

二〇二一年
国际华语特会

召会作为基督的身体
内在并生机的建造

晨兴圣言

**2021 International
Chinese-speaking Conference**

**The Intrinsic and Organic Building Up
of the Church as the Body of Christ**

Holy Word Morning Revival

标语

- ①我们必须行在生命的路上，照着灵凭生命树而活，而不行在死亡的路上，照着已凭善恶知识树而活。
- ②召会生机的功用是为着建造召会作基督生机的身体，就是那在万有中充满万有者的丰满。
- ③我们需要效法使徒，将各地的召会带进基督身体的交通里，并跟随使徒的脚踪，将众圣徒带到基督身体全体相调的生活中。
- ④使徒教训的要点是关于三一神经过过程，将祂自己这包罗万有、赐生命的灵分赐到祂所拣选的人里面，使他们被带进生机的联结里，接受神圣的灌输，因此成为神的众子和基督的众肢体；结果，他们就成为基督的身体彰显基督。

KEY STATEMENTS

- ① We must walk in the way of life to live by the tree of life according to the spirit, not in the way of death to live by the tree of the knowledge of right and wrong according to the self.
- ② The organic function of the church is for the building up of the church as the organic Body of Christ, the fullness of the One who fills all in all.
- ③ We need to imitate the apostle to bring the local churches into the fellowship of the Body of Christ and follow the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ.
- ④ The crucial point of the apostles' teaching concerns the Triune God processed to dispense Himself as the all-inclusive life-giving Spirit into His chosen ones so that they may be brought into an organic union to receive the divine transfusion and thereby become sons of God and members of Christ; as a result, they become the Body of Christ to express Christ.

篇题

- 第一篇 召会内在的素质，为着召会生机的存在
- 第二篇 召会内在的生长，为着召会生机的扩增
- 第三篇 召会内在的建造，为着召会生机的功用
- 第四篇 众召会内在的交通，为着众召会生机的关系
- 第五篇 教训之风的内在因素，为着教训之风邪恶的目的

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召会作为基督的身体 内在并生机的建造

第一周

召会内在的素质， 为着召会生机的存在

诗歌：补 620

读经：约壹一 2，约一 12～13，三 29～30，十二 24，
创二 21～23，林前十二 12，28

纲要

【周一】

壹 召会内在的素质乃是产生召会的神圣生命——约壹一 2，五 1：

一 召会内在的素质是神圣的生命，不能毁坏的生命，就是经过过程之三一神分赐到我们里面，并且正在分赐到我们里面的；这神圣的生命实际上就是经过过程，现今正在分赐的三一神——约十四 6，十 10 下，林前十五 45 下，罗八 2，10，6，11，林后五 4：

1 神圣的生命借着那灵在我们灵里的重生，产生了我们；神圣的灵生了人的灵，这二灵调和为一——约三 3，5～6，罗八 16，林前六 17。

The Intrinsic and Organic Building Up of the Church as the Body of Christ

Week One

The Intrinsic Essence of the Church for Its Organic Existence

Hymns: 1081

Scripture Reading: 1 John 1:2; John 1:12-13; 3:29-30; 12:24; Gen. 2:21-23; 1 Cor. 12:12, 28

Outline

§Day 1

I. The intrinsic essence of the church is the divine life, which generates the church——1 John 1:2; 5:1:

A. The intrinsic essence of the church is the divine life, the indestructible life, which the processed Triune God has dispensed into us and is now dispensing into us; this divine life is actually the processed and now-dispensing Triune God——John 14:6; 10:10b; 1 Cor. 15:45b; Rom. 8:2, 10, 6, 11; 2 Cor. 5:4:

1. The divine life generates us by the regeneration of the Spirit in our spirit; the divine Spirit begets the human spirit, and these two spirits are mingled as one——John 3:3, 5-6; Rom. 8:16; 1 Cor. 6:17.

【周二】

2 当我们重生时，我们就成为神的儿女，作新郎基督的新妇，使祂得着扩增，正如夏娃是亚当的配偶所预表的——约一 12 ~ 13，三 29 ~ 30，创二 21 ~ 23：

a 夏娃出现以前，她是亚当的一条肋骨，是亚当的一部分；按照这启示，我们可以说，召会出现以前，召会就已经是基督的一部分；正如我们肉身的肢体是我们的一部分，基督的肢体也是基督的一部分——21 ~ 23 节，弗一 3 ~ 6，林前十二 12，罗十二 5，参徒九 5。

b 正如亚当的肋骨分赐生命到夏娃里面，使她成为亚当的配偶，照样基督永远、神圣、不能毁坏的生命也将生命分赐到我们里面，使我们成为祂的配偶——创二 22，来七 16，林前十五 45 下，罗八 2。

二 基督成为召会内在的素质，乃是借着基督这一粒麦子落在地里死了，释放出神圣的生命，使祂得着繁增——约十二 24，路十二 49 ~ 50。

三 基督成为召会内在的素质，乃是借着基督在复活里成为神的长子分赐祂神圣的生命，使祂得着众子作基督的许多弟兄——彼前一 3，罗八 29，来二 11 ~ 12。

【周三】

四 基督的许多弟兄是接枝到祂这宇宙中真葡萄树里的许多枝子，多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体；当葡萄树的枝子得着赐生命的灵作基督生命汁液充足的供应时，就结出果子，这乃是内里生命供应的涌溢——约十五 1，4 ~ 5，16，8，罗十一 17，24。

§Day 2

2. When we are regenerated, we are made the children of God as the bride of Christ, who is the Bridegroom, for His increase, as typified by Eve as the counterpart to Adam—John 1:12-13; 3:29-30; Gen. 2:21-23:

a. Before Eve came into existence, she was a rib of Adam, a part of Adam; according to this revelation, we can say that before the church came into existence, she was a part of Christ; just as the members of our physical body are parts of us, the members of Christ are parts of Christ—vv. 21-23; Eph. 1:3-6; 1 Cor. 12:12; Rom. 12:5; cf. Acts 9:5.

b. Just as Adam's rib imparted life into Eve to make her Adam's counterpart, so Christ's eternal, divine, indestructible life imparts life into us to make us His counterpart—Gen. 2:22; Heb. 7:16; 1 Cor. 15:45b; Rom. 8:2.

B. Christ became the intrinsic essence of the church through the release of His divine life as the one grain of wheat falling into the ground and dying there for His multiplication—John 12:24; Luke 12:49-50.

C. Christ became the intrinsic essence of the church through the impartation of His divine life as the firstborn Son of God in His resurrection, that God may have many sons as the many brothers of Christ—1 Pet. 1:3; Rom. 8:29; Heb. 2:11-12.

§Day 3

D. The many brothers of Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading so that they might express the Triune God as His organism; when the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply—John 15:1, 4-5, 16, 8; Rom. 11:17, 24.

五 这三一神的生机体乃是基督生机的身体，由祂许多的弟兄，就是祂生机身体的许多肢体所构成——弗一 22 ~ 23，罗十二 5。

贰 我们需要看见并经历召会生机的存在——弗一 17:

一 召会存在于宇宙中，乃是神唯一的宇宙召会，使神得着宇宙的彰显，就是神的丰满——林前十 32，十二 28，弗三 19 下。

二 召会分布于地上许多地方，成为许多地方召会，作祂在地方上的彰显——启一 4，11:

【周四】

1 在林前十二章二十八节，保罗将使徒（宇宙的）、申言者与教师（既是宇宙的，也是地方的）、以及执事和长老（地方的）都摆在一起；这意思是说，本节中“召会”一辞含示宇宙召会，以及众地方召会。

2 在神的眼中，宇宙召会与众地方召会就是“召会”；那经过过程，现今正在分赐的三一神是独一的，祂就是召会的素质；所以，这个召会在宇宙一面和地方一面，乃是一个召会。

三 当我们回到召会内在的素质为着召会生机的存在，我们就不会错误地教导众地方召会可以彼此不同；众召会乃是经过过程并分赐之三一神独一的一个生机体。

四 按照圣经，我们实行上有七重的一：(一)在教训上是一；（林前四 17，七 17，十六 1，徒二 42，罗十六 17，提前一 3 ~ 4，六 3，弗四 13 ~ 14；）(二)在实行上是一；（林前十一 16，十四 34；）(三)在思想上是一；

E. This organism of the Triune God is the organic Body of Christ, constituted with His many brothers as the many members of His organic Body——Eph. 1:22-23; Rom. 12:5.

II. We need to see and experience the organic existence of the church——Eph. 1:17:

A. The church exists in the universe as the one universal church of God for His universal expression, the fullness of God——1 Cor. 10:32; 12:28; Eph. 3:19b.

B. The church is spreading in many localities on the earth as the many local churches to be His local expressions——Rev. 1:4, 11:

§Day 4

1. In 1 Corinthians 12:28 Paul puts apostles (who are universal), prophets and teachers (who are both universal and local), and deacons and elders (who are local) all together; this means that the word church in this verse implies the universal church and all the local churches.

2. In the eyes of God the universal church and all the local churches are just “the church”; the processed and now-dispensing Triune God is one, and He is the very essence of the church; therefore, this church, in both its universal and local aspects, is one church.

C. When we come back to the intrinsic essence of the church for its organic existence, we will not talk wrongly about the erroneous teaching that the local churches could be different from one another; all the churches are the unique, one organism of the processed and dispensing Triune God.

D. According to the Scriptures, the practical, sevenfold oneness is for us to be (1) one in teaching (1 Cor. 4:17; 7:17; 16:1; Acts 2:42; Rom. 16:17; 1 Tim. 1:3-4; 6:3; Eph. 4:13-14), (2) one in practice (1 Cor. 11:16; 14:33b-34), (3) one in thinking (Phil. 2:2, 5-8; 4:2; 1 Cor. 1:10),

(腓二 2, 5~8, 四 2, 林前一 10;) (四)在说话上是一; (罗十五 6, 林前一 10;) 并且(五)(六)(七)在素质、外表和彰显上是一。(启一 11~12。)

【周五】

叁 我们必须持续不断地操练我们的灵, (提前四 7,) 并将我们的心转向主, (林后三 16~18,) 好在召会内在素质的实际里, 留在生命的路上, 为着召会生机的存在:

一 我们必须行在生命的路上, 照着灵凭生命树而活, 而不行在死亡的路上, 照着己凭善恶知识树而活—创二 9, 罗八 4, 6, 林后二 13, 太十六 24。

二 我们留在生命的路上, 是借着爱主到极点; 相信主是接受祂作生命, 爱主是享受祂作生命—可十二 30, 歌一 4 上。

三 我们与主之间的爱系于我们的思想:

1 在林后十一章二节, 保罗说他曾把我们许配一个丈夫, 要将我们作为贞洁的童女献给基督, 向祂有正确的爱, 以享受祂; 然后在三节保罗告诉我们, 我们的心思(直译, 思想)可能被败坏, 失去向着基督的单纯和纯洁。

【周六】

2 人思想以下的病状, 都拦阻人享受基督作生命:

a 人思想的第一个病状是心思刚硬—三 14。

(4) one in speaking (Rom. 15:6; 1 Cor. 1:10), and (5), (6), & (7) one in essence, appearance, and expression (Rev. 1:11-12).

§Day 5

III. We must continuously exercise our spirit (1 Tim. 4:7) and turn our heart to the Lord (2 Cor. 3:16-18) in order to stay on the way of life in the reality of the intrinsic essence of the church for its organic existence:

A. We must walk in the way of life to live by the tree of life according to the spirit, not in the way of death to live by the tree of the knowledge of right and wrong according to the self—Gen. 2:9; Rom. 8:4, 6; 2 Cor. 2:13; Matt. 16:24.

B. We stay on the way of life by loving the Lord to the uttermost; to believe in the Lord is to receive Him as life; to love the Lord is to enjoy Him as life—Mark 12:30; S. S. 1:4a.

C. The love between us and the Lord depends on our thoughts:

1. In 2 Corinthians 11:2 Paul says that he betrothed us to one husband to present us as a pure virgin to Christ with a proper love toward Him in order to enjoy Him; then in verse 3 Paul tells us that it is possible for our thoughts to be corrupted from the simplicity and the purity toward Christ.

§Day 6

2. The following symptoms of problems with man's thoughts are all hindrances to the enjoyment of Christ as life:

a. The first symptom of problems with man's thoughts is having hardened thoughts—3:14.

b 人思想的第二个病状是给撒但弄瞎了—四 4。

c 人思想的第三个病状是背叛—十 4 ~ 5。

d 人思想的第四个病状是受到败坏—十一 3。

3 我们应当祷告：“主啊，求你鉴察我的思想，拯救我的思想，使我的思想能单单且全然集中在你身上” —罗八 6，诗一三九 23 ~ 24。

4 我们要享受基督作召会内在的素质，就必须向主有火热的爱，在一切事上让祂居首位—启二 4 ~ 5，7，西一 18 下，罗十二 11，提后一 6 ~ 7。

四 愿我们持续不断接受我们神怜悯的心肠，（来四 16，路一 78 ~ 79，）在生命的流里享受基督作生命树，好使我们留在生命的路上，就是在生命的线上，并且有生命的维持，好凭着生命的长大为着神在生命里的建造；这是为着使我们留在召会内在的素质里，为着召会生机的存在。（创二 9，启二二 1 ~ 2，罗八 6，弗四 15 ~ 16，西二 19，约六 57，63，七 38 ~ 39，二十 22。）

b. The second symptom of problems with man's thoughts is being blinded by Satan—4:4.

c. The third symptom of problems with man's thoughts is rebellion—10:4-5.

d. The fourth symptom of problems with man's thoughts is corruption—11:3.

3. We should pray, "O Lord, search my thoughts, and rescue my thoughts so that they can focus solely and entirely on You"—Rom. 8:6; Psa. 139:23-24.

4. To enjoy Christ as the intrinsic essence of the church, we must have a burning love toward Him by giving Him the first place in all things—Rev. 2:4-5, 7; Col. 1:18b; Rom. 12:11; 2 Tim. 1:6-7.

