have been taught in Him as the reality is in Jesus.” The phrase the reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the ungodly walk of the Gentiles, the fallen people, there is vanity (v. 17), but in the godly life of Jesus there is truth—reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is the meaning of the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, should learn from Him as the reality is in Jesus. (Truth Lessons—Level Three, vol. 3, p. 126)

## Today's Reading

The life of Jesus according to reality is the pattern for the believer's life. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus. This life is the shining of light. The shining of light is reality, and reality is the expression of God. Therefore, in the life of Jesus there is reality. The essence of the life of Jesus is reality. When the Lord Jesus lived on the earth, He always walked in reality, in the shining of the divine light, and in the expression of God. (Truth Lessons—Level Three, vol. 3, p. 126)

The new man was created in righteousness and holiness of the reality. Righteousness is to be right with God and with man according to God's



的敬虔、虔诚。…义重在对人，圣重在对神。义是指外面的行为，圣是指内里的性情。在外面，与新人有关的一切都是义的；在里面，与新人有关的一切都是圣的。

新人的义和圣都是属于实际。以弗所四章二十四节的“那”是加强语。在二十二节，与旧人有关的那迷惑，如何是撒但的人位化；这里与新人有关的那实际，也照样是神的人位化。那实际，如二十一节所说，是展示在耶稣的生活里。在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的。那实际就是神的实化和彰显。

保罗在二十四节说，新人是照着神，在那实际的义和圣中所创造的。无疑的，这实际就是那在耶稣身上是实际者。我们生活的标准不该是照着法律或社会的标准；我们生活的标准必须是照着那在耶稣身上是实际者，就是照着耶稣在地上时所活出的实际。因此，耶稣的生活该是我们今天在召会里的生活。换句话说，新人的生活该与耶稣的生活一模一样。耶稣在地上生活的方式，乃是今天新人所该生活的方式。

我们若要以这样的方式生活，就不该照着对错来讲理，乃该照着那在耶稣身上是实际者，来看我们日常生活的每一面。比如，我们若要上街购物，我们该问主耶稣是否也上街购物。一个新人的生活必须是出于耶稣之实际的生活。我们若都照着属天、神圣、公义、圣别、荣耀的方式生活，在召会中就会有美妙的团体生活。这就是新人的团体生活（以弗所书生命读经，四八七、九四二页）。

参读：真理课程三级卷三，第五十一课；以弗所书生命读经，第四十九篇。

righteous way, and holiness is godliness and devoutness before God. Righteousness refers to the outward acts, whereas holiness refers to the inward nature. Outwardly, everything related to the new man is righteous; inwardly, everything related to the new man is holy. Righteous -ness is mainly toward men, and holiness is mainly toward God.

The righteousness and holiness of the new man are of the reality. The article before reality in Ephesians 4:24 is emphatic. As the deceit in verse 22, related to the old man, is the personification of Satan, so the reality here, related to the new man, is the personification of God. This reality was exhibited in the life of Jesus, as mentioned in verse 21. In the life of Jesus righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (The Conclusion of the New Testament, p. 3435)

In Ephesians 4:24 Paul says that the new man was created according to God in righteousness and holiness of the reality. This reality no doubt is the very reality in Jesus. Our standard of living should not be according to the law or according to the standards of society; it must be according to the reality in Jesus, the reality lived out by Jesus when He was on earth. Hence, the life of Jesus should be our life today in the church. In other words, the living of the new man should be exactly the same as the living of Jesus. The way Jesus lived on earth is the way the new man should live today.

If we would live in such a way, we should not reason according to right or wrong. Instead, we should consider the various aspects of our daily life according to the reality as it is in Jesus. For example, if we are about to go shopping, we should ask whether the Lord Jesus is going shopping. The life of the one new man must be that of the reality of Jesus. If we all live in a way that is heavenly, divine, righteous, holy, and glorious, we shall have a wonderful community life in the church. This is the corporate life of the new man. (Life-study of Ephesians, p. 781)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 51; Life-study of Ephesians, msg. 49

# 第一周诗歌

194

## 圣灵的丰满 — 实际的灵

8 8 8 8 (英 243)

降 A 大调

3/4

5̣ | 5̣ 1̣ 2̣ | 3̣ - 1̣ | 2̣ 1̣ 2̣ | 3̣ - 3̣ | 4̣ · 3̣ 2̣ | 3̣ 1̣ 3̣ | 5̣ · 4̣ 3̣ | 2̣ -  
 一 神灵今是基督的灵,如此来作实际的灵。  
 5̣ | 5̣ 1̣ 2̣ | 3̣ - 1̣ | 2̣ 5̣ 2̣ | 3̣ - 3̣ | 3̣ 2̣ 4̣ | 3̣ - 2̣ | 1̣ - 7̣ | 1̣ - ||  
 二 基督乃是神的化身, 显明神的圣别性情;  
 这灵也是基督化身, 启示基督作我生命。  
 三 神的本性一切丰满, 全在基督有形有体;  
 基督带着一切丰富, 成为这灵来作实际。  
 四 父在子里得着彰显, 子今成为实际的灵;  
 父是源头,子是流出, 灵是流入作我供应。  
 五 当灵刚强我里面人, 基督安家在我心间,  
 父所有的一切丰满, 就将我人全都充满。  
 六 在子我面我得着父, 接受祂来应付所缺;  
 在灵我面我经历子, 作我生命和我一切。  
 七 求主用你神圣实际, 借着你的灵将我充满,  
 使我得以充满了你, 将你丰富享得完全。

# WEEK 1 — HYMN

## God's Spirit is of Christ today Fulness of the Spirit — As the Spirit of Reality

243

1. God's Spir - it is of Christ to - day, The Spir - it of re - a - li -  
 ty, He dwells in me with Christ as life To make this Christ so real to me.

2. As Christ is God's embodiment,  
Expressing God as life divine;  
So is the Spirit unto Christ,  
Revealing Him in life sublime.
3. The fulness of the Father God  
In Christ the Son dwells bodily;  
And all the riches of the Son  
Are Spirit, our reality.
4. Oh in the Son the Father is,  
And now the Spirit is the Son;  
The Father with the Son is joined,  
The Spirit with the Son is one.
5. 'Tis when the Spirit strengthens us  
And Christ His home makes in our hearts,  
The Father's fulness with His love  
Will fill us in our inward parts.
6. In Christ, the Father we possess,  
Receiving Him for all our need;  
In Spirit we experience Christ  
As life and everything indeed.
7. With Thy divine reality,  
Lord, fill us by Thy Spirit now,  
That we may all be full of Thee,  
And all Thy riches thus avow.



## 第二周

### 为着基督身体的实际， 在复活里生活

读经：林后一 8～9，罗八 28～29，腓三 10～11，林后四 16，林前十五 58

## 纲要

### 周一

壹 我们要在复活里生活，就必须看见关于基督复活这个揭示的真理：

- 一 在人性里的基督，在复活里由神生为神的长子，作基督身体的头——徒十三 33，罗八 29 下。
- 二 基督所有的信徒，都是由父神借着基督的复活所重生，为着产生召会作基督的身体，就是祂的复制——彼前一 3，约十二 24，林前十 17。
- 三 基督这末后的亚当，成了赐生命的灵——十五 45 下。
- 四 没有主复活的这些主要项目（神的长子、神的许多儿子和赐生命的灵），就没有召会，没有基督的身体，也没有神的经纶——参西一 18，林前十二 12，弗四 4。

### 周二

## Week Two

### The Spirit of Reality Being the Reality of the Body of Christ

Scripture Reading: 2 Cor. 1:8-9; Rom. 8:28-29; Phil. 3:10-11; 2 Cor. 4:16; 1 Cor. 15:58

## OUTLINE

### Day 1

I. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:

- A. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God as the Head of the Body—Acts 13:33; Rom. 8:29b.
- B. All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17.
- C. Christ as the last Adam became a life-giving Spirit—15:45b.
- D. Without these major items of the Lord's resurrection (the firstborn Son of God, the many sons of God, and the life-giving Spirit), there would be no church, no Body of Christ, and no economy of God—cf. Col. 1:18; 1 Cor. 12:12; Eph. 4:4.

### Day 2

贰 发芽的杖象征基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏——民十七 8:

- 一 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证的版前（十七 4）；神说，“我拣选的那人，他的杖必发芽”——5 节。
- 二 十二根杖都没有叶子、没有根，都是枯死的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而事奉的根据乃是在我们天然的生命之外；因此，发芽的杖象征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 三 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还各首领，只把亚伦那根发芽的杖留在约柜里，作永远的纪念；这意思是，复活乃是事奉神的永远原则——9 ~ 10 节：
  - 1 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能——腓三 10 ~ 11。
  - 2 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；人必须到了尽头，才确知自己一无是处——太十九 26，可十 27，路十八 27。
  - 3 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的——参林后 1-8 ~ 9，四 7。

II. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

- A. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony (17:4); then He said, “The rod of the man whom I choose shall bud”—v. 5.
- B. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
- C. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:
  1. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able—Phil. 3:10-11.
  2. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.
  3. If a man has never realized his own inability, he can never experience God’s ability; resurrection means that we cannot make it and that God is the One who has done everything—cf. 2 Cor. 1:8-9; 4:7.

## 周 三

叁 我们要在基督身体的实际里，就需要完全在基督复活的生命里：

- 一 召会完全是出于基督的元素，完全是在复活里，也完全是在诸天界里—彼前一 3，弗二 6，参创二 21～24。
- 二 金灯台预表召会是基督的身体，描绘基督是复活的生命，要生长、分枝、发苞、开花而发光—出二五 31～40，民十七 8，启一 11～12。
- 三 当我们不凭我们天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里，其结果就是基督的身体—腓三 10～11：
  - 1 我们都需要被主构成门徒，成为神圣且奥秘的人，否认我们天然的生命，而活神圣的生命—参约三 8。
  - 2 任何在天然生命里作的事，即使作得合乎圣经，都不是基督身体的实际—林前三 12。

## 周 四

肆 我们要在复活里生活，就必须认识、经历并得着复活的神—林后一 8～9：

- 一 神一直借着十字架作工，了结我们，领我们到尽头，使我们不再信靠自己，只信靠复活的神—9 节。
- 二 虽然活的神能为人作许多事，活神的生命和性情却没有作到人里面；当复活的神作工时，祂的生命和性情就作到人里面—四 16：

## Day 3

III. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:

- A. The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—1 Pet. 1:3; Eph. 2:6; cf. Gen. 2:21-24.
- B. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—Exo. 25:31-40; Num. 17:8; Rev. 1:11-12.
- C. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:
  1. We all need to be disciplined by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. John 3:8.
  2. Anything that is carried out in the natural life, even if it is carried out scripturally, is not the reality of the Body of Christ—1 Cor. 3:12.

## Day 4

IV. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:

- A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—v. 9.
- B. Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man—4:16:



- 1 神作工不是以外面的作为使人认识祂的权能，祂作工乃是將祂自己分賜并作到人里面—加四 19。
- 2 神使用环境，好將祂的生命和性情作到我们里面—林后四 7 ~ 12，帖前三 3。
- 3 我们要在复活里生活并被复活的神所构成，就必须借着“万有”，被模成神长子基督的形像—罗八 28 ~ 29，来十二 10，耶四八 11。
- 4 这宇宙中的苦难，特别是对于神的儿女，其主要的目的乃是借着苦难，神的性情得以作到人的性情里，使人能得着神，达到极完满的地步—林后四 16。
- 5 当我们经过患难时，在我们里面天天需要有不断的更新，好使神完成祂心头的愿望，使我们成为新耶路撒冷—结三六 26，林后五 17，启二一 2。

## 周 五

- 三 我们要在复活里生活，就必须因复活生命新鲜的供应得着滋养，而日日得更新—林后四 16:
- 1 真实的基督徒生活乃是在早晨、在晚上，天天都有复活的神加到我们里面—西二 19，罗八 10、6、11。
  - 2 我们要得着在复活里神圣生命更新的性能，就需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面—腓二 13，三 10 ~ 11:
    - a 我们凭着十字架、圣灵、我们调和的灵以及神的话，而得更新—林后四 10，多三 5，弗四 23，五 26。
    - b 我们需要晨晨复兴—太十三 43，箴四 18。

1. God is not working to make His might known in external acts, but He is working to impart and work Himself into man—Gal. 4:19.
2. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.
3. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—Rom. 8:28-29; Heb. 12:10; Jer. 48:11.
4. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent—2 Cor. 4:16.
5. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart’s desire to make us the New Jerusalem—Ezek. 36:26; 2 Cor. 5:17; Rev. 21:2.

## Day 5

- C. In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—2 Cor. 4:16:
1. The real Christian life is to have the God of resurrection added into us morning and evening and day by day—Col. 2:19; Rom. 8:10, 6, 11.
  2. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day—Phil. 2:13; 3:10-11:
    - a. We are renewed by the cross, the Holy Spirit, our mingled spirit, and the word of God—2 Cor. 4:10; Titus 3:5; Eph. 4:23; 5:26.
    - b. We need to be revived every morning—Matt. 13:43; Prov. 4:18.

- c 我们应当在新样的原则里来赴主的筵席，要赦免别人，也要寻求得赦免—太二六 29，五 23 ~ 24，十八 21 ~ 22、35。
- 3 十字架的杀死，结果叫复活的生命得显明；这种日常的杀死，是要在复活里释放出神圣的生命—林后四 10 ~ 12。

## 周 六

- 四 我们天然的力量和才干需要受十字架的对付，好在复活里成为有用，为着事奉主—腓三 3:
- 1 摩西被神摆在一边四十年之久，学会照着神的引导事奉神并信靠神—出二 14 ~ 15，徒七 22 ~ 36，来十一 28。
- 2 彼得经过彻底的失败，学会凭着信心，谦卑地服事弟兄们—路二二 32 ~ 33，约十八 15 ~ 18、25 ~ 27，太二六 69 ~ 75，彼前五 5 ~ 6。
- 3 七倍加强的赐生命之灵，只尊重在复活里的事；我们所作的任何工，若不在复活里，赐生命的灵是绝不会尊重的—林前十五 58，三 12。

- c. We should come to the Lord's table in the principle of newness by forgiving others and seeking to be forgiven—Matt. 26:29; 5:23-24; 18:21-22, 35.
- 3.The killing of the cross results in the manifestation of the resurrection life; this daily killing is for the release of the divine life in resurrection—2 Cor. 4:10-12.

## Day 6

- D.Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord—Phil. 3:3:
- 1.After being put aside by God for forty years, Moses learned to serve God according to His leading and to trust in Him—Exo. 2:14-15; Acts 7:22-36; Heb. 11:28.
- 2.After becoming a complete failure, Peter learned to serve the brothers by faith and with humility—Luke 22:32-33; John 18:15-18, 25-27; Matt. 26:69-75; 1 Pet. 5:5-6.
- 3.The sevenfold intensified life-giving Spirit honors only the things in resurrection; if we do any work that is not in resurrection, the life-giving Spirit will never honor it—1 Cor. 15:58; 3:12.



## 第二周 ■ 周一

### 晨兴喂养

徒十三 33 “神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

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

行传十三章三十三节…的“今日”乃是…复活的那日。基督在复活里由神生为神的长子。…基督在成为肉体之前，已经是神的独生子（约一 18）。祂成为肉体，就是神独生子的来临（三 16）。这位神的儿子成为肉体，来成为人。但行传十三章三十三节揭示，在复活里，神生了基督，使祂在许多弟兄中作神的长子（罗八 29）。

圣经也告诉我们，我们这些蒙神拣选的人，都在基督复活的时候得了重生〔彼前一 3〕。…在复活里，神生了一个儿子耶稣基督；在复活里，神也重生了许多儿子。这给我们看见，基督的复活是一次很大的生产。…在这独特的复活里，基督生出来了，我们也得了重生，所以我们都是与祂在同一次的生产里生出来的“同胞弟兄”。…照着天然的想法，我们是在基督复活后某个特定的日子重生的。但圣经告诉我们，我们乃是在基督复活的时候重生的。

在这同一个复活里，基督也成了赐生命的灵。圣经在林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”（过照着圣经中神圣启示高峰之生活实行的路，三四至三六页）。

### 信息选读

## WEEK 2 ■ DAY 1

### Morning Nourishment

Acts 13:33 That God has fully fulfilled this promise to us...in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

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

“This day” [in Acts 13:33]...was the day of resurrection. Christ was begotten by God in resurrection to be God’s firstborn Son....Christ was the only begotten Son of God even before His incarnation (John 1:18). His incarnation was the coming of the only begotten Son of God (3:16). This Son of God was incarnated to be a man. But Acts 13:33 unveils that in resurrection God begot Christ to be the firstborn Son of God among many brothers (Rom. 8:29).

Also, the Bible tells us that we, the God-chosen people, were regenerated in Christ’s resurrection [1 Peter 1:3] ....In resurrection God begot a Son, Jesus Christ, and in resurrection God regenerated many sons. This shows us that the resurrection of Christ was a great delivery.... In the unique resurrection Christ was born and we were regenerated, so we were His “twins” in the same delivery. According to our natural idea, we were regenerated on a specific date in time after Christ’s resurrection. But the Bible tells us that we were regenerated when Christ was resurrected.

In this same resurrection, Christ became a life-giving Spirit.... First Corinthians 15:45b tells us that in resurrection the last Adam, the man Jesus, became a life-giving Spirit. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 59-60)

### Today’s Reading

神使耶稣基督从死人中复起，是神的一个举动，在这个神圣的举动里，神完成了三件大事。祂不是生出祂的独生子，而是生出祂的长子；在这一次生产里，祂生了许多儿子；祂也使这位刚由神而生的耶稣基督，成为赐生命的灵。

神的整个经纶，乃是借着这三件事完成的。如果你把行传十三章三十三节，彼前一章三节，和林前十五章四十五节下半从圣经里删掉，那么在神圣的启示里就没有神的长子、神的许多儿子和赐生命的灵了。虽然圣经里有关于基督复活的这三项，但这三项在今天基督教基要的教训里几乎都没有了。若没有基督复活的这些要项，就没有召会，没有基督的身体。如果圣经没有启示神的长子、神许多的儿子和赐生命的灵，就不会有神的经纶。这些项目对许多基督徒而言是新的，但对圣经而言并不是新的（过照着圣经中神圣启示高峰之生活实行的路，三七页）。

复活乃是神圣经纶的命脉和生命线，若没有复活，神就是死人的神，不是活人的神（太二二 32）。若没有复活，基督就没有从死人中复活，祂就是死的救主，不是活的救主。但祂是活着的，是那要活到永永远远的（启一 18），能拯救我们到底（来七 25）。若没有复活，就没有借着祂的死得称义的活证据（罗四 25 与注），没有生命的分赐（约十二 24），没有重生（三 5），没有更新（多三 5），没有变化（罗十二 2，林后三 18），也没有基督形像的模成（罗八 29）。若没有复活，就没有基督的肢体（十二 5），没有基督的身体作祂的丰满（弗一 20～23），没有召会作基督的新妇（约三 29），也就没有新人（弗二 15，四 24，西三 10～11）。若没有复活，神新约的经纶就完全崩溃，神永远的定旨也要归于无有了（圣经恢复本，林前十五 12 注 1）。

参读：过照着圣经中神圣启示高峰之生活实行的路，第三至四章。

God's raising up Jesus Christ from the dead was God's act. In this one divine act, God accomplished three big things. He begot not His only Son but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit.

The entire economy of God is carried out by these three items. If you were to delete Acts 13:33, 1 Peter 1:3, and 1 Corinthians 15:45b from the Bible, the firstborn Son of God, the many sons of God, and the life-giving Spirit would be absent from the divine revelation. Even though these items concerning the resurrection of Christ are in the Bible, they are mostly absent from the fundamental teaching of today's Christianity. Without these major items of the Lord's resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. These items are new to many Christians, but they are not new to the Bible. (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," pp. 60-61)

Resurrection is the life pulse and lifeline of the divine economy. If there were no resurrection, God would be the God of the dead, not of the living (Matt. 22:32). If there were no resurrection, Christ would not have been raised from the dead. He would be a dead Savior, not a living One who lives forever (Rev. 1:18) and is able to save to the uttermost (Heb. 7:25). If there were no resurrection, there would be no living proof of our being justified by His death (Rom. 4:25 and footnote), no imparting of life (John 12:24), no regeneration (John 3:5), no renewing (Titus 3:5), no transformation (Rom. 12:2; 2 Cor. 3:18), and no conformity to the image of Christ (Rom. 8:29). If there were no resurrection, there would be no members of Christ (Rom. 12:5), no Body of Christ as His fullness (Eph. 1:20-23), and no church as Christ's bride (John 3:29), and therefore no new man (Eph. 2:15; 4:24; Col. 3:10-11). If there were no resurrection, God's New Testament economy would altogether collapse and God's eternal purpose would be nullified. (1 Cor. 15:12, footnote 1)

Further Reading: CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," chs. 3-4



## 第二周 ■ 周二

### 晨兴喂养

民十七 5 ~ 6 “我〔耶和華〕揀選的那人，他的杖必發芽；…他們〔以色列人〕的首領就把杖交給他〔摩西〕，按着宗族，每首領一根，共有十二根…”

8 “第二天，摩西進見證的會幕去；看哪，利未家亞倫的杖已經發了芽，甚至生了花苞，開了花，結了熟杏。”

杖是一根枯木，不僅被砍下，也枯槁了。然而這樣一根枯槁的死木竟然發了芽！芽乃是生機的東西，生命的東西。亞倫發芽的杖不是預表死了的基督，乃是預表復活的基督，發芽的基督；祂不只發芽，並且開花，結出熟果。這樣一位基督把生命分賜給人（約十二 24，彼前一 3）。今天祂仍在發芽，我們就是祂發芽所產生的果子——熟杏（聖經恢復本，民十七 8 注 1）。

### 信息選讀

神吩咐十二個首領按着支派，共取十二根杖，放在會幕內見證的版前。…杖是一根木头，是一根樹枝，上下都砍斷了，上離葉，下離根。曾有一次它是活的，現在是死了；原來能從樹上得汁液，…十二根杖都沒有葉子、沒有根，都是枯死的。神說，若有那一根能發芽，那一根就是神所揀選的。在這裡，就說明復活乃是神揀選的根據；復活乃是權柄的根據。

復活乃是說，一切不是出乎天然的，不是出乎自己的，不是憑自己所能的；復活是我來不及的，復活是我辦不到的。…人如果從未感覺自己不行，就永遠無法經歷神的行。…復活就是憑自己所沒有的，神給你

## WEEK 2 ■ DAY 2

### Morning Nourishment

Num. 17:5-6 And the rod of the man whom I choose shall bud... Every one of their leaders gave him a rod, one rod for each leader according to their fathers' houses, twelve rods...

8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

A rod is a piece of dead wood that has not only been cut but is also dried up. Yet such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding. (Num. 17:8, footnote 1)

### Today's Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark... A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree... All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority.

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability. Resurrection speaks of the things that are beyond us, which we cannot do in ourselves... If a man has never realized his own inability, he can never experience God's ability... Resurrection means that God has given us something



了，这就是复活。圣经一直向我们见证，人是不行的，但许多人还一直以为自己行。…复活就是说，我不行，一切乃是神作的。

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还各首领，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。任何人绝不能对自己有丝毫误会，以为自己能。如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己会生时，以撒就不会生出来。凡是你能的，乃是天然的；你不能的，才是复活的。

今天神所能的，不是创造，乃是复活。神最大的能力，还不是彰显在创造上，乃是彰显在复活上。神的能力彰显在创造时，前面不需要死；但神的能力彰显在复活时，前面就需要死。凡是创造的，前面没有已过的东西；凡是复活的，前面有东西。…人必须到了尽头，才确知自己一无是处（倪柝声文集第三辑第一册，二六八至二六九、二七三至二七七页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编）第四篇；对基督身体的透视，第二篇；基督徒的生活，第七篇。

that we did not have in ourselves. The Bible testifies again and again that man cannot make it by himself. But many people think that they can make it....Resurrection means that you cannot make it and that God is the One who has done everything.

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection.... All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

God's ability is not manifested in His creation but in resurrection. God's greatest power is manifested not through creation but through resurrection. When God's power is manifested in creation, it does not need to be preceded by death. But when His power is manifested in resurrection, there is the need for it to be preceded by death. Every created thing needs no precedence for its creation, but everything in resurrection has its precedence.... A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, "Authority and Submission," pp. 243,247-250)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15; CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 2; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 7

## 第二周 ■ 周三

### 晨兴喂养

弗二 6 “〔神〕又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

腓三 10～11 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

召会是一个新造，是在基督的复活里并凭着复活的基督造成的。我们必须看见这异象。…我们也必须看见召会在那里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。…召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物。…召会乃是在基督里、在复活里并在诸天界基督的升天里（长老训练第二册，三八至三九页）。

### 信息选读

灯台乃是基督的预表，描绘基督是复活的生命，生长、分枝、发苞、开花而发光。…灯台既然预表基督，就指明基督是生长的一位。…灯台不是只由一个枝子和一个灯盏构成的。反之，中央的干生长时，就产生三对枝子。不仅如此，所有的枝子都在生长，而且还有花萼、花苞和花朵。灯台的干开始生长时，先产生头一对枝子；然后再继续长大，产生第二对枝子，最后产生第三对；至终，干本身长到完满的量度。这一切都表明基督一直在生长。

## WEEK 2 ■ DAY 3

### Morning Nourishment

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

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

The church is a new creation created in Christ's resurrection and by the resurrected Christ. We must see this vision.... We must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ.... With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens)....The church is a matter in Christ, in resurrection, and in Christ's ascension in the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 115-116)

### Today's Reading

As a type of Christ, the lampstand portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light....Since the lampstand typifies Christ, it indicates that Christ is the One who is growing....The lampstand is not made up of only one branch and one lamp. On the contrary, as the central stalk grows, it produces three pairs of branches. Moreover, all the branches are growing and have knobs, buds, and blossoms. As the stalk of the lampstand begins to grow, it produces the first pair of branches. Then as it continues to grow, it produces the second pair and finally the third. Eventually, the stalk itself grows to its full measure. All this indicates that Christ is growing.

基督先在祂自己里面生长，然后也在我们这些枝子里面生长。表面看来是枝子在生长，实际上乃是台借着枝子并在枝子里面生长。这指明基督在我们里面生长。…基督是中央的干，祂在自己里面，借着祂自己，并同着祂自己而生长。但在六个枝子里面，基督乃是在我们里面，借着我们，并同着我们而生长（出埃及记生命读经，一二六三至一二六四页）。

主在约翰十一章…启示说，复活不是时间的问题，乃是祂人位的问题；因为祂就是复活〔25〕。…创造亚当的那一位，来成为人，并在复活中过人性的生活。祂否认祂天然的人性。祂绝不从自己作任何事（五19、30）。祂虽然在自己里面作每一件事，却不是本于祂自己作事。我们也不该在我们天然的生命里作任何事，乃该在基督复活的生命里作事。耶稣在这地上虽然在肉体里生活行事，但祂弃绝这肉体。祂弃绝祂天然的生命。…主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命。

祂是一个神圣且奥秘的人，生活在神圣奥秘的范围中，以神圣奥秘的方式作每一件事。我们应当是这样的人。我们若在办公室上班，那些在我们身边的人应当感觉到我们有一样特别的东西。这个特别的东西乃是神圣且奥秘的。我们都需要被主构成门徒，成为神圣且奥秘的人。

我们正在从一个天然的人被训练成为一个神人，照着基督这第一个神人的榜样，否认我们天然的生命，而活神圣的生命（太二八19）。…召会生活是一个训练的生活，把我们从一个天然的人训练成为一个神人（活力排，一一三至一一五、二二至二三、四三至四四页）。

任何在天然生命里作的事，即使作得合乎圣经，都不是基督身体的实际。基督的身体完全是在基督复活生命里的事（关于相调的实行，一六页）。

参读：出埃及记生命读经，第九十二至九十四篇；关于相调的实行，第二至四章；活力排，第二至五、十至十一篇。

Christ grows first in Himself and then also in us as the branches. Apparently, it is the branches that are growing. Actually, it is the stand that is growing through the branches and within them. This indicates Christ's growth in us.... As the central stalk, Christ grows in Himself, by Himself, and with Himself. But in the six branches He grows in us, by us, and with us. (Life-study of Exodus, pp. 1097-1098)

In John 11:25...the Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection...The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself (5:19, 30). He did everything in Himself but not of Himself. We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on this earth in His flesh, but He rejected this flesh. He rejected His natural life...The Lord's charming and cherishing are not natural but are by His resurrection life in humanity.

He was a divine and mystical person living in the divine and mystical realm, doing everything in a divine and mystical way. We should be such persons. If we are working in an office, those around us should have the feeling that there is something extraordinary about us. This extraordinary thing is divine and mystical. We all need to be disciplined by the Lord to be divine and mystical persons.

We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19)... The church life is a discipling life to disciple us from being a natural man to being a God-man. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 142-143, 75, 88-89)

Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ. The Body of Christ is absolutely something in the resurrection life of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 113)

Further Reading: Life-study of Exodus, msgs. 92-94; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2-4; vol. 5, "The Vital Groups," chs. 2-5,10-11

## 第二周 ■ 周四

### 晨兴喂养

林后一 8 ~ 9 “...我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

四 16 “...我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

活神虽然可以为人作许多事，活神的性情却无法与人的性情调和。另一面，当复活的神作工时，祂的性情就作到人的性情里。...即使活神为你作了一些事，在这之后，祂还是祂，你还是你，和先前一样。祂为你作事，一点不叫祂将自己的性情分授给你。活神可以为人作事，但活神的性情无法与人的性情联结。...当复活的神作工时，祂就借着为人所作的事，把自己传输给人。

保罗受到极大的试炼，甚至连活命的指望都绝了，他却因此学会信靠那叫死人复活的神。当复活的神为他作事，叫他从死亡的情形里复活，那神圣的作为不仅为保罗有所成就，同时也将神自己的性情传输给保罗（活神与复活的神，二七至二八页）。

### 信息选读

复活生命是能胜过一切患难，吞灭死亡的生命。〔有一位弟兄病了，〕感觉非常软弱，仍在极大的试炼中。然而他又更深领悟到，神不是以外面的作为叫他认识神的权能，乃是要作工分授祂自己。他里面的光渐渐清楚，健康情形也逐渐好转。这位弟兄不仅经历神医，对神也有新的经历。

## WEEK 2 ■ DAY 4

### Morning Nourishment

2 Cor. 1:8-9 ...We were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

4:16 ...Though our outer man is decaying, yet our inner man is being renewed day by day.

While the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man.... When the living God has performed some act on your behalf, after that act as before it, He is still He and you are still you. His working on your behalf does not impart anything of His nature to you. The living God can work on behalf of man, but the nature of the living God cannot unite with the nature of man.... When the God of resurrection works, He communicates Himself to man by that which He does for him.

Paul was so sorely tried that he despaired even of living, but it was thus that he learned to trust in the God who raises the dead. When the God of resurrection acted on his behalf to raise him from the dead, that divine act not only accomplished something for Paul; it also communicated God's own nature to Paul. (The God of Resurrection, pp. 6-7)

### Today's Reading

Resurrection life is a life that can overcome all affliction and can even swallow up death. [A brother who is ill may be] conscious of much weakness and [be] sorely tested; nevertheless, the realization deepens that God is not working to make His might known in external acts but is working to impart Himself. Light breaks upon him gradually, and gradually health returns. This brother does not just experience a healing; he comes into a new experience of God.

苦难的意义是…旧造的毁坏，给复活的神机会，把祂自己分授到祂的造物里，使其从死的过程里出来时，在其构成上有了神圣的元素。宇宙中苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里。…借着外面毁坏的过程，里面的过程得以发生，将新的构成成分加到我们的生命里〔林后四16〕（活神与复活的神，二九、三三页）。

我们身上是否有一些更新在发生，还是日日、年年维持原样？我们若受了许多苦，而仍旧维持原样，那是可悲的。神为要完成祂在我们里面并在我们身上更新的工作，就成为在我们里面的生命与性情。除此之外，神也是主宰万有的主，管治全宇宙，为要更新我们。神使用四围的环境，好将祂的生命与性情作到我们里面。没有四围的环境，我们永远不能得更新；我们会维持原样。

神要我们成为新造。当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意（日日在更新，一八至一九、二六页）。

我们这些神人，过人的生活彰显神，但不是凭我们自己天然的生命，乃是在复活里凭基督神圣的生命（西三4）。…在复活里凭基督的神圣生命活基督，就是让基督在我们里面长大，使我们里面形成甚至模成基督，就是在许多弟兄中神长子的形像（加四19，罗八29下）（过照着圣经中神圣启示高峰之生活实行的路，四七至四八页）。

参读：活神与复活的神，第三篇。

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man...Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives [2 Cor. 4:16]. (The God of Resurrection, pp. 8-9, 15)

Is there some renewing going on with us, or are we remaining the same day by day and year after year? It would be tragic if we would pass through many sufferings and still remain the same. In order to consummate His renewing work in us and with us, God becomes our life and nature within. In addition to this, God as the sovereign Lord controls the entire universe in order to renew us. God uses the environment in order to work His life and nature into us. Without the environment, we could never be renewed.

God desires us to be the new creation. When all of the Lord's children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God's old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 358, 363)

We, the God-men, live a human life to express God, not by our own life, our natural life, but by the divine life of Christ in resurrection (Col. 3:4)...To live Christ by the divine life of Christ in resurrection is to have Christ grow in us that we may be formed inwardly and even conformed to the image of Christ as the Firstborn of God among many brothers (Gal. 4:19; Rom. 8:29b). (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," p. 70)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 12; The Living God and the God of Resurrection, ch. 3; The God of Resurrection



## 第二周 ■ 周五

### 晨兴喂养

林后四 10 ~ 12 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

我们是因着神加到我们里面，因着有更多神的元素加到我们里面而更新。我已经过了六十多年基督徒的生活，我能见证什么是真实的基督徒生活。真实的基督徒生活乃是在早晨、在晚上，天天都有神加到我们里面。…神的心意是要我们日日得更新。为要得更新，我们需要神每日新鲜地加增到我们里面。我们每日需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面（日日在更新，二〇、二二页）。

### 信息选读

神加到我们里面时，祂不是只留在那里什么也不作。…神是在我们里面运行〔腓二 13〕。…神在我们里面运行，加力给我们。…在这神圣的元素里，有更新的性能。…我们需要天天享受在复活里神圣生命更新的性能。…这就是为什么我们必须学习向自己死。…每早晨我们必须接触主。首先，我们必须认罪。其次，我们必须拒绝己。我们拒绝己的时候，就经过基督的死，基督的死也杀死我们。在林后四章，保罗说到“耶稣的治死”（10）。就积极的意义说，这是指耶稣一直在杀死我们。今天许多药物里面，有医治的元素，也有杀死的元素，能杀灭我们里面有害的细

## WEEK 2 ■ DAY 5

### Morning Nourishment

2 Cor. 4:10-12 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

We are renewed by the addition of God into our being, by having more of the divine element added into our being. I have been living the Christian life for over sixty years, and I can testify concerning what the real Christian life is. The real Christian life is to have God added into us morning and evening and day by day. God's intention is for us to be renewed day by day. In order to be renewed, we need the new addition of God into us daily. Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 359, 361)

### Today's Reading

When God is added into us, He does not just remain there, doing nothing.... God is operating within us [Phil. 2:13].... God is operating in us, energizing in us,... and in this divine element there is the renewing capacity.... We need to enjoy the renewing capacity of the divine life in resurrection day by day. This is why we have to learn to die to ourselves.... Every morning we should contact the Lord. First, we have to confess our sins. Second, we have to reject ourselves. In rejecting ourselves, we pass through the death of Christ, and the death of Christ kills us. In 2 Corinthians 4, Paul talks about "the putting to death of Jesus" (v. 10). This means that Jesus, in a positive sense, is always killing us. In many medicines today there is a healing element and a killing element that kills the bad germs and bacteria within us. In Jesus there is the



菌。在耶稣里面有杀死的元素。祂是医治我们、点活我们并杀死我们里面一切消极事物的药剂。

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。…第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。我们有圣灵在我们里面。祂主要的工作先是重生我们，然后日日更新我们。…神赐给我们的第三项供备乃是我们调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作并且更新我们。…我们的灵是我们得更新的所在〔参弗四23〕。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化。

除了十字架、圣灵和我们的灵以外，我们还有圣言〔神的话〕。身体的头借着话中之水的洗涤洁净召会，就是祂的身体（弗五26）。因为我研究圣经很久了，我能记得象马太一章、罗马八章这样的章节。我只要思想这些章节的内容，就得着洗涤。我想到罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

每逢我们来赴主的筵席，我们需要更新。…〔主〕设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。我们必须在新样里，在新样的原则里来赴主的筵席。我们怎样能在新样里来赴主的筵席？我们要知道，任何消极的事物都是旧样的缘由或因素。消极的事物叫我们成为老旧。…我们…需要彻底的认罪和彻底…对付〔一切消极的事物〕。另一件使我们老旧的事，就是不赦免别人。要常常赦免人（太十八21～22、35，弗四32，五2），也要常常寻求得赦免（太五23～24）（日日在更新，二三至二四、一〇至一三页）。

参读：日日在更新，第一至二章。

killing element. He is our medication to heal us, enliven us, and kill all the negative things within us.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death. The cross is the greatest help to accomplish the renewing for us. The second provision is the Holy Spirit. Titus 3:5 speaks of the "renewing of the Holy Spirit." We have the Holy Spirit within us. His main work is first to regenerate us and then to renew us every day...The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us...Our spirit is the place where we receive the renewing [cf. Eph. 4:23]. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26). Because I have studied the Bible for such a long time, I can recall chapters such as Matthew 1 and Romans 8. When I just think about the contents of these chapters, I get washed. When I think about Romans 8:4—to walk according to the spirit—I get washed. We all need to receive the washing of the water in the word daily.

Whenever we come to the Lord's table, we need renewing...The table He set up was new, and the table He will take in the kingdom of His Father will be new [Matt. 26:29]. We have to come to the Lord's table in a new way, in the principle of newness. How can we come to the table in newness? We need to realize that anything negative is a cause and a factor of oldness. Negative things cause us to be old. We need a thorough confession [of] and...dealing [with all the negative things]. Another thing that makes us old is not forgiving others. Always forgive people (Matt. 18:21-22,35; Eph. 4:32; 5:2), and always seek to be forgiven (Matt. 5:23-24). (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 361-362,351-353)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1-2

## 第二周 ■ 周六

### 晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”

徒七 35 “这摩西，就是他们曾弃绝…的，神却借着那在荆棘中向他显现之使者的手，差派他作首领，作救赎者。”

在事奉中，我们必须在成为肉体的原则里作每件事。成为肉体的原则就是神圣的性情作到人性里。当主耶稣在地上时，祂是在满了神圣元素的人性里作每件事，而不凭着天然的力量和才干作任何事。…在祂一切的行事、说话并工作上，父都在祂里面并与祂是一（约十四 10，十 30）。凡祂所行、所说并所作的，完全是凭着父这神圣的元素。我们需要省察我们所用以事奉主的力量和才干，是天然的还是神圣的。

天然的力量和才干需要受十字架的对付。…在某种意义上，我们天然的力量和才干等于我们的己，我们天然的构成。…这就是为什么在否认己…之后，我们需要…说到弃绝天然的力量和才干，以及借十字架对付天然的力量和才干。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。…十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。…我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的（事奉的基本功课，一七五至一七九页）。

### 信息选读

## WEEK 2 ■ DAY 6

### Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Acts 7:35 This Moses, whom they refused,...God has sent as both a ruler and a redeemer, along with the hand of the Angel who appeared to him in the thornbush.

In our service we must do everything in the principle of incarnation. The principle of incarnation is that the divine nature is wrought into humanity. When the Lord Jesus was on this earth, He did everything in His humanity full of the divine element. He did not do anything by the natural strength or the natural ability... The Father was within Him and one with Him in all His deeds, in all His words, and in all His works (John 14:10; 10:30). Whatever He did, whatever He said, and whatever He worked was altogether with the Father as the divine element. We need to consider whether the strength and ability we use for the Lord's service are natural or divine.

The natural strength and ability need to be dealt with by the cross.... In a certain sense, our natural strength and ability equal our self, our natural constitution....This is why after the denial of the self we need a lesson on rejecting the natural strength and ability and dealing with them by the cross.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection....The cross always works the divine element into the person it deals with, bringing God into him....After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 140-143)

### Today's Reading

行传七章二十二节告诉我们，摩西在埃及人的一切智慧上受了训练，说话行事都有能力。…摩西照着自己的意思为神的百姓作事（23～26）。他满有把握自己能成就一些事，但他是实行自己的意愿，而不是神的意愿。…神特意并主宰地将摩西摆在一边，达四十年之久（出二 14～15，徒七 27～30）。…在那四十年中，摩西学会照着神的引导事奉神并信靠神（34～36，来十一 28）。后来摩西成了一位不照着自己的意思作任何事的人。他总是照着主的引导行事。…他一点不依靠自己的才干。虽然他非常能干，但他不用他天然的才干。他天然的才干受了对付，就成为在复活里的才干…。我们天然的才干若未受对付，就与神的行动分离；然而，我们的才干经过了十字架的对付之后，就与神的行动成为一。实际上，是神作到摩西的才干里，他的才干至终就充满了神。

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死（路二二 33）。…彼得受到试验；他三次否认主，甚至在一位使女面前否认主（约十八 15～18、25～27）。…彼得彻彻底底被打倒，结果全然失败（太二六 69～75）。…他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。…经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们（路二二 32，彼前五 5～6）。彼得真的被破碎，并从天然的才干转到复活里的事物。

我们天然的力量和才干必须受对付并摆在十字架上，然后它们就会在复活里并充满神圣的元素。这样，凡我们在召会事奉中所作的，就都是将神圣的元素供应给人（事奉的基本功课，一七九至一八二页）。

参读：事奉的基本功课，第二十课。

Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works.... Moses did something for God's people according to his own will (vv. 23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will. God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30)....In those forty years Moses learned to serve God according to His leading and to trust in Him (vv. 34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading....He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection.... If our ability is not dealt with, it is separate from God's move. But after being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God.

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33)....Peter was tested, and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27). Peter was absolutely defeated and became a complete failure (Matt. 26:69-75)....His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with. Through his failure Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection.

Our natural strength and ability must be dealt with and put on the cross. Then they will be in resurrection and full of the divine element, and whatever we do in the church service will be a ministry of the divine element to others. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 143-145)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 20

## 第二周诗歌

472

### 复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

3 - 3 1 | 5̣ - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |  
 一 死 亡 不 能 拘 禁 复 活 生 命 - 神 那 非  
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5  
 受 造 的 永 远 生 命; 刚 强、得 胜、无 何 能  
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7̣ | 1 - - - ||  
 以 毁 坏, 就 是 基 督 自 己, 已 经 显 明。

- 二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;  
 死亡不过使这神圣生命 得机显它能力无量丰富。
- 三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;  
 所有苦难都是叫它增长, 并且结出丰盛生命果实。
- 四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;  
 胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。
- 五 死亡不能拘禁复活生命, 它能显出神性所有丰满;  
 神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。
- 六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;  
 使我借着经历永远赏识: 复活生命就是活的基督。

## WEEK 2 — HYMN

### Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

1. Death can - not hold the re - sur - rec - tion life,  
 The life of God e - ter - nal man - i - fest;  
 'Tis un - cre - at - ed, in - des - tract - i - ble,  
 'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,  
 Though all its force against it may combine;  
 Death only gives it opportunity  
 To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,  
 The more interred, the more it multiplies;  
 All kinds of suffering only help it grow  
 And fruits of life abundant realize.
4. Death cannot hold the resurrection life,  
 Thru every block and barrier it breaks;  
 Conqu'ring the pow'r of darkness and of hell,  
 It swallows death and victory partakes.
5. Death cannot hold the resurrection life,  
 All of God's fulness it will manifest;  
 God's righteousness and holiness it yields,  
 His glorious image by it is expressed.
6. Oh, may I know this resurrection life,  
 In every kind of death its pow'r outpoured,  
 In my experience ever realize  
 This life is nought but Christ my living Lord.



## 第三周

借着活在生机的联结里  
以及调和的灵里，  
并借着模成基督的死，  
而在基督身体的实际里

读经：约十五 4～5，罗十二 4～5，八 4，林前六 17，十二 12～13、27，腓三 10

### 纲要

#### 周一

壹 我们借着活在与基督生机的联结里，进入基督身体的实际里——约十五 4～5，林前一 30，罗十二 4～5：

一 神渴望与人建立的关系，乃是祂与人接枝在一起而在生机的联结里成为一——六 3～5：

1 神渴望神圣的生命与人的生命联结在一起而成为一个生命；这个一乃是一个生机的联结，就是在生命上的联结，也就是接枝的生命——3～5 节，十一 17～24。

2 信入基督乃是把祂这神圣的生命接受到我们里面，使我们在神圣的生命里与祂有生机的联结——约三 15，十五 4～5。

## Week Three

**Being in the Reality of the Body of Christ  
by Living in the Organic Union  
and in the Mingled Spirit  
and by Being Conformed to Christ's Death**

Scripture Reading: John 15:4-5; Rom. 12:4-5; 8:4; 1 Cor. 6:17; 12:12-13, 27; Phil. 3:10

### OUTLINE

#### Day 1

I. We enter into the reality of the Body of Christ by living in the organic union with Christ——John 15:4-5; 1 Cor. 1:30; Rom. 12:4-5:

A. The relationship that God desires to have with man is that He and man be grafted together and thus become one in an organic union——6:3-5:

1. God desires that the divine life and the human life be joined together to become one life; this oneness is an organic union, a union in life——a grafted life——vv. 3-5; 11:17-24.

2. To believe into Christ is to receive Him as the divine life into us that we may have an organic union with Him in the divine life——John 3:15; 15:4-5.



二 罗马十二章从生机的联结，从联结的生命这个角度，论到身体，这生命把我们联结在一起，不仅与基督联结在一起，也与基督所有的肢体联结在一起—4～5节：

## 周 二

- 1 基督徒生活的焦点、中心，乃是身体，这是神启示的最高点，也是神一直作工的终极项目—林前十二 12、27，弗一 22～23，四 4、12、16，五 23、30，西二 19。
- 2 我们在基督里乃是一个身体，与基督有生机的联结—罗十二 4～5：
  - a “在基督里”总含示在生机上与基督是一的事实。
  - b 这联结使我们在生命里与基督是一，也与祂身体所有其他的肢体是一。
  - c 这身体不是一个组织或社团，乃完全是一个生机体，是我们和基督在生命里的联结所产生的—林前六 17，十二 27。
- 3 在基督的身体里正确的生机，乃是我们必须生机地联于基督—罗十二 4～5：
  - a 这身体乃是因生机地联于基督而维系在一起的。
  - b 这身体的实际乃是停留在与基督生机的联结里—约十五 4～5。

## 周 三

贰 我们借着活在调和的灵里，活在基督身体的实际里—罗八 4，林前六 17：

B. Romans 12 speaks of the Body from the angle of the organic union, from the uniting life, from a life that unites us together, not only with Christ but with all the other members of Christ—vv. 4-5:

## Day 2

1. The focus, the center, of the Christian life is the Body, which is the high point of God's revelation and the ultimate item of God's continual working—1 Cor. 12:12, 27; Eph. 1:22-23; 4:4, 12, 16; 5:23, 30; Col. 2:19.
2. We are one Body in Christ, having an organic union with Him—Rom. 12:4-5:
  - a. In Christ always implies the fact of being organically one with Christ.
  - b. This union makes us one in life with Christ and with all the other members of His Body.
  - c. The Body is not an organization or a society but is altogether an organism produced by the union in life that we have with Christ—1 Cor. 6:17; 12:27.
3. To be properly organic in the Body is to be organically united with Christ—Rom. 12:4-5:
  - a. The Body is something that is held together in the organic union with Christ.
  - b. The actuality of the Body is the remaining in the organic union with Christ—John 15:4-5.

## Day 3

II. We live in the reality of the Body of Christ by living in the mingled Spirit—Rom. 8:4; 1 Cor. 6:17:

一 神唯一的定旨乃是将祂自己与我们调和，好使祂成为我们的生命、性情和内容，我们成为祂的彰显—约十四 20，十五 4～5，弗三 16～21，四 4～6。

二 基督的身体乃是神人基督的扩大，就是神与人调和者的扩大—路一 31～35，弗一 22～23，四 16：

1 我们需要从神与人调和的观点，领会基督的身体—林前六 17。

2 在福音书里，神与人调和产生元首；在使徒行传里，神与人调和的扩大产生基督的身体—弗一 22～23，四 15～16。

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

## 周 四

4 召会作为基督的身体，乃是一班让神与他们调和并且他们与神调和的人—弗三 16～21。

5 基督身体的实际是一种生活，就是一班神人借着人性调神性，神性调人性，而与神联结、调和并构成在一起的生活—四 1～6、15～16。

三 基督的身体绝对是在调和之灵里的事；因此，在基督身体的实际里乃是活在调和的灵里—罗八 4，十二 4～5，林前六 17，十二 12～13、27，弗二 22，四 16、23：

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

A. God's unique purpose is to mingle Himself with us so that He becomes our life, our nature, and our content, and we become His expression—John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6.

B. The Body of Christ is the enlargement of Christ, the God-man, the One who is the mingling of God and man—Luke 1:31-35; Eph. 1:22-23; 4:16:

1. We need to understand the Body of Christ from the perspective of the mingling of God and man—1 Cor. 6:17.

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

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

## Day 4

4. The church as the Body of Christ is a group of people who allow God to be mingled with them and who are mingled with God—Eph. 3:16-21.

5. The reality of the Body of Christ is a living by the God-men, who are united, mingled, and constituted together with God by the mingling of humanity with divinity and divinity with humanity—4:1-6, 15-16.

C. The Body of Christ is absolutely a matter in the mingled spirit; thus, to be in the reality of the Body of Christ is to live in the mingled spirit—Rom. 8:4; 12:4-5; 1 Cor. 6:17; 12:12-13, 27; Eph. 2:22; 4:16, 23:

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

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

## 周 五

3 林前六章十七节所含示的意义奇妙而深广。

4 与主成为一灵含示我们在祂里面，祂也在我们里面——约十五 4～5。

5 我们与祂已经生机的调和、相调在一起，在生命里成为一了；我们与基督乃是一个奇妙的、活的实体——林前十二 12。

6 在我们里面，神灵与人灵相调为一，使我们过一种是神又人，是人又神的神人生活；这就是基督身体的实际——加二 20，腓一 19～21 上。

叁 基督身体的实际乃是模成基督之死的团体生活——三 10，罗十二 4～5，林前十二 12～13、27：

一 模成基督的死，就是以基督的死作为模子——腓三 10：

1 基督之死的模子，是指基督不断地将祂为人的生命治死，使祂得以凭父的生命活着的经历——约六 57，五 19，四 34，五 30，七 18，十七 4。

2 耶稣的生活是我们的模型，我们应当是这模型的大量复制——彼前二 21，罗八 29。

3 我们的生活应当模成基督之死这模子的形状，就是天天向我们人的生命死，而活神的生命——路九 23，约十二 25～26。

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

## Day 5

3. The implications of 1 Corinthians 6:17 are marvelous and far-reaching.

4. To be one spirit with the Lord implies that we are in Him and that He is in us——John 15:4-5.

5. We and He have been organically mingled, blended, to become one in life; we and Christ are one wonderful, living entity——1 Cor. 12:12.

6. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God; this is the reality of the Body of Christ——Gal. 2:20; Phil. 1:19-21a.

III. The reality of the Body of Christ is a corporate living of conformity to the death of Christ——3:10; Rom. 12:4-5; 1 Cor. 12:12-13, 27:

A. To be conformed to Christ's death is to take Christ's death as a mold——Phil. 3:10:

1. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of the Father——John 6:57; 5:19; 4:34; 5:30; 7:18; 17:4.