D. May we continuously receive the merciful compassions of our God (Heb. 4:16; Luke 1:78-79) so that we may remain on the way of life, the line of life, and in the maintenance of life by enjoying Christ as the tree of life in the flow of life for God's building in life by our growth in life; this is for us to remain in the intrinsic essence of the church for its organic existence (Gen. 2:9; Rev. 22:1-2; Rom. 8:6; Eph. 4:15-16; Col. 2:19; John 6:57, 63; 7:38-39; 20:22).

第一周■周一

晨兴喂养

约壹一 2 “这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”

五 1 “凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。”

当我们说到一样东西的素质，我们是指这个东西最内在的部分。关于召会，最重要而积极的因素是召会内在的素质。…当人说到召会时，他们的意思是物质的建筑。…有人…太过于注意召会外在的方面，如召会的组织等等。…已过十九个世纪基督教的历史，…基督徒一直在彼此相争，…因为（他们）已经从召会内在的素质转到外在的东西。

召会有四件内在的事。这些事第一乃是召会的素质。（接着是）召会的生长、…召会的建造、…召会的交通。

神圣的生命，神的生命，永远的生命，非受造的生命，不能毁坏的生命，乃是召会的素质，而这神圣的生命产生了召会（约壹一 2，五 1）。当然，我们看不见这神圣的生命，正如我们看不见这会所里的钢，因为钢外面包着石头和木块；但钢乃是这栋建筑结构的素质（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，四至六页）。

信息选读

WEEK 1 — DAY 1

Morning Nourishment

1 John 1:2 ...The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.

5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

When we speak of the essence of anything, we are referring to its most intrinsic part. Regarding the church, the most important positive factor is its intrinsic essence....When some speak of the church, they mean a physical building.... Others... pay too much attention to the outward aspects of the church, such as its organization....Throughout the past nineteen centuries ... Christians have been fighting one another...because [they] have turned from the intrinsic essence of the church to something outward.

There are four intrinsic matters of the church. The first of these is the essence of the church, [followed by] the growth of the church,...the building up of the church,... [and] its fellowship.

The divine life—God’s life, the eternal life, the uncreated life, the indestructible life—is the very essence of the church, and this divine life generates the church (1 John 1:2; 5:1). Of course, we cannot see this divine life, just as we are not able to see the structural steel in this meeting hall. This is because the steel is covered by stones and wood, yet the steel is the very essence of this building’s structure. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 267-269)

Today’s Reading

召会的素质是神圣的生命，而这神圣的生命就是基督这位经过过程之三一神的具体化身（约十四6，西二9）。…神经过了（成为肉体到升天）这一切的过程，得以成为施行分赐者。这就是为什么我们说召会是经过过程并分赐之三一神的生机体。…我们不可忘记，倘若神没有经过过程，神就没有立场将祂自己分赐到我们里面。

因为祂是分赐的神，所以祂能重生我们，而这重生我们的生命乃是神圣的生命。…神圣的生命就是分赐的神，祂是召会的素质。…我们基督徒彼此相爱，因为我们有相同的素质。不论我们是美国人、欧洲人、中国人、日本人、韩国人、白人、黑人、黄种人、棕色人种或是红种人，只要我们是真基督徒，我们里面就有爱的素质。当我们从这内在的素质转开，去摸别的事物，我们就开始彼此相争。…要解决基督徒之间的难处，我们必须来到召会内在的事上：第一，内在的素质；第二，内在的生长；第三，内在的建造；第四，内在的交通。

召会内在的素质，乃是经过过程之三一神所分赐，并且如今正在分赐到我们里面的神圣生命。神圣的生命借着那灵在我们灵里的重生，产生了我们。神圣的灵生了人的灵（约三3、5~6）。何等奇妙！这二灵竟然调和为一！（林前六17）…那灵与我们的灵调和成为一灵。那灵与人成为一，而这重生的人与神成为一。这难道不奇妙么？在我们里面有一部分竟然与神调和。神是这么高超，却与我们成为一。…我盼望所有初信者对重生能有这种拔高的认识。我们一得救，就与神调和（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，七至九页）。

参读：生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，第一章。

The essence of the church is the divine life, and the divine life is Christ as the very embodiment of the processed Triune God (John 14:6; Col. 2:9).... God passed through all these processes [from incarnation to ascension] to become someone who can carry out the dispensing. This is why we say that the church is the organism of the processed and dispensing Triune God....We should not forget that without God being processed, there is no ground for Him to dispense Himself into us.

Because He is the dispensing God, He is able to regenerate us, and this regenerating life is the divine life....The divine life is the dispensing God, who is the very essence of the church....We Christians love one another because we have the same essence. It does not matter whether we are American, European, Chinese, Japanese, Korean, white, black, yellow, brown, or red. As long as we are real Christians, we have a loving essence within us. When we turn away from this intrinsic essence to touch other things, we begin to fight one another.... In order to solve the problems between Christians, we must come to the intrinsic matters of the church: first, the intrinsic essence; second, the intrinsic growth; third, the intrinsic building up; and fourth, the intrinsic fellowship.

The intrinsic essence of the church is the divine life that the processed Triune God has dispensed and is now dispensing into us. The divine life generates us by the regeneration of the Spirit in our spirit. The divine Spirit begets the human spirit (John 3:3, 5-6). How wonderful it is that these two spirits are mingled as one (1 Cor. 6:17)!...The Spirit is mingled with our spirit as one spirit. The Spirit becomes one with man, and this regenerated man becomes one with God. Is this not wonderful? Within us is a part that is mingled with God. God is so high, yet He has become one with us.... I hope that all the new believers could have this kind of uplifted understanding regarding regeneration. As soon as we were saved, we became mingled with God. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 269-271)

Further Reading: CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," ch. 1

第一周■周二

晨兴喂养

创二 22 “耶和华神就用那人身上所取的肋骨，建造一个女人，领她到那人跟前。”

约一 12 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”

三 29 ~ 30 “娶新妇的，就是新郎；…祂必扩增，我必衰减。”

当我们重生时，我们就成为神的儿女，作新郎基督的新妇，使祂得着扩增，正如夏娃是亚当的配偶所预表的（约一 12 ~ 13，三 29 ~ 30，创二 21 ~ 23）。重生使信徒成为神的儿女。

就个人而言，我们是神的儿女；但就团体而言，我们是一个实体，就是基督的新妇。在约翰三章头一部分，主耶稣说到重生的事。后来在同一章，施浸者约翰说到重生之人的集大成乃是基督的一个新妇（29 ~ 30）。…当主耶稣受死时，祂没有留在死里，祂复活了。祂在复活里，带同许多蒙拯救的人，并产生他们，使他们成为祂的各部分。当所有这些部分摆在一起，他们就成为了新妇，作基督的配偶（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，九至一〇页）。

信息选读

召会是基督的新妇，按预表这新妇是由亚当的配偶夏娃所预表。夏娃起初是亚当的一部分。当亚当睡着时，神从亚当肋旁取下一条肋骨。神用那条肋骨建造一个女人，名叫夏娃，并将夏娃带给亚当，作他

WEEK 1 — DAY 2

Morning Nourishment

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.

3:29-30 He who has the bride is the bridegroom....He must increase, but I must decrease.

When we are regenerated, we are made the children of God as the bride of Christ, who is the Bridegroom, for His increase, as typified by Eve as the counterpart to Adam (John 1:12-13; 3:29-30; Gen. 2:21-23). Regeneration makes the believers the children of God.

Individually, we are children of God, but corporately we are one entity, the bride of Christ. In the first part of John 3 the Lord Jesus spoke concerning regeneration. Later in the same chapter John the Baptist referred to the regenerated ones in totality as the one bride of Christ (vv. 29-30)....When the Lord Jesus was put to death,... He did not remain in death; He resurrected. In His resurrection He brought many saved ones with Him and brought them forth to become parts of Him. When all these parts are put together, they become a bride as His counterpart. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 271)

Today's Reading

The church is the bride of Christ, and according to typology, this bride is typified by Eve, who was Adam's counterpart. Eve was first a part of Adam. While Adam was sleeping, God opened his side and took out a rib. Then God built that rib into a woman by the name of Eve and brought her to Adam to

的配偶（创二 21 ~ 23）。…当〔亚当〕看见了夏娃，他宣告说，“这是我骨中的骨，肉中的肉。”（23）夏娃是召会的一幅图画。召会是出于基督，是基督的一部分。召会内在的素质，乃是成为肉体、钉十字架并复活的基督。祂是召会的素质，因为召会是祂的一部分。召会不仅是由神所生的儿女组成，召会也是新妇，基督的配偶，是基督的一部分，作基督的扩增。

夏娃出现以前，她是亚当的一条肋骨，是亚当的一部分。按照这启示，我们可以说，召会出现以前，召会就已经是基督的一部分。…这就是为什么个个信徒都是基督身体的肢体。正如我们肉身的肢体是我们的一部分，基督的肢体也是基督的一部分。神圣的生命，就是那成为肉体、钉死、复活的基督，乃是召会的素质。

基督成为召会的素质，乃是借着释放出神圣的生命。…如果神圣的生命只留在祂神圣的所是里，包藏在祂为人的身体里，这神圣的生命就永远无法成为我们的生命。要使这生命成为你的、我的，这生命就必须释放出来。借着基督这一粒麦子落在地里死了，这神圣的生命得着了释放，使基督得着繁增（约十二 24）。…借着祂的死，神圣的生命就从一粒麦子释放出来，进到许多子粒里。

这释放出来的神圣生命，已经分赐到我们这些信基督的人里面。这事发生在基督复活的时候。祂的复活包含了我们（弗二 6）。我们都在祂里面，同着祂并借着祂复活了。…在祂的复活里，神的独生子成了长子，有许多的弟兄。如今祂是我们的长兄，我们是神的众子。在基督的复活里分赐到我们里面的神圣生命，乃是召会，就是基督生机身体内在的素质（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，一〇至一三页）。

参读：出埃及记生命读经，第二十三篇；圣洁没有瑕疵，第二至三章。

be his counterpart (Gen. 2:21-23)...When he saw Eve, he declared, "This time this is bone of my bones / And flesh of my flesh" (v. 23). Eve is a picture of the church. The church came out of Christ as a part of Christ. The intrinsic essence of the church is the incarnated, crucified, and resurrected Christ. He is the essence of the church because the church was His part. The church is not only composed of children born of God, but the church is also the bride, the counterpart of Christ, a part of Christ as Christ's increase.

Before Eve came into existence, she was a rib of Adam, a part of Adam. According to this revelation, we can say that before the church came into existence, she was a part of Christ....This is why every believer is a member of the Body of Christ. Just as the members of our physical body are parts of us, the members of Christ are parts of Christ. The divine life, the incarnated, crucified, and resurrected Christ Himself, is the essence of the church.

Christ became the essence of the church through the release of the divine life.... If the divine life had only remained in His Divine Being, concealed in His human body, it could have never been our life. For this life to be yours and mine, it had to be released. The divine life was released by Christ as the one grain of wheat falling into the ground and dying there for His multiplication (John 12:24)...With His death the divine life was released from one grain into many grains.

This released divine life has been imparted into us, the believers of Christ. This took place at the time Christ was resurrected. His resurrection included us (Eph. 2:6). We all were resurrected in Him, with Him, and by Him....In His resurrection He became the firstborn Son with many brothers. Now He is our big Brother, and we are the many sons of God. The divine life imparted into us in Christ's resurrection is the intrinsic essence of the church, the organic Body of Christ. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 271-273)

Further Reading: Life-study of Exodus, msg. 23; CWWN, vol. 34, "The Glorious Church," chs. 2-3

第一周■周三

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

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。”

基督的许多弟兄是接枝到祂这宇宙中真葡萄树里的枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体（约十五 1、5、16、8）。这宇宙的葡萄树是我们的素质。神是我们的素质，基督是我们的素质，葡萄树也是我们的素质。葡萄树连同其枝子，就是基督内在、生机的扩展，成了基督的扩大。…我是其中之一部分的那棵葡萄树很长，围绕了全地。这才是真正的大葡萄树，也是召会的素质。我们这些真葡萄树的枝子，乃是基督的繁增，基督的复制，基督的扩展，基督的扩大。这个繁增、复制、扩展、扩大，就是真葡萄树及其枝子，乃是三一神的生机体（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，一三页）。

信息选读

这三一神的生机体乃是基督生机的身体，由祂许多的弟兄，就是祂生机身体的许多肢体所构成（弗一 22~23，罗十二 5）。召会这基督生机身体内在的素质，乃是三一神。…我们的一不在于同意彼此的道理。我们的一乃是经过过程并分赐之三一神。…

WEEK 1 — DAY 3

Morning Nourishment

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

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.

The many brothers of Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading so that they might express the Triune God as His organism (John 15:1, 5,16, 8). This universal vine tree is our essence. God is our essence, Christ is our essence, and the vine tree is also our essence. The vine tree with its branches, the intrinsic and organic spreading of Christ, becomes Christ's enlargement....The vine of which I am a part is so long that it encircles the whole earth. This is the real great vine, which is the essence of the church. As the branches of the true vine, we are the multiplication of Christ, the duplication of Christ, the spreading of Christ, and the enlargement of Christ. This multiplication, duplication, spreading, and enlargement, the true vine with its branches, is the organism of the Triune God. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 273-274)

Today's Reading

This organism of the Triune God is the organic Body of Christ constituted with His many brothers as the many members of His organic Body (Eph. 1:22-23; Rom. 12:5). The intrinsic essence of the church as the organic Body of Christ is the Triune God....Our oneness is not in agreeing with one another's doctrines. Our oneness is the processed and dispensing Triune God.... If we

我们若彼此有什么难处，是因为我们从经过过程并分赐之三一神这内在的素质离开。我们若与祂同在，忘记一切不同的道理，就不会有难处。

召会存在于宇宙中，乃是神唯一的宇宙召会，使神得着宇宙的彰显，就是神的丰满（林前十 32，十二 28，弗三 19 下）。甚至召会的存在也是生机的。三一神在哪里，哪里就有这活的、生机的召会，因为这召会如今与经过过程并分赐的三一神是一。召会与经过过程并分赐的三一神不是两个实体，二者已经成为一个实体。这样的召会是不可能分裂的。

召会分布于地上许多地方，成为许多地方召会，作祂在地方上的彰显（启一 4 上、11）。就宇宙一面说，召会存在于宇宙中。就地方一面说，这个召会彰显于许多地方，成为许多地方召会。有人说各地方上的彰显，应当彼此不同，这是错误的教训。这种错谬的教训是由于没有看见召会是生机的，是有内在素质的。…在彼得与保罗的时候，各地方召会都有同一个内在的素质。今天，地上的众地方召会也只有一个内在的素质，所以召会是不能分裂的，也是不能分开的。

不仅宇宙召会是一，众地方召会也是一。众地方召会在经过过程并分赐之三一神里，内在的是一。今天要解决我们的难处，我们就必须回到召会内在的素质。如果我们今天限制我们自己在召会这唯一的素质上，每个难处就都会解决。谈论众召会到底是一还是分开，乃是在黑暗中的谈论，是没有召会内在素质之异象的谈论。（我们需要）主…“打开窗户”，让我们看清召会与众召会的这个素质（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，一四至一六页）。

参读：倪柝声文集第三辑第十册，两种生活的原则。

have any problems with one another, it is because we have departed from the intrinsic essence, the processed and dispensing Triune God. If we stay with Him, forgetting all the different doctrines, there will be no problems.

The church exists in the universe as the one universal church of God for His universal expression, the fullness of God (1 Cor. 10:32; 12:28; Eph. 3:19b). Even the existence of the church is organic. Where the Triune God is, this living, organic church is, because this church is now one with the processed and dispensing Triune God. The church and the processed and dispensing Triune God are not two entities; they have become one entity. It is impossible for such a church to be divided.

The church is spreading in many localities on the earth as many local churches to be His local expressions (Rev. 1:4a, 11). Universally, the church exists in the universe. Locally, this church is expressed in many localities as local churches. To say that all the local expressions should be different from one another is a wrong teaching. This kind of erroneous teaching comes from not seeing that the churches are organic, with an intrinsic essence.... In the time of Peter and Paul every local church had the same one intrinsic essence. All the local churches on the earth today also have only one intrinsic essence, so the church cannot be divided, or split.

Not only the universal church but also the local churches are one. They are intrinsically one in the processed and dispensing Triune God. To solve our problems today, we must come back to the intrinsic essence of the church. If today we all limit ourselves to the one intrinsic essence of the church, every problem will be solved. To talk about whether all the churches are one or separate is to talk in darkness. This is talk without a vision of the intrinsic essence of the church. This chapter should be used by the Lord to “open the window” for us to look into and see the very intrinsic essence of the church and all the churches. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 274-275)

Further Reading: Watchman Nee, Two Principles of Living

第一周■周四

晨兴喂养

林前十二 28 “神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父…”

神首先设立在功用上是宇宙性的使徒（林前十二 28）。神其次设立申言者，其功用不仅是宇宙的，因为申言者是安提阿召会中的一部分（徒十三 1）。第三，神设立教师，这也是在地方上见于安提阿的（1）。“帮助的”指服事的人，就是执事，帮助地方召会中的圣徒。“治理的”指地方召会中治理的长老（林前十二 28）。…保罗将使徒（宇宙的）、申言者与教师（宇宙的，也是地方的）、以及执事和长老（地方的）都摆在一起。

在神的眼中，宇宙召会与地方召会就是“召会”。那经过过程、现今正在分赐的三一神是独一的，祂就是召会的素质。所以，这个召会在宇宙一面和地方一面，乃是一个召会。当我们回到召会内在的素质，我们就不会错误地谈论众召会的不同。众召会乃是经过过程并分赐之三一神独一的一个生机体（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，一六页）。

信息选读

WEEK 1 — DAY 4

Morning Nourishment

1 Cor. 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.

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

First, God placed the apostles, who are universal in function [1 Cor. 12:28]. Second, He placed the prophets, who are not just universal in function, because prophets were a part of the church in Antioch (Acts 13:1). Third, He placed teachers, who were also present locally in Antioch (v. 1). Helps refers to the serving ones, the deacons, who help the saints in a local church, and administrations refers to the management of the elders in a local church [1 Cor. 12:28].... Paul puts apostles (who are universal), prophets and teachers (who are both universal and local), and deacons and elders (who are local) all together.

In the eyes of God, the universal church and all the local churches are just “the church.” The processed and now-dispensing Triune God is one, and He is the very essence of the church. Therefore, this church, in both its universal and local aspects, is one church. When we come back to the intrinsic essence of the church, we will not talk wrongly about the differences of the churches. All the churches are the unique, one organism of the processed and dispensing Triune God. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 275-276)

Today's Reading

(在) 教训、实行、思想、说话、素质、外表和彰显 (这七方面的一) …不是道理的一, 乃是在我们实行上的一。关于我们在道理上的一有另外七项: 一位神、一位主、一位灵、一个召会、一个恢复、一个见证和一个工作。前三个“一”是三一神。在道理上的一这七方面, 我们几乎都会赞同。…我们必须承认只有一位神、一位主、一位灵、一个召会、一个见证和一个恢复。我们也不可能有一个以上的工作。

我们对于七重实行的一确实有问题。…圣经告诉我们, 我们需要在教训、实行、说话甚至在思想上是一。有些人也许觉得这太过了, 这是控制人的思想。…我们没有人该盲目、愚昧或无知地跟随主的恢复, 我们需要清明地考量圣经中的真理。…(然而) 主的恢复不实行多种说话, …只允许一种说话。我怀疑我们在主的恢复里, 是否真正在说话上是一。

在实行上我们需要是一的后三项, 与启示录一章十一至十二节的金灯台有关。…纯金是灯台唯一的本质。在一个本质里, 只能有一个素质。不仅如此, 所有的灯台都该在外表上是一。…七个灯台都有同一本质, 就是金, 也都有同一形状, 同一样式。七个灯台在外表上是相同的。你若没有编号, 不可能加以区分。这些灯台看起来都毕像毕肖。

众召会在消极的事上彼此不同, 但启示录一章的灯台是完全相同的; 基督是头, 在她们中间行走。她们看起来都一样。她们在素质、外表、形状和彰显上是独一无二的 (李常受文集一九八六年第一册, 一一九至一二三页)。

参读: 长老训练第七册, 第三至四章。

[The] oneness in seven aspects: teaching, practice, thinking, speaking, essence, appearance, and expression... [is] not a doctrinal oneness but a oneness in our practice. There are another seven items concerning our oneness in doctrine: one God, one Lord, one Spirit, one church, one recovery, one testimony, and one work. The first three “ones” are the Triune God. Nearly all of us would agree with the seven aspects of oneness on the doctrinal side....We have to admit to there being one God, one Lord, one Spirit, one church, one testimony, and one recovery. Also, it is impossible for us to have more than one work.

We do have problems concerning the sevenfoldness of the practical oneness....The Bible tells us that we need to be one in teaching, practice, speaking, and even thinking. Some may feel that this is too much and that this is the controlling of people’s thinking....None of us should follow the recovery blindly, foolishly, or ignorantly. We need a sober consideration of the truth in the Bible....The recovery does not practice many speakings... [but] allows only one kind of speaking. I have a question as to whether or not we in the recovery are really one in speaking.

The last three items that we need to be one in practically are related to the golden lampstands in Revelation 1:11-12.... The pure gold is the unique substance of the lampstands. Within one substance there can be only one essence. All the lampstands should furthermore be one in appearance.... The lampstands all have one substance, which is gold, and they all have one form, one shape. The seven lampstands are identical in appearance. If you do not number them, it is impossible to tell them apart. They all look exactly the same.

The churches are different from one another in negative things, but the lampstands in Revelation 1, among whom Christ as the Head was walking, are altogether identical. They all look the same. They are uniquely one in their essence, in their appearance, in their form, and in their expression. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 97-100)

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” chs. 3-4

第一周■周五

晨兴喂养

林后十一 2 ~ 3 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

不要以为，那条古蛇引诱夏娃，而我不是夏娃，我是亚当；撒但可以引诱夏娃，但他骗不了我亚当。使徒在林后十一章二节，把我们众人都比作夏娃，…贞洁的童女。弟兄们虽然在受造上是男的，但是就着在蒙爱的地位上，作个爱主、追求主的人来说，仍是个女的。…〔撒但〕实在诡诈，不要相信今天这条古蛇已经撒手，让我们享受基督，吃生命树的果子。恐怕我们许多人吃来吃去，就吃了善恶知识树的果子。

十一章…说，我们是贞洁的童女。…这是爱情的问题。…童女完全是爱的问题。我们对主要享受得正确，就必须对祂有正确的爱；这爱一出事就完了。正如一个妻子对丈夫若没有爱，或是爱得不正确，不论这个妻子多聪明、多有才干，她和丈夫之间的正常关系就失去了（李常受文集一九六七年第一册，一八三至一八四页）。

信息选读

在爱的这点上，我们需要做醒。…我们与主之间的爱…完全是系在思想上。…夫妻的爱也是系在正确的思想上。若是妻子对丈夫在思想上出了问题，那就严重了。你的思想受到败坏，你的思想受了朋

WEEK 1 — DAY 5

Morning Nourishment

2 Cor. 11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

We should not think, “The old serpent seduced Eve, but I am not like Eve; I am like Adam. Satan could seduce Eve, but he will not be able to deceive me.” In 2 Corinthians 11:2 Paul likened us all to Eve,...to pure virgins. From the standpoint of being God’s creatures, brothers are males; however, from the standpoint of being the Lord’s lovers and seekers, everyone is a female.... Satan is truly cunning; we should not believe that he will let us freely enjoy Christ and eat the fruit of the tree of life. I am afraid that even after eating from the tree of life, many saints will be deceived to eat from the tree of the knowledge of good and evil.

In 2 Corinthians 11 we see that we are pure virgins....This is a matter of love....With regard to being virgins, we must have a proper love toward Him in order to enjoy Him in a proper way. Whenever our love toward Him is not proper, everything is finished, just as a normal relationship between a husband and wife is lost when a wife does not love her husband. A proper relationship does not depend upon the cleverness or capabilities of a wife, but on her love. (CWWL, 1967, vol. 1, pp. 141-142)

Today’s Reading

We need to be watchful in regard to our love....The love between us and the Lord depends on our thoughts, just as the love between a husband and wife depends on having proper thoughts about one another. If a wife is not proper in her thoughts concerning her husband, there will be a serious problem.

友的引诱，或是受了亲友的影响，结果你在丈夫身上的爱就会出问题。…因为爱是很嫩、很细的一种感觉。

我们对于主的思想也该正确。我们的思想一定要蒙保守，不能受到败坏。照哥林多后书这卷书来看，人思想的第一个病状就是刚硬。…一个人在主之外想一个什么东西，而这个东西是牢不可破的，就叫思想刚硬了。思想一刚硬，就有了帕子，叫他无法认识主。

有什么办法叫思想刚硬的圣徒软下来呢？这需要主的怜悯。犹太人在主面前出问题，就是出在这件事上。他们并不是没有圣经，对神也不是不认识，但他们的思想刚硬，牢不可破；即使主耶稣来了，也没有办法，他们还是不接受主。今天仍是如此，尽管我们祷读主话，尽管主的灵在我们灵里，但我们的思想若是刚硬，主在我们身上还是没有路。

人思想的第二个病状，就是给撒但弄瞎了。人的思想就象眼睛一样，无论什么东西要通到人里面，都得经过他的思想，就好象物质的景象需要透过眼睛一样。…你的思想若是给撒但弄瞎了，在你的思想上就有了撒但的遮蔽。这个遮蔽比刚硬更难办。

使徒说，〔心思〕是被这世代的神弄瞎了（林后四4）。你若单纯要神，你的思想就不瞎。你只要单纯要神，你的思想就透明了。你一要神之外的东西，这世代的神就叫你的思想瞎了。…我们虽然蒙恩了，但如果我们不单纯要神，对属灵的事也会落入这一种光景，就是我们的的心思被弄瞎了（李常受文集一九六七年第一册，一八四至一八七页）。

参读：倪柝声文集第一辑第八册，人第一次的罪；经历基督作众圣徒的分，第十三篇。

If she has been deceived by her friends or influenced by her relatives, her thoughts about her husband will be corrupted. As a result, her love for her husband will be in trouble.... Love is a feeling that is very tender and delicate.

Our thoughts toward the Lord should also be proper. Our thoughts must be preserved and not corrupted. According to 2 Corinthians, the first sign of a problem with our thoughts is that we become hardened....When a person has a strong thought concerning something apart from the Lord, his thoughts can become hardened. Once a person is hardened in his thoughts, there will be a veil between him and the Lord, and he will be unable to know the Lord.

Saints who have hardened thoughts need the Lord's mercy to become softened. This was the problem that the Jews had with the Lord. Even though they had the Bible and knew about God to a certain extent, their thoughts were hardened and became unbreakable. Even the Lord Jesus had no way to deal with this problem when He came; they would not receive Him. It can be the same with us today. We may pray-read the Lord's Word, and we may have the Lord's Spirit in our spirit, but if our thoughts are hardened, the Lord will not have a way in us.

The second symptom of problems with man's thoughts is being blinded by Satan. A man's thoughts are like his eyes; everything that comes into him must first pass through his thoughts, just as physical scenery must first pass through one's eyes. If our thoughts are blinded by Satan, there will be a veil on our thoughts. It is harder to deal with a veil than with hardened thoughts.