2. The life of Jesus is a model for us, and we should be the mass reproduction of this model——1 Pet. 2:21; Rom. 8:29.

3. Our life should be conformed to the mold of Christ's death by our dying daily to our human life to live the divine life——Luke 9:23; John 12:25-26.

二 我们要在基督身体的实际里，就需要借着十字架模成基督的死—腓三 10:

- 1 十字架—基督的死—是我们过基督徒生活之路的中心与普及，以完成神的定旨。
- 2 在我们的经历中，与基督同过生活的转捩点乃是十字架。
- 3 我们既是基督的继续，就该每天过钉十字架的生活—林前十五 31，林后四 10 ~ 11。

三 这样向自己死并向神活的生活，乃是为使基督这第一位神人成形在祂许多的肢体，就是许多神人里面，为着建造祂生机的身体—加四 19，弗四 12、16。

四 我们必须是过钉十字架生活的人，一直以基督的死作我们生活的模子；借着这样团体的生活，我们才有基督身体的实际—腓三 10，罗十二 5，林前二 2，十二 27。

B. In order to be in the reality of the Body of Christ, we need to be conformed to the death of Christ through the cross—Phil. 3:10:

1. The cross—the death of Christ—is the centrality and universality of our way to live the Christian life in order to fulfill God’s purpose.
2. In our experience the turning point in living a life with Christ is the cross.
3. As Christ’s continuation, we should live a crucified life every day—1 Cor. 15:31; 2 Cor. 4:10-11.

C. Such a life of dying to ourselves and living to God is for Christ, the first God-man, to be formed in His many members, the many God-men, for the building up of His organic Body—Gal. 4:19; Eph. 4:12, 16.

D. We must be those who live a crucified life by continually taking Christ’s death as the mold of our life; it is only by this kind of corporate living that we can have the reality of the Body of Christ—Phil. 3:10; Rom. 12:5; 1 Cor. 2:2; 12:27.



## 第三周 ■ 周一

### 晨兴喂养

罗六4~5“所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

向神活着，就是在神圣的生命里对神尽义务，在复活的生命里向神负责。我们在与基督生机的联结中，经历复活的生命。在这复活的生命中，我们自然而然地被神约束，并且对祂尽义务。这也在于生机的联结。

因着我们已经与基督同钉十字架，所以现在活着的，不再是我们，乃是基督在我们里面活着。我们不再活在旧人、天然的人里面。反之，基督活在我们里面。然后在复活里，我们在神儿子的信里活。在神儿子的信里活，意思就是活在我们因信神的儿子，而有与祂生机的联结里。

我们凭着灵（加五16、25），与基督一同向神活着（罗六8、10）。这是在我们的经历中，对经过过程之三一神的享受（加拉太书生命读经，一〇一至一〇二页）。

### 信息选读

我们离开主所作的一切，都是出于肉体。我们要认识，我们已经与三一神有生机的联结，这是一件要紧的事。祂与我们，我们与祂，调和在一起成为一。这一种生机的联结已经发生在我们的灵里。所以，我们该在我们灵里照着那灵行事为人。这就是神新约的经纶，是祂永远的定旨得以实现的路（加拉太书生命读经，一七六页）。

## WEEK 3 ■ DAY 1

### Morning Nourishment

Rom. 6:4-5 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life. For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

To be living unto God is to be obligated to God in the divine life, to be responsible to God in the resurrection life. In the organic union with Christ, we experience resurrection life. In this resurrection life we are held to God spontaneously and are obligated to Him. This also depends on the organic union.

Because we have been crucified with Christ, it is no longer we who live, but Christ lives in us. We no longer live in the old man, the natural man. Rather, Christ lives in us. Then in resurrection we live in the faith of the Son of God. To live in the faith of the Son of God means to live in the organic union with the Son of God, which comes through our believing in Him.

We live to God with Christ (Rom. 6:8, 10) and through the Spirit (Gal. 5:16, 25). This is the enjoyment of the processed Triune God in our experience. (Life-study of Galatians, p. 83)

### Today's Reading

Anything we do independently of the Lord is of the flesh. It is crucial that we realize that we have been joined organically to the Triune God. He and we, we and He, are mingled together as one. Such an organic union has taken place in our spirit. Therefore, we should walk according to the Spirit in our spirit. This is God's New Testament economy, the way in which His eternal purpose is carried out. (Life-study of Galatians, p. 144)



植物界里所谓的接枝，就是把两棵树结合在一起。〔就如〕把一棵甜树枝接在酸树上，…最后这两个生命联结在一起，成为一个生命，再结出来的果子，就是甜树借着酸树的一个彰显。就着酸树来说，甜树是它的生命，现在活着的，乃是甜树在它里面活着。若是酸树能说话，它就要宣告说，“无论是风霜，是雨雪，总叫甜树在我身上得着彰显。”这个就是基督徒的生活（宇宙的奥秘与人生的意义，二五页）。

我们所领受并且天天在经历的救恩，乃是在神圣三一的生机联结里。…每当我们呼求耶稣的名，生机的联结就发生在我们里面。…我们与主之间有生命的联结，生机的联结。…我们相信主耶稣之前，与主是分开的。然而，在我们得救时，我们里面发生了一些美妙的事。

我们重生的基督徒，都有另一位与我们同在。我们与祂有生机的联结。…我们是生机地与主耶稣有了联结。当我们心里相信，口里呼求祂的名时（罗十9），这生机的联结就发生并完成在我们里面（三一神在祂神圣三一生机联结里的生机体，一三至一五页）。

罗马十二章从生机的联结，从联结的生命这个角度，论到基督的身体，这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。我们原是生在亚当里，但神把我们由亚当里带出来，借着重生把我们移植到基督里。重生把我们带进与基督生机的联结里，使我们成为基督的一部分。生机地在身体里，意思就是我们必须生机地与基督联结，因而被栽植到祂的身体里。然后，我们就与基督的身体有生机的联结，成为身体的一部分（新约总论第十册，一〇九页）。

参读：加拉太书生命读经，第九、十六篇；在神与人关系里生机的联结，第五至第六章。

In botany, grafting means to unite two trees...[such as] a branch of a sweet tree into that of a sour tree...Eventually, these two lives are joined together to become one life. The fruit produced thereafter is the expression of the sweet tree through the sour tree. To the sour tree, the sweet tree is its life, so it is no longer the sour tree that lives, but it is the sweet tree that lives in it. If the sour tree could speak, it would declare, "As always, even now the sweet tree will be magnified in my body, whether through wind and frost or through rain and snow." This is the life of a Christian. (CWWL, 1985, vol. 5, "The Mystery of the Universe and the Meaning of Human Life," p. 351)

The very salvation that we have received and that is being experienced by us day by day is in the organic union of the Divine Trinity... When we call upon the name of Jesus, an organic union transpires within us.... There is a union in life, an organic union, between us and the Lord... Before we believed in the Lord Jesus, we were just ourselves apart from the Lord. When we were saved, however, something wonderful transpired within us.

Another One is with us regenerated Christians. We have an organic union with Him. We are united with the Lord Jesus organically. This organic union is accomplished and transpires within us when we believe in our hearts and when we call on His name with our mouths (Rom. 10:9). (CWWL, 1988, vol. 3, "The Organism of the Triune God in the Organic Union of His Divine Trinity," pp. 473-475)

Romans 12 speaks of the Body from the angle of the organic union, that is, from that of the uniting life, a life that unites us together, not only with Christ but with all the other members of Christ. Formerly, we had been born in Adam, but God took us out of Adam and transplanted us into Christ by rebirth. It is rebirth, or regeneration, that has brought us into an organic union with Christ, thus making us a part of Christ. To be organic in the Body means that we must be organically united with Christ and thereby planted into His Body. Then we will have an organic union with the Body of Christ and become a part of the Body. (The Conclusion of the New Testament, p. 3106)

Further Reading: Life-study of Galatians, msgs. 9, 16; CWWL, 1993, vol. 2, "The Organic Union in God's Relationship with Man," chs. 5-6

## 第三周 ■ 周二

### 晨兴喂养

约十五 4~5 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

说罗马书是基督徒生活的概要，这是完全正确的，但是大多数的圣经教师没有看见基督徒生活的中心点。基督徒生活的中心点不是称义，也不是圣别，而是身体。你如果失去了身体，就失去了基督徒生活的中心，你也就没有标竿、没有目的、没有方向。你为什么要成为圣别？成为圣别是叫你能实际地成为身体的肢体。身体是基督徒生活的焦点、中心（李常受文集一九八〇年第一册，三四九页）。

### 信息选读

你有没有想过，神在这个宇宙中所产生最拔尖的东西是什么？诸天产生了，地产生了，人产生了，甚至万物也产生了。神在创造时作工，祂历代以来一直作工，现今仍在作工；…但最终从神的工作里所出来的终极项目会是什么？我们必须看见，那就是基督的身体。…历世历代以来从神的工作所产生出来的，最终就是一个身体。这个身体的头是谁？基督乃是头。…身体是神不断作工的最终目标，因此身体就是神整个启示最拔尖的点（李常受文集一九八〇年第一册，三三八至三三九页）。

我们在基督里乃是一个身体，与基督有生机的联结。“在基督里”总是含示我们与基督生机地联结在一起。这联结使我们在生命里与祂是一，也与祂身体

## WEEK 3 ■ DAY 2

### Morning Nourishment

**John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.**

It is altogether right to say that Romans is a sketch of the Christian life, but most of the teachers of the Bible did not see the focus of the Christian life. The focus of the Christian life is not justification or sanctification but the Body. If you miss the Body, you do not have the center of the Christian life; you do not have the goal; you do not have the aim; you do not have any direction. For what are you sanctified? You are sanctified so that you can practically be a member of the Body. The Body is the focus, the center, of the Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," p. 259)

### Today's Reading

Have you ever considered what is the top item produced by God in this universe? The heavens were produced, the earth was produced, man was produced, and even thousands of items were produced. God worked in creation, and God has been working through all the generations. God is still working,...but eventually what will be the ultimate item that comes out of God's working? We have to see that it is the Body.... What will ultimately come out of God's working through all the centuries and all the generations will be a Body. Who is the Head of this Body? Christ is the Head....The Body is the ultimate item of God's continual working, so the Body is the top point of God's entire revelation. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 250-251)

We are one Body in Christ, having an organic union with Him. The phrase in Christ always implies that we are organically united with Christ. This union makes us one in life with Him and with all the other members of His Body.

所有的肢体是一。这身体不是一个组织或社团，乃完全是一个生机体，是我们和基督在生命里的联结所产生的（新约总论第十册，一〇八至一〇九页）。

要在基督的身体的生机上成为合式的，意思并不是说，你只要受浸进入召会，你就成为基督身体上的肢体了；意思乃是说，你必须在生机上与基督联结。你必须是在生机上合式地栽植到基督身体里的一部分，然后你就与基督的身体有合式的生机联结，成为身体的一部分（李常受文集一九八〇年第一册，三四一页）。

基督的身体完全是生命的事，完全在于我们留在与基督生机的联结里。我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，在实际上和经历上就是在身体之外。身体的实际乃是留在与基督生机的联结里。我们要实际地活在身体生活里，就必须留在与基督生机的联结里；这就是留在基督里。在约翰十五章主耶稣告诉我们，祂是葡萄树，我们是枝子，我们应当住在祂里面（4~5）。住在祂里面，意思是留在与祂生机的联结里。我们留在这种与基督生机的联结里，就是实际地活在身体里。但我们如果没有留在这种生机的联结里，就着所有实际的应用而言，我们已经离开身体了。例如，我们在基督之外凭自己说话时，就离开了身体。我们的闲谈、随便说话、任意交谈，都表明我们离开了身体。

身体不单单是一班基督徒来在一起；身体乃是在与基督生机的联结里结合在一起而成的。…我们要实化基督的身体，就需要完满地经历与基督生机的联结，透彻地领略我们在生命里与基督生机地是一。我们若没有实化在基督里的生机联结，实际来说，我们就是在身体之外，离开了身体（新约总论第十册，一〇九至一一〇页）。

参读：罗马书生命读经，第六十三至六十五篇；成全训练信息，第二十三至二十四篇。

The Body is not an organization or a society but is altogether an organism produced by the union in life that we have with Christ. (The Conclusion of the New Testament, pp. 3105-3106)

To be properly organic in the Body does not mean that you simply get baptized and that you get into a so-called church, and then you become a member of the Body of Christ; rather, it means that you must be organically united with Christ. You must be a part properly planted into Christ's Body organically. Then you will have a proper organic union with the Body of Christ. Then you will become a part of the Body. (CWWL, 1980, vol. 1, "Perfecting Training," p. 252)

The Body of Christ is altogether a matter of life and a matter of remaining in our organic union with Christ. When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are practically and experientially out of the Body. The actuality of the Body is to remain in this organic union with Christ. In order to actually live in the Body life, we must remain in the organic union with Christ. This is simply to remain in Christ. In John 15 the Lord Jesus tells us that He is the vine, we are the branches, and we should abide in Him (vv. 4-5). To abide in Him means to remain in an organic union with Him. When we remain in this organic union with Christ, we are actually living in the Body. But if we do not remain in this organic union, for all practical purposes we have left the Body. For instance, when we speak by ourselves and apart from Christ, we have left the Body. Our gossip, our free talk, and our loose conversation are all signs that we have left the Body.

The Body is not merely a group of Christians coming together. The Body is something that is held together in the organic union with Christ...In order to realize the Body of Christ, we need to fully experience the organic union with Christ with a thorough realization that we are organically one with Christ in life. If we do not realize the organic union in Christ, in practicality we are outside of the Body and apart from the Body. (The Conclusion of the New Testament, p. 3106)

Further Reading: Life-study of Romans, msgs. 63-65; CWWL, 1980, vol. 1, "Perfecting Training," chs. 23-24

## 第三周 ■ 周三

### 晨兴喂养

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

林前六17 “但与主联合的，便是与主成为一灵。”

神在宇宙中惟一的目的，就是要把祂自己作到人里面，叫人有祂的生命和性情。因着有祂的生命和性情，人里面就产生变化〔彼后一3~4，林后三18〕；至终，人就与神调在一起，有了神的形像。神里面如何，人里面也如何；神外面荣耀的形状如何，人在荣耀的形状上也如何〔参启四3，二一11〕。结果，人和神里外一致，毕像毕肖了（基督徒生命成熟的路，三三至三四页）。

### 信息选读

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

从前这个调和是在一个人身上，现今却是在千万的人身上。从前不过是一个头，现今扩大了是一个身体。在时间里，这个扩大是延长的；在空间里，这个扩大是普及的。

## WEEK 3 ■ DAY 3

### Morning Nourishment

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

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

God's unique purpose in this universe is to work Himself into man so that man may have His life and nature and that through His life and nature, man may be transformed inwardly (2 Pet. 1:3-4; 2 Cor. 3:18). Ultimately, God and man will be mingled together, and man will have the image of God (Rom. 8:29). The inward being of God will be the inward being of man, and God's glorious, outward appearance will be man's glorious appearance (cf. Rev. 4:3; 21:11). As a result, God and man will be exactly the same both outwardly and inwardly. (The Way for a Christian to Mature in Life, p. 36)

### Today's Reading

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

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading.

若没有人调在神里面，没有神调在人里面，就没有召会。许多人虽然得救，里面也有神的生命，但在他们的生活中，看不见这个调和，看不见神与人调和的实际显出。若是我们以神人调和的观点，说到基督的身体，相信弟兄姊妹会比较容易领会。…有神与人的调和，就有身体，就有实际；这个实际就是身体的显出。

神头一次到地上来与人调和，就是那人耶稣基督自己；祂是神与人调和的开始。结果产生基督的身体，就是召会。基督是身体的元首，就是召会的头。召会是神调在人里这原则的扩大，而这扩大的结果，产生基督的身体。

在福音书里，我们看见神与人的调和，结果产生一个元首基督。到了使徒行传，我们看见神与人调和的扩大，结果产生基督的身体。神调在一个加利利人耶稣里面，祂是身体的头；神调在许多加利利人里面，他们是这个头的身体。

使徒行传不仅记载使徒们的行踪，更是记载基督的身体在地上的行踪。我们必须将使徒行传联于福音书，才能看见一个完整的人，包括头和身体。这个人乃是一个奥秘的人，是一个宇宙人，是一个神而人、人而神者（召会是基督的身体，四三至四四、六九至七〇、六七至六八页）。

新约启示里最积极的项目之一乃是身体真正的一。这真正的一就是经过过程的三一神，将祂自己与我们这些蒙救赎、被变化的基督徒调和在一起。身体真正的一就是三一神，祂不仅是三一的，也是经过过程并终极完成的。这位终极完成、经过过程的三一神，将祂自己与蒙祂拣选的人，在他们的人性里相调和，这调和就是真正的一（长老训练第十册，三五至三六页）。

参读：召会是基督的身体，第三、五篇；神建造的概论，第一至二章。

If there is no mingling of God with man and man with God, there can be no church. Though many believers have God's life in them, this mingling is not seen in their living; the practical expression of the mingling of God and man is not among them. I believe it is easier for us to understand the Body of Christ from the perspective of the mingling of God and man. If there is the mingling of God and man, there is the Body and there is the reality. This reality is the expression of the Body.

God came to the earth to be mingled with man, in the man Jesus Christ. Hence, Jesus Christ is the beginning of the mingling of God and man. This mingling made the production of the Body of Christ, which is the church, possible. Christ is the Head of the Body, the church. The church is the enlargement of the principle of God being mingled with man. This enlargement results in the Body of Christ.

In the Gospels the mingling of God and man produced the Head, Christ. In Acts the enlargement of the mingling of God and man produced the Body of Christ. God mingled with the man Jesus, a Galilean, and this Jesus became the Head of the Body; God also mingled with many Galileans, and they became the Body of the Head.

The book of Acts is a record not merely of the activities of the apostles, but it is a record of the activities of the Body of Christ on earth. We need to connect Acts with the Gospels to see a complete man, the Head and the Body. This man is a mysterious, universal man, who is God yet man and man yet God. (The Church as the Body of Christ, pp. 39, 60-61, 59)

One of the most positive items in the New Testament revelation is the genuine oneness of the Body. This genuine oneness is just the processed Triune God, who mingles Himself with us, the redeemed and transformed Christians. The genuine oneness of the Body is nothing less than the Triune God... This consummated, processed Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 359)

Further Reading: The Church as the Body of Christ, chs. 3, 5; CWWL, 1963, vol. 3, "The Building of God," chs. 1-2



## 第三周 ■ 周四

### 晨兴喂养

弗四 15 ~ 16 “惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

请记住，召会不是一个名义、地位或立场的问题，更不是信仰、组织的问题。召会乃是有一班人，他们让神调进他们里面，也把自己调在神里面。就如当初的使徒们，他们真是加利利人，也真是天上的神；有加利利人的形状，也有天上的神显出来。无知小民的那个无知仍在那里，天上之神的那个荣耀也显在那里；这个是召会。那些无知不见了，那些小民破碎了，现今一位荣耀的神，伟大的神调在他们里头，从他们里面透出来、显出来了；这就是召会。这一个权柄，也是形像（召会是基督的身体，五三至五四页）。

### 信息选读

身体的原则是，我们这个人破碎了，我们这个人神面前被折服、被拆毁了，我们有够多的机会，能让神调进我们里面，能从我们里面透出来。这就是基督再一次生到世上来，这就是基督在我们中间繁增，这就是召会，就是基督的扩大。什么时候有了这一个，并且什么地方有这一个，那就是召会显出来了；一个实际的召会，一个实行的召会，一个实现的召会，也是一个实能的召会，显在这地上。这样，召会在这里，权柄就在这里，形像也在这里（召会是基督的身体，五四页）。

## WEEK 3 ■ DAY 4

### Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Please remember that the church is not a matter of name, position, or stand; neither is the church a matter of belief or organization. The church is a group of people who allow God to be mingled with them and who are mingled with God. This was the situation with the early apostles...They had the appearance of Galileans, but they also had the expression of the God of heaven. The glory of the God of heaven was expressed in uneducated, common people. Uneducated, common people were still present, yet the glory of the God of heaven was also expressed. This is the church. The ignorance disappeared, and common people were broken. A glorious and great God was now mingled with common people, shining forth and being expressed through them. The church had the authority and image of God. (The Church as the Body of Christ, p. 46)

### Today's Reading

The principle of the Body is that our person is broken, defeated, and torn down by God and that we are giving God the opportunity to mingle with us and shine forth from within us. This is Christ being born again in the world; this is Christ being multiplied among us; this is the church, the enlargement of Christ. Whenever this is practiced, wherever this is present, there is the expression of the church on the earth—a church that is real, practical, actual, and powerful. Thus, the church with authority and image is a reality. (The Church as the Body of Christ, p. 47)



在实行上，什么是基督的身体呢？就是调和的灵。…我们若是真看见这个，就会说，“主，…身体的实际就在我里面。重生的灵和内住的灵如今乃是一，而且就在我里面调和。我不必再祷告，不必再等待，…一切都在我里面。我只要照着这调和的灵而行，只要把我的心思置于灵，生命在这里，平安也在这里。”（李常受文集一九八〇年第一册，四二〇页）

“联结”这个辞我们用得很多，但是对神和人是如何联结的，我们却认识得不够。神与人的联结，完全是在于神灵与人灵二灵的联结。神是灵，人有灵，二灵才能相联结合为一。但这二灵的联结是如何发生的，乃是圣经中极深的奥秘，是人所难以领会的（三一神终极完成之灵与信徒重生之灵联结的果效，三四页）。

事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。…这就是圣经论的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚的认识，圣经论的中心点就是这调和的灵，也就是神圣的灵调和着人的灵。…我们不只照着良心生活，我们乃是照着调和的灵生活。…我们是在最高的水平上…过基督徒生活和召会生活。…我们都当照此行事为人，也就是照着调和的灵行事为人。我们都该在调和的灵里，象启示录中的使徒约翰一样（一10）（李常受文集一九七八年第一册，四〇六页）。

参读：三一神终极完成之灵与信徒重生之灵联结的果效，第二至四篇；为着基督身体的一经历神人调和，第四至五章。

What is the Body of Christ practically speaking? It is the mingled spirit.... If we would see this, we would say, "Lord,... the reality of the Body is right within me. The regenerated spirit and the indwelling Spirit are now one, mingled together right within me. I do not need to pray; I do not need to wait....Every -thing is within me. I just walk according to this mingled spirit. I just set my mind on the spirit. Life is here, and peace is here." (CWWL, 1980, vol. 1, "Perfecting Training," p. 310)

We have used this term union quite much, but concerning the union of God and man, we do not have adequate knowledge. The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one. But how does the union of these two spirits occur? This is the deepest mystery in the Bible, and it is difficult for man to comprehend. (CWWL, 1994-1997, vol. 2, "The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers," p. 198)

Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one....This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit. We live not only according to the conscience but according to the mingled spirit....Here, on this [highest] level, we have the Christian life and also the church life.... We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, "Basic Training," pp. 314-315)

Further Reading: CWWL, 1994-1997, vol. 2, "The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers," chs. 2-4; CWWL, 1963, vol. 1, "Experiencing the Mingling of God with Man for the Oneness of the Body of Christ," chs. 4-5

## 第三周 ■ 周五

### 晨兴喂养

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

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

林前六章十七节是圣经最大的经节之一：“但与主联合的，便是与主成为一灵。”这一节所含示的意义奇妙而深广。真是希奇！我们这些信徒与主乃是一灵。这含示我们在祂里面，祂也在我们里面。这也含示我们与祂已经生机地调和、相调在一起，在生命里成为一了。与主成为一灵，含示我们与祂乃是一个活的实体。我们实在很难用言语来解释这一节的意义（歌罗西书生命读经，五六九页）。

今天在我们里面，神灵与人灵相调为一，使我们过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联调为一的生活（三一神终极完成之灵与信徒重生之灵联结的果效，三〇页）。

### 信息选读

模成基督的死〔腓三 10 下〕指明，信徒需要以基督的死作他们生活的模子。基督之死的模子，是指祂不断地将祂人的生命治死，使祂得以凭神的生命活着。信徒若非模成基督的死，就不能模成基督的形像。因此，当信徒经历变化和模成的过程，他们就模成基督的死。基督的死终其一生都在进行，所以信徒也该

## WEEK 3 ■ DAY 5

### Morning Nourishment

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

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

One of the greatest verses in the Bible, 1 Corinthians 6:17, says, “He who is joined to the Lord is one spirit.” The implications of this verse are marvelous and far-reaching. We, the believers, are one spirit with the Lord. How tremendous! This implies that we are in Him and that He is in us. It also implies that we and He have been mingled, blended organically, to become one in life. To be one spirit with the Lord implies that we and He are a living entity. We simply do not have words to explain the significance of this verse. (Life-study of Colossians, p. 457)

Today the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (CWWL, 1994-1997, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” p. 193)

### Today's Reading

To be conformed to the death of Christ [Phil. 3:10b] denotes that the believers need to take Christ's death as a mold for their living. The mold of Christ's death refers to His putting to death His human life continuously so that He might live by the life of God. Unless the believers are conformed to the death of Christ, they cannot be conformed to the image of Christ. Therefore, when the believers experience the process of transformation and conformation, they are

每天经历模成基督的死（真理课程三级卷三，七三页）。

模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相配。祂是原型，我们是大量产品。我们这些产品里外两面的变化，都是生命之灵的律（罗八2）在我们里面运行的结果（圣经恢复本，罗八29注3）。

我们需要以基督的死作我们生活的模子。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着。基督的死如今是模子，我们正在模成这模子的形状。当我们的为人生活模成这模子的形状，我们就向我们人的生命死，而活神的生命。

我们若非模成基督的死，就不能模成基督的形像。基督的死是模子，我们在其中塑成祂的形像，就是神长子的形像。当我们经历变化和模成的过程，我们就模成基督的死。

基督的死终其一生都在进行。祂一面活着，一面也在死。祂天天被十字架所塑造，甚至当祂还是孩童，活在拿撒勒一个木匠家里的时候，就是如此。祂不断地被除掉—被祂的母亲、兄弟、门徒除掉；祂对门徒说到祂的受苦和十字架的死时，他们无耳可听。一天又一天，基督向旧造死，为要在新造里过生活。

模成基督的死，该是我们信徒每天的经历。我们天然的生命越被治死，我们里面神圣的生命就越得释放。然后在我们的经历中，我们就要模成基督的死（新约总论第六册，五〇至五一页）。

参读：生命的经历与长大，第三至四、十二、二十五篇；在灵里与主互住的生活，第四至五篇。

being conformed to the death of Christ. The death of Christ was present in Him throughout His entire life; therefore, the believers also must daily experience being conformed to Christ's death. (Truth Lessons—Level Three, vol. 3, p. 62)

Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype and we are the mass production. Both the inward and the outward changes in us, the product, are the result of the operation of the law of the Spirit of life (Rom. 8:2) in our being. (Rom. 8:29, footnote 3)

We need to take the death of Christ as the mold of our life. The mold of Christ's death refers to the continual putting to death of His human life so that He might live by the life of God. Christ's death is now a mold to which we are being conformed. As our human life is conformed to such a mold, we die to our human life in order to live the divine life.