The apostle said that our thoughts can be blinded by the god of this age (2 Cor. 4:4). If we have singleness toward God, our thoughts will not be blinded. When we are single toward God, our thoughts will be transparent. As soon as we seek things other than God, the god of this age will cause our thoughts to be blinded.... Even though we are saved, we will fall into a condition of being blinded in our thoughts if we do not seek after God in a pure way. (CWWL, 1967, vol. 1, pp. 142-144)

Further Reading: CWWN, vol. 8, pp. 25-35; CWWL, 1967, vol. 1, pp. 139-146

第一周■周六

晨兴喂养

林后十4~5“我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

诗一三九 23 “神啊，求你鉴察我，知道我的心；试炼我，知道我的思虑。”

人思想的第三个病状是背叛。恐怕有些圣徒心里虽然被主摸着了，但里面还是背叛，还是服不下来，还有种种思想是不服的、倔强的、顶撞主的。所以，我们还得负起代祷的责任，因我们的争战是属灵的，不是属血气的。我们不能到一个弟兄跟前说，“弟兄，你的思想是背叛的。”你越这样责备，他越背叛；这是不可以的。我们要为他祷告，把他的理由、他背叛的思想、倔强的思想、不肯顺服的思想完全掳来，使之顺从基督（林后十4~5）。

还有一面的病状，就是思想受到败坏。有些圣徒的思想并不太刚硬，好象你带领什么，他都接受；他的思想也不瞎，你一讲属灵的事，他都很通。然而，他有一个危险，就是他的思想受到败坏。这是最难的一点，也是最叫人受欺骗的一点。许多圣徒虽然向着主，也爱主，但是还有一部分情形，是向着别的东西。他们的思想不是集中的，不是单纯的，不是专一的，不是简单的（李常受文集一九六七年第一册，一八七至一八八页）。

信息选读

你我必须记得，…我们…是贞洁的童女。对于贞洁的童女，所要求的就是单纯的爱，纯一的爱，简

WEEK 1 — DAY 6

Morning Nourishment

2 Cor. 10:4-5 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

Psa. 139:23 Search me, O God, and know my heart; try me, and know my anxious thoughts.

The third symptom of problems with man's thoughts is rebellion. Some saints may be touched by the Lord, but inwardly they are still rebellious and unwilling to submit. They harbor various thoughts that are disobedient, stubborn, and offensive to the Lord. Hence, we have to bear the responsibility to intercede for them, because our warfare is spiritual, not fleshly. We cannot confront a brother and say, "Brother, your thoughts are rebellious." The more we chastise him in this way, the more rebellious he will become; this is unacceptable. We must pray that all his reasonings and rebellious, stubborn, and disobedient thoughts would be taken captive unto the obedience of Christ (2 Cor. 10:4-5).

Another symptom of problems with man's thoughts is corruption. Some saints do not have hardened thoughts; it seems that they receive the Lord's leading. Neither are their thoughts blinded; when we speak of spiritual things, they understand. However, there is still a danger that their thoughts can be corrupted. This symptom is very difficult and quite deceiving. Although many saints are somewhat turned toward the Lord and love Him, they are also turned toward other things. Their thoughts are not focused, pure, single, and simple. (CWWL, 1967, vol. 1, p. 144)

Today's Reading

Remember that we are pure virgins....The requirement of a pure virgin is a single love, a pure love, a simple love, and even a foolish love. A wife must

单的爱，傻了的爱。一个妻子爱丈夫，非爱傻了不可；丈夫好也爱，丈夫不好也爱，怎样看丈夫都是好的。一个作妻子的，若是对丈夫挑剔这个，挑剔那个，她这个妻子的爱就有问题。

今天我们的主是没有可挑剔的，但是撒但常常用主之外的东西引诱我们。…我们祷读…，享受主却不多，主要的原因就是我们的思想不单纯、不纯洁。我们的思想受到败坏。…我们要作一个贞洁的童女爱主，我们的思想不能搀杂。…这个要求是厉害的。我们的思想要单纯，等到思想一单纯，硬的思想就软化，瞎的思想就明亮，不服的思想定规服下来。…瞎的思想是从硬的思想出来的，硬的思想是从背叛的思想出来的，背叛的思想是从复杂的思想出来的。

罗马八章六节说，要把你的心思置于灵。…你的思想要蒙拯救，你的思想要调转，你的思想要集中，你的思想要纯洁，你的思想要炼净，你的思想要纳入正轨。

盼望我们都能有这样的祷告：“主，怜悯我，我是没有办法对付我的思想。主啊，拯救我的思想，归纳我的思想，集中我的思想。主，救我的思想能集中在你身上。求你鉴察我的心思，拯救我的思想。”我们都得有一段时间，好好为这事祷告。

你…必须让你的思想蒙拯救，让你的思想受对付，让你的思想被集中，归于一，…使你的思想是那样的单纯。等你再来聚会时，你会发现你里头的思路非常的透明，如同水晶一样。思想一单纯就降服了，一降服就柔软了，一柔软就明亮了。你立刻就能看见，你对基督就能享受得透彻，享受得明亮。愿主怜悯我们（李常受文集一九六七年第一册，一八八至一九〇页）。

参读：倪柝声文集第一辑第八册，人第一次的罪；罗马书生命读经，第六十二篇；约伯记生命读经，第三十七篇。

love her husband to the extent of being foolish; that is, no matter whether her husband is good or bad, her consideration of him is always good. If a wife is always criticizing her husband, ...there is a problem with her love.

Although we may not criticize the Lord, Satan often seduces us with things other than the Lord.... If we do not love the Lord very much or enjoy the Lord when we pray-read, it is because our thoughts are not pure or clean; our thoughts have been corrupted.... If we desire to be pure virgins loving the Lord, our thoughts must contain no mixture. This requirement is strict. Our thoughts must be pure. Once our thoughts are pure, our hardened thoughts will be softened, our blinded thoughts will be unveiled, and our rebellious thoughts will be subdued.... Blinded thoughts come from hardened thoughts, hardened thoughts come from rebellious thoughts, and rebellious thoughts come from impure thoughts.

Romans 8:6 says that we should set our mind on the spirit. In order for our thoughts to be rescued, our thoughts must be turned, our thoughts must be focused, our thoughts must be purified, and our thoughts must be on the proper track.

I hope we all have this prayer: “Lord, have mercy on me; I have no way to deal with my thoughts. O Lord, rescue my thoughts, gather my thoughts, focus my thoughts. Lord, rescue my thoughts so that they can focus on You. Search my thoughts and rescue my thoughts.” We should spend a good amount of time to thoroughly pray about this matter.

We must allow our thoughts to be rescued, dealt with, focused, and gathered so that our thoughts can be pure. Then when we go to a meeting, we will discover that our thoughts are as transparent as crystal. Once our thoughts are pure, they will be softened, unveiled, and subdued. Then our enjoyment of Christ will be thorough and transparent. May the Lord have mercy on us. (CWWL, 1967, vol. 1, pp. 144-146)

Further Reading: CWWN, vol. 8, pp. 25-35; Life-study of Romans, msg. 62; Life-study of Job, msg. 37

第一周诗歌

WEEK 1 — HYMN

补 620

父使我们成为一

(英1081)

降 B 大调

4/4

3 • 3 3 3 3 3 | 5 2 3 0 | 6 • 6 6 6 6 6 | 6 - 5 0 |

一 赞 美 父 神 是 生 命 源 头， 我 们 在 你 宝 贵 名 里，

5 • 5 5 5 5 5 | 5 - 3 0 | 3 • 3 6 5 1 2 | 3 2 1

作 你 众 子 来 彰 显 你。 赞 美 父 神 是 生 命 源 头。

3 • 4 | 5 1̇ 3̇ 2̇ • 1̇ | 6 1̇ - 7 • 6 | 5 • 6 5 3 1 3 | 2 - -

(副) 在 生 命 里，在 生 命 里，在 父 生 命 里 我 们 是 一。

3 • 4 | 5 1̇ 3̇ 2̇ • 1̇ | 6 1̇ - 1̇ • 6 | 5 3 1 2 3 2 | 1 - - 0 ||

在 生 命 里，在 生 命 里，在 父 生 命 里 我 们 是 一。

二 感谢父借你宝贵圣言， 用你性情浸透我们，
分别我们脱离俗尘。 感谢父赐你宝贵圣言。

(副) 借你圣言，借你圣言， 借你圣言，我们成为一。
借你圣言，借你圣言， 借你圣言，我们成为一。

三 哦，三一神的神圣荣耀！ 众子得享何等福分！
神的荣耀彰显无尽一 哦，三一神的神圣荣耀！

(副) 在荣耀里，在荣耀里， 在你荣耀里我们是一。
在荣耀里，在荣耀里， 在荣耀里我们成为一。

Father God, Thou art the source of life

Worship of the Father — His Name, His Word, His Glory

1081

1. Fath - er God, Thou art the source of life. We, Thy sons, are Thine ex - pres - sion;

In Thy name, our dear pos - ses - sion. Fath - er God, Thou art the

source of life. (C) In Thy life, in Thy life, We have one - ness in Thy

life. In Thy life, in Thy life, In Thy life, O Father, we are one.

2. How we thank Thee that Thy holy Word
With Thy nature, saturates us;
From the world it separates us.
Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
We have oneness through Thy Word.
Through Thy Word, through Thy Word,
Through Thy holy Word we're all made one.

3. Oh, the glory of the Triune God!
We're His sons, oh, what a blessing!
We His glory are expressing—
Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
In Thy glory we are one.
In Thy glory, in Thy glory,
In Thy glory we are all made one!

召会作为基督的身体 内在并生机的建造

第二周

召会内在的生长， 为着召会生机的扩增

诗歌：592

读经：西二 19，弗四 13，15～16，林前三 6～7，十二 12，约三 29～30 上，34

纲要

【周一】

壹 召会内在的生长，生机的生长，乃是在神圣生命里的生长，这生命就是经过过程并分赐的三一神——弗四 15～16，三 16～17，林后十三 14：

一 召会在这生命里、凭这生命、以这生命、借这生命生长；我们由神圣的生命，也就是由神自己所生，现今神叫我们生长——约一 12～13，林前三 6 下。

二 歌罗西二章十九节说到身体的长大，也就是神在我们里面的增长：

1 长大就是有基督加到我们里面——林前三 6～7，加四 19。

The Intrinsic and Organic Building Up of the Church as the Body of Christ

Week Two

The Intrinsic Growth of the Church for Its Organic Increase

Hymns: 820

Scripture Reading: Col. 2:19; Eph. 4:13, 15-16; 1 Cor. 3:6-7; 12:12; John 3:29-30a, 34

Outline

§Day 1

I. The intrinsic growth, the organic growth, of the church is the growth in the divine life, which is the processed and dispensing Triune God——Eph. 4:15-16; 3:16-17; 2 Cor. 13:14:

A. The church grows in this life, by this life, with this life, and through this life; we were born of the divine life, which is God Himself, and now God is causing us to grow——John 1:12-13; 1 Cor. 3:6c.

B. Colossians 2:19 speaks of the growth of the Body, which is the growth of God within us:

1. To grow is to have Christ added into us——1 Cor. 3:6-7; Gal. 4:19.

2 基督身体的长大在于出自元首基督的东西—弗四 15 ~ 16 :

a 当身体借着持定元首而得着供应，身体就以神的增长而长大—西二 19。

b 身体是从元首长出来的，因为一切的供应都是来自于元首—弗四 15 ~ 16。

3 基督身体的长大在于我们里面神的增长，神的加添，神的增多—西二 19 :

a 神本身不会增长，因为祂是完整且完全的；祂乃是在我们里面增长。

b 神使我们生长，乃是以非常主观的方式把祂自己赐给我们。

c 神越加到我们里面，就越使我们生长；这就是神叫人生长的路—林前三 6 ~ 7。

d 唯有神能叫人生长；唯有神才能把祂自己赐给我们；没有祂，我们就无法长大—6 ~ 7 节：

(一) 神加到我们里面，就是祂使我们生长。

(二) 神使我们生长，事实上乃是把祂自己赐给我们—罗八 11。

(三) 神使我们在生命里长大，意思是指祂自己在我们里面增长。

【周二】

4 神在我们里面有多少增长，在于我们有多少地方让祂增长—弗三 17 上，西三 16 :

a 我们把我们里面更多地方给神时，祂就在我们里面扩展并扩增；这扩增就是祂在我们里面的增长。

2. The growth of the Body depends on what comes out of Christ as the Head—Eph. 4:15-16:

a. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.

b. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15-16.

3. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19:

a. God is not growing in Himself, because He is complete and perfect; He is growing within us.

b. God gives the growth by giving Himself to us in a subjective way.

c. The more God is added into us, the more growth He gives to us; this is the way that God gives the growth—1 Cor. 3:6-7.

d. Only God can give growth; only God can give us Himself, and without Him we cannot have growth—vv. 6-7:

(1) The addition of God into us is the growth He gives.

(2) For God to give us growth actually means that He gives us Himself—Rom. 8:11.

(3) For God to give us the growth in life means that He is increasing Himself within us.

§Day 2

4. How much God grows within us depends on how much room we give Him to grow—Eph. 3:17a; Col. 3:16:

a. When we give God room in us, He expands and increases within us; this increase is His growth in us.

b 神在我们里面的增长就成了我们的生长，因为祂与我们乃是一——林前六 17。

5 召会作为基督身体的长大就是神在召会里的增长——西二 19。

【周三】

三 召会长大，直至达到成熟——“基督丰满之身材的度量”——弗四 13：

1 基督有一个丰满，这丰满有一个身材，而这身材有一个度量。

2 基督的身体是祂的丰满，祂的彰显——1:23：

a 基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。

b 这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显——22 ~ 23 节。

c 我们借着享受基督的丰富，（三 8，）就成为祂的丰满，作祂完全的彰显。

【周四】

3 基督的丰满，就是祂的身体，有一个身材；基督丰满的身材就是基督身体的身材——四 13，一 23。

4 基督的丰满有一个身材，这身材有一个度量——四 13：

a 因为召会——基督的身体——这身材在长大，所以保罗说到这身材的度量；这度量就是长成的人——13 节。

b 我们现今正在朝向长成的人，朝向基督丰满身材之度量的途中：

(-) 有基督丰满之身材的度量，不是为着个人的事，乃是团体身体的事。

b. God's growth in us becomes our growth because He and we are one——1 Cor. 6:17.

5. The growth of the church as the Body of Christ is the growth of God in the church——Col. 2:19.

§Day 3

C. The church grows until it reaches maturity——“the measure of the stature of the fullness of Christ”——Eph. 4:13:

1. Christ has a fullness, the fullness has a stature, and the stature has a measure.

2. The Body of Christ is His fullness, His expression——1:23:

a. Christ, who is the infinite God without any limitation, is so great that He fills all things in all things.

b. Such a great Christ needs the church to be His fullness for His complete expression——vv. 22-23.

c. Through the enjoyment of the riches of Christ (3:8), we become His fullness for His complete expression.

§Day 4

3. The fullness of Christ, which is His Body, has a stature; the stature of the fullness of Christ is the stature of the Body of Christ——4:13; 1:23.

4. The fullness of Christ has a stature, and this stature has a measure——4:13:

a. Because the stature of the church, the Body of Christ, grows, Paul speaks of its measure; this measure is the full-grown man——v. 13.

b. We are on the way toward a full-grown man, toward the measure of the stature of the fullness of Christ:

(1) To have the measure of the stature of the fullness of Christ is not a matter for individuals; it is a matter of a corporate Body.

(二) 基督在我们里面长大时，我们会逐渐达到基督丰满之身材的度量。

(三) 我们需要向前追求，直到我们都达到基督丰满之身材的度量；这是我们的目标；我们必须殷勤往这目标奔跑，直到我们众人都一同达到这目标—腓三 12 ~ 14。

【周五】

贰 召会生机的扩增乃是基督在祂那作祂新妇之生机身体里的扩增—约三 29 ~ 30 上：

一 基督的丰满就是祂的身体，而基督的身体乃是祂的配偶，祂的新妇—弗四 12 ~ 13, 16, 五 25 ~ 27。

二 “娶新妇的，就是新郎；…祂必扩增”—约三 29 ~ 30 上：

1 三十节的扩增就是二十九节的新妇，这新妇乃是所有重生之人的组合。

2 重生不仅将神圣的生命带进信徒里面，也使他们成为团体的新妇，作基督的扩增—3, 5 ~ 6, 29 ~ 30 节上。

3 基督借着重生蒙救赎的罪人而得扩增，将他们作成祂的新妇—29 节。

三 约翰三章启示扩增的基督，就是那位说神的话，并且赐那灵没有限量者—34 节：

1 当一个人接受了祂的话，那灵就跟着成为所说之话的实际。

2 基督扩增祂自己，乃是借着讲说神的话扩展神，并借着赐给神的灵作祂所说之话的实际，为要将永远的生命分赐到人里面，使他们成为神的儿女，作

(2) As Christ grows within us, we will gradually arrive at the measure of the stature of the fullness of Christ.

(3) We need to press on until we all arrive at the measure of the stature of the fullness of Christ; this is our goal, and we must diligently press toward it until we all reach it together—Phil. 3:12-14.

§Day 5

II. The organic increase of the church is the increase of Christ in His organic Body as His bride—John 3:29-30a:

A. The fullness of Christ is His Body, and the Body of Christ is His counterpart, His bride—Eph. 4:12-13, 16; 5:25-27.

B. “He who has the bride is the bridegroom...He must increase”—John 3:29-30a:

1. The increase in John 3:30a is the bride in verse 29, and the bride is a composition of all the regenerated people.

2. Regeneration not only brings the divine life into the believers, but it also makes them the corporate bride for Christ’s increase—vv. 3, 5-6, 29-30a.

3. Christ increases by regenerating the redeemed sinners, making them His bride—v. 29.

C. Chapter 3 of the Gospel of John reveals the increasing Christ, the One who speaks the words of God and who gives the Spirit not by measure—v. 34:

1. When someone receives His words, the Spirit follows to be the reality of what is spoken.

2. Christ increases Himself by speaking God’s word to spread God and by giving the Spirit of God to be the reality of what He spoke in order to dispense eternal life into people, making them the children of God to be

基督的扩增；这就是基督如何成为扩增的基督—六63，三30上，34。

【周六】

- 四 基督的扩增就是基督的繁增与复制；我们这人重生的部分乃是基督之扩增（就是基督之新妇）的一部分—6节。
- 五 新妇作为基督的扩增就是基督自己，因为基督的身体—“那基督”（林前十二12，直译）—乃是团体的基督，由基督作头，召会作祂的身体，连同所有信徒作肢体所组成的。

Christ's increase; this is how Christ becomes the increasing Christ—6:63; 3:30a, 34.

§Day 6

- D. The increase of Christ is the multiplication and reproduction of Christ; the regenerated part of our being is a part of Christ's increase, His bride—v. 6.
- E. The bride as the increase of Christ is Christ Himself because the Body of Christ—“the Christ” (1 Cor. 12:12)—is the corporate Christ, composed of Christ as the Head and the church as His Body with all the believers as members.

第二周■周一

晨兴喂养

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

一 28 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”

召会的素质是神圣的生命，就是经过过程并分赐的三一神。我们都因着这神圣的生命得了重生。召会如今是在这生命里、凭这生命、以这生命并借这生命而生长。

基督在扩增，而神的增加乃是在基督生机身体的肢体里生命的长大。...长大是生命的事，而生命是神自己。召会是基督的身体，召会不能没有基督，祂是神具体的化身（西二 9），作生命的源头。借着持定元首基督，召会就以神的增长而长大，以是生命之神的扩增而长大（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，一九至二〇、三三页）。

信息选读

真正生命的长大乃是以神的增长而长大，就是以神的扩增—神的加多—而长大。神自己不能也不需要增长，祂是永远、完全、完整的；然而，神必须在我们里面增长。我们都需要神在我们里面更多扩增、加多。我们需要以神的增长而长大；那就是说，我们需要神在我们里面扩增、增长。

神在各方面都是丰富的。神的荣耀是丰富的，祂一切神圣的属性也是丰富的。祂的爱、恩慈、怜悯、

WEEK 2 — DAY 1

Morning Nourishment

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

The essence of the church is the divine life, which is the processed and dispensing Triune God. We all have been regenerated with this divine life. The church is now growing in this life, by this life, with this life, and through this life.

Christ is increasing, and God is increasing in the growth of life within the members of the organic Body of Christ...To grow is a matter of life, which is God Himself. As the Body of Christ, the church should not be deprived of Christ, who is the embodiment of God (Col. 2:9) as the source of life. By holding Christ, the Head, the church grows with the growth of God, with the increase of God as life. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 278, 287)

Today's Reading

The genuine growth in life is to grow with the growth of God, that is, to grow with the increase of God, the addition of God. In Himself, God cannot and does not need to grow. He is eternal, perfect, and complete. However, there is the need for God to grow in us. We all need more of the increase, the addition, of God within us. We need to grow with the growth of God; that is, we need God to increase, to grow, in us.

God is rich in every way. He is rich in glory and in all the divine attributes. He is rich in love, kindness, mercy, light, life, power, and strength. God's

光、生命、能力、力量都是丰富的。神的丰富是无穷无尽的。如今这位丰富的神正在把祂自己加到我们里面。神的丰富乃是我们借以长大的元素和实质。神乃是真实的、丰富的、实在的，我们需要吸取祂。

今天我们的神乃是经过过程、包罗万有的灵，而我们灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来吸取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。我们这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到我们里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路（新约总论第十二册，一四〇至一四一页）。

神的成分加增有多少，召会的建造也就有多少。…若是我们在弟兄们中间，自己的成分太多，就需要蒙光照，受审判，叫我们自己的成分被杀死，神的成分能加多。我们在召会中所有的事奉，都得注意这个原则。无论我们是和别人一同祷告，或是配搭出去看望，会后与人谈话等，人的成分都必须逐渐减少，好叫神的成分逐渐加多。

在一个祷告聚会里，若是神的成分不多，这个聚会就有毛病。在看望的事上，若是你前年是这样的作法，再过一年还是原样，这就是没有长进。…我们若要在召会中有建造的事奉，必须学习拒绝个人的成分，而让神的成分加增，好叫我们的生命有长进。唯有如此，我们才能显出功用，与别人联络在一起，并结合在一起，叫召会得着建造（建造召会的事奉，八四至八五页）。

参读：新约总论，第三百五十六篇；建造召会的事奉，第六篇。

riches are endless. Now this rich God is adding Himself into us. God's riches are the element and substance by which we grow. God is real, rich, and substantial, and we need to absorb Him.

Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. We should not spend so much time in our mind, emotion, and will, but spend more time in our spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As we fellowship with Him in this way, we will absorb His riches, and He will add more of Himself into us. The more God is added into us, the more growth He gives to us. This is the way God causes the growth. (The Conclusion of the New Testament, p. 3595)

The increase in the element of God determines how much the church is built up. If we have too much of the element of our self, we need to be shined upon and judged so that the element of our self may be killed and so that the element of God may increase. We must take care of this principle in all our service in the church. In our prayer with others, visitation of others, or fellowship with others after the meeting, our natural element must gradually decrease so that the divine element of God may gradually increase.

If there is not the element of God in a prayer meeting, there is a problem with that meeting. If our ways of visitation are the same year after year, it indicates that we are not growing.... In order to have service that builds up the church, we must learn to reject our natural element and let the element of God increase so that the divine life in us may grow. Only then can we manifest the function that joins us together and knits us together with others for the building up of the church. (CWWL, 1957, vol. 3, "Service for the Building Up of the Church," pp. 468-469)

Further Reading: The Conclusion of the New Testament, msg. 356; CWWL, 1957, vol. 3, "Service for the Building Up of the Church," ch. 6

第二周■周二

晨兴喂养

林前三6“我栽种了，亚波罗浇灌了，唯有神叫他生长。”

西三16“当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

我们既是基督身体的肢体，就应当喝纯净的话奶，使我们可以生长。然后我们必须吃主话语中的干粮，使我们能更多地生长。我们吃主的话，使我们刚强地长大。主的话满了食物，但有些人读经的时候，只照着字句得着知识。…基督是我们的真食物，圣经的每一页都是这位丰富基督的描述。整本圣经都是发表祂，或者含示祂。…当我们来到圣经前，我们该带着寻求基督的心而来。我们应当祷告说，“主啊，我来到你的话前。我不要只有教训，我要你。主啊，求你借着你的话，用你自己喂养我。”（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，二〇至二一页）

信息选读

召会内在的生长是借着神叫基督的肢体在生命中长大（林前三6下）。有恩赐的人可以栽种并浇灌，但叫人在生命中生长的乃是神。这就是为什么我到聚会中说话之前，必须花一点时间祷告。我祷告求主与我是一，并以祂自己灌输我，使我所说的，都是在祂里面说的。我信祂已经丰厚地答应了这些祷告，因为当我说话时，我经常在里面感觉有供应，使我说话有新的亮光和即时的发表。

WEEK 2 — DAY 2

Morning Nourishment

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

As members of the Body of Christ, we should drink the guileless milk of the word that we may grow. Then we must eat the solid food of the word so that we may grow even more. Our eating of the word causes us to grow in a strong way. The Word is full of food, but some get only knowledge according to the letter when they read the Bible....Christ is our real food, and every page of the Bible is a description of this rich Christ. He is either expressed or implied throughout the whole Bible....When we come to the Bible, we should come with a seeking heart after Christ. We should pray, “Lord, I come to Your Word. I do not care for teachings alone, but I care for You. Lord, feed me with Yourself through this Word.” (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” p. 279)

Today's Reading

The intrinsic growth of the church is through the giving of growth in life to the members of Christ by God (1 Cor. 3:6c). The gifted ones may do the planting and the watering, but it is God who gives the growth in life. This is why I must always take some time to pray before I come to speak in a meeting. I pray that the Lord would be one with me and infuse me with Himself so that whatever I speak would be in Him. I believe that He has richly answered these prayers because quite often, as I am speaking, I feel supplied within to speak with new light and instant utterance.

我们需要从圣经直接得着喂养，我们也需要从那些更认识圣经的人得着浇灌。神是随着我们的读经，并随着有恩赐之人的讲说，而叫我们生长。…当我们进到话中，我们就是在得喂养。当我们在话语的讲说之下，我们就领受浇灌；然后，神就叫我们生长。

召会内在的生长是凭着神在信徒里的增长（西二19）。我们是凭着神圣的生命，就是神自己，得重生的。如今我们正在得喂养，得浇灌，并且神正在叫我们生长。这个生长就是神自己在我们里面的增长（19）。当神把生命的长大赐给我们时，这意思是说祂自己在我们里面增长。当我们在话上得着喂养，并且得着有恩赐之人的浇灌，神自己就在我们里面运行、增长。

歌罗西二章十九节下半告诉我们，基督的身体是“以神的增长而长大”。我们是凭着神在我们里面的增长而长大。神本身不会增长，因为祂是完整的，也是完全的。祂的增长乃是在我们里面的，而祂在我们里面有多少增长，在于我们有多少地方让祂增长。我们可能满了世界、自己、自利，但借着读圣经，圣经的话就一点一点地除去我们的属世、自利，以及在神以外的所爱。然后在我们里面就会有更多地方归给神。祂就用这地方在我们里面扩展并扩增。这个扩增就是祂在我们里面的增长。祂的增长就成了我们的生长，因为我们与祂乃是一。召会的生长就是神在召会里的增长。借着我们在话上得喂养，并借着有恩赐之肢体的浇灌，我们里面消极的事物就被除去，就有更多地方让给住在我们里面的神。当祂得着更多的地方，祂就在我们里面增长，结果就带进召会机器的生长（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，二八至三〇页）。

参读：生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，第二章。

We need the feeding from the Bible directly, and we need the watering from the ones who know the Bible more. God goes along with our reading of the Word and with the speaking of the gifted members to give us the growth....When we get into the Word, we are feeding. When we get under the speaking of the word, we receive the watering. Then God gives the growth.