Unless we are conformed to the death of Christ, we cannot be conformed to the image of Christ. Christ's death is a mold in which we are being shaped into His image as the firstborn Son of God. As we are undergoing the process of transformation and conformation, we are being conformed to the death of Christ.

Christ's death took place throughout His life. As He was living, He was also dying. Daily He was molded by the cross, even when He was a child, living in a carpenter's home in Nazareth. He was continually being crossed out—crossed out by His mother, by His brothers, and by His disciples, who had no ear to hear what He spoke to them concerning His suffering and death on the cross. Day by day Christ died to the old creation in order to live a life in the new creation.

Being conformed to Christ's death should be our daily experience as believers. The more our natural life is put to death, the more the divine life within us will be released. Then in our experience we shall be conformed to Christ's death. (The Conclusion of the New Testament, pp. 1613-1614)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 3-4, 12, 25; CWWL, 1983, vol. 3, "A Living of Mutual Abiding with the Lord in Spirit," chs. 4-5

## 第三周 ■ 周六

### 晨兴喂养

林后四 10 ~ 11 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督和祂复活的大能以及同祂受苦之交通的条件（圣经恢复本，腓三 10 注 4）。

### 信息选读

基督徒生活的道路乃是十字架的道路。基督的十字架是我们过基督徒生活之路的中心与普及。过基督徒生活的路，乃是由基督的死所组成并构成。

说我已经与基督同钉十字架当然没有错，但我也必须活着。我仍然活着并作事，但不再是凭着自己作；乃是与那活在我里面的基督同作。这样，我所活的乃是接枝的生命。

在我们的经历中，要与基督一同生活，其转捩点乃是十字架。没有十字架，就是我们活，而不是基督活。若是有十字架，仍是我们活，但不再是凭自己活，乃是基督与我们同活。…我们必须领悟，我们已经钉了十字架，应当不再凭自己活，乃凭那活在我们里面的基督而活（三一神作三部分人的生命，一三四至一三五、一二一页）。

## WEEK 3 ■ DAY 6

### Morning Nourishment

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Paul lived a crucified life continually, a life under the cross, just as Christ did in His human living. Through such a life the resurrection power of Christ is experienced and expressed. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold by our dying to our human life to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (Phil. 3:10, footnote 4)

### Today's Reading

The way of the Christian life is the way of the cross. Christ's cross is the centrality and universality of our way to live the Christian life. The way to live the Christian life is composed of and constituted with Christ's death.

To say that I have been crucified with Christ is certainly right, but I also must live. I still live and do things, but I no longer do them by myself; I do them with Christ who lives within me. In this way I live a grafted life.

In our experience the turning point in living a life with Christ is the cross. Without the cross we live, but not Christ. With the cross we still live, but we no longer live by ourselves; Christ now lives with us. When [we] prepare to speak,...we must always realize that we have been crucified and that we should no longer live by ourselves but by Christ who lives within us. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 327,316-317)

我们若实行这种生活，就在经历中被钉十字架，并模成基督的死。这样我们就能与保罗同说，我们已经与基督同钉十字架；现在活着的，不再是我们，乃是基督在我们里面活着（加二20）。保罗坐监时能宣告，在他，活着就是基督（腓一21）。他与基督是一，并借着那灵全备的供应，活基督并显大基督（19～20）。

当基督活在地上时，祂人性的生命是纯洁、圣别的。但祂从未凭自己作什么，也从未出于自己或从自己说什么。凡祂所作、所说的，都是凭着父（约五19、30，七16，八28，十二49～50）。三十三年半之久，祂过着钉十字架的生活，总是凭父而活。现今我们既是基督的继续，就该每天过钉十字架的生活（列王纪生命读经，一九三页）。

这样向自己死，并向神活的生活，是为使基督这第一位神人成形在祂许多的弟兄——许多的神人——里面，为着建造祂生机的身体，使神永远的经纶得以完成（过照着圣经中神圣启示高峰之生活实行的路，三〇页）。

我们必须是过钉十字架生活的人，一直以基督的死作我们生活的模子。借着这样的生活，我们才有基督身体的实际。愿主怜悯我们，叫我们能经过十字架，过模成主死的生活。愿主开启我们的眼目，看见这个异象。只有死而复活的人眼睛是开启的，他们看见启示而生活行动。这样的生活才是神人的生活，才能活出基督身体的实际（神经纶的总纲与神人该有的生活，三二页）。

参读：三一神作三部分人的生命，第八、十至十一、十九章；神经纶的总纲与神人该有的生活，第三篇。

If we practice this life, then in our experience we will be crucified and conformed to the death of Christ. Then we will be able to say with Paul that we have been crucified with Christ and that we no longer live but Christ lives in us (Gal. 2:20). When Paul was in prison, he could declare that for him to live was Christ (Phil. 1:21). He was one with Christ, and he lived Christ and magnified Christ by the bountiful supply of the Spirit (vv. 19-20).

When Christ lived on earth, His life was pure and holy. Yet He never did anything by Himself nor spoke anything of Himself or from Himself. Whatever He did and spoke was by the Father (John 5:19, 30; 7:16; 8:28; 12:49-50). For thirty-three and a half years He lived a crucified life, always living by the Father. Now we are Christ's continuation, and we should live a crucified life every day. (Life-study of 1 & 2 Kings, p. 154)

Such a life of dying to ourselves and living to God is for Christ, the first God-man, to be formed in His many brothers, the many God-men, for the building up of His organic Body that the eternal economy of God might be carried out. (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," p. 56)

We must be those who live a crucified life continually by taking Christ's death as the mold of our life. It is only by living this kind of life that we can have the reality of the Body of Christ. May the Lord have mercy on us so that we can live a life of being conformed to the death of Christ through the cross. May the Lord open our eyes to see this vision. Only those who have passed through death and resurrection can have their eyes opened; they live and walk by the revelation that they have seen. Only such a living is the God-man living, and only such a living can live out the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man," p. 514)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 8, 10-11, 19; CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," ch. 3

# 第三周诗歌

# WEEK 3 — HYMN

补 448

## 调和是神心意

(英1199)

降 B 大调

4/4

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

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

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

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

## God's intention in this universe is with humanity

Experience of God — His Dispensation

1199

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

2. In the center of our being, past our mind, emotion, will,  
Is a certain spot created to contain the Lord until  
By His flowing and His flooding He will all our being fill;  
Yes, mingling is the way.
3. Now within the Lord's recovery, we're so glad to find the way  
To experience the Triune God and live by Him today—  
Get into the mingled spirit, and within the spirit stay;  
Yes, mingling is the way.
4. In the midst of seven lampstands, now the Son of Man we see;  
Eyes ablaze and feet a'burning, He's for God's recovery.  
God's intention He's accomplishing—a corporate entity;  
Yes, mingling is the way.



五 我们何等需要更深经历与神调为一，  
行事为人、言语思想，更多得着祂自己。  
为着调和，我们愿意奉献，全照祂心意—  
调和是神心意。

六 新耶路撒冷来自我们每日对神经历，  
她是神、人二性调和，完全显出的终极；  
一同有分享那城，我们喜乐真无比—  
调和是神心意。

第三周 • 申言

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

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

***Composition for prophecy with main point and sub-points:***

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## 第四周

### 相调为着基督身体的实际

读经：林前十二 24，十 17，利二 4，弗三 16～17 上，四 16，林前十三 4～8 上

## 纲要

### 周一

壹 神经纶的最高峰乃是基督身体的实际；基督身体的实际完全是生机的——罗八 2、6、10～11，十二 4～5。

贰 主的恢复是为着建造基督的身体；因此，认识身体乃是主正确的恢复——林前十二 27，弗四 16，西三 15：

一 召会是以基督的身体为其生机的因素；若没有基督的身体，召会就没有生命，只是一个属人的组织——林前一 2，十二 12～13、27。

二 基督的身体是召会的内在意义；如果没有身体，召会就没有意义——罗十二 4～5，十六 1、4、16。

三 长老们必须彼此牧养，彼此相爱，作身体生活的模型；长老们需要彼此相爱，他们的妻子也需要彼此相爱，他们也需要爱彼此的儿女——约二 15～17，林前十三 4～8 上。

## Week Four

### Blending for the Reality of the Body of Christ

Scripture Reading: 1 Cor. 12:24; 10:17; Lev. 2:4; Eph. 3:16-17a; 4:16; 1 Cor. 13:4-8a

## OUTLINE

### Day 1

I. The highest peak in God's economy is the reality of the Body of Christ; the reality of the Body of Christ is absolutely organic——Rom. 8:2, 6, 10-11; 12:4-5.

II. The Lord's recovery is for the building up of the Body of Christ; thus, to know the Body is the proper recovery of the Lord——1 Cor. 12:27; Eph. 4:16; Col. 3:15:

A. The church takes the Body of Christ as its organic factor; without the Body of Christ the church is lifeless and is a mere human organization——1 Cor. 1:2; 12:12-13, 27.

B. The Body is the intrinsic significance of the church; without the Body the church makes no sense and has no meaning——Rom. 12:4-5; 16:1, 4, 16.

C. The elders should shepherd one another and love one another to be a model of the Body life; the elders need to love one another, their wives need to love one another, and they need to love one another's children——John 21:15-17; 1 Cor. 13:4-8a.

## 周二

- 四 我们若要有基督身体的实际，就必须让基督安家在我们心里；基督身体的实际乃是对内住基督内里的经历——弗三 16～17 上，四 16，西一 27，三 4、15。
- 五 主急切地需要基督身体的实际在众地方召会中出现；除非这个身体有相当的出现，主耶稣不会回来——弗一 22～23，四 16，五 27、30，启十九 7。
- 六 主需要得胜者，好完成神的经纶，使祂得着基督的身体，并毁坏祂的仇敌；没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶新妇——弗一 10，三 10，启十二 11，十九 7～9。
- 七 主的恢复乃是建造锡安——得胜者作基督身体的实际，终极完成于新耶路撒冷；在召会生活中，我们必须竭力达到今日的锡安——弗一 22～23，四 16，林前一 2，十二 27，启十四 1，二一 2。

## 周三

- 叁 神已经将身体调和在一起（林前十二 24）；“调和”这辞的意思是“调整”、“使之和谐”、“调节”并“调在一起”，含示失去区别：
- 一 我们要为着基督身体的实际而相调，就必须经过十字架，凭着那灵，为着基督身体的建造，将基督分赐给别人。

## Day 2

- D. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts; the reality of the Body is the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:16; Col. 1:27; 3:4, 15.
- E. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.
- F. The Lord needs the overcomers to carry out the economy of God to have the Body of Christ and to destroy His enemy; without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—Eph. 1:10; 3:10; Rev. 12:11; 19:7-9.
- G. The Lord's recovery is to build up Zion—the overcomers as the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2.

## Day 3

- III. God has blended the Body together (1 Cor. 12:24); the word blended means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions:
- A. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.

二 调和的意思是，我们总是停下来与别人交通；若没有与其他一同配搭的圣徒交通，我们就不该作什么；因为交通调整我们，使我们和谐，调节我们，把我们调在一起。

三 一班负责弟兄也许常常在一起聚会而没有相调；相调的意思是经过十字架，凭着那灵行事，并且作每件事都为着基督身体的缘故分赐基督，借此你被别人摸着，你也摸着别人。

四 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。

五 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（三8~10，一9~10，启二一2）。

## 周 四

肆 我们需要跟随使徒的脚踪，将众圣徒带进基督身体全体相调的生活里；使徒借着推荐与问安，将我们带进基督身体全体相调的生活里，好使平安的神，能将撒但践踏在我们脚下，并使我们能得享基督丰富的恩典——罗十六1~16、21~23、20。

## 周 五

伍 相调的目的是要将我们众人引进基督身体的实际：

B. Blending means that we should always stop in order to fellowship with others; we should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us.

C. A group of responsible brothers may meet together often without being blended; to be blended means that you are touched by others and that you are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake.

D. 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.

E. 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).

## Day 4

IV. We need to follow in the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ; the apostle brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ—Rom. 16:1-16, 21-23, 20.

## Day 5

V. The purpose of the blending is to usher us all into the reality of the Body of Christ:

- 一 我们需要在作为手续的众地方召会里，好被带进基督身体的实际这目标里。
- 二 主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。
- 三 保罗认为召会是一个饼（林前十17），这种想法不是他自己发明的，乃是取自旧约里的素祭（利二4）；素祭的细面，每一部分都是用油调和的——那就是相调。
- 四 少有人说到相调，因为这事不仅非常高深，也非常奥秘；相调不是一件物质的事；我们相调的意义，乃是基督身体的实际。

## 周 六

陆 基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

柒 基督身体的实际乃是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活：

- 一 我们用“调和”这辞（英文 **mingling** 在这段话里为现在分词——译注），因为这种生活仍在进行。

- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ as the goal.
- B. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism.
- C. Paul's thought of the church being one bread (1 Cor. 10:17) was not his own invention; rather, it was taken from the Old Testament with the meal offering (Lev. 2:4); every part of the flour of the meal offering was mingled with the oil—that is the blending.
- D. Hardly anyone speaks about blending because this is not only very high and deep but also very mysterious; it is not a physical matter; the significance of our blending is the reality of the Body of Christ.

## Day 6

VI. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues.

VII. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ:

- A. We use the word mingling because this living is still going on.

二 这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵；这复活将终极完成的神分赐给信徒，并将那胜过死的生命释放到信徒里面。

捌 被成全之神人所过这团体、调和的生活，要终极完成于在新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远。

B. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit; this resurrection imparts the consummated God and releases the death-overcoming life into the believers.

VIII. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity.





## 晨兴喂养

罗十二4~5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；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。”

神经纶的最高峰〔乃是〕基督身体的实际。我们都知道“基督的身体”一辞。我们甚至也可能看见了基督身体的启示。然而我们必须承认，到目前为止，已过七十二年多以来，经过这段漫长的时间，在我们里面，在我们中间，我们很少看见基督身体的实际。…这个实际与任何组织，或任何带有组织性质的事毫无关系。并且基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完完全全是生机的（关于相调的实行，二八至二九页）。

## 信息选读

神的众子，就团体而言，乃是召会；就生机而言，乃是基督的身体。基督的身体就是召会，是神的家、神的国，又是基督的新妇，配偶；这些都是以基督的身体为其生机的因素。若没有基督的身体，召会就没有生命，只是一个属人的会。若没有基督的身体，就没有基督的生命，也不能有神的家，因为神的家乃是父神生了儿女所成功的；这样也就不能有神的国，因为神的国乃是神生命的范围。若没有基督的生命，也就没有基督的新妇，因为新妇是基督的配偶，必须是与基督相配，才能成对（圣经中管制并支配我们的异象，一八至一九页）。

## Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The highest peak in God's economy [is] the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet we have to admit that thus far, over the past seventy-two years, through such a long time, we can see very little of the reality of the Body of Christ within us and among us...This reality has nothing to do with any kind of organization or with anything that remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because no system is organic. The reality of the Body of Christ is absolutely and altogether organic. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 124)

## Today's Reading

Corporately, the many sons of God [produced in resurrection] are the church; organically, they are the Body of Christ. The Body of Christ is the church, the house of God, the kingdom of God, and the bride, the counterpart, of Christ. In each aspect the church takes the Body of Christ as its organic factor. Without the Body of Christ, the church is lifeless and is a mere human organization. Without the Body of Christ and, therefore, without the life of Christ, there cannot be the house of God, which is constituted with the children born of God the Father, and there cannot be the kingdom of God, which is the realm of God's life. Without the life of Christ, there also cannot be the bride of Christ who, as His counterpart, must match Him to be a couple with Him. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 286)

我们需要看见保罗在以弗所一章陈明基督身体的方式。保罗说神使基督复活，叫祂坐在诸天界里，将万有服在祂的脚下，并使祂向着召会作万有的头。接着他就说，“召会是祂的身体。”（23上）召会乃是基督的身体。这指明基督的身体是召会的内在意义。若有召会而没有基督的身体，就没有意义。在希腊文，召会是艾克利西亚，*ekklesia*，蒙召者的聚集。但这聚集的内在意义乃是身体。

在今天主的恢复里，全球有一千二百多处的召会，但我们都是一个身体。我们若看自己是个别的召会或个别的信徒，我们就完了。我们该看自己是一个身体。我们肉身的各部分若持守自己的辖区，以为自己是自主的，我们的身体就完了。但感谢主，我们肉体的各肢体都是彼此顺服的，以致我们的身体能顺畅的行动、工作。…我们没有用任何组织来保守什么，但主的恢复仍在这里。主的恢复仍然存在，并且一直受到基督身体的原则所保守。

如果没有身体，召会就没有意义。召会没有身体是没有意义的。但阿利路亚，这里有身体！没有身体，召会就没有意义，但有了身体，召会就有内在的意义。

召会和身体有什么不同？我们需要看见，神的召会乃是架构，而基督的身体乃是生机体。我们可以用苹果树来说明。树是架构，苹果是这棵树的生机素质。…树乃是为着苹果。…召会是架构，就象苹果树；基督的身体是召会的生机素质，就象苹果是苹果树的生机素质。二者乃是一。召会是架构，为着存在；基督的身体是生机的内容，为着人的满足（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇六至一〇八页）。

We need to see the way Paul presents the Body of Christ in Ephesians 1. Paul says that God raised up Christ, seated Him in the heavens, subjected all things under His feet, and gave Him to be Head over all things to the church. Right away in the following phrase he says, “Which is His Body” (v. 23a). The church is the Body. This indicates that the Body is the church’s intrinsic significance. The church without the Body means nothing. In Greek the word for church is *ekklesia*, the called-out ones coming together. But the significance of this gathering is the Body.

In the recovery today there are over twelve hundred churches around the globe, yet we all are one Body. If we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished. But thank the Lord that all the members of our physical body are submissive to one another so that our body can act and operate smoothly. We do not have any organization to keep anything, but the recovery is still here. The recovery is still existing and has been kept by the principle of the Body.

If there were no Body, the church would have no meaning. The church makes no sense without the Body. But Hallelujah, there is the Body! Without the Body the church makes no sense, but with the Body there is the intrinsic significance of the church.

What is the difference between the church and the Body? We need to see that the church of God is the frame and the Body of Christ is the organism. We can use an apple tree as an illustration. The tree is the frame, and the apples are the very organic essence of this tree.... The tree is for the apples....The church is the frame, like the apple tree, and the Body of Christ is the very organic essence of the church, just like the apples are the very organic essence of the apple tree. These two are one. The church is the frame for existing. The Body of Christ is the very organic contents for people’s satisfaction. (CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” pp. 548-549)

Further Reading: Fellowship concerning the Work of the Lord’s Recovery, sec. 3

## 第四周 ■ 周二

### 晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

启一 11 “你所看见的，当写在书上，寄给那七个召会…”。

〔基督〕生机的身体是不分开的，也是不能分开的（林前一 13 上）。这身体不是自治的。基督这独一的身体，彰显于许多地方召会里（启一 11），乃是在神圣的一里，如三一神所是的（约十七 11、21、23）；也是在神圣的性质、元素、素质、彰显、功用和见证上。虽然有许多召会，但众召会有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用和一个神圣见证，因为众召会乃是一个身体。

召会今天一切的问题，都是由于不认识基督的身体。在我们中间不该有这样的无知，乃该有完全的认识。我们需要有智慧和启示的灵，我们的心眼需要被光照，使我们看见并领略基督的身体（经过过程的神圣三一之分赐与超越基督之输供的结果，一一一至一一二页）。

### 信息选读

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得着终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年（启二十 4 ~ 6）。

## WEEK 4 ■ DAY 2

### Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches...

The organic Body is undivided, and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body.

All the problems of the church today are due to the ignorance concerning the Body of Christ. Among us this ignorance should be absent, and the full knowledge should be present. We need a spirit of wisdom and revelation with the enlightening of the eyes of our heart to see and apprehend the Body of Christ. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 551-552)

### Today's Reading

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6).

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度…（16）。那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等（出二六2~8，王上六20）。

到那时，所有蒙神救赎的人都要被变化，不只在生命和性情上与神一样，甚至显出来的样子也与神一样。启示录四章告诉我们，神显出来好象碧玉（3）。然后在二十一章，整座新耶路撒冷显出来好象碧玉（11）。因此，蒙神救赎的人在生命、性情和样子上，但在神格上，完全成为神。

我们都必须努力达到这高峰。…所有蒙神救赎的人至终都要成为神，在生命、性情和样子上，但在神格上，与神一样。新耶路撒冷乃是被变化，得荣耀，并与经过过程、终极完成之三一神调和的神人。圣城将是一个调和，作神的扩增和彰显，直到永远。

要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。保罗的著作把这事揭示到极致，但已过看见这事的人并不多（关于相调的实行，四六至四九页）。

参读：关于相调的实行，第五章；异象的高峰与基督身体的实际，第三篇。

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion....Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube...(v. 16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

By that time all the God-redeemed people will be transformed, not only to be the same as God in life and nature but also to be the same in God's appearance. Revelation 4 tells us that God looks like jasper (v. 3). Then Revelation 21 says that the entire New Jerusalem has the appearance of jasper (v. 11). Thus, God's redeemed people have become absolutely the very God in life, in nature, and in appearance but not in His Godhead.

We all have to endeavor to reach this high peak.... All of God's redeemed people will eventually become gods as the very God in life, in nature, and in appearance but not in the Godhead. The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity.

There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. Paul's writings unveil this to the uttermost, but not many saw this in the past. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 5; CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 3



## 第四周 ■ 周三

### 晨兴喂养

林前十二 24 ~ 25 “至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，免得身体上有了分裂，总要肢体彼此同样相顾。”

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，另一位特性也许是慢。但在身体的生活里，…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。

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，都该凭着那灵，分赐基督。再者，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（神圣奥秘的范围，一〇〇至一〇一页）。

### 信息选读

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，…调整我们，…使我们和谐，…把我们调在一起。我们该忘记自己是慢的或是快的，只要与别人交通。若没有与其他一同配搭的圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。在召会生活里、在主的作工中，我们在配搭里都必须学习，没有交通就不要作什么。

## WEEK 4 ■ DAY 3

### Morning Nourishment

1 Cor. 12:24-25 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another.

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...all such distinctions are gone. God has blended all the believers of all different races and colors.

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... Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160)

### Today’s Reading

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,...adjusts us, ...harmonizes us, and...mingles us. We should forget about whether we are slow or quick and just fellowship with others. We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord’s work, we all have to learn not to do anything without fellowship.



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。…这样，我们会得着许多益处。…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。…今天我们彼此相调非常方便，因为现今的世代有各种现代化的便利设施。

我们相调在一起，就有十字架与那灵。没有十字架与那灵，我们所有的一切就是肉体同分裂。…我们也许来在一起，而没有多少相调，因为每个人都留在自己里面。每个人都害怕得罪别人与犯错，所以保持安静。这是照着肉体之人的样子。我们来在一起，就该经历十字架的了结。然后，我们该学习如何跟随那灵，如何分赐基督，并如何为着身体的益处说话行事。

相调的意思是，你被别人摸着，你也摸着别人。但你该以相调的方式摸着别人。要经过十字架，凭着那灵行事，并且作每件事都为着基督身体的缘故分赐基督。我们来到相调聚会中不该安静。我们必须预备自己为主说话。主也许使用你，但你需要被调和、被除去，你也需要学习如何跟随那灵，为着基督身体的缘故分赐基督。

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、经历并有分子之基督的调和。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，一〇一至一〇三页）。

参读：神圣奥秘的范围，第六章。

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....Then we will receive many benefits.... 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.... Today it is very convenient for us to blend with one another because of this modern age with its modern conveniences.

When we blend together, we have the cross and the Spirit. Without the cross and the Spirit, all that we have is the flesh with division.... We may come together without much blending because everyone stays in themselves. They are afraid to offend others and make mistakes, so they keep quiet. This is the manner of man according to the flesh. When we come together, we should experience the terminating of the cross. Then we should learn how to follow the Spirit, how to dispense Christ, and how to say and do something for the benefit of the Body.

To be blended means that you are touched by others and that you are touching others. But you should touch others in a blending way. Go through the cross, do things by the Spirit, and do everything to dispense Christ for His Body's sake. We should not come to a blending meeting to be silent. We have to prepare ourselves to say something for the Lord. The Lord may use us, but we need to be tempered and crossed out, and we need to learn how to follow the Spirit to dispense Christ for His Body's sake.

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). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6; Fellowship concerning the Work of the Lord's Recovery, sec. 4

## 第四周 ■ 周四

### 晨兴喂养

罗十六 1 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。”

16 “你们要用圣别的亲嘴彼此问安。基督的众召会都问你们安。”

20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

罗马书末了三章给我们看见，使徒照着神并照着基督的接纳，而有的一种基督身体生活的相调和交通。这样的解释，是历代的解经家所没有看见的。十六章给我们看见使徒的一个绝佳的榜样，他将众圣徒带到基督身体全体相调的生活中。我们在这样的生活中，才能真实地在生命中作王（经历神生机的救恩等于在基督的生命中作王，七四页）。

### 信息选读

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调的生活中，使平安的神，能将撒但践踏在我们脚下，并使我们能得享基督丰富的恩典（罗十六 1～16、21～24、20）。在罗马十六章，使徒保罗将圣徒一一提名问安，至少有二十八位圣徒，包括坚革哩召会的女执事非比，以及百基拉和亚居拉等，并且普遍地问圣徒的安。这给我们看见，他对每一位圣徒都相当的认识、了解、关心。这样的推荐和问安，不仅说到众圣徒之间的关切，也说到众召会之间的交通。因着召会这样在身体里的交通，就使平安的神，能将撒但践踏在我们脚下，而

## WEEK 4 ■ DAY 4

### Morning Nourishment

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The last three chapters of Romans show the blending and fellowship of the Body life brought forth through the apostle's receiving according to God and Christ; such an explanation was not seen by the Bible expositors throughout the generations. Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 515)

### Today's Reading

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (Rom. 16:1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names, including Phoebe, a deaconess of the church in Cenchrea, and Prisca and Aquila. Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy

我们能得享基督丰富的恩典。这恩典就是三一神在祂父、子、灵三方面化身里的显现。

我们借着身体的交通、践踏撒但、享受恩典，就能成全历世以来密而不宣，关乎神完整救恩的奥秘，完成神永远的经纶，使万国顺从信仰，以致荣耀借着耶稣基督归与独一智慧的神（25～27）。

我们必须有基督身体交通和相调的实际，否则我们无论怎么追求、单纯、谦卑，迟早总会出问题，甚至会分裂。所以我们必须受身体之异象的控制，跟随使徒的脚踪，将众召会的众圣徒带进基督身体全体相调的生活中。这就是在生命中作王，借此使荣耀归与神，而这荣耀就是新耶路撒冷，也就是神人二性联调的宇宙合并，在其中神要得着完全的荣耀，神的经纶要得着完满的成就。

罗马书是一卷概论基督徒生活的书，在其结论中，将“荣耀”归与“智慧”的神。这揭示书中所论的一切，都是祂的智慧所计划、经营并完成的，为要叫祂这无限丰富的三一神得着荣耀，就是叫祂无比的荣耀，得在我们这些蒙祂永远成全，且成为祂的身体，与祂联结为一的人身上，完全丰满地彰显出来。祂这智慧的焦点，乃是将祂神圣的三一作到我们蒙救赎的三部分—灵、魂、体—里，使我们在祂的救赎、圣别并变化中，与祂充分地有神圣生命的联结，使祂那神性调人性、人性联神性的心愿，得到永远的成全，…在永世中作祂终极的彰显（经历神生机的救恩等于在基督的生命中作王，七五至七七页）。

参读：经历神生机的救恩等于在基督的生命中作王，第六篇。

the rich grace of Christ. This grace is the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit.

Through the fellowship in the Body, the crushing of Satan, and the enjoyment of grace, we can carry out the mystery kept in silence in the times of the ages concerning the complete salvation of God in the fulfillment of the eternal economy of God for the Gentiles to have the obedience of faith unto glory to the only wise God through Jesus Christ (vv. 25-27).

We must have the reality of the fellowship and blending of the Body of Christ. Otherwise, regardless of how much we pursue and how simple and humble we are, sooner or later there will be problems, even divisions, among us. Hence, we must be governed by the vision of the Body and follow in the footsteps of the apostle by bringing all the saints in all the churches into the blending life of the entire Body of Christ. This is to reign in life, and by such reigning, we give glory to God. This glory is the New Jerusalem, the universal incorporation of the union and mingling of divinity with humanity, in which God will be completely glorified and His economy will be fully accomplished.

In its conclusion Romans, which gives a general discussion of the Christian life, gives glory to the wise God. This unveils that all the matters discussed in this book are planned, managed, and accomplished by God's wisdom in order that He, the immeasurably rich Triune God, may be glorified, that is, that His incomparable glory may be completely and fully expressed through us who have been perfected eternally by Him and who have become His Body and have been joined to Him as one. The focus of God's wisdom is the working of His Divine Trinity into the three parts—spirit, soul, and body—of our redeemed being in order that in His redemption, sanctification, and transformation we may have a full union in the divine life with Him and His desire for the mingling of divinity and humanity, the joining of humanity to divinity...to be His consummate expression in eternity. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 516-517)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 6

## 第四周 ■ 周五

### 晨兴喂养

弗四 4 “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。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

独一的召会显于众地方召会，乃是为着有形的原因。我们信徒散居在这地上，所以无法同在一个地方。我们必须在许多地方，所以在某种意义上，我们必须因地方而分开。但我们不能忘记，众召会乃是基督的身体。以弗所四章说只有一个身体（4）；保罗说我们虽多，还是一个饼，一个身体（林前十 17）。

我们也许以为，众地方召会是神经纶的目标。然而，众地方召会不是目标，乃是神达到祂经纶之目标所采取的手续。…我们若只在众地方召会里，却不往前，我们就远离了神的目标（关于相调的实行，一九至二〇、四至五页）。

### 信息选读

照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体。有些人也许说，召会既是基督的身体，那么我们在召会里，也就该在身体里。他们在道理上是对的，但在实行上却不然。我们也许常常说到基督的身体，但若问我们基督的身体是什么，我们也许只能回答：基督的身体就是召会。我们在召会里，那是事实；…我们有基督的身体这辞，也有基督身体的道理，但基督身体的实行和实际在哪里？

相调的目的是要将我们众人引进基督身体的实际。…我宝贵众地方召会，是因着一个目的：众地方

## WEEK 4 ■ DAY 5

### Morning Nourishment

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The one church is expressed in the local churches because of physical reasons. We believers are scattered on this earth, so we cannot be in one location. We have to be in many locations, so in a sense, we have to be separated by localities. But we cannot forget that the churches are the Body of Christ. Ephesians 4 says that there is one Body (v. 4). Paul says that though we are many, we are still one bread and one Body (1 Cor. 10:17).

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy... If we are just in the local churches and do not go on, we are far off from God's goal. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 116, 103)

### Today's Reading

According to Ephesians 1:22-23, the goal of God's economy is the church, which is Christ's Body. Some may say that since the church is the Body of Christ and since we are in the church, we should also be in the Body. They are right doctrinally but not practically. We may speak much about the Body of Christ, but if we are asked what the Body of Christ is, we may be able to answer only that the Body of Christ is the church. We are in the church; that is a fact.... We have the term the Body of Christ and we have the doctrine of the Body of Christ, but where is the practicality and reality of the Body of Christ?

The purpose of the blending is to usher us all into the reality of the Body of Christ....I treasure the local churches because of a purpose. The local churches

召会是将我带进基督身体的手续。众召会是身体，但众召会也许没有基督身体的实际。因此，我们需要在众地方召会里，使我们能被引进或带进基督身体的实际。

主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。我们都有物质的身体，但事实上我们的身体不是我们这人的实际。我的身体是我，但不是我这人的实际。照样，全球所建立的众召会是有形的骨架，但在众召会中间也许没有基督身体的实际。我们若对自己诚实，就必须承认这是我们今天的光景。

相调的思想在圣经里很强。在旧约里，有为着完成神经纶之相调的预表。…使徒保罗很强地提到这相调的预表。在林前十章十七节保罗说，“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”保罗看召会是一个饼，这种想法不是他自己发明的，乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。细面来自麦粒，而麦粒来自那一粒麦子，就是基督〔约十二24〕。…我们是许多子粒，被磨成细面，好作成召会这饼。在这里我们能看见圣经中相调的思想。

我们看见圣言里有相调的真理，但少有人说到相调，因为这事不仅非常高深，也非常奥秘。相调不是一件物质的事（关于相调的实行，五至六、一四至一五、一九页）。

参读：关于相调的实行，第一至三章；召会生活中引起风波的难处，第三至四章。

are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ.

The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being. My body is me, but it is not the reality of my being. Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ. If we are honest with ourselves, we must admit that this is our situation today.

The thought of blending is very strong in the Bible. In the Old Testament there is a type of the blending for the fulfillment of God's economy... This type of the blending is strongly referred to by the apostle Paul. In 1 Corinthians 10:17 Paul says, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." Paul's thought of the church being one bread was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ [John 12:24]... We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible.

The truth of blending is in the holy Word, ... [but] hardly anyone speaks about blending because this is not only very high and deep but also very mysterious. It is not a physical matter. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104, 111-112, 116)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 1-3; CWWL, 1993, vol. 2, "The Problems Causing the Turmoils in the Church Life," chs. 3-4



## 第四周 ■ 周六

### 晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”

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

一 21 “因为在我，活着就是基督，死了就有益处。”

新约提到的钉十字架，乃是在各各他山上木头的十字架。但你们必须看见，基督被钉在物质的十字架上之前，祂已经是天天被钉死，有三十三年半之久。耶稣不是一个人，一个真正的人么？是的，但祂不凭那个真正的人活着，而是把那个真正的人一直摆在十字架上。然后，在复活的意义上，祂活出神的生命。神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来（关于相调的实行，三五页）。

### 信息选读

得成全就是借着不断操练弃绝己，凭另一个生命活着，而得着成熟。这是照着保罗所说，“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

## WEEK 4 ■ DAY 6

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

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

1:21 For to me, to live is Christ and to die is gain.

The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 128-129)

### Today's Reading

To be perfected...is to be matured by continually exercising to reject the self and live by another life. This is according to what Paul says: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives



面活着。”（加二 20 上）保罗…向他天然的人死，而凭他的新人同神圣的生命活着。所以他说，借着耶稣基督之灵全备的供应，他活基督，并显大基督（腓一 19 ~ 21 上）。…基督的死是一个模子，保罗将他自己放在那个死的模子里，在那里被模成基督的死〔参三 10〕。在保罗这个人身上，众人可以看见十字架的记号和形像（加六 14、17，参 17 注 1）。他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。

基督身体的实际不仅仅是一个团体的生活，也是一个调和的生活。这种生活不是“调和过”的生活；调和过的就表示调和已经完成了。但这生活还在调和之中，尚未完成，仍在进行。这是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活。这位三一神乃是那灵之基督，作经过过程、终极完成之三一神的具体化身，是包罗万有的灵，作是灵之基督的实际和经过过程之三一神的终极完成。这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵。这复活将终极完成的神分赐给信徒，并将那胜过死的生命释放到信徒里面。

这样一个调和的生活作为基督身体的实际，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远。

任何一个人过这样一种调和的生活，就…已经蒙拯救脱离自己，得着变化，得着成全了。他们不藐视别人，不定罪别人，也不受别人的搅扰。他们不会有分于异议、背叛和分裂。反之，他们要在这里，在主的恢复里作耶路撒冷的高峰—锡安山（关于相调的实行，三五至三八页）。

参读：关于相调的实行，第四章；异象的高峰与基督身体的实际，第四篇。

in me” (Gal. 2:20a). Paul...was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a). The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there [cf. Phil. 3:10]. On this man, Paul, all men could see the mark and the image of the cross (Gal. 6:14, 17 and footnote 1 on v. 17). His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

The reality of the Body of Christ is not just a corporate living but a mingling living. If we use the word mingled, this means that this living is consummated, completed. Instead, we use the word mingling because this living is not completed; it is still going on. It is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers.

Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity.

[Those who live such a mingling living] have been delivered out of themselves and have been transformed and perfected. They would not despise or condemn anyone, nor would they be bothered by others. They would not have anything to do with dissension, rebellion, or division. Instead, they would be here in the recovery as the high peak, Mount Zion, in Jerusalem. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 129-131)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 4; CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 4

# 第四周诗歌

# WEEK 4 — HYMN

## What miracle! What mystery!

### Ultimate Manifestation — God's Eternal Purpose

#### 附 5 经历神 — 神人联调

8 8 8 8 8 8 重

A 大调

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |  
 一何大神迹! 何深奥秘! 神竟与  
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -  
 人联调为一! 神成为人, 人成  
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |  
 为神, 天使、世人莫测经纶;  
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |  
 出自神的心爱美意, 达到神  
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -  
 的最高目的。出自神的心爱  
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||  
 美意, 达到神的最高目的。

二 神成肉身, 来作神人, 生命、性情与祂同类, 祂的属性变我美德, 祂的属性变我美德,	为要使我能成为神, 唯我无分祂的神位; 祂的荣形在我显活。 祂的荣形在我显活。
三 不再是我单独活着, 并与众圣神里配搭, 且成基督生机身体, 且成基督生机身体,	乃是神我共同生活; 建成三一宇宙之家, 作祂显身团体大器。 作祂显身团体大器。
四 最终圣城耶路撒冷, 三一之神, 三部分人, 神性人性互为居所, 神性人性互为居所,	异象、启示集其大成。 永世对偶是人又神; 神的荣耀在人显赫。 神的荣耀在人显赫。

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!  
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!  
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From  
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

2. Flesh He became, the first God-man,  
 His pleasure that I God may be:  
 In life and nature I'm God's kind,  
 Though Godhead's His exclusively.  
 His attributes my virtues are;  
 His glorious image shines through me.  
 His attributes my virtues are;  
 His glorious image shines through me.

3. No longer I alone that live,  
 But God together lives with me.  
 Built with the saints in the Triune God,  
 His universal house we'll be,  
 And His organic Body we  
 For His expression corp'rately.  
 And His organic Body we  
 For His expression corp'rately.

4. Jerusalem, the ultimate,  
 Of visions the totality;  
 The Triune God, tripartite man—  
 A loving pair eternally—  
 As man yet God they coinhere,  
 A mutual dwelling place to be;  
 God's glory in humanity  
 Shines forth in splendor radiantly!



## 第五周

借着活在基督耶稣的心肠里，  
而活在基督身体的实际里

读经：弗一 22～23，三 16～17 上、19 下，四 16，腓一 8

### 纲要

#### 周一

壹 我们若要有基督身体的实际，就必须让基督安家在我们心里——弗一 22～23，三 17 上，四 16：

一 基督身体的建造，是借着基督作为那灵进到我们灵里，又从我们灵里扩展到我们的心思、情感、意志里，占有我们的全人——三 16～17 上，四 16。

二 基督身体的实际就是对内住基督之内里的经历——西一 27，二 19，三 4，10～11、15～16，四 15～16。

三 惟有借着内里经历基督作生命，我们才能有基督身体的实际——一 27，三 4、10～11，二 19。

四 基督安家在我们心里，我们就要被充满，成为神一切的丰满；这丰满就是召会，基督的身体，作三一神团体的彰显——弗三 17 上，19 下。

五 身体生活的实际乃是那不可度量之基督安家在我们心里的结果——17～18 节，四 16。

## Week Five

**Living in the Reality of the Body of Christ  
by Living in the Inward Parts of Christ Jesus**

Scripture Reading: Eph. 1:22-23; 3:16-17a, 19b; 4:16; Phil. 1:8

### OUTLINE

#### Day 1

I. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts——Eph. 1:22-23; 3:17a; 4:16:

A. The Body of Christ is built up by Christ as the Spirit entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire being——3:16-17a; 4:16.

B. The reality of the Body of Christ is the inner experience of the indwelling Christ——Col. 1:27; 2:19; 3:4, 10-11, 15-16; 4:15-16.

C. It is only by the inner experience of Christ as life that we can have the reality of the Body of Christ——1:27; 3:4, 10-11; 2:19.

D. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God——Eph. 3:17a, 19b.

E. The reality of the Body life is the issue of the immeasurable Christ making His home in our hearts——vv. 17-18; 4:16.

六 基督身体—召会—的内容，乃是作到我们这些人里面的基督—加一 15～16，二 20，四 19，西三 4、10～11。

## 周 二

貳 我们若要活在基督身体的实际里，就需要活在基督耶稣的心肠里—腓一 8，弗四 16：

一 基督既是人，就有人的心肠同其各种功用，而基督在祂心肠里的经历，乃是祂在祂心思、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，约二 17，太二六 39，赛五三 12，四二 4，可二 8。

## 周 三

二 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，在祂的情感、柔细的怜悯和同情里，与祂是一—腓一 8。

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：

a 保罗不仅接受了基督的心思，更接受了祂整个内里的所是。

b 保罗内在的所是改变、重组、改造了。

c 他内在的所是被基督的心肠重构了。

3 那在基督里的真实，就是诚实、信实、可靠，也在保罗里面—林后十一 10。

F. The content of the church as the Body of Christ is the Christ who has been wrought into our being—Gal. 1:15-16; 2:20; 4:19; Col. 3:4, 10-11.

## Day 2

II. If we would live in the reality of the Body of Christ, we need to live in the inward parts of Christ Jesus—Phil. 1:8; Eph. 4:16:

A. 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; Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8.

## Day 3

B. 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—Phil. 1:8.

2. Paul did not keep his own inward parts but took Christ's inward parts as his:

a. Paul took not only Christ's mind but also His entire inner being.

b. Paul's inner being was changed, rearranged, and remodeled.

c. His inner being was reconstituted with the inward parts of Christ.

3. What was in Christ as truthfulness—honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.

4 保罗对圣徒的爱，不是他天然的爱，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。

三 我们要活基督，就必须留在基督耶稣的心肠里—腓一 21 上、8:

1 保罗经历基督的心肠；他在基督的心肠里与基督是一，切切地想念圣徒—8 节。

2 保罗没有在他天然的内在所是里过生活，乃在基督的心肠里过生活—西三 12。

3 我们若要成为在基督里的人，就必须在祂的心肠里，在祂慈爱和柔细的感觉里—约十五 4 上。

4 活基督乃是住在祂的心肠里，在其中享受祂作恩典—腓一 7，四 23。

## 周 四

四 在腓利门书，我们有一幅在基督耶稣的心肠里所过基督身体生活的图画—7、12、20 节。

五 保罗以基督的感觉为自己的感觉，活在基督身体的实际里；基督对身体的感觉成了他对身体的感觉—腓一 8:

1 保罗是以基督耶稣的心肠为他自己的心肠来顾到基督的身体—8 节。

2 我们都该象保罗一样，以头的感觉为感觉；这对我们活在基督身体的实际里，是极其需要的—西三 12。

六 我们作肢体的，若在凡事上都能有头的感觉，就会考虑到身体并顾到身体—林前十二 12 ~ 27。

4. Paul's love for the saints was not his natural 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.

C. To live Christ requires that we remain in the inward parts of Christ Jesus—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—Col. 3:12.

3. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4a.

4. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:7; 4:23.

## Day 4

D. In the book of Philemon we have a picture of the Body life lived in the inward parts of Christ Jesus—vv. 7, 12, 20.

E. Paul lived in the reality of the Body of Christ by taking Christ's feeling as his own feeling; Christ's feeling for the Body became his feeling for the Body—Phil. 1:8:

1. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the Body of Christ—v. 8.

2. Like Paul, we should take the feeling of the Head as our own feeling; this is most necessary for our living in the reality of the Body of Christ—Col. 3:12.

F. If we as members have the feeling of the Head in everything, we will consider the Body and care for the Body—1 Cor. 12:12-27.



叁 我们越活在基督耶稣的心肠里，我们的身体感会越重，我们对基督身体的感觉也会越强—26～27节，罗十二15：

## 周 五

- 一 我们是基督身体的肢体，需要有身体感，并对身体有感觉；身体是宇宙的，身体感和对身体的感觉也是宇宙的—林前十二26～27，腓一8。
- 二 我们要活在基督身体的实际里，就需要对基督的身体有感觉—罗十二4～5、15。
- 三 基督身体的感觉，就是基督的生命在我们里面所有的感觉—西三4、15，罗八2、6、10～11，十二4～5：
  - 1 我们若操练这个感觉，这个感觉会叫我们感觉到与身体有关的事—15节。
  - 2 我们若培养这个感觉，这个感觉会叫我们觉察到身体里的难处。
  - 3 我们若常常操练这个感觉，而且爱主并关心召会，这样的感觉就会成为身体感，身体的感觉—林后十一28～29。

## 周 六

- 四 我们若是有身体的感觉，当人遭遇为难或蒙福时，我们都感同身受，同样的感到为难，同样的感到蒙福—林前十二26～27。

III. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—vv. 26-27; Rom. 12:15:

## Day 5

- A. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling for the Body; the Body is universal, and the consciousness of the Body and a feeling for the Body are also universal—1 Cor. 12:26-27; Phil. 1:8.
- B. In order to live in the reality of the Body of Christ, we need to be conscious of the Body of Christ—Rom. 12:4-5, 15.
- C. The consciousness of the Body of Christ is the sense of Christ's life within us—Col. 3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:
  1. If we exercise this sense, it will cause us to be conscious of matters related to the Body—v. 15.
  2. If we cultivate this sense, it will enable us to detect problems in the Body.
  3. If we exercise this sense often and if we love the Lord and care for the church, this sense will become the sense, the consciousness, of the Body—2 Cor. 11:28-29.

## Day 6

- D. When others suffer or are blessed, we will identify with them and feel the same hardship or blessing if we have the consciousness of the Body—1 Cor. 12:26-27.

五 我们借着活在基督的心肠里，而培养基督身体的感觉—腓一8，西三10～12、15，门7、12、20：

- 1 我们既是基督身体的肢体，就需要借着活在基督耶稣的心肠里，而有身体感，并对身体有感觉—林前十二26～27。
- 2 借着活在基督耶稣的心肠里，以祂的感觉和看法作为我们的感觉和看法，我们就会在基督身体的实际里实行召会生活—腓一8。

E. We cultivate the consciousness of the Body of Christ by living in the inward parts of Christ—Phil. 1:8; Col. 3:10-12, 15; Philem. 7, 12, 20:

1. Since we are members of the Body of Christ, we need to have the consciousness of the Body and have a feeling for the Body by living in the inward parts of Christ Jesus—1 Cor. 12:26-27.
2. By living in the inward parts of Christ Jesus, taking His feeling and view as our feeling and view, we will practice the church life in the reality of the Body of Christ—Phil. 1:8.



## 晨兴喂养

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

要让基督安家在我们心里，我们需要不仅以祂为我们的生命，也以祂为我们的人位。召会不仅是以基督为生命的身体，也是以基督为人位的新人；因此，在以弗所三章十七节，保罗强调基督安家在我们心里的重要性。保罗祷告，叫信徒们借着让基督安家在他们的灵里，而以基督为他们的灵里的人位。基督在我们的灵里时，祂是我们的生命；但当祂扩展到我们心里，祂就成为我们的人位。我们不仅需要以基督为我们灵里的生命，也需要以祂为我们心里的人位（*新约总论第十一册*，一七三至一七四页）。

## 信息选读

真正的召会生活，乃是基督亲自安家在我们心里，占有我们里面每一角落的结果。召会的内容，乃是我们以其为人位的基督，就是作到我们里面的基督。要使基督在太六章十八节论到召会建造的话得着应验，召会必须进入一种光景，有许多圣徒都让基督安家在他们的灵里，据有、占有并浸透他们整个灵里的人。基督越占有我们灵里的人，我们就越能在身体里与别人建造在一起（弗二 21～22，四 16）。身体生活的实际乃是这样对内住基督的内在经历。基督的身体，乃是我们享受基督追测不尽之丰富的完成，也是我们经历无限的基督安家于我们整个灵里之人的完成。新耶路撒冷乃是基督安家在我们心里的终极结果（*新约总论第十一册*，一七四至一七五页）。

## Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

In order for Christ to make His home in our heart, we need to take Him not only as our life but also as our person. Because the church is not only the Body with Christ as life but also the new man with Christ as the person, Paul in Ephesians 3:17 emphasizes the importance of Christ's making His home in our heart. Paul prayed that the believers would take Christ as their person by allowing Him to make His home in their heart. When Christ is in our spirit, He is our life, but when Christ spreads into our heart, He becomes our person. We need to take Christ not only as life in our spirit but also as the person in our heart. (*The Conclusion of the New Testament*, p. 3390)

## Today's Reading

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:16). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart. (*The Conclusion of the New Testament*, p. 3391)

大卫想要为神建造香柏木的殿，但神却要在基督里把祂自己建造到大卫里面。神所要建造到大卫里面的，要成为神的殿，也要成为大卫的家。这一个相互的住处也启示在约翰十四章二十三节：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。凡神在我们里面所建造的，要成为神的居所和我们的居所。

我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太十六18），乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的思想、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担也就是要强调这一件事（撒母耳记生命读经，二〇五至二〇六页）。

召会如何被建造，关键的因素在于对内住的基督有内里的经历。有恩赐的人不是把恩赐供应给众圣徒；他们乃是供应他们所经历，基督那追溯不尽的丰富，使众圣徒在基督里得成全，并且长到祂里面。如果我们仔细读以弗所三至四章，在主面前祷读这些话，我信祂会给我们异象，看见这是建造召会惟一的路。

召会不是借着知识和恩赐建造起来的。我们知识越多，分裂就越多；我们恩赐越多，难处就越多。只有借着里面经历基督作生命，我们才能有召会生活的实际。里面的人必须得加强，使基督安家在我们心里，这样我们就得以在一切事上长到祂里面。然后，我们就能被充满，成为神一切的丰满，借着祂同被建造，成为神在灵里的居所（召会的异象与建造，六八至六九页）。

参读：主观经历内住的基督，第四章；新约总论，第三百三十八篇。

David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God's house and David's house. This mutual abode is also unveiled in John 14:23: "If anyone loves Me, ...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing. (Life-study of 1 & 2 Samuel, p. 169)

The key factor of how the church will be built up is the inner experience of the indwelling Christ. The gifted persons do not minister gifts to the saints; they only minister the unsearchable riches of Christ, which they have experienced, that the saints might be perfected in Christ and grow up into Him. If we read Ephesians 3 and 4 carefully and pray-read them before the Lord, I believe He will give us the vision to see that this is the only way for the church to be built up.