The intrinsic growth of the church is by God's growing in the believers (Col. 2:19). We were reborn by the divine life, which is God Himself. Now we are being fed and watered, and God is causing us to grow. This growth is God Himself growing in us (v. 19). When God gives us the growth in life, this means that He is increasing Himself within us. As we are feeding on the Word, and as we are being watered by the gifted ones, God Himself is moving and growing within us.

The last part of Colossians 2:19 tells us that the Body “grows with the growth of God.” We grow by God's growing within us. Of course, God in Himself is not growing, because He is complete and perfect. His growing is within us, and how much He grows within us depends on how much room we will give to Him to grow. We may be full of the world, of ourselves, of our own interests, but by reading the Bible, little by little the word of the Bible takes away some part of our worldliness, some part of our self-interest, and some part of our love for things other than God Himself. Then within us more room is given to God; He takes this room and expands and increases within us. This increase is His growth in us. His growth becomes our growth because we and He are one. The growth of the church is God's growth in the church. By our feeding on the Word and being watered by the gifted members, the negative things within us are taken away, and there is more room for the very God who dwells in us. When He gets more room, He grows within us. This issues in the church's organic growth. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 284-286)

Further Reading: CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” ch. 2

第二周■周三

晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

身体不仅仅是一班蒙召之人的组合，身体乃是基督的丰满；身体不光是基督的彰显，还是基督的丰满。而这个丰满怎样有的呢？乃是基督的丰富，被你接受到里头，被你享受，被你消化，甚至变作了你。如同你吃了鱼，吃了鸡，吃了馒头，吃下去之后，过了五、六个小时，都消化在你里头，变作了你。这个时候，你就是丰满（李常受文集一九七七年第三册，三六九至三七〇页）。

信息选读

我吃了一大堆台湾的丰富，这些丰富都消化在我里头，变成了我。所以你们现在看见我站在这里，精神十足，满有劲头。这就是丰满。召会就是基督的丰满。

这样一位宇宙的基督，充满万有的基督，在天又在地地的基督，祂需要一个身体来作祂的丰满。当祂在地上作拿撒勒人耶稣的时候，祂在加利利就不能在犹太，祂在撒玛利亚就不能在耶路撒冷，因为祂是一个小耶稣。祂受祂肉身的限制。…祂从死里复活，升到诸天之上，祂就充满万有。（如今）祂能在天同时又在地，祂能在天上一个地方，同时又能在地上千万个地方。祂是这样一位充满万有者，因此需要一个伟大

WEEK 2 — DAY 3

Morning Nourishment

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

3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

The Body is not merely a composition of a group of the called-out ones; the Body is the fullness of Christ. The Body is not only the expression of Christ but also the fullness of Christ. How does this fullness come into being? It is by your receiving the riches of Christ into you to be enjoyed and assimilated by you and even to become you. We may compare this to eating fish, chicken, and bread. After about five or six hours, they are digested into you to become you. It is at this time that you are the fullness. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 284)

Today's Reading

I have eaten a great amount of the riches of Taiwan, and these riches have been assimilated into me and have become me. Now, therefore, I can stand here full of life and energy. This is the fullness. The church is the fullness of Christ.

[The] universal Christ, the Christ who fills all things, the Christ who is both in the heavens and on the earth, needs a Body to be His fullness. When He was on earth as Jesus the Nazarene, He could not be in Judea at the same time that He was in Galilee, nor could He be in Jerusalem when He was in Samaria. This was because He was a small Jesus,... limited by His flesh.... Today He has risen from the dead and ascended to the heavens, so He fills all things. He can be in the heavens and on the earth simultaneously; He can be in one place in the heavens, and at the same time He can be in millions

的身体来作祂的丰满。所以今天我们可以说，因着祂在地上有这样一个伟大的身体，祂在天上，也在台北，也在香港，也在马尼拉，也在新加坡，也在伦敦，也在德国，也在美国，也在非洲，也在北美洲，也在南美洲，因为祂的身体到处都在。那么这一个身体是什么呢？就是…祂在宇宙中的丰满。

身体乃是基督的丰满。从道理来说，召会就应该是身体。但从实际来说，身体的成分有多少，还是个问题。弟兄姊妹，我们不要定罪别人，我们也要看自己的光景。我们都要在主的光中承认说，连我们自己，一直到今天，可能只有百分之三十凭灵活着，还有百分之七十是我们自己。…主今天不仅需要各地有召会，主今天需要身体。你和我一旦不凭基督活着，你和我一旦不在灵里活着，你我就不是身体。在名义上我们仍是召会，但是在实际上我们不是身体。为什么？因为身体乃是基督的丰满。

不要忘记了以弗所一章二十三节的两个“是”字：“召会“是”祂的身体，“是”那在万有中充满万有者的丰满。”这就是说，召会是身体，身体是丰满。这两层的“是”，在我看是梯次的，不是平行的。不是说，一面召会是身体，一面召会是丰满。乃是说，召会是身体，身体是丰满。按道理说丰满就等于身体，身体就等于召会。但是按实际来说，人可以在召会中，而不活在身体里。（在各地召会）聚会的弟兄姊妹都是在召会里，但谁是活在身体里？…严格来说，今天那能完成神永远旨意的，不是名义上的召会，乃是身体。身体就是基督的丰满。我再说，用这一个眼光来看，用这一个尺度来量，你就看见，今天在地上，身体的成分不多（李常受文集一九七七年第三册，三七〇、三七二至三七三、三七六至三七七页）。

参读：一个身体，一位灵，一个新人，第三至四、六篇。

of places on the earth. He is such a One who fills all things, so He needs a great Body as His fullness. Thus, today we can say that because He has such a great Body on earth, He is in heaven and He is also in Taipei, in Hong Kong, in Manila, in Singapore, in London, in Germany, in the United States, in Africa, in North America, and in South America. His Body is everywhere. What is this Body? It is...His universal fullness.

The Body is the fullness of Christ. In doctrine the church is the Body, but as to reality there is still a question of how much element of the Body is there. Brothers and sisters, we should not condemn others; we must see our own condition. At this time we all must confess in the light of the Lord that even we ourselves up to this day may live only thirty percent by the Spirit, leaving seventy percent that we live by ourselves....The Lord does not merely need a church in each locality; He needs a Body. As soon as we do not live by Christ, as soon as we are not living by the Spirit, we are not the Body. In name we are still the church, but in reality we are not the Body. Why? Because the Body is the fullness of Christ.

Do not forget the word is in Ephesians 1:23: “[The church] is His Body, the fullness of the One who fills all in all.” This means that the church is the Body, and the Body is the fullness. These two levels of “is” are in succession rather than in parallel. It is not that on the one hand the church is the Body, while on the other hand the church is the fullness. Rather, it is that the church is the Body, and the Body is the fullness. According to doctrine, the fullness equals the Body, and the Body equals the church. But according to reality, a man can be in the church and still not live in the Body. All the brothers and sisters who meet in Hong Kong are in the church, but who is living in the Body?... Strictly speaking, that which can fulfill God’s eternal purpose is not the church in name but the Body. The Body is the fullness of Christ. I repeat that if you look from this angle and measure with this yardstick, you will see that today on earth in the churches there is not much of the element of the Body. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 284, 286, 288-289)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” chs. 3-4, 6

第二周■周四

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

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

（以弗所四章十三节说，）我们也要达到基督丰满之身材的度量。基督的丰满就是基督的身体（1:23），这身体有一个具有度量的身材。基督的丰满就是基督的彰显。作为基督的丰满的身体，乃是基督的彰显。基督的丰满—身体，有一个身材，这个身材有一个度量。因此，四章十三节说到基督丰满之身材的度量。

达到基督丰满之身材的度量，就是达到基督身体的完满建造，也就是达到身体建造的完满完成（以弗所书生命读经，四四七页）。

信息选读

以弗所一章启示基督的身体是基督的丰满，四章启示基督的丰满有一个身材。因此，基督丰满的身材就是基督身体的身材。

保罗在四章十三节不仅说到基督丰满的身材，也说到那身材的度量。召会是基督的身体，有一个身材。因为这身材在长大，所以十三节说到身材的度量，这度量就是长成的人。…在许多信徒身上，基督丰满的身材没有长多少。…但是基督在他们里面长大时，他们会逐渐增长，而达到基督丰满之身材的度量。我们需要向前追求，直到我们都达到基督丰满之身材的度量。…我们现今正

WEEK 2 — DAY 4

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

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

[Ephesians 4:13 says that we] are to arrive at the measure of the stature of the fullness of Christ. The fullness of Christ is the Body of Christ (1:23), which has a stature with a measure. The fullness of Christ is simply the expression of Christ. As Christ's fullness, the Body is Christ's expression. Christ's fullness, the Body, has a stature, and with this stature there is a certain measure. Hence, 4:13 speaks of the measure of the stature of the fullness of Christ.

To arrive at the measure of the stature of the fullness of Christ is to arrive at the full building up of the Body of Christ. It is to arrive at the full completion of the building up of the Body. (Life-study of Ephesians, p. 370)

Today's Reading

Ephesians 1 reveals that the Body of Christ is the fullness of Christ, and chapter 4, that the fullness of Christ has a stature. Therefore, the stature of the fullness of Christ is the stature of the Body of Christ.

In 4:13 Paul speaks not only of the stature of the fullness of Christ, but of the measure of that stature. As the Body of Christ, the church has stature. Because this stature grows, 4:13 speaks of its measure. This measure is the full-grown man. In many believers the stature of the fullness of Christ has not grown very much.... But as Christ grows within them, they will gradually increase unto the measure of the stature of the fullness of Christ. We need to press on until we all arrive at the measure of the stature of the fullness of

在朝向长成的人，朝向基督丰满身材之度量的途中。

日子将到，我们都要达到长成的人。直到那时之前，我们仍在过程中。因着我们是在过程中，所以保罗说到，那时我们就“不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡”（14）。

召会是基督的身体，是那每天在我们里面长大的丰满。我们都必须看见，召会是出自基督的生机体，这是顶要紧的。凡不是出于基督的，都不能成为召会的一部分。不管我们多么有纪律，多么规矩，多么改良自己，若不是出于基督的结果，这些一点也不属于召会。自我约束、自我规律和自我改良，也许会产生良好的社会，但不能产生召会。就基督的身体来说，我们自己里面所有的，没有一样是重要的。对基督的身体来说，天然的良善没有用处。不管我们或好或坏，我们仍然需要基督。坏人当然需要基督，但好人也照样需要基督。无论我们有什么样的性情，我们天然的人需要被内住的基督吞没，甚至被销毁。然后，我们才实际地成为基督的身体，就是祂的丰满。

约翰一章十六节说，“从祂的丰满里我们都领受了，而且恩上加恩。”重要的不是我们仅仅学了基督，或是效法基督，乃是我们领受祂的丰满。…我们若是天天领受祂的丰满，至终我们要成为祂的丰满，因为我们要照着我们所领受的被构成。这意思是说，我们越领受祂的丰满，我们就越被祂的丰富所构成，并成为祂的丰满。我们若看见这事，我们会说，“主，救我脱离一切不是你丰满的事物。主，我乐意花任何代价来享受你，并有分于你的丰满。”愿主怜悯我们，使我们每天经历祂并享受祂，因而成为召会，就是祂的丰满，祂的满溢（以弗所书生命读经，八三四至八三六页）。

参读：以弗所书生命读经，第一、四十三、四十五、八十二篇。

Christ.

Presently we are on the way toward a full-grown man, toward the measure of the stature of the fullness of Christ. The day is coming when we shall all arrive at a full-grown man. Until then, we are still in the process. Because we are in the process, Paul speaks of the time when we shall “be no longer little children tossed by waves and carried about by every wind of teaching” (4:14).

As the Body of Christ, the church is the fullness that is daily growing within us. It is vital for us all to see that the church is an organism that comes out of Christ. Anything that is not of Christ cannot be part of the church. No matter how disciplined, regulated, or improved we may be, none of this is of the church if it does not issue out of Christ. Self-regulation, self-discipline, and self-improvement may produce an excellent society, but it cannot produce the church. As far as the Body of Christ is concerned, nothing that we have in ourselves has any significance. In relation to the Body, natural goodness is of no advantage. Whether we are good or evil, we still need Christ. Those who are evil surely need Christ. But those who are very good need Christ just as much. No matter what kind of disposition we may have, our natural being needs to be swallowed up and even consumed by the indwelling Christ. Then in reality we shall be the Body of Christ, His fullness.

John 1:16 says, “For of His fullness we have all received, and grace upon grace.” What is important is not that we merely learn about Christ or that we imitate Christ, but that we receive of His fullness.... If we daily receive of His fullness, we shall eventually become His fullness, for we shall be constituted according to what we have received. This means that the more we receive of His fullness, the more we shall be constituted of His fullness and become His fullness. If we see this, we shall say, “Lord, save me from anything that is not Your fullness. Lord, I am willing to pay any price to enjoy You and to partake of Your fullness.” May the Lord be merciful to us that we may daily experience Him and enjoy Him and thereby become the church that is His very fullness, His overflow. (Life-study of Ephesians, pp. 690-691)

Further Reading: Life-study of Ephesians, msgs. 1, 43,45, 82

第二周■周五

晨兴喂养

约三 29 ~ 30 “娶新妇的，就是新郎；…祂必扩增，我必衰减。”

34 “神所差来的，就说神的话，因为祂赐那灵是没有有限量的。”

新妇，就是借重生所产生，并由基督这新郎所娶得的，乃是基督的扩增，扩大（因此，作基督扩增的新妇，也是基督自己，如林前十二章十二节所说，基督的身体也是基督）。这位基督赐那灵是没有有限量的，祂也是无法测度的一位，将永远的生命（无限的生命）赐给祂的信徒（约三 29 ~ 30、34、36）。…基督得以扩增，乃是借着重生蒙救赎的罪人，使他们成为祂的新妇，祂的妻子。这新妇就是基督的扩增（约翰福音结晶读经，六九页）。

信息选读

亚当和夏娃预表基督和祂的扩增。…夏娃是亚当的扩增，而亚当借着妻子得了亿万的后代，他们也是亚当的扩增。…不仅妻子是丈夫的扩增，所有的儿女也是他的扩增。

为使基督扩增，我们必须个别地接触人，使他们得重生。我们不该用名讲道人召聚大会的方式来得人。我们必须个别地，一个一个地接触人。然后我们就象他们的父母一样，借着活力排，渐进而稳定的，以适当的照顾，天天喂养并顾惜他们。这样，基督就会不断地得着扩增。我们每一个人都必须在小排里，产生新的属灵儿女。

WEEK 2 — DAY 5

Morning Nourishment

John 3:29-30 He who has the bride is the bridegroom....He must increase, but I must decrease.