I must repeat again that the church is not built up by knowledge and gifts. The more knowledge we have, the more divisions we will have; and the more gifts we have, the more trouble we will have. It is only by the inner experience of Christ as life that we can have the reality of the church life. The inner man must be strengthened so that Christ will make His home in our hearts and we will grow up into Him in all things. Then we will be filled unto all the fullness of God, by whom we will be built together into a dwelling place of God in spirit. (The Way to Build Up the Church, p. 20)

Further Reading: CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," ch. 4; The Conclusion of the New Testament, msg. 338

## 第五周 ■ 周二

### 晨兴喂养

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

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

当一个人搬进新房子，他需要一段时间才能在那房子里定居下来。他定居下来，就是安家在那房子里。这就是保罗所说，基督安家在我们心里的意思。基督想要定居在我们心里的每一部分。保罗知道，以弗所的信徒有基督在他们里面，但他们并没有让基督安家、定居在他们心里的每一部分。这就是为什么保罗有这样的祷告。我们的情感、心思、意志和良心必须被基督摸着，并被基督得着。住在我们里面、占有我们的基督，必须接管我们的情感、心思、意志和良心，直到祂完全定居在我们里面所有内在的房间里。这是由神圣的三一配搭着来完成的。神圣三者美丽地配搭在一起，好叫基督，就是三一神具体的化身，能完全定居在我们里面（在神圣三一里并同神圣三一活着，六八至六九页）。

### 信息选读

一个杯子装满了水，并且满溢出来，这个满溢就是一种彰显。那个满溢就是丰满，而丰满就是杯子里面所盛装之东西的彰显。当我们将对基督有这样深的经历时，结果就带进三一神的丰满。这丰满就是召会，基督的身体，作三一神的彰显（在神圣三一里并同神圣三一活着，六九页）。

## WEEK 5 ■ DAY 2

### Morning Nourishment

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

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

Whenever a person moves into a new house, it takes him a while to become settled in that house. His getting settled is his making his home in the house. This is what Paul means by Christ making His home in our hearts. Christ wants to become settled in every part of our heart. Paul realized that the believers in Ephesus had Christ in them but that they did not have Christ making His home, getting Himself settled, in every part of their heart. This is why Paul prayed such a prayer. Our emotion, mind, will, and conscience must be touched by Christ and gained by Christ. The indwelling, occupying Christ needs to take over our emotion, our mind, our will, and our conscience until He gets Himself fully settled in all the inner rooms of our inner being. This is carried out in a coordinated way by the Divine Trinity. The three coordinate together in a beautiful way so that Christ, the embodiment of the Triune God, can become fully settled in our inner being. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 321-322)

### Today's Reading

[The] overflow [of a cup filled up with water] is the fullness, and the fullness is the very expression of what is contained within the cup. When we experience Christ in such a deep way, this will issue in the fullness of the Triune God. This fullness is the church, the Body of Christ, as the very expression of the Triune God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 322)



〔腓立比一章八节的〕心肠表征里面的情感，指柔细的怜悯和同情。使徒甚至在基督的心肠，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，保罗经历基督乃是与基督里面的各部分联为一，而在其中享受祂作恩典的供应（圣经恢复本，腓一8注1）。

基督既是人，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。”…祂的心思被父的事务所占有。这里我们看见主心思的功用，祂的心肠是多么的为着父。…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。

以赛亚五十三章十二节预言到主耶稣在十字架上的死：“祂将命〔直译，魂〕倾倒，以至于死。”主耶稣丧失祂的魂，自愿将祂的魂倾倒，以至于死。这当然是祂魂的功用。…四十二章四节论到基督说，“祂不灰心，也不丧胆。”这是说到主的心的光景。祂从不灰心；祂心里从不丧胆。

马可二章八节说，“耶稣灵里…知道。”主耶稣用祂的灵，祂在祂的灵里知道事情。无论祂在什么处境，祂借着运用祂的灵，就知道那处境。祂运用祂的灵，好为着神，且使祂自己成为燔祭（利未记生命读经，八〇至八一页）。

参读：利未记生命读经，第七篇。

[In Philippians 1:8 inward parts means] “bowels”; signifying inward affection, then, tender mercy and sympathy. In longing after the saints, the apostle was one with Christ even in the bowels, the tender inward parts, of Christ. This indicates that for Paul to enjoy Christ meant that he was one with Christ's inward parts, in which he enjoyed Christ as the supply of grace. (Phil. 1:8, footnote 1)

As a man, Christ had the human inward parts with their various functions. Christ's experience in His inward parts 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 inward parts. 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.”...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....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.

Isaiah 53:12 prophesied concerning the Lord Jesus in His death on the cross: “He poured out His life unto death.” The Lord Jesus lost His soul-life, voluntarily pouring out His soul unto death. This, of course, was a function of His soul. Isaiah 42:4 says, “He will not faint, nor will He be discouraged.” This speaks about the condition of the Lord's heart. He was never disheartened; He was never discouraged in heart.

Mark 2:8 says, “Jesus, knowing fully in His spirit.” The Lord Jesus used His spirit, and He knew things in His spirit. In whatever situation He was, He knew that situation by exercising His spirit. He used His spirit for God and for making Himself a burnt offering. (Life-study of Leviticus, pp. 68-69)

Further Reading: Life-study of Leviticus, msgs. 7, 9

## 第五周 ■ 周三

### 晨兴喂养

腓二5“你们里面要思念基督耶稣里面所思念的。”

林前十六24“我在基督耶稣里的爱，与你们众人同在。”

基督的心肠指祂所是内里的各部分，包括祂的心思、情感、意志和心，连同这些部分一切的功用。

我们心肠（我们内里所是）的首要部分乃是心思。…基督里面所思念的，今天该是我们所思念的。这就是说，我们该以祂的心思为我們的心思。我们应该是一班没有自己天然心思，却有基督心思的人。

保罗在林前二章十六节下半说，“我们是有基督的心思了。”因我们与基督在生机上是一，我们就有祂一切的机能。心思是智力的机能，领悟的器官。我们有基督这器官，就能知道祂所知道的。所以，我们不仅有基督的生命，也有基督的心思。基督必须从我们的灵浸透我们的心思，使我们的心思与祂的心思成为一（利未记生命读经，九八至九九页）。

### 信息选读

保罗在罗马八章六节说到将心思置于灵。这话不象他论到基督心思的话那么强。我们不该仅仅将心思置于灵，更该有基督的心思。

“我在基督耶稣的心肠里，…切切地想念你们众人。”（腓一8）。心肠表征里面的情感，指柔细的怜悯和同情。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，保罗内在的所是改变了，重组了，改造了，重新构成了。他内在的所是被基督的心肠重构了。保罗

## WEEK 5 ■ DAY 3

### Morning Nourishment

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

1 Cor. 16:24 My love in Christ Jesus be with you all.

Christ's inward parts denote all the inward parts of His being, including His mind, emotion, will, and heart with all their functions.

The leading part...of our inner being...is the mind...The mind which was in Christ should be in us today [cf. Phil. 2:5]. This means that we should take His mind as our mind. We should be those not with our own, natural mind but with the mind of Christ.

In 1 Corinthians 2:16b Paul says, "We have the mind of Christ." Because we are organically one with Christ, we have all the faculties He has. The mind is the intelligence faculty, the understanding organ. We have such an organ of Christ so we can know what He knows. Therefore, we may have not only the life but also the mind of Christ. Christ must saturate our mind from our spirit, making our mind one with His. (Life-study of Leviticus, p. 84)

### Today's Reading

In Romans 8:6 Paul speaks of setting the mind on the spirit. This word is not as strong as his word concerning the mind of Christ. We should not merely set our mind on the spirit but have the very mind of Christ.

"I long after you all in the inward parts of Christ Jesus" (Phil. 1:8). The Greek word translated inward parts literally means "bowels," signifying inward affection, then tender mercy and sympathy. 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 inward parts but took Christ's inward parts 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 inward parts of Christ.

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。那在基督里的真实，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。因着他这样经历基督，他定然能按照他对基督的经历献上基督（利未记生命读经，九九至一〇〇页）。

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。…腓立比一章七、八两节是连贯、不可分开的。原文八节的开始有个连接词“因为”，这指明恩典与基督里面的各部分有关。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。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。

本章别处保罗说到显大基督与活基督。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。因着经历基督并享受祂作恩典，我们就得着扶持，为福音受苦，关切神今天在地上经纶的完成（腓立比书生命读经，三五至三六页）。

参读：腓立比书生命读经，第三篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第三至四篇。

Paul did not live a life in his natural inner being; he lived a life in the inward parts 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.

[By putting] these verses together, we...see that Paul was a man who continually experienced Christ’s inward parts. Because he experienced Christ in this way, he surely was able to offer Christ according to his experience of Him. (Life-study of Leviticus, pp. 84-85)

Paul was one with Christ even in His bowels, the tender inward parts, in longing after the saints. Philippians 1:7 and 8 belong together and should not be separated. Notice that verse 8 begins with the conjunction for. This indicates that grace is related to the inward parts of Christ. 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 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.

Elsewhere in this chapter Paul speaks of magnifying Christ and living Christ. 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. As we experience Christ and enjoy Him as our grace, we shall be sustained in suffering for the gospel by caring for the accomplishment of God’s economy on earth today. (Life-study of Philippians, pp. 29-30)

Further Reading: Life-study of Philippians, msg. 3; 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,” chs. 3-4

## 第五周 ■ 周四

### 晨兴喂养

林前十二 26 ~ 27 “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。你们就是基督的身体，并且各自作肢体。”

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。腓立比一章八节保罗说，“我在基督耶稣的心肠里，…切切地想念你们众人。”这就是说保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该像保罗一样，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（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）。

### 信息选读

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。

我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是。否定自己，认同身体。这样，我们也与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（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）。

我们还得使〔基督身体的〕感觉得着较多的培养。要培养这个感觉，就需要我们与主多有交通。我们与

## WEEK 5 ■ DAY 4

### Morning Nourishment

**1 Cor. 12:26-27 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now you are the Body of Christ, and members individually.**

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. In Philippians 1:8 Paul says, “I long after you all in the inward parts of Christ Jesus.” This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ’s feeling as his own feeling. Christ’s feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling but also do so in the principle of caring for the Body. (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)

### Today’s Reading

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.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His 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)

We need to cultivate a consciousness of the Body by fellow-shipping more with the Lord. Our inner sense will spontaneously be developed as

主的交通一多，我们里面的感觉自然会得着培养。不仅如此，交通若是能加上顺服，就能使我们里面的感觉，更加敏锐、丰富。比方，当那个感觉一来，我们就紧紧跟随那个感觉而行；那个感觉要我们停，我们就停；那个感觉要我们往前，我们就往前。这样，我们就会发现，我们里面那个感觉敏锐、丰富了；我们里面的感觉，被我们与主的交通，并我们对主的顺服培养起来了。所以，我们需要常常操练这个感觉。这意思是，我们必须时常用这感觉，来摸属灵的事。

我们操练身体的感觉到一个境地，有一个非常好的现象，就是一个肢体有难处，常常不是他自己一个人背负，乃是我们这些和他同作肢体的人，一同背负。到这时，不是人请我们替他祷告，我们才祷告；乃是我们一同在身体的负担里祷告。有时，一个人的祷告不够，实在需要身体的祷告；而这个身体的祷告，是自发性的。比方一个人有身体的感觉，他能觉得这一个弟兄身上有难处，能觉得那一个姊妹身上有重担。这个弟兄有难处的感觉，通到他里头；那个姊妹受压的感觉，也加到他灵里面。他和那位弟兄、那位姊妹是同感的。这个感觉就带着他、压着他、逼着他到主面前，为那位弟兄、那位姊妹祷告。这个时候，这一个代祷乃是出于身体的感觉。在身体里有这样一个东西，这个要证明我们里面是软弱或刚强；这个也要证明我们里面关心神的儿女，关心基督的肢体到什么地步。

身体上任何一个肢体一有痛苦，全身的肢体都感觉不舒服。我们众人在一起事奉，也应当是如此，一个人有难处，众人都该有感觉；一个人觉得欢乐，众人也一同欢乐。这才是正常的情形（召会是基督的身体，二四六、二五二至二五三页）。

参读：召会是基督的身体，第十七篇；生命的经历，第十五篇；成全训练信息，第二十三篇。

we fellowship more with the Lord. Furthermore, if we add obedience to this fellowship, our inner sense will become keener and richer. When a feeling comes, we should closely follow that feeling. If the inner sense desires us to stop, we should stop; if it desires us to go, we should go. In this way our inner sense will become keen and enriched. Our inner sense is developed through our fellowship with the Lord and our obedience to Him. Therefore, we should always exercise this sense. This means that we must always use this sense when we touch spiritual matters.

When we exercise the consciousness of the Body, a good situation will develop. A member who is in a difficult situation will not bear his burden alone, but his fellow members will bear the burden with him. We will no longer pray for someone simply because he asks us; rather, we will pray out of the burden in the Body. Sometimes one person's prayer is not enough; there is truly the need for the prayer of the Body, but this prayer is still spontaneous. For example, a person who is Body conscious can sense that a certain brother has a difficulty and a certain sister has a heavy burden. The sense of the brother's difficulty is communicated into him, and the sense of the sister's being pressed is also added to his spirit. He shares the same feeling with the brother and sister. This feeling presses him and forces him to go before the Lord to pray for the brother and sister. This intercession is an intercession that comes from the sense of the Body. There is such a thing in the Body that proves whether we are weak or strong inwardly and also proves the extent of our concern for the children of God, the members of Christ.

When a member of the Body suffers, all the members feel uncomfortable. It should also be like this when we serve together. When a person has a difficulty, everyone else should feel the same way; when a person rejoices, everyone also rejoices together. This is the normal condition. (The Church as the Body of Christ, pp. 198, 203-204)

Further Reading: The Church as the Body of Christ, ch. 17; The Experience of Life, ch. 15; CWWL, 1980, vol. 1, "Perfecting Training," ch. 23



## 第五周 ■ 周五

### 晨兴喂养

罗十二4~5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；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。”

〔基督〕身体的感觉是很奥妙的，我们若让这个感觉得着启发，这个感觉就能变作宇宙的感觉。严格说来，这个感觉本来就是宇宙的，然而到了我们里面，却受我们的限制。基督的生命是宇宙的，神的灵是宇宙的；这一个生命，这一个灵进到我们里头，就该有一个宇宙的感觉。那个感觉是大的、是远的，但进到了你我里面，却受到你我的限制。我们刚得救时，这感觉就在我们里面，使我们知道自己的光景。因着我们这个人还没有多少破碎，这个感觉从我们里面还不能出来多少。慢慢随着我们所学的功课，破碎越多，感觉就越扩大，我们就开始能顾到别人、顾到召会、顾到主的工作。我们若在主面前多有破碎，学的功课更深一点，脱离自己更多一点，我们就会发现这个感觉是宇宙的（召会是基督的身体，二五四至二五五页）。

### 信息选读

保罗在歌罗西二章十七节说，一切影儿的实体，实际，属于基督，但他在十九节没有说到基督，乃是说到持定元首。基督一辞更换成元首，原因在于我们对主的享受，使我们对基督的身体有感觉。如果我们不断享受基督，就不会仍旧单独。持个人主义的圣徒，乃是没有一直享受主的人。我们越享受基督，就越对身体有感觉。我们早晨应当接触主，但晚上应当来参加召会的聚会。白天享受主，晚上却忽略了召会—祂的身体—的聚会，这是不正常的。即使我们的环境不许可我们参加所有的聚会，我们里面也该有个感觉说，我们整个内里的人都是在召会的聚会中与众圣徒同在的。这种对身

## WEEK 5 ■ DAY 5

### Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The sense of the Body is very mysterious. If we allow this sense to be enlarged, it will become a universal sense. Strictly speaking, this sense is already universal, but when it comes into us, we limit it. Christ's life is universal, and God's Spirit is also universal. Once this life and Spirit enter into us, we should have a universal sense. This sense is great and far-reaching, but when it enters into us, we limit it. At our salvation this sense caused us to realize our own condition. However, because we have not been broken very much, this sense cannot come out of us. Gradually, according to the lessons we learn, the more we are broken, the more this sense will increase so that we can begin to care for others, for the church, and for the Lord's work. The more we experience the Lord's breaking, learning the deeper lessons and being delivered from ourselves, the more we will discover that this sense is universal. (The Church as the Body of Christ, p. 205)

### Today's Reading

In Colossians 2:17 Paul says that the body, the reality, of all the shadows is of Christ, but in verse 19 he speaks not of Christ but of holding the Head. The reason for the change in terminology from Christ to the Head is that our enjoyment of the Lord causes us to become conscious of the Body. If we enjoy Christ continually, we will not continue to be individualistic. The saints who are individualistic are those who do not consistently enjoy the Lord. The more we enjoy Christ, the more we become Body conscious. We should touch the Lord in the morning, but in the evening we should come to the church meetings. It is not normal to enjoy the Lord during the day and neglect the meetings of the church, which is His Body. Even if our environment does not allow us to attend all the meetings, inwardly we should have the sense that our whole inner being is with



体的感觉乃是来自对基督的享受（新约总论第十二册，一三七页）。

基督的生命从我们里面所满出来的，就是基督身体的表现。在这个身体里所有的感觉，就是基督的生命在我们里面所有的感觉。我们若常常用这个感觉，这个感觉不仅会叫我们感觉到自己在主面前的光景，也会叫我们感觉到别人在主面前的情形，甚至会叫我们感觉到身体里的故事。我们若常常操练这个感觉，培养这个感觉，训练这个感觉，使用这个感觉，这个感觉会叫我们觉察到身体里所有的故事。

对一个初蒙恩的人，这个感觉好象只会叫他觉得他自己的光景，只会给他感觉到他在神面前的情形。他若常常顾到这个感觉，培养这个感觉，与神多有交通，多顺服里面的感觉，这个感觉就会发展并启发；不仅能叫他觉得他自己属灵的光景，还能进一步叫他觉得弟兄姊妹属灵的情形。慢慢的，这个感觉还会发展，还会启发，叫他觉得聚会里的光景，叫他觉得召会事奉的光景，甚至还会叫他觉得主的工作到底如何。这意思是，他里面这一个感觉启发了，由他身上启发到别人身上，再启发到召会身上，启发到聚会里了。…我们那个得启发的感觉，都能摸着这些事。这个感觉就是身体的感觉。

我们若常常使用这个感觉，操练这个感觉，再加上我们是个爱神的人，是个关心召会的人；这样，我们的感觉就是身体的感觉。当同作肢体的人有为难时，我们能觉得；当他们软弱时，我们能觉得；他们快乐时，我们能觉得；他们在主面前怎样得胜，我们也能觉得。在那样的时候，我们常常是和他们同感的人。他们的重担，我们觉得了，就变作我们的重担；他们的经历，我们觉得了，就变作我们的经历；他们的难处，我们觉得了，也成了我们的难处。我们就真与他们是在一个身体里了（召会是基督的身体，二五〇至二五一页）。

参读：召会是基督的身体，第十九篇；一个身体和一位灵，第一章；哥林多前书生命读经，第五十八篇。

the saints in the church meeting. This consciousness of the Body comes from the enjoyment of Christ. (The Conclusion of the New Testament, pp. 3592-3593)

The overflow of the life of Christ is the expression of the Body of Christ. The consciousness of the Body is the sense of Christ's life within us. If we use this sense often, it will cause us not only to sense our own condition before the Lord but cause us also to sense others' condition before the Lord and to be conscious of matters related to the Body. If we constantly exercise, cultivate, train, and use this sense, it will enable us to detect the problems in the Body.

In a newly saved believer this sense may enable him to sense only his condition and situation before God. If he pays attention to this sense, cultivating it by fellowshiping with God and obeying the inner sense, it will develop. He will be able to sense his spiritual condition and the spiritual condition of the brothers and sisters. This sense will gradually develop and increase to enable him to sense the condition of the meeting, the service in the church, and the Lord's work. This means that this sense has been enlarged, beginning with himself and then reaching to others, the church, and the church meetings. The sense that has been enlarged in us will enable us to properly touch all these matters. This sense is the sense of the Body.

If we use and exercise this sense often and if we love God and care for the church, this sense will become the sense of the Body. We will sense when our fellow members are in difficulty, when they are weak, happy, or victorious in the Lord, and we will share the same feelings with them. We sense their burden so that their burden becomes ours, we sense their experience so that their experience becomes ours, and we sense their difficulties so that their difficulties become ours. In this way we will be in one Body. (The Church as the Body of Christ, pp. 201-202)

Further Reading: The Church as the Body of Christ, ch. 19; CWWL, 1991-1992, vol. 4, "One Body and One Spirit," ch. 1; Life-study of 1 Corinthians, msg. 58

## 第五周 ■ 周六

### 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。”

12 “我现在打发他回你那里去，他乃是我心上的人。”

我们若是有身体的感觉，凡是基督身体上的肢体蒙恩，不论是不是我们所在的地方，我们都会一样的快乐，甚至会因别处召会蒙恩而更加快乐。不管是不是我们所在的地方召会，只要有圣徒为难，有弟兄姊妹蒙恩，我们都感同身受，同样地感到为难，同样地感到快乐。若是我们能达到这个境地，我们这个人里面对身体的感觉是丰富的，是超越地方的。就是这个感觉，叫基督的身体所得的供应，是言语无法形容的（召会是基督的身体，二五七页）。

### 信息选读

我们若能把宇宙的丰富带给基督的身体，我们对身体的用处便是宇宙的。这样，我们虽然在一个地方服事，但那个果效是宇宙的，而不仅仅是那个地方的。许多时候，我们都是把自己摆在自己里头，即使有时从自己里扩大了一点，却还是留在地方里；我们没有让主来扩充我们。千万记得，身体是宇宙的，里面的生命是宇宙的，里面的灵是宇宙的，里面的感觉是宇宙的，供应也是宇宙的。不在乎这个地方，也不在乎那个地方。

每一个事奉神的人，每一个服事人灵魂的人，每一个治理召会的人，都必须操练自己里面的感觉敏锐。若是我们不操练这一个，我们在属灵的用处上便不大。我们的确承认，许多时候，我们给人的帮助，必须是信心的，无需太清楚；许多时候，我们太明白人的光景，反而会拦阻我们对人的帮助。然而另一面，我们不能作糊涂人。人到我们跟前，我们应该三、五句话，就知道他

## WEEK 5 ■ DAY 6

### 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.

12 Him I have sent back to you—him, that is, my very heart.

If we have the sense of the Body, whenever any member in the Body of Christ is blessed, regardless of whether it is our locality, we will be very happy because another church has been blessed. Regardless of whether it is our local church, as long as the saints have hardships or have been blessed, we will identify with them and feel the same hardship or blessing. If we can reach this stage, the sense within us toward the Body will be rich. It will no longer be local but extra-local. The supply to the Body of Christ from this kind of sense is indescribable. (The Church as the Body of Christ, p. 207)

### Today's Reading

If we can bring the universal riches to the Body of Christ, our usefulness to the Body is universal. Thus, we may serve in one place, but the effect is universal, not merely local. We are often shut up in ourselves. Even when we come out of ourselves, we remain in our locality and do not allow the Lord to enlarge us. The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed.

Everyone who serves God, everyone who serves sinners, and everyone who administrates the church must exercise to have a keen sense. If we do not exercise, we will not be of much spiritual use. We must admit that often the help we render to people is in faith; we do not need to be so clear. In fact, our being clear concerning the condition of people actually hinders us from helping them. At the same time, we cannot be foolish. When people come to us, we should be able to discern their condition in three to five sentences. Even if they describe

的光景如何。即使他所说的是一种光景，我们的灵也该能摸着里面真实的情形。这个操练是必需的。当我们在外面接触弟兄姊妹时，我们外面是在听他的话，但我们里面必须一直摸这个人真实的情形（召会是基督的身体，二五八、二四八至二四九页）。

我们如果有身体的感觉，就立刻看见身体是合一的。这样，在属灵的工作上，也就不以个人为范围。我们要分于主的工作，就得对付这一件事一个人的工作。…神的儿女什么时候看见身体的合一，什么时候就看见工作的合一，…〔也〕就脱离个人的工作，〔进入〕身体的工作。这不是说你这个人不作工了，乃是说你不把工作看作是属乎你个人的。这一个工作是你作的或者不是你作的，都不成问题，只要工作有人作就够了。…什么时候看见身体，立刻就看见我的工作和他的工作都是叫元首有所得着，我的工作和他的工作都是叫身体有所得着，荣耀都是归给主的，祝福都是归给召会的。

主把祂的工作分给各人，各人有各人的一分，我们总不要看自己过于所当看的。主分给我这一分，我就忠心于自己这一分；主分给他那一分，我也尊重他那一分。…看见身体的人，就看见所有的肢体都有其功用，就看见自己不过是许多肢体中的一个，就不会把自己放在一个突出的地位上，来和别人比较，来占去别人的地位。

一个基督徒一看见身体，他就没有骄傲的可能，他就没有嫉妒的可能。因为身体是合一的，所以工作是别人作的，或者是你作的，都是一样，没有分别；工作是你作的也好，是别人作的也好，总归荣耀是归于主，祝福是归于身体的（倪柝声文集第二辑第十七册，三〇八至三〇九页）。

参读：基督身体的透视，第三篇；倪柝声文集第二辑第十六册，二二九至二三六页；倪柝声文集第二辑第十七册，第三十六篇。

a certain condition, our spirit should be able to sense their real situation. This kind of exercise is necessary. Although we are outwardly listening when we contact a brother or sister, inwardly we should be exercised to sense their true situation. (The Church as the Body of Christ, pp. 207, 200-201)

If we have Body consciousness, we immediately will see that the Body is one. Once we see this, we will not be individualistic in our spiritual work. If we want to participate in the Lord's work, we need to deal with this one matter—individualistic works.... Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body. This does not mean that we no longer work by ourselves. It means that we no longer consider any work to be our own. It does not matter whether a work is done by us or not, as long as someone is doing it, we are satisfied. If we see the Body, we will see that the result is all for the benefit of the Head and the Body, whether we or others are doing it. All the glory goes to the Lord, and all the blessings go to the church.