34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

The bride, produced by regeneration and taken by Christ as the Bridegroom, is the increase, the enlargement, of Christ. (Hence, the bride as the increase of Christ is also Christ Himself as 1 Corinthians 12:12 says that the Body of Christ is also Christ.) Christ gives the Spirit not by measure and, as the immeasurable One, gives eternal life (the unlimited life) to His believers (John 3:29-30, 34, 36)....Christ increases by regenerating the redeemed sinners, making them His bride, His wife. This bride is Christ's increase. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 381)

Today's Reading

Adam and Eve are a type of Christ with His increase.... Eve was Adam's increase, and through his wife Adam has billions of descendants, who are also his increase.... Not only the wife but also all the children are the increase of the husband.

In order for Christ to increase, we need to contact people individually to get them regenerated. We should not take the way of big speakers gathering big congregations in order to gain people. We have to contact people individually, one by one. Then gradually and steadily with the proper care, we as their parents should feed, nourish, and cherish them day by day through the vital groups. In this way Christ will increase continually. Each of us must be in a small group to produce new spiritual children.

施浸者约翰说，他必衰减，基督必扩增。我们都应当渴望看见基督扩增，我们衰减。为此，我们需要讲说主的话。讲说神的话之真正、内在的意义，乃是扩展神。当我们讲说圣言，真理，神圣的启示时，我们就扩展神。基督借着我们这些祂的肢体解释神，说明神，最终彰显神，而将神讲说出来。彰显神就是扩展神。基督是讲说神的话，并赐那灵没有限量的一位（约三 34）。当一个人接受了祂的话，那灵就跟着成为所说之话的实际。基督扩增祂自己，乃是借着讲说神的话扩展神，并借着赐给神的灵作祂所说之话的实际，为要将永远的生命分赐到人里面，使他们成为神类，神的儿女，神的种类，神的家庭，作基督的扩增。这就是基督如何成为扩增的基督（约翰福音结晶读经，七〇至七一页）。

身为使徒，就是奉神差遣者、大使，基督…说神的话。基督所说的话乃是雷玛，这话就是灵，就是生命。…我们许多人都能作见证，我们运用灵好好接触神的话时，进到我们里面的话就成为灵，话一成为灵，也就成为生命。话说出来的时候，仍旧是话；但话进到我们里面以后，就成为灵，成为生命。然后我们把在我们里面成为灵与生命的话说出来，它就再一次成为话。这样的话进到别人里面以后，便又成为灵，成为生命。这样，是灵、是生命的神自己，就说到我们里面来了。借此，神的素质就说到我们全人里面。

主耶稣的话实际上就是神的素质。因此，这话进到我们里面时，神的素质就进到我们里面。这个素质就是灵。…如果我们接受话（雷玛），并且被那灵充满，我们就会享受永远的生命。结果，我们就成为新妇，成为无限基督的宇宙扩增（李常受文集一九八二年第二册，二〇一、二〇八页）。

参读：约翰福音结晶读经，第五篇；约翰福音生命读经，第八至十篇。

John the Baptist said that he should decrease and that Christ should increase. We should all desire to see Christ increasing and ourselves decreasing. For this we need to speak the Lord's word. The real intrinsic significance of speaking the word of God is to spread God. When we speak the holy Word, the truth, the divine revelation, we spread God. Christ speaks God through us, His members, by defining God, explaining God, and eventually expressing God. To express God is to spread God. Christ is the One who speaks the words of God and who gives the Spirit not by measure (John 3:34). When someone receives His words, the Spirit follows to be the reality of what is spoken. Christ increases Himself by speaking God's word to spread God and by giving the Spirit of God to be the reality of what He spoke in order to dispense the eternal life into people, making them Godkind, the children of God, the species of God, the family of God, to be Christ's increase. This is how Christ becomes the increasing Christ. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 381-382)

As the Apostle, God's sent One and Ambassador, Christ speaks the word of God. The word Christ speaks is the rhema, the word that is spirit and life. Many of us can testify that when we handle the Word of God properly by exercising our spirit, the word that comes into us becomes spirit, and when it becomes spirit, it also becomes life. When the word is spoken, it is still the word. But after it comes into us, the word becomes spirit and life. Then as we speak out [that] word,... it once again becomes the word. After such a word enters into someone else, it again becomes spirit and life. In this way God, who is Himself Spirit and life, is spoken into us. By this means God's essence is spoken into our being.

The word of the Lord Jesus is actually the essence of God. Therefore, when this word enters our being, God's essence comes into our being. This essence is the Spirit. If we receive the word [rhema] and are filled with the Spirit, we will enjoy eternal life. The result is that we become the bride, the universal increase of the unlimited Christ. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 157, 163)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," msg. 5; Life-study of John, msg. 8-10

第二周■周六

晨兴喂养

约三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

约翰三章三十节说到基督的扩增，这个扩增就是基督的繁增与复制。我们要知道，我们这人重生的部分乃是基督的复制、繁增，这是很要紧的。基督的扩增就是祂的新妇。

我们天然的生命和生活不是基督扩增的一部分。例如，如果你说话随随便便、开开玩笑，你的生活就不是基督扩增的一部分。反之，这种说话乃是蛇性所是的一部分，而蛇性的所是无法成为基督新妇、基督扩增的一部分。唯有我们这人重生的部分、我们重生的灵，才是基督的扩增（李常受文集一九八二年第二册，一九三至一九四页）。

信息选读

按照约翰三章三十四节，基督是神所差来的，就说神的话。译作“话”的希腊字是雷玛（rhema），意思是即时、现时说出的话，与娄格斯（logos）不同；娄格斯的意思是常时的话，如一章一节者。…六章六十三节…也用到雷玛这个希腊字。那灵是活的、实际的，但是相当奥秘、摸不着，我们也很难领会。然而主的话是具体的。首先主指明，为着分赐生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是赐生命之灵的具体化。如今祂在复活里是赐生命的灵，这

WEEK 2 — DAY 6

Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 3:30 speaks of Christ's increase. This increase is the multiplication and reproduction of Christ. It is important for us to know that the regenerated part of our being is the reproduction, the multiplication, of Christ. This increase of Christ is His bride.

Our natural life and living are not part of the increase of Christ. For example, if you speak in a natural, joking manner, you are not living as part of Christ's increase. On the contrary, that way of speaking is part of the serpentine being, and the serpentine being cannot be part of Christ's bride, His increase. Only the regenerated part of our being, our regenerated spirit, is Christ's increase. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 150)

Today's Reading

According to John 3:34, Christ as the One sent by God speaks the words of God. The Greek word translated "words" is rhema, which refers to the instant and present spoken word. It differs from logos, which refers to the constant word, as in John 1:1. In John 6:63...the Greek word rhema is used. The Spirit is living and real but rather mysterious and intangible and difficult for us to comprehend. But the Lord's words are substantial. First, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.

灵具体化于祂的话。我们运用灵来接受祂的话，就接受了那是生命的灵。

在新约里，神只借着一个人说话，这个人就是祂的儿子（来一 1～2）。…所有新约的话语执事，都是神在祂儿子里面说话的一部分。例如，保罗在他的职事里说话，就是神在祂儿子里面说话的一部分。

我们说话的时候，渴望与神的儿子基督成为一灵。我常常在服事话语以前祷告说，“主，在我的说话中与我成为一灵。主，我要在传讲你话的时候，与你成为一灵。”倘若我没有与主成为一灵的把握，我就不愿意说话。在我们说话的时候与主成为一灵，意思就是说，我们真在神的儿子里面。新约所有真正传讲神圣话语的人，都是神在祂儿子里面说话的一部分。今天父神在子里说话，而子包含了新约所有的话语执事。

我们尽话语职事时，是在作什么？我们乃是把神说到人里面。我们把神圣的素质说到人里面。我们许多人能作见证，听到真正话语的职事，结果就叫我们得着神的素质。…我们接受了话以后，话在我们里面就成为灵，成为生命。那灵实际上就是神的素质成了我们里面的生命。…我们所服事的话语，必须是神的素质。

我们成为无限基督的宇宙扩增，唯一的路就是接受那灵，被那灵充满。我们越得着那灵，就越成为基督的扩增。这扩增开始于我们得着重生，终结于我们被没有限量的灵所充满（李常受文集一九八二年第二册，二〇〇至二〇三、二〇六页）。

参读：约翰著作中帐幕和祭物的应验，第六至七、九、十一至十三篇。

When we receive His words by exercising our spirit, we receive the Spirit who is life.

In the New Testament God speaks through only one person, and that person is His Son [Heb. 1:1-2a].... All the New Testament ministers of the Word are part of God's speaking in the Son. Paul's speaking in his ministry, for example, was part of this speaking of God in His Son.

In our speaking we desire to be one spirit with Christ, the Son of God. Often before I minister the Word, I pray, "Lord, be one spirit with me in my speaking. Lord, I want to practice being one spirit with You in the speaking of Your word." If I do not have the assurance that I am one spirit with the Lord, I do not have any desire to speak. To be one spirit with the Lord in our speaking of the word means that we are truly in the Son of God. All the genuine speakers of the divine word of the New Testament are part of God's speaking in the Son. Today God the Father speaks in the Son, and the Son includes all the New Testament ministers of the Word.

What are we doing as we carry on the ministry of the Word? We are speaking God into people. We are speaking the divine essence into others. Many of us can testify that as a result of listening to the genuine ministry of the Word, we receive the essence of God....Then after the word has been received by us, it becomes spirit and life in us. The Spirit is actually the essence of God becoming the very life within us....The word in our ministry must be the very essence of our God.

The unique way for us to become the universal increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit. The more we have of the Spirit, the more we will be Christ's increase. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 156-158, 161)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 6-7, 9, 11-13

第二周诗歌

WEEK 2 — HYMN

592

教会 — 基督的丰满

8 8 8 8 (英 820)

D 大调

4/4

D 1 3 · 4 5 · 5 | A7 D 6 7 i · 5 | i 5 A7 4 3 2 1 | 4 3 A 2 · 2 |

一 我们享受基督丰富, 就得成为祂的丰满; 分

E A D A D A7 D Em7 D A7 D
5 6 7 · i | 2 i 7 6 5 · 5 | 5 i 2 4 | 3 2 1 - ||

享一切祂之所是, 就能使祂得着彰显。

二 基督丰富是祂所是, 来作我们一切享受;
基督丰满乃是教会, 因享基督而得成就。

三 迦南美地丰富出产, 乃是预表基督丰富;
借这出产圣殿得成, 象征教会出于基督。

四 夏娃乃是亚当丰满, 预表教会之于基督;
夏娃原是出于亚当, 基督也是教会出处。

五 丰富是我里面基督, 丰满是我外面教会;
充满基督, 作祂表现, 得与基督同样宝贵。

Riches of Christ we should enjoy

The Church — The Fulness of Christ

820



2. Riches of Christ are what He is
To us who are His members true;
His fulness is what we become
As body doth to man accrue.
3. Riches of Christ are typified
By Canaan's produce rich and sweet,
With which the temple great was built,
The Church's greatest type replete.
4. As Eve to Adam fulness was,
So is the Church to Christ her Head;
As Eve from Adam's being came,
The Church by Christ's own life is bred.
5. Christ's riches are Himself within,
His fulness is the Church without,
As His expression, full of Him;
The Church with Christ is built throughout.

召会作为基督的身体 内在并生机的建造

第三周

召会内在的建造， 为着召会生机的功用

诗歌：658

读经：弗四 11～16，罗十二 4～8，林前十二 4～11，28

纲要

【周一、周二】

壹 召会内在的建造是借着基督身体中所有得了成全的肢体—弗四 11～16：

一 升天的元首基督赐给恩赐—使徒、申言者、传福音者、牧人和教师—为着在众地方召会里成全圣徒—11～12节，林前十二 28，徒十三 1。

二 成全圣徒，“目的是为着职事的工作，为着建造基督的身体”—弗四 12：

1 以弗所四章十二节里“目的是为着”，意思是“结果是”，“为着…目的”，“为了作…”。

2 这许多有恩赐的人只有一个职事，就是将基督供应

The Intrinsic and Organic Building Up of the Church as the Body of Christ

Week Three

The Intrinsic Building Up of the Church for Its Organic Function

Hymns: 914

Scripture Reading: Eph. 4:11-16; Rom. 12:4-8; 1 Cor. 12:4-11, 28

Outline

§Day 1 & Day 2

I. The intrinsic building up of the church is through all the perfected members of the Body of Christ—Eph. 4:11-16:

A. Christ, the ascended Head, has given gifts—the apostles, prophets, evangelists, and shepherds and teachers—for the perfecting of the saints in the local churches—vv. 11-12; 1 Cor. 12:28; Acts 13:1.