The Lord has assigned a portion to each one of us. We should not consider ourselves greater than what we are. We should be faithful to the portion that the Lord has assigned to us, and we should honor the portion that the Lord has assigned to others. Those who see the Body will see that all the members have their functions; they will see that they are only one of the many members. They will not place themselves in a conspicuous position and make comparisons with others or usurp their places.

Once a Christian sees the Body, it will be impossible for him to be proud or jealous anymore. Since the Body is one, it will be the same if the work is done by others or by ourselves; there will be no difference at all. Whether the work is done by you or by others, the glory ultimately goes to the Lord alone, and the blessings go to the church. (CWWN, vol. 37, pp. 244-245)

Further Reading: CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 3; CWWN, vol. 36, pp. 243-248; vol. 37, chs. 35-36

# 第五周诗歌

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 · 2̣ 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 · 4̣ 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。

# WEEK 5 — HYMN

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.



## 第六周

活出并作出新耶路撒冷，  
以建造锡安，  
就是基督身体的实际

读经：弗四 15～16，西二 19，诗三六 8～9，启二 7，  
二一 18～23，二二 1～5

### 纲 要

### 周 一

壹 主的恢复是要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际：

- 一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际——诗四八 2、11～12，五十 2，二十 2，五三 6 上，八七 2。
- 二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所——启二一 1～3、16、22。
- 三 在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者——7 节。

## Week Six

**Living Out and Working Out the New Jerusalem  
to Build Up Zion  
as the Reality of the Body of Christ**

Scripture Reading: Eph. 4:15-16; Col. 2:19; Psa. 36:8-9; Rev. 2:7; 21:18-23; 22:1-5

### OUTLINE

### Day 1

- I. The Lord's recovery is to build up Zion as the reality of the Body of Christ by living out and working out the New Jerusalem:
  - A. As the highlight and beauty of the holy city, Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—Psa. 48:2, 11-12; 50:2; 20:2; 53:6a; 87:2.
  - B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body of Christ in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity—Rev. 21:1-3, 16, 22.
  - C. In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as the overcomers—v. 7.



## 周二

## Day 2

贰 活出新耶路撒冷乃是借着神人调和，长“到元首里面”；作出新耶路撒冷乃是为着基督身体的一，“本于元首”而尽功用——利二4~5，约六57，七37，十七21、23，弗四3~4上、11~16，西二19，林前三6~12上，十3~4、17，十二12~13，启二7，二一9~11，二二14、17：

一 神的愿望是要借着在众地方召会中所产生基督生机的身体作为前身，而得着新耶路撒冷——二7，十二5，十四1~4。

二 至终，地方召会都要过去，只有基督的身体要存留到永永远远，作神与人独一无二相互的居所，使神与人成为婚配，调和并合并一起，成为一体，就是一个伟大的团体神人——一11~12，二一2~3、22，二二17上。

## 周三

## Day 3

叁 凡是要归于新耶路撒冷的，都该是我们个人和团体的经历，使我们为着基督身体的一经历神人调和，好成为新耶路撒冷并建造新耶路撒冷，以成就神永远的定旨：

一 新耶路撒冷乃是得胜者的总和；主信徒中的遗民，较早的得胜者，将成为基督的新妇，为时一千年（十九7~9，二十4~6）；然后他们要与主其余的信徒，较晚的得胜者，一同成为基督的妻子，直到永远（二一2~3、7）：

II. To live out the New Jerusalem is to grow up “into the Head” by the mingling of God with man, and to work out the New Jerusalem is to function “out from the Head” for the oneness of the Body of Christ—Lev. 2:4-5; John 6:57; 7:37; 17:21, 23; Eph. 4:3-4a, 11-16; Col. 2:19; 1 Cor. 3:6-12a; 10:3-4, 17; 12:12-13; Rev. 2:7; 21:9-11; 22:14, 17:

A. God’s desire is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the local churches—2:7; 12:5; 14:1-4.

B. Eventually, the local churches will be over; only the Body of Christ will remain forever as the unique mutual abode of God and man so that God and man are married together, mingled and incorporated together, to be one entity, a great corporate God-man—1:11-12; 21:2-3, 22; 22:17a.

III. Whatever is ascribed to the New Jerusalem should be both our personal and corporate experience for us to become the New Jerusalem and build the New Jerusalem by the mingling of God with man for the oneness of the Body of Christ to fulfill the eternal purpose of God:

A. The New Jerusalem is the totality of the overcomers; a remnant of the Lord’s believers, the earlier overcomers, will be the bride of Christ for one thousand years (19:7-9; 20:4-6); then they will join the rest of the Lord’s believers, the later overcomers, to be the wife of Christ for eternity (21:2-3, 7):

- 1 较早的得胜者乃是耶路撒冷里之锡安的实际，就是召会里之基督身体的实际，他们心中想往锡安大道；他们借着钉十字架的基督（由作他们避难所之窝的铜祭坛所表征），并借着在升天里复活的基督（由作他们安息之房屋的金香坛所表征），合并到作他们居所的神里面，借此在里面接受召会的路—诗四八2，八四3～5，参箴二七8。
- 2 得胜的意思是我们爱主胜于我们的己，胜于我们的魂生命；为着基督身体的实际，得胜者惟独认识基督并爱基督—腓三10，四12，启二4～5、7，十二11。
- 3 主在等待一班得胜者，在复活里活出基督身体的实际，成为基督的新妇，将祂带回来，并引进祂的国度时代；为此我们要祷告：“主啊，愿我能蒙你的怜悯、恩典，作你的得胜者。”

## 周 四

二 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须抓牢这一个原则：神的同在乃是一切问题的准则—二一22，二二4，出二五30，诗二七4～5、8，三一20，九一1：

- 1 新约开始于作为神人的个人基督，就是“神与我们同在”，而结束于作为伟大神人之团体基督的新耶路撒冷，就是“耶和华的所在”—太一23，结四八35。
- 2 那灵乃是基督与我们的灵同在；我们必须照着基督眼中所表露祂全人的标示，在祂的人位里，在祂的同在里生活行动—提后四22，罗八16，林后三17～18，二10、13，出三三11上，14～17，林前十四24～25，参启五6。

1. The earlier overcomers, as the reality of Zion within Jerusalem, the reality of the Body of Christ within the church, have highways to Zion in their heart; they take the way of the church internally by being incorporated into God as their dwelling place through the crucified Christ, typified by the bronze altar as their nest for their refuge, and through the resurrected Christ in ascension, typified by the incense altar as their home for their rest—Psa. 48:2; 84:3-5; cf. Prov. 27:8.
2. To overcome means that we love the Lord more than our self, more than our soul-life; an overcomer knows and loves only Christ for the reality of the Body of Christ—Phil. 3:10; 4:12; Rev. 2:4-5, 7; 12:11.
3. The Lord is waiting for a group of overcomers to live out the reality of the Body of Christ in resurrection to become the bride of Christ to bring Him back and to usher in His kingdom age; for this we need to pray, “Lord, may I receive Your mercy and grace to be one of Your overcomers.”

## Day 4

B. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must hold on to this principle: God's presence is the criterion for every matter—21:22; 22:4; Exo. 25:30; Psa. 27:4-5, 8; 31:20; 91:1:

1. The New Testament commences with the individual Christ as the God-man, “God with us,” and ends with the New Jerusalem as the corporate Christ, as the great God-man, “Jehovah Is There”—Matt. 1:23; Ezek. 48:35.
2. The Spirit is the presence of Christ with our spirit; we must live and act in the person of Christ, in the presence of Christ, according to the index of His whole person, expressed in His eyes—2 Tim. 4:22; Rom. 8:16; 2 Cor. 3:17-18; 2:10, 13; Exo. 33:11a, 14-17; 1 Cor. 14:24-25; cf. Rev. 5:6.

三 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须在神宝座之下，就是在神的治理之下—二二 1、3:

- 1 罪就是不法，就是使神下宝座；我们需要使自己下宝座，降卑自己，活在我们的灵里，为着神的行动与众圣徒配搭，并在我们基督徒生活和召会生活里维持“清明的天”，使我们被神掌权的恩典那管治的同在所充满—约壹三 4，结一 13～16、22、26，罗五 21，启四 1～3，二二 1，参王上十 18。
- 2 达到这一点，意思就是在凡事上让神居首位，并且完全服从神的权柄和行政，使祂能在我们里面，借着祂，并同着祂，完成祂永远的定旨—罗五 17，太八 9，罗十四 17，参民十七 8。

四 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须有生命的水流和供应—启二二 1～2，诗歌三八四首:

- 1 涌流的生命河与可吃的生命树，该是我们基督徒生活和召会生活的特色，使我们享受神作我们真正的伊甸园、我们的喜悦、娱乐和喜乐—创二 8～10，诗三六 8～9，四三 4 上，尼八 10。
- 2 喝一位灵，乃是与那灵，就是独一身体的一调和；这需要不断地呼求主，从祂这活水的泉源欢然取水—林前十二 12～13，弗四 3～4 上，赛十二 3～4，耶二 13，约四 10、14，七 37～39，启二二 17。
- 3 吃生命树，就是享受基督作我们生命的供应，该是召会生活首要的事；我们要享受基督，就必须用起初的爱爱祂；爱主、享受主以及成为主的见证，三者乃是并行的—二 4、7，二二 14。

C. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must be under the throne of God, the ruling of God—22:1, 3:

1. Sin is lawlessness, a dethronement of God; we need to dethrone ourselves, humble ourselves, to live in our spirit, coordinate with the saints for God's move, and maintain a "clear sky" in our Christian life and church life in order to be filled with God's reigning presence of reigning grace—1 John 3:4; Ezek. 1:13-16, 22, 26; Rom. 5:21; Rev. 4:1-3; 22:1; cf. 1 Kings 10:18.
2. To reach this point means that in everything we allow God to have the preeminence and are completely submissive to His authority and administration so that He can fulfill His eternal purpose in us, through us, and with us—Rom. 5:17; Matt. 8:9; Rom. 14:17; cf. Num. 17:8.

D. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must have the flow and supply of life—Rev. 22:1-2; Hymns, #509:

1. The flowing river of life and the edible tree of life should be the outstanding features of our Christian life and church life for the enjoyment of God as our real Eden, our pleasure, entertainment, and joy—Gen. 2:8-10; Psa. 36:8-9; 43:4a; Neh. 8:10.
2. To drink one Spirit is to be mingled with the Spirit as the oneness of the one Body; this requires us to call on the Lord continually and draw water with joy from Him as the fountain of living water—1 Cor. 12:12-13; Eph. 4:3-4a; Isa. 12:3-4; Jer. 2:13; John 4:10, 14; 7:37-39; Rev. 22:17.
3. To eat the tree of life, that is, to enjoy Christ as our life supply, should be the primary matter in the church life; to enjoy Christ requires us to love Him with the first love; loving the Lord, enjoying the Lord, and being the testimony of the Lord go together—2:4, 7; 22:14.

五 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须满了生命的光—二一 11、23，二二 5，路十一 33～36：

- 1 新耶路撒冷的光是神这照耀的荣耀，借着作为灯的救赎主基督照耀出去，而整座圣城乃是神圣之光的透光体；今天这透散神圣之光的透光体乃是基督的身体—启二一 23～24 上，二二 1、5，二一 11，弗五 8～9。
- 2 光就是神的同在；我们在光中享受基督作神所分给我们的分，得拯救脱离黑暗的权势，就是撒但的国，并被迁入神爱子的国里—西一 12～13，徒二六 18，罗十三 11～14，参可九 2～8。
- 3 神的光是在圣所，神的居所里，就是在我们灵里（弗二 22），并在召会里（提前三 15）；在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明（诗七三 16～17、22～26）。

## 周 五

六 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须有分于父神的神圣性情，这是由作城基础的金所预表—彼后一 4，启二一 21 下：

- 1 一条纯金的街道，表征我们照着在神圣的性情里所涌流之神圣的生命而生活并工作，就不会“走迷路”，并且会是纯洁、单纯而不复杂的—二二 1，林后十一 2～3。
- 2 神圣的性情就是神的所是；我们必须操练我们的灵，以享受神是灵（神身位的性质），我们也必须留在神圣的交通里，以享受神是爱（神素质的性质）和光（神彰显的性质）—约四 24，约壹四 8，一 5、3。

E. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must be full of the light of life—21:11, 23; 22:5; Luke 11:33-36:

1. The light of the New Jerusalem is God as the illuminating glory shining out through Christ the Redeemer as the lamp, and the entire holy city is the diffuser of the divine light; today this diffuser to spread the divine light is the Body of Christ—Rev. 21:23-24a; 22:1, 5; 21:11; Eph. 5:8-9.
2. Light is the presence of God; we enjoy Christ as our God-allotted portion in the light to deliver us out of the authority of darkness, the kingdom of Satan, and to transfer us into the kingdom of the Son of God's love—Col. 1:12-13; Acts 26:18; Rom. 13:11-14; cf. Mark 9:2-8.
3. The light of God is in the sanctuary, God's dwelling place, which is our spirit (Eph. 2:22) and the church (1 Tim. 3:15); in our spirit and in the church we receive divine revelation and obtain the explanation to all our problems (Psa. 73:16-17, 22-26).

## Day 5

F. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must partake of God the Father in His divine nature, typified by the gold as the base of the city—2 Pet. 1:4; Rev. 21:21b:

1. The one street of pure gold signifies that when we live and work according to the divine life flowing in the divine nature, we never “get lost,” and we are pure, simple, and uncomplicated—22:1; 2 Cor. 11:2-3.
2. The divine nature is what God is; we must exercise our spirit to enjoy God as Spirit (the nature of God's person), and we must remain in the divine fellowship to enjoy God as love (the nature of God's essence) and as light (the nature of God's expression)—John 4:24; 1 John 4:8; 1:5, 3.



七 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须经历子神的死和复活，这是由珍珠门所预表——启二一 21 上：

1 珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活——约十二 24，十九 34，参亚十三 1，耶二 13。

2 我们必须凭基督复活的大能，经历基督的死，使我们模成基督的死，并模成神长子的形像——腓三 10，一 19，罗八 29，林后四 7 ~ 13。

八 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，必须经历灵神变化的工作，这是由碧玉墙连同其宝石的根基所预表——启二一 18 ~ 20：

1 我们借着在基督这活石里，在神圣的生命中长大，变化为宝石，而有神显出来相同的样子——彼前二 4，林前三 12 上，启二一 10 ~ 11，四 3，林后三 18，罗十二 2。

2 墙的功用是将城从神之外的一切事物中分别、圣别出来归神，因而使这城成为圣城；墙的功用也是保护神的神性丰富在上的权益，以及祂终极的成就——启二一 2 上、10 下，参约十七 17。

九 我们要活出并作出新耶路撒冷，以建造锡安，就是基督身体的实际，需要打属灵的仗；在尼希米的时代，“建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器”——尼四 17：

G. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must experience God the Son in His death and resurrection, typified by the pearl gates—Rev. 21:21a:

1. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection—John 12:24; 19:34; cf. Zech. 13:1; Jer. 2:13.

2. We must experience the death of Christ by the power of Christ's resurrection so that we may be conformed to His death and to the image of the firstborn Son of God—Phil. 3:10; 1:19; Rom. 8:29; 2 Cor. 4:7-13.

H. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ, we must experience God the Spirit in His transforming work, typified by the jasper wall with its foundations of precious stones—Rev. 21:18-20:

1. By our growth in the divine life in Christ as the living stone, we are transformed into precious stones to have the same appearance as God—1 Pet. 2:4; 1 Cor. 3:12a; Rev. 21:10-11; 4:3; 2 Cor. 3:18; Rom. 12:2.

2. The wall functions to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city; the wall also functions to protect the interests of the riches of God's divinity on the earth and the attainments of His consummation—Rev. 21:2a, 10b; cf. John 17:17.

I. To live out and work out the New Jerusalem to build up Zion as the reality of the Body of Christ requires spiritual warfare; at the time of Nehemiah, "those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon"—Neh. 4:17:



- 1 仇敌有三面的攻击：第一面是仇敌的嗤笑（二 10，四 2～3）；第二面是仇敌借由神圣建造的毁坏者设计谋，要我们去开会，去讨论（六 2）；第三面是叫我们灰心，叫我们软弱，叫我们生属灵的病，也叫我们不能同心（四 10～12）。
- 2 尼希米是爱神的人，他在交通中祷告神、接触神；为着城墙的重建，尼希米站在神的话上，并照着神的话祷告，并且在复活里，在正确的进取里行事——1～11，二 4，四 4～9，十三 1～30。
- 3 我们需要时时在灵里祷告，穿戴神全副的军装，用争战的祷告在身体里打仗，好站住抵挡魔鬼的诡计，以建造基督的身体作神的家，使神得着荣耀，并作神的国，使神掌权，而使神的经纶得着完全的成就——弗六 10～20。

1. There are three aspects of the attack of the enemy: the first aspect is the enemy's mocking (2:10; 4:2-3); the second aspect is for the enemy to set up plots through the destroyers of the divine building asking for meetings and discussions (6:2); the third aspect is to cause us to be discouraged, weakened, spiritually sick, and in discord (4:10-12).
2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word, prayed according to it, and was aggressive to take action in a properly aggressive way in resurrection—1:1-11; 2:4; 4:4-9; 13:1-30.
3. We need to stand against the stratagems of the devil by fighting the battle in the Body with fighting prayers, praying at every time in spirit to put on the whole armor of God to build up the Body of Christ as the house of God for the glory of God and as the kingdom of God for the dominion of God for the complete fulfillment of the economy of God—Eph. 6:10-20.



# 第六周 ■ 周一

## 晨兴喂养

诗四八 1 ~ 2 “耶和華為大，在我們神的城中，在祂的聖山上，該大受讚美。在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。”

启二一 2 “我又看見聖城新耶路撒冷由神那里从天而降，預備好了，就如新婦妝飾整齊，等候丈夫。”

在旧约里，有耶路撒冷城，以锡安为其中心。…锡安山是耶路撒冷建在其上的群山之一。锡安是中心，耶路撒冷是周围。召会生活是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安。按照启示录十四章，得胜者是与主一同站在锡安山上（1 ~ 5）。按预表说，得胜者事实上就是今日的锡安。…没有锡安（得胜者），耶路撒冷（召会生活）就无法保守并维持。

锡安是圣城召会的高峰、中心、高举、加强、丰富和实际。…得胜者是那个地方召会的高峰和中心。他们是那个地方召会的高举、加强、丰富和实际。…得胜者像锡安，乃是召会的高峰、中心和实际（活力排的训练与实行，三五至三六页）。

## 信息选读

得胜者作今日的锡安，乃是为着终极完成圣城（召会）。他们要终极完成地方召会的建造，并带进永世里终极完成的新耶路撒冷（启二一 1 ~ 2）。为了要完成基督身体的建造，主需要得胜者，而这身体的建造乃是终极完成于新耶路撒冷。所以在圣经的末了，

# WEEK 6 ■ DAY 1

## Morning Nourishment

Psa. 48:1-2 Great is Jehovah, and much to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

In the Old Testament, there was the city of Jerusalem with Zion as the center... Mount Zion was one of the mountains on which Jerusalem was built. Zion is the center, and Jerusalem is the circumference. The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion.... Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained.

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city... [The] overcomers are the peak and the center of [the] local church. They are the uplifting, the strengthening, the enriching, and the reality of [the] local church... The overcomers as Zion are the highlight, the center, and the reality of the church. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

## Today's Reading

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (Rev. 21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end

就是在最后一卷书里，有向得胜者的呼召。…在士师记五章十五节底波拉说，“在流便的族系中，有心中定大志的。”我们必须立志作得胜者，就是有活力的人。得胜者要胜过一切顶替基督，或反对基督的事物。在圣经里有得胜者的时代，也有向得胜者的呼召。不仅如此，我们也有路可以有活力，使我们能作得胜者（活力排的训练与实行，三六至三七页）。

我们〔的〕目标是要达到锡安，得着今日的锡安，以完成神永远的经纶。…新约末卷书发出作得胜者的呼召（启二7、11、17、26，三5、12、21），这些得胜者将是锡安（十四1）；…在新天新地里，…整个新耶路撒冷要成为锡安，所有的信徒要作得胜者。在主恢复里的召会生活必须一再往前，直到我们至少有些人（若非全部）达到锡安（列王纪生命读经，六八至六九页）。

耶路撒冷是预表召会的，其中有一座锡安山。…耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安。…神从来都是让耶路撒冷被践踏，却保守锡安。耶路撒冷有新的，锡安却没有新的，因为锡安从来不会旧。旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神善待的是锡安，建造的是耶路撒冷。诗篇一百零二篇二十一节：神的名是在锡安，赞美神的话是在耶路撒冷。诗篇一百二十八篇五节：神赐福是从锡安，美福是见于耶路撒冷。诗篇一百三十五篇二十一节：耶和华是住在耶路撒冷，受颂赞是从锡安。以赛亚四十一章二十七节：先对锡安说，后报到耶路撒冷。约珥书三章十七节：神住在锡安，耶路撒冷就成为圣（倪柝声文集第一辑第十一册，一二五至一二六页）。

参读：关于相调的实行，第二至三、五章。

of the Bible, in the last book, there is the calling for the overcomers. In Judges 5:15 Deborah said, "Among the divisions of Reuben / There were great resolutions in heart." We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that replaces Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," p. 275)

Our goal is to reach Zion, to have Zion today, for the fulfillment of God's eternal economy... The last book of the New Testament sounds out the call to be overcomers (Rev. 2:7, 11, 17, 26; 3:5, 12, 21), and these overcomers will be Zion (14:1)...In the new heaven and new earth...the entire New Jerusalem will become Zion, with all the believers as overcomers. The church life in the Lord's recovery must go on and on until at least some of us, if not all, reach Zion. (Life-study of 1 & 2 Kings, p. 57)

Jerusalem typifies the church. Within Jerusalem, there was Mount Zion...The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned...God always allowed Jerusalem to be trodden down, but He always protected Zion. There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old. Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion... Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy. (CWWN, vol. 11, "God's Overcomers," p. 762)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2-3, 5

## 第六周 ■ 周二

### 晨兴喂养

弗四 15～16 “惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们若不要再作小孩子（弗四 14），就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人（13）。…这里的元首〔15〕，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。…我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西（圣经恢复本，弗四 15 注 3，注 4、16 注 1）。

主所关切的，是要借着在众召会中所产生，并由全部信徒所构成，基督生机的身体作为前身，而得着新耶路撒冷；这不是物质的，乃是属灵的（雅歌结晶读经，四一页）。

### 信息选读

在〔启示录〕这终极完成里，七个灯台都不见了。在头一章，我们看见七个灯台，但到了末了两章，我们只看见一座城。至终，地方召会都过去了，只有基督的身体要存留到永永远远，基督的这个身体乃是唯一的帐幕，作神在这地上的居所，并且是羔羊唯一的新妇（二一 2～3）。…所以我们必须注意基督的身体，过于注意地方召会。…我们是人，就有物质的骨架，那是我们的身体。但身体本身只是个骨架，物质

## WEEK 6 ■ DAY 2

### Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

To be no longer little children (Eph. 4:14), we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). (Eph. 4:15, footnote 3) Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head. (Eph. 4:15, footnote 4) To grow in life is to grow into the Head, Christ, but to operate in the Body of Christ is to operate out from Him. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body. (Eph. 4:16, footnote 1)

The Lord's concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches and composed of all the believers, not physically but spiritually. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 282-283)

### Today's Reading

In [the consummation of the book of Revelation] all the seven lampstands disappear. In the first chapter we see the seven lampstands. But in the last two chapters we see only one city. Eventually, the local churches will be over. Only the Body will remain and remain forever, and this Body of Christ is the unique tabernacle as God's dwelling place on this earth, the unique bride of the Lamb (21:2-3)... Therefore, we must pay much more attention to the Body of Christ than to the local churches... As a person, we have a physical frame. That is our body. But a body by itself is a carcass. A physical body



的身体里面需要有一个生命。今天召会也是这样。一面，召会的确有一个骨架—身体，但这骨架不是召会的性质、素质或元素。以弗所四章告诉我们，召会是基督的身体，在这召会里面有那灵、主和父（4~6）。父是身体的源头，主是身体的元素，那灵是身体的素质；这四个实体都建造在一起。

我们需要看见在这地上有一个东西，其结构是一种生机的构成，称作基督的身体；基督的这个身体，乃是那看不见之神的生机体。…在圣经的末了，只有一个完成，这个完成就是新耶路撒冷。在这终极完成里，我们可以看见神（父、子、灵），以及蒙神救赎的人性。我们可以看到以色列…（启二一12）。我们也可以看到信徒，因为圣城写着十二使徒的名字，代表新约所有的信徒（14）。新耶路撒冷乃是神和人的终极完成。神已经将祂自己构成到我们的人性里，我们的人性也已经被建造到祂的神性里。如今神性和人性乃是联合、联结、调和、相调在一起。

基督身体的实际是一种生活，就是所有这些神人借着人性调神性，神性调人性，而与神联结、联合并构成在一起的生活（关于相调的实行，二一至二三、二五页）。

圣城新耶路撒冷不是一座物质的城，乃是一个个人位。…圣城是个团体的人，这团体的人是一对配偶—经过过程的三一神与经过变化的三部分人成了婚配。这就是那灵和新妇成为一（二二17上）。神性与人性成了婚配，调和成为一体。…圣城作为神的帐幕，是给神居住的（二一2~3），而神和羔羊作为殿，是给我们居住的。神是我们的殿，我们是祂的帐幕。在新天新地里，新耶路撒冷乃是神和人互相的居所，直到永远（在神圣三一里并同神圣三一活着，一六二至一六三页）。

参读：成全圣徒与基督身体的建造，第三篇。

needs an inner life. Today the church is the same. On the one hand, it does have a frame, a body, but this frame is not the nature, the essence, or the element of the church. Ephesians 4 tells us the church is the Body, and within this church is the Spirit, the Lord, and the Father (vv. 4-6). The Father is the source, the Lord is the element, and the Spirit is the essence of the Body. These four entities are built together.

We need to see that there is something on this earth structured as a kind of organic constitution, which is called the Body of Christ, and this Body of Christ is the organism of the unseen God... At the end of the Bible, there is only one consummation, and this consummation is the New Jerusalem. In this consummation we can see God (the Father, the Son, and the Spirit) and God's redeemed humanity. We can see Israel...(Rev. 21:12). We can see the believers... (v. 14). The New Jerusalem is the consummation of God and man. God has constituted Himself into our humanity, and our humanity also has been constructed into His divinity. Now divinity and humanity are joined, united, mingled, and blended together.

The reality of the Body of Christ is a living by all the God-men united, joined, and constituted together with God by mingling humanity with divinity and divinity with humanity. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 117-118, 120)

The holy city, the New Jerusalem, is not a material city but a person, ...a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This is the Spirit and the bride becoming one (Rev. 22:17a). Divinity and humanity are married together, mingled together, to be one entity... The holy city as the tabernacle of God is for God to dwell in (21:2-3), and God and the Lamb as the temple are for us to dwell in. God is our temple, and we are His tabernacle. In the new heaven and new earth the New Jerusalem will be a mutual dwelling place for both God and man for eternity. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 388)

Further Reading: CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," ch. 3

## 第六周 ■ 周三

### 晨兴喂养

启十四 1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

4 “...羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊。”

新耶路撒冷乃是得胜者的总和。...只有较小部分的信徒是得胜者。...在主来时，祂只把得胜者取去，把其余的信徒留在另一类，因为他们还没有在祂的神圣生命里成熟。...失败的信徒...要在外面的黑暗里受惩罚（太八 12，二二 13，二五 30）。这乃是为使他们得成全，以至成熟。

早期的得胜者要得着赏赐。对于在今世得胜的，主要以他们在基督里的所是赏赐他们。...至终，大体的信徒要享受他们在基督里的所是，直到永远。

得胜的意思...是说，我们爱主胜于我们的己，胜于我们的魂生命。得胜者只知道基督，只爱基督。

新天新地的新耶路撒冷...是旧约和新约，历世历代所有信徒的总和。到那时，所有蒙神拣选和救赎的人，都要成为得胜者（得胜者，五至六、八至九页）。

### 信息选读

一面，我们已进入神里面；另一面，我们还在进入神的大道上。〔按诗篇八十四篇五节，锡安〕大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受（圣经恢复本，诗八四 5 注 1）。

## WEEK 6 ■ DAY 3

### Morning Nourishment

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

4 ...These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

The New Jerusalem is the totality of the overcomers.... Only a relatively small part of the believers will be the overcomers.... At the Lord's coming, He will take away only the overcomers, leaving the rest of the believers...because they will not have the maturity in His divine life.... [They] will suffer discipline in outer darkness (Matt. 8:12; 22:13; 25:30). This is so that they can be perfected for their maturity.

The earlier overcomers will be rewarded. The Lord will reward the overcomers in this age with what they are in Christ.... Eventually, the majority of the believers will enjoy what they are in Christ for eternity.

To overcome...means that we love Him more than our self, more than our soul-life. An overcomer knows and loves only Christ.

The New Jerusalem in the new heaven and the new earth for eternity...will be the totality of all the believers throughout all the generations of the Old Testament and the New Testament. By then all of God's chosen and redeemed people will have been made overcomers. (CWWL, 1991- 1992, vol. 4, "The Overcomers," pp. 182, 184-185)

### Today's Reading

On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

在预表基督十字架的铜祭坛这里，我们在神面前的问题借着钉十字架的基督作祭物得了解决。这使我们有资格进入帐幕（帐幕预表基督是成为肉体、可进入的三一神），并在香坛这里接触神。在至圣所前面的金香坛这里，…这位在升天里复活的基督是香，使我们在平安中蒙神悦纳。我们借着在香坛的祷告，进入至圣所，就是我们的灵（来十19），在此经历基督作见证的柜及其内容。我们借着对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分（林前十二12），作神的见证，使祂得着彰显（诗八四3注1）。

基督的十字架，由铜祭坛所预表，是我们的“窝”，我们的避难所，在此我们蒙拯救脱离烦恼，在此我们也得以“抱雏”，即借着传福音，产生初信者。当我们经历在升天里复活的基督（由金香坛所预表），我们就在这样一位基督里蒙神悦纳，并在神的殿中找着房屋，也就是安息之所。这殿是经过过程并终极完成的三一神，与一切祂所救赎、重生并变化之选民的联结、调和与合并（约十四1~23），在今世乃是基督的身体，在永世乃是新耶路撒冷，作神与祂所救赎之人相互的居所（启二一3、22）（诗八四3注3）。

主还没有结束这世代的原因，就是祂还在等候…一班得胜者活在祂复活里的身体里，作祂带进祂国度时代的凭借。…在启示录十四章我们看见，得救的人虽然很多，但得胜者只有十四万四千人。愿主怜悯我们，都作今时代的得胜者，好叫主能结束这时代，而带进祂国度的时代（神经纶的总纲与神人该有的生活，四六至四七页）。

参读：为着基督身体的一经历神人调和，第四至五章。

At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices. This qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. At the golden altar of incense in front of the Holy of Holies..., the resurrected Christ in His ascension is the incense for us to be accepted by God in peace. Through our prayer at the incense altar we enter into the Holy of Holies— our spirit (Heb. 10:19)— where we experience Christ as the Ark of the Testimony with its contents. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation. (Psa. 84:3, footnote 1)

The cross of Christ, typified by the bronze altar, is our “nest,” our refuge, where we are saved from our troubles and where we “lay” our young, that is, produce new believers through the preaching of the gospel. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3, 22). (Psa. 84:3, footnote 3)

The reason that the Lord still has not closed this age is that He is still waiting...for a group of overcomers to live in His Body in resurrection to be the means for Him to usher in His kingdom age. In Revelation 14 we see that even though many have been saved, the overcomers number only a hundred and forty-four thousand. May the Lord have mercy on us to make us the overcomers in the present age for Him to close this age and bring in His kingdom age. (CWWL, 1994-1997, vol. 1, “A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia,” pp. 524-525)

Further Reading: CWWL, 1963, vol. 1, “Experiencing the Mingling of God with Man for the Oneness of the Body of Christ,” chs. 4-5

## 第六周 ■ 周四

### 晨兴喂养

太一 23 “‘看哪，必有童女怀孕生子，人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在）。”

结四八 35 “...从那日起，这城的名字必称为耶和华的所在。”

我们必须抓牢这一个原则，神的同在乃是一切问题的准则。...你说这个话，取这个态度，有神的同在么？你这样提议，这样主张，有神的同在么？你若是凡事都摸着神的同在，你就看见，在这里有神作殿，在这里有神的建造。

你越讲理由，你就越失去神的同在。请记住，新耶路撒冷城里头的殿乃是神自己，神的同在就是这一座城的中心。所以我们在召会中，必须得着神的同在，必须有神作殿，我们才是被建造的，才有新耶路撒冷城的光景（神的建造，一一九至一二一页）。

### 信息选读

召会若被建造，里面就有神的宝座，就有神的掌权。你看见在新耶路撒冷城里面有神的宝座。...因着神的宝座设立在这里，神就能在这里通行祂的权柄。...你若要知道一个召会是不是被建造的，你就要看他们在他们中间有没有神的宝座，有没有神的主权（神的建造，一二一至一二二页）。

林后二章十节提到...保罗在基督的面前饶恕一个弟兄。“面”在原文指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。眼睛周围的部分乃是一切内在思想和感觉的标示，表明一个人所想的是什么，里面的感觉如何。保罗在基督的面前，照着祂眼睛所表露祂全人的标示，饶恕那位弟兄。保罗不

## WEEK 6 ■ DAY 4

### Morning Nourishment

Matt. 1:23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Ezek. 48:35 ...And the name of the city from that day shall be, Jehovah Is There.

We must hold on to this principle: God's presence is the criterion for every matter.... Do we have God's presence while we are saying certain things or taking a certain attitude? Is God's presence in our suggestion or proposal? If we touch the presence of God in all things, we will see that God will be there as the temple, and the building of God will be with us.

The more we reason, the more we lose God's presence. Please remember that the temple in the New Jerusalem is God Himself. God's presence is the center of the city. Therefore, in the church we must have the presence of God; we must have God as the temple. Then we will be built up to have the condition of the New Jerusalem. (The Building Work of God, pp. 89-91)

### Today's Reading

If the church is built up, it will have the throne of God, the ruling of God. In the New Jerusalem there is the throne of God....Because the throne of God is established, God can exercise His authority. If we want to know whether a certain church is being built up, we need to see whether there is God's throne and God's dominion among them. (The Building Work of God, p. 91)

Second Corinthians 2:10 mentions [that] ...Paul forgave a brother in the person of Christ. [The] Greek word [for person] means the face, the part around the eyes, which is the index of all the inward thoughts and feelings to signify the presentation of the whole person. The part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul forgave that brother in the person of

仅在主面前，也在基督内在感觉和思想的标示下生活。这是如此的深，如此的柔和，如此的细致（一个在灵里之人的自传，三二页）。

召会被建造，就有生命的流通和供应。圣经给我们看见，从这个宝座流出一道生命水的河，在河两旁有生命树，结十二样果子，每月都结果子。这就是说，在神的同在和掌权里头，有生命的流通。在这里有生命的活水，能解决人的干渴，使人得着滋润。在这里也有生命树的果子，使饥饿的人得着饱足。

召会被建造，…就…有光。在新耶路撒冷城里有光〔启二一23〕。这个光不是天然的光，不是日月的光。这个光就是神自己。在这里神是光，基督是灯（神的建造，一二四、一二六页）。

新耶路撒冷将会有一种特别的光—救赎并照耀的神（23）。救赎的神照耀出来，就是照耀的神。神这照明的荣耀，乃是基督里面的光；而救赎的基督是容纳光的灯。

并且，新耶路撒冷整座城是透光体，将神圣的光透散到城外的列国（24上）。…今天这扩散神圣之光的透光体乃是基督的身体（新耶路撒冷的解释应用于寻求的信徒，四三页）。

〔写诗篇七十三篇的〕诗人因恶人兴旺而困惑，其解答是在神的圣所得着的。首先，神的圣所，祂的居所，是在我们灵里（弗二22）；第二，神的圣所乃是召会（提前三15）。…在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明（圣经恢复本，诗七三17注1）。

参读：神的建造，第七至八篇；新耶路撒冷的解释应用于寻求的信徒，第四至五篇。

Christ, according to the index of His whole person expressed in His eyes. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ. This is so deep, so tender, and so delicate. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 158)

A builded church has the flow and supply of life. The Scriptures show us that there is a river of water of life proceeding out of the throne, and on both sides of the river there is the tree of life, producing twelve fruits, and yielding its fruits each month (Rev. 22:1-2). This indicates that in God's presence and God's reigning there is the flow of life. Here there is the water of life which quenches people's thirst and causes people to be watered. Here there are also the fruits of the tree of life which enable the hungry people to be satisfied.

A builded church has light. In the New Jerusalem there is light (Rev. 21:23). This light is not natural light, neither is it the light of the sun or of the moon; this light is God Himself. God is the light, and Christ is the lamp. (The Building Work of God, pp. 93-95)

The New Jerusalem will have a particular kind of light— the redeeming and shining God (Rev. 21:23). The redeeming God shines as the shining God. The illuminating glory of God is the light within Christ, and the redeeming Christ is the lamp containing the light.

Also, the entire city of the New Jerusalem is the diffuser, diffusing the divine light over the nations outside the city (v. 24a)... Today this diffuser to spread the divine light is the Body of Christ. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 240-241)

[In Psalm 73] the solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15)...In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems. (Psa. 73:17, footnote 1)

Further Reading: The Building Work of God, chs. 7-8; CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," chs. 4-5



## 第六周 ■ 周五

### 晨兴喂养

启二一 21 “十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的，城内的街道是纯金，好象透明的玻璃。”

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

新耶路撒冷是由三种宝贵的材料建造成的，表征她是用三一神所建造的。首先，城的本身同城内的街道是纯金的（启二一 18、21）。金是神圣别性情的表号，表征父是源头，产生使城实际存在的元素（圣经恢复本，启二一 21 注 1）。

〔在新耶路撒冷，〕门是十二个，街道却只有一条。…那条路不是一条直路，乃是一条弯路，好象夏天点的一盘蚊香一样。它头一圈就先经过十二个门，然后再往里转，越转圆圈越小，转到末了，就达到宝座。所以…你无论从哪一个门进来，都是走在这一条街道上。没有一个人会在这里走迷了路。并且这一条街道，到末了总是带你达到中心，达到宝座。…这一条街道是纯金的，…〔指明〕这一座城的里面，充满了神和神的性情，一点没有属土的成分。在这里的街道…只有一条，一点都不复杂。同时它完全是金的，一点都没有搀杂（神的建造，一三九至一四〇页）。

### 信息选读

神的性情就是神的所是。…圣经着重且直接地告诉我们，神是灵（约四 24），神是爱（约壹四 8、16），神是光（一 5）。…这三项—灵、爱、光，构成了神的性情。有分于神圣性情的人，就是有分于神

## WEEK 6 ■ DAY 5

### Morning Nourishment

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

The New Jerusalem is built of three kinds of precious materials, signifying that she is built with the Triune God. First, the city proper, with its street, is of pure gold (Rev. 21:18, 21). Gold, the symbol of the divine nature of God, signifies the Father as the source, from whom the element for the substantial existence of the city is produced. (Rev. 21:21, footnote 1)

In the New Jerusalem, although there are twelve gates, there is only one street...The street is not straight but spiraling. In the first circle the street goes around the twelve gates, then as it turns inward, the circles become smaller and smaller until finally it reaches the throne. Thus, ...no matter which gate you enter in, you are on the one street. You can never get lost here. Ultimately, this street will take you to the center, to the throne. The street is pure gold...This indicates that the city is filled with God and the nature of God... [with] absolutely no earthy element. The street is...one—without any complication, and it is pure gold—without any mixture. (The Building Work of God, pp. 104-105)

### Today's Reading

The divine nature is what God is...The Bible tells us emphatically and directly that God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5)...The divine nature is a constitution of these three items—Spirit, love, and light. To be a partaker of the divine nature is to be one partaking of



是灵、是爱、是光的人。灵是指神身位的性质，爱是指神素质的性质。神乃是带着神圣素质的神圣者。素质比元素更内在。在元素里面有素质，这神圣的素质有爱为其性质。此外，神圣的光乃是神彰显的性质。

约翰告诉我们，神圣的出生将一粒神圣的种子带到我们里面（约壹三9），在这粒神圣的种子中有神的性情。不仅如此，彼得也告诉我们，神已将一切关于生命和敬虔的事赐给我们（彼后一3）。基于这事实，神已将又宝贵又极大的应许赐给我们，叫我们借着这些应许，得有分于并享受神的性情。…当你有分于神的性情时，你就享受神是灵、是爱、是光。

〔当我们〕与主交通，…我们领悟并享受主是灵，同时享受神素质的性情，就是爱；于是爱浸透我们，甚至成了我们。在这时间以前，也许我们厌恶许多事情。然而，在这样的交通之后，每一件事都是可爱的了。…这爱不仅充满我们，更浸透我们。我们基督徒所以能爱别人所不能爱的，原因就是享受神是爱；我们享受这位爱的神那神圣的性情。…惟有那些有分于神圣性情的人会真正爱人；他们不是受教导要爱别人，乃是他们已成为对别人的爱。

我们若在早晨花充分的时间与主同在，我们里面就满了光。…〔然后〕无论我们作什么，说什么，都满了光。这就是我们享受神圣性情的结果。…倘若我们花时间与主交通，我们会觉得我们在享受主是灵，并且我们会成为一个爱的人；爱要浸透我们。不仅如此，无论我们说什么，都是光；无论我们作什么，都透明如水晶。这就是我们有分于神圣性情的凭据或证明（神新约的经纶，三七八至三八〇页）。

参读：神新约的经纶，第三十章；新耶路撒冷的解释应用于寻求的信徒，第一篇。

God as Spirit, as love, and as light. Spirit denotes the nature of God's person, and love denotes the nature of God's essence. God is a divine being with a divine essence. The essence is more intrinsic than the element of something. Within the element is the essence, and this divine essence has love as its nature.

Furthermore, the divine light is the nature of God's expression. John tells us that the divine birth brought a seed into us (1 John 3:9). In this seed is the divine nature. Peter, furthermore, tells us that God has granted to us all things which relate to life (2 Pet. 1:3). Based upon this fact, God gave us precious and exceedingly great promises that through these we might become partakers, enjoyers, of the divine nature.... When you partake of the divine nature, you enjoy God as the Spirit, as love, and as light.

[When we] fellowship with the Lord, ...we realize and enjoy the Lord as the Spirit, and simultaneously we enjoy the nature of God's essence, which is love. Love then saturates us and even becomes us. Before this time we may have been disgusted with many things. After this kind of fellowship, however, everything is lovable.... This love has not only filled us but saturated us. The reason we Christians can love persons whom others cannot love is because we enjoy God as love. We enjoy the divine nature of this loving God.... Only those who partake of the divine nature love people genuinely. They are not taught to love others, but they have become love toward others.

If we would spend an adequate amount of time in the morning with the Lord, we would be full of light inwardly.... [Then] whatever we do and whatever we say would be full of light. This is the issue of our enjoying of the divine nature.... If we would all spend time to fellowship with the Lord, we would have the sensation that we are enjoying the Lord as the Spirit, and we would become a person of love. Love would saturate us. Furthermore, whatever we would say would be light, and whatever we would do would be transparent as crystal. This is an evidence or proof that we are partaking of the divine nature. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 392-394)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 30; CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 1

## 第六周 ■ 周六

### 晨兴喂养

启二一 21 “十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的…”。

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

〔新耶路撒冷〕城的十二个门是珍珠，表征子得胜的死并分赐生命的复活，借此开了城的入口（圣经恢复本，启二一 21 注 1）。

当蚌受砂粒所伤时，就分泌生命的汁液包裹砂粒，使砂粒成为宝贵的珍珠。珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活。…基督的死分泌、分赐以产生城的门。十二个门也是基督在祂分赐生命之复活里分泌的结果（新耶路撒冷的解释应用于寻求的信徒，一四页）。

### 信息选读

基督的死和复活都有一个结果，一种分泌。…这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观的经历基督的死，使他们模成基督的死（腓三 10）。我们不仅必须把基督的死本身，更要把祂死的分泌，主观地放在我们日常的经历中。

我们在自己里面，凭着自己无法作这事。…每个人都喜欢争论。争论来自我们天然的生命，来自“我”，而不是基督。但我们应当一直把这个“我”钉在十字架上。我们必须把对基督主观之死的应用，放在我们日常的经历中。我们惟有凭基督复活的大能，才能经历祂的死。…不错，我们已经钉了十字架，但我们怎样才能一直保守自己在十

## WEEK 6 ■ DAY 6

### Morning Nourishment

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl...

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

The twelve gates of the city are pearls, which signify the Son's overcoming death and life-imparting resurrection, through which entrance to the city is gained. (Rev. 21:21, footnote 1)

When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection...The death of Christ secretes, dispenses, to produce the gates of the city. The twelve gates are the issue of Christ's secretion also in His life-dispensing resurrection. (CWWL, 1994- 1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," p. 218)

### Today's Reading

Both Christ's death and resurrection have an issue, a secretion....Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10). We have to put not just Christ's death itself but the secretion of His death into our daily experience subjectively.

We cannot do this in and by ourselves....Everyone likes to argue. Arguments come from our natural life, from "I," not Christ. But we should have this "I" all the time crucified on the cross. We have to put this application of the subjective death of Christ into our daily experience. We can experience His death only by the power of the resurrection of Christ.... Yes, we have been crucified, but how can we keep ourselves on the cross all the time? No human beings can do it

字架上？没有人能作到这事，惟有那些认识基督复活大能的人，才有性能、有能力实行这事。我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上。

新耶路撒冷那被变化并建造起来的城墙，主要有四方面的功用。首先，城墙将所有属神之物圣别出来。神不会让任何属祂之物与不属祂之物混在一起，所以需要有分别。新耶路撒冷城墙的功用，就是将新耶路撒冷分别出来，归给神成为圣别。这就是为什么它被称为圣城。

第二，…圣城的墙保护神神性之丰富的权益，以及基督终极的成就。

城墙的第三个功用乃是彰显神。…启示录二十一章十一节启示，城的荣耀就象碧玉的荣耀。那就是神显出来的样子〔四3〕。今天，那终极完成于新耶路撒冷的基督的身体，其功用乃是彰显基督。

墙及其根基的第四个功用，乃是保证神不渝的信实，为着永远的保障。新耶路撒冷立于彩虹颜色的十二层根基上，保证神的信实。

我们在受造的光景里乃是尘土，但神要…凭着祂的灵，借着更新我们魂的各部分—心思、情感和意志，来变化我们。…魂是天然的人，天然的人是堕落的人，堕落的人乃是神所弃绝的人。我们若要改变自己的身分，就需要变化。我们要得着变化，我们的的心思、情感和意志就必须得更新。

一天过一天，我们应当过一种生活，不是按着我们天然的观念，乃是按着我们得更新的心思。我们的的心思乃是借着神的话而得更新的。惟有神的话能更新我们的的心思（新耶路撒冷的解释应用于寻求的信徒，一四至一六、三二至三四页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第二至三篇；神的建造，第九至十篇。

except those who know the power of the resurrection of Christ; they have the capacity, the ability, to practice this. By the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross.

The New Jerusalem's transformed and built-up wall functions in four main ways. First, it sanctifies all the things belonging to God. God would not let any of His things be mixed up with the things that are not of Him, so there is the need of separation. The New Jerusalem's wall functions to separate the New Jerusalem unto God as something holy. This is why it is called the holy city.

Second, ...the wall of the holy city protects the interest of the riches of God's divinity and the attainments of Christ's consummation.

The third function of the wall is to express God....Revelation 21:11 reveals that the city's glory is like the glory of jasper. That is God's appearance [4:3]. Today, the function of the Body of Christ, which consummates in the New Jerusalem, is to express Christ.

The fourth function of the wall with its foundations is to guarantee God's unfailing faithfulness for eternal security. The New Jerusalem standing upon the twelve layers of its foundations in the colors of the rainbow guarantees God's faithfulness.

In our created state we were dust, but...by His Spirit [God] transforms us through the renewing of our mind, emotion, and will....The soul is the natural man, the natural man is the fallen man, and the fallen man is the man abandoned by God. If we want to change our status, we need transformation. In order to be transformed, our mind, emotion, and will must be renewed.

Day by day, we should live a life not according to our natural concept but according to our renewed mind. Our mind is renewed by the word of God. Only the word of God can renew our mind. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 218-220, 232-234)

Further Reading: CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," chs. 2-3; The Building Work of God, chs. 9-10

# 第六周诗歌

# WEEK 6 — HYMN

## God's eternal purpose

### Ultimate Manifestation — God's Eternal Purpose

971

769

## 终极的显出 — 神永远的心意

6 5 6 5 双 (英 971)

F 大调

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3 · 4 2 7 | 1 - 5 - | 4 · 5 3 1 | 2 - - - |  
 一 神的永 远 心意， 是 与 人 联 合，  
 3 · 3 #4 4 | 5 - 3 1 | 7 · 7 1 6 | 5 - - - |  
 要 人 作 祂 器 皿， 来 将 祂 盛 着；  
 4 · 5 3 1 | 3 - 2 - | 6 · 5 5 4 4 3 | 2 - - - |  
 祂 作 人 的 生 命， 将 人 全 充 满，  
 5 · 5 i 7 | 7 6 4 2 | 1 · 1 3 2 | 1 - - - ||  
 使 人 与 祂 合 一， 将 祂 来 彰 显。

- 二 神照自己形像， 将人造完全，  
 使人能有资格， 成全祂心愿；  
 要人将祂接受， 作人生命树，  
 成为祂的丰满， 如妻之于夫。
- 三 借祂生命流通， 要将人变化，  
 变成宝贵材料， 与祂像无差。  
 如此同被建造， 作祂的配偶，  
 也作祂的居所， 给祂来享受。
- 四 这是荣耀圣城， 新耶路撒冷；  
 神与圣徒相调， 互居之所成。  
 祂作他们内容， 她作祂彰显，  
 与祂同享荣耀， 合一到永远。
- 五 神是唯一中心， 在宝座掌权；  
 借祂生命权柄， 圣徒全结联。  
 因祂荣耀光照， 都活在光中，  
 彼此和谐一致， 彰显祂光荣。
- 六 神是生命活水， 也是生命粮，  
 充解圣徒饥渴， 供他们饱享。  
 祂是他们圣殿， 他们活其间；  
 在祂面光之中， 敬拜到永远。

1. God's e - ter - nal pur - pose Is to join with man,  
 Caus - ing man, His ves - sel, To be born a - gain,  
 His own life im - part - ing, Fill - ing to the brim;  
 Man may thus ex - press Him, And be one with Him.

2. God in His own image  
 Hath created man,  
 That he may be able  
 To fulfill His plan;  
 That he may receive Him  
 As the tree of life  
 To become His fulness  
 As to man the wife.
3. In His life's rich flowing  
 Man will be transformed  
 Into precious substance  
 And to Him conformed.  
 Thus will man be builded  
 As His counterpart,  
 Thus to be His dwelling,  
 Satisfy His heart.
4. 'Tis the holy city,  
 New Jerusalem;  
 With His saints God mingles,  
 Makes His home with them.  
 He becomes their content,  
 His expression they;  
 They shall share His glory,  
 One with Him for aye.
5. He's the very center,  
 Ruling on the throne;  
 By His life the power,  
 Saints are kept in one.  
 By His light of glory,  
 They are kept in light,  
 Harmony enjoying  
 In divine delight.
6. He's their living water,  
 And their food supply;  
 All their thirst and hunger  
 He doth satisfy.  
 He's for them the temple,  
 In Himself they live,  
 In His constant presence  
 Worship ever give.