B. The perfecting of the saints is “unto the work of the ministry, unto the building up of the Body of Christ”—Eph. 4:12:

1. The word unto in Ephesians 4:12 means “resulting in,” “for the purpose of,” or “with a view to.”

2. The many gifted persons have only one ministry, that is, to minister

人，以建造基督的身体，召会；这是新约经纶中唯一的职事—林后四1，提前一12。

3 根据以弗所四章十二节的文法结构，建造基督的身体就是职事的工作：

- a 那些有恩赐的人，不论作什么，只要是职事的工作，就必须是为着建造基督的身体—12，16节。
- b 这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的；有恩赐者的工作是间接的，圣徒的工作才是直接的—11～12节。
- c 这些有恩赐的人，乃是集合起来整体配搭，叫召会中的圣徒得成全，能尽其功用，每一个都作职事的工作—12节。
- d 这样，借着有恩赐之人的成全，众圣徒都作职事的工作，结果便叫基督的身体得着建造—12，16节。

【周三】

三 至终，基督身体的众肢体都“达到了信仰上并对神儿子之完全认识上的一，达到了长成的人”—13节：

- 1 在三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一：
 - a 实际上的一需要实行，因而成为实行上的一—3，13节。
 - b 十三节的“达到”指明我们要达到在实行上我们生活中的一，需要经过一段过程；实际上的一是开始，实行上的一是目的地。
- 2 实行上的一乃是信仰上的一—13节：
 - a “信仰”不是指我们信的行动，乃是指我们所信之

Christ for the building up of the Body of Christ, the church; this is the unique ministry in the New Testament economy—2 Cor. 4:1; 1 Tim. 1:12.

3. According to the grammatical construction of Ephesians 4:12, the building up of the Body of Christ is the work of the ministry:

- a. Whatever the gifted persons do as the work of the ministry must be for the building up of the Body of Christ—vv. 12, 16.
- b. This building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones; the work of the gifts is indirect, but the work of the saints is direct—vv. 11-12.
- c. The gifts are joined together in coordination to perfect the saints in the church to bring out their function, each doing the work of the ministry—v. 12.
- d. In this way, through the perfecting by the gifted ones, all the saints will do the work of the ministry, and in the end the Body of Christ will be built up—vv. 12, 16.

§Day 3

C. Eventually, all the members of the Body of Christ will “arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man”—v. 13:

- 1. The oneness of the Spirit in verse 3 is the oneness of the divine life in reality, and the oneness in verse 13 is the oneness of our living in practicality:
 - a. The oneness of reality needs to be practiced and thereby become the oneness in practicality—vv. 3, 13.
 - b. The word arrive in verse 13 indicates that a process is required for us to arrive at the oneness of our living in practicality; the oneness of reality is the beginning, and the oneness in practicality is the destination.
- 2. The oneness in practicality is the oneness of the faith—v. 13:
 - a. The faith refers not to our act of believing but to the things in which we

事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作—提前一 19，六 10，12，21，犹 3。

- b 在召会生活中，我们只有一件事是专特的—信仰；坚持在信仰之外的任何事物作为接受信徒的根据，乃是分裂—罗十四 1，十五 7。
- 3 实行上的一也是对神儿子之完全认识上的一—弗四 13：
 - a 对神儿子的完全认识，乃是对关于神儿子作生命之启示的领略，是为着我们的经历—太十六 16。
 - b 在信仰上的一全在于对神儿子的完全认识；我们唯有以基督为中心，专注在祂身上，才能达到信仰上的一，因为只有神儿子身上，我们的信仰才能是一—约二十 31，加一 15～16，二 20，四 4，6，林前二 2。
- 4 达到了“长成的人”就是达到了在生命里的成熟；成熟乃是实行上的一所需要的—弗四 13。

【周四】

四 为着基督身体的建造，我们需要在爱里持守着真实，我们就得以“在一切事上长到祂，就是元首基督里面”—15 节：

- 1 长到基督里面，就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。
- 2 以弗所四章十五节的元首，指明我们在生命里凭着基督的加增而有的长大，该是众肢体在元首下，在身体里的长大。

五 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—15～16 节：

believe, such as the divine person of Christ and His redemptive work accomplished for our salvation—1 Tim. 1:19; 6:10, 12, 21; Jude 3.

- b. In the church life we have only one thing that is special—the faith; to insist upon anything besides the faith for receiving the believers is to be divisive—Rom. 14:1; 15:7.
- 3. The oneness in practicality is also the oneness of the full knowledge of the Son of God—Eph. 4:13:
 - a. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God as life for our experience—Matt. 16:16.
 - b. The oneness of the faith altogether depends on the full knowledge of the Son of God; only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one—John 20:31; Gal. 1:15-16; 2:20; 4:4, 6; 1 Cor. 2:2.
- 4. To arrive at “a full-grown man” is to arrive at maturity in life; maturity is needed for the practical oneness—Eph. 4:13.

§Day 4

D. For the building up of the Body of Christ we need to hold to the truth in love so that we may “grow up into Him in all things, who is the Head, Christ”—v. 15:

- 1. To grow up into Christ is to have Christ increase in us in all things until we attain to a full-grown man.
- 2. Head in Ephesians 4:15 indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.

E. To grow in life is to grow into the Head, Christ, but to operate in the Body is to operate out from Him—vv. 15-16:

- 1 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—16 节。
- 2 基督身体的每一肢体，都有其借生命的长大与恩赐的发展而有的度量，可以为着基督身体的长大而尽功用。
- 3 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—16 节。

【周五】

贰 召会生机的功用是在基督生机的身体里，并在基督生机身体的地方彰显里—林前一2，十二27~28，罗十二4~8，林前十二4~11：

- 一 因为我们是这生机的身体，我们就应当是生机的，并且在召会生活中生机地尽功用—罗十二4~5：
 - 1 当神的恩典在基督里作为神圣的元素进到我们里面，成为我们的生命给我们享受，就带来某种属灵技巧和才能的元素；这元素随同我们生命的长大发展成为生命的恩赐，使我们能在基督的身体里尽功用—6~8 节。
 - 2 当全身在尽功用时，身体便叫自己长大，结果在爱里把自己建造起来—弗四16。

【周六】

二 基督生机身体的生机功用是在基督身体的地方彰显里，并且凭着三一神的行动，这行动是在于神的运行，借着主的许多职事，并借着那灵在基督生机身体的肢体里所表显的恩赐—林前十二4~11，28：

1. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body—v. 16.
2. Through the growth in life and the development of the gifts, each member of the Body of Christ has its own measure, which operates for the growth of the Body.
3. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—v. 16.

§Day 5

II. The organic function of the church is in the organic Body of Christ and in the local expressions of the organic Body of Christ—1 Cor. 1:2; 12:27-28; Rom. 12:4-8; 1 Cor. 12:4-11:

- A. Because we are this organic Body, we should be organic and function organically in the church life—Rom. 12:4-5:
 1. When the grace of God in Christ as the divine element comes into our being to be our life for our enjoyment, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may be able to function in the Body of Christ—vv. 6-8.
 2. When the entire Body is operating, the Body causes the growth of itself, resulting in the Body being built up in love—Eph. 4:16.

§Day 6

B. The organic function of the organic Body of Christ is in the local expressions of the Body and by the move of the Triune God in the operations of God, through the ministries of the Lord, and through the gifts of the Spirit in His manifestations to the members of the organic Body of Christ—1 Cor. 12:4-11, 28:

- 1 在林前十二章四至六节有父神的运行（功效），子神的职事，和灵神的恩赐。
 - 2 那灵的恩赐是要完成主的职事，而主的职事是要完成父神的运行（功效）—4 ~ 6 节。
 - 3 当我们生机地尽功用，在我们里面的三一神就与我们一同行动。
 - 4 三一神不在我们之外行动；我们动，祂就行动—弗三 16 ~ 17，林后十三 14，林前十二 4 ~ 6。
- 三 召会生机的功用是为着建造召会作基督生机的身体，就是那在万有中充满万有之包罗万有者的丰满—弗一 23。

1. In 1 Corinthians 12:4-6 there are God the Father's operations, God the Son's ministries, and God the Spirit's gifts.
 2. The gifts of the Spirit are to carry out the ministries of the Lord, and the ministries of the Lord are to accomplish the operations of God the Father—vv. 4-6.
 3. While we are functioning organically, the Triune God, who is within us, moves together with us.
 4. The Triune God does not move apart from us; when we move, He moves—Eph. 3:16-17; 2 Cor. 13:14; 1 Cor. 12:4-6.
- C. The organic function of the church is for the building up of the church as the organic Body of Christ, the fullness of the all-inclusive One who fills all in all—Eph. 1:23.

第三周■周一

晨兴喂养

弗四 11～12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

为了使召会内在地得建造，升天的元首首先必须赐下恩赐。其次，元首所赐的恩赐，如使徒、申言者、传福音者、牧人和教师，成全圣徒。然后，得了成全的圣徒直接地建造基督的身体。有人用主在马太十六章十八节的应许—祂要建造召会—说，不是我们建造召会，乃是基督建造召会。他们说我们不够资格建造召会。这种观念和教训完全错了。

以弗所四章启示，元首基督建造召会，乃是凭着使圣徒成为恩赐，并凭着将这些恩赐赐给召会，好建造基督的身体。这给我们看见，元首不直接建造召会。不仅如此，得了恩赐的人，就是元首用来成全别人的人，也不直接地建造召会。他们成全圣徒，而圣徒作直接建造的工作。我们在主恢复中的许多人，多年一直在浇灌、成全之下，已经能在我们所在的地方直接地建造召会。得了成全的圣徒，乃是直接建造召会的人（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五〇至五一页）。

信息选读

四类恩赐是升天的元首为着特别的目的赐给祂身体的。…（以弗所四章十二节里之）“成全”的希腊字，意思是“装备，用功用供应”。人要有能力

WEEK 3 — DAY 1

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

In order for the church to be built up intrinsically, the ascended Head must first give the gifts. Second, the Head-given gifts, the apostles, prophets, evangelists, shepherds and teachers, perfect the saints. Then the perfected saints build up the Body directly. Some have taken the Lord's promise in Matthew 16:18—"I will build My church"—to say that it is not we who build the church but Christ. They say that we are not qualified to build up the church. This concept and teaching is absolutely wrong.

Ephesians 4 reveals that the Head, Christ, builds up the church by making the saints gifts, and by giving these gifts to the church for the building up of the Body of Christ. This shows that the Head does not build up the church directly. Furthermore, the gifted persons, who are used by the Head to perfect others, do not build up the church directly either. They perfect the saints, and the saints do the direct building work. Many of us in the Lord's recovery who have been under the watering, the perfecting, for a number of years have been enabled to build up the church in our locality directly. The perfected saints are the direct builders of the church. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 300)

Today's Reading

The four categories of gifts were given by the ascended Head to His Body for a particular purpose....The Greek word translated "perfecting" [in Ephesians 4:12] means "equipping, supplying the functions." In order

并够资格在任何工作的领域从事某项任务，就需要得到某些东西的装备或配备。…使徒、申言者、传福音者、以及牧人和教师赐下来，用圣徒所需要的装备他们，借此成全他们作职事的工作。圣徒借着恩赐的成全，结果产生职事的工作。

“为着”在十二节里重复使用，而“职事的工作”和“建造基督的身体”是同位语，表示这两句是指同样的事。成全圣徒是以建造基督的身体为目的。简单地说，有恩赐的人赐给身体，为着成全众肢体，使他们能建造身体。…虽然成全和职事的工作（就是身体的建造）清楚启示在以弗所书里，但我们在今天的基督徒当中看不见这些事。遗憾的是，我们的召会生活在这些事上也有缺欠。

基督给身体的恩赐，有些是使徒；另有些是申言者、传福音者、或牧人和教师。使徒是奉差遣的人。传福音者传扬福音拯救罪人，将他们带进三一神里，并使他们成为基督身体的众肢体。牧人和教师继续传福音者所开始的工作，照顾初信者，使他们长大。我们已发现，作这事最好的路，就是在新人家中周周聚会，以保养并顾惜他们。…牧养和教导在养育初信者时要并行。在召会的聚会中，申言者借着为神说话，甚至说出神而尽功用。我们在林前十四章能清楚看见这点。甚至旧约的申言者书，象以赛亚书，主要的内容也不是预言，乃是为神所说的话。在聚会中说话的弟兄姊妹，是讲说基督。甚至用简短的话，我们也能向人说基督。这就是申言（李常受文集一九八八年第二册，二二至二四页）。

参读：生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，第三章。

to be capable and sufficient to perform a certain task in any field of labor, people need to be equipped, or furnished, with certain things...The apostles, prophets, evangelists, and shepherds and teachers were given to perfect the saints by equipping them with what they need to do the work of the ministry. The perfecting of the saints by the gifts results in the work of the ministry.

The preposition unto is repeated in verse 12, and the work of the ministry and the building up of the Body of Christ are in apposition, indicating that these two phrases denote the same thing. The perfecting is carried out with a view to the building up of the Body of Christ. In brief, the gifted persons were given to the Body for the perfecting of all the members so that they could build up the Body... Although the perfecting and the work of the ministry, which is the building up of the Body, are clearly revealed in Ephesians, we cannot see these things among Christians today. Regrettably, our church life has been lacking in these things as well.

Some of Christ's gifts to the Body are apostles; others are prophets, evangelists, or shepherds and teachers. An apostle is a sent one. Evangelists preach the gospel to save sinners, bring them into the Triune God, and make them members of the Body of Christ. Shepherds and teachers continue the work begun by the evangelists by caring for new believers so that they will grow. We have found that the best way to do this is by having weekly meetings in the homes of the new ones to cherish and nourish them... Shepherding and teaching go together in raising up new believers. In the meetings of the church the prophets function by speaking for God and even speaking God forth. We can see this clearly in 1 Corinthians 14. Even the Old Testament books of prophecy like Isaiah are composed mainly not of predictions but of speaking for God. The brothers and sisters who speak in the meetings speak Christ. Even in a short word we can speak Christ to others. This is to prophesy. (CWWL, 1988, vol. 2, pp. 18-19)

Further Reading: CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," ch. 3

第三周■周二

晨兴喂养

林前十二 28 “神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”

徒十三 1 “在安提阿当地的召会中，有几位申言者和教师…”。

召会内在的建造，是凭着元首所赐的恩赐—使徒、申言者、传福音者、牧人和教师—成全圣徒（弗四 11～12）。这些人是特别的恩赐，象保罗、彼得、路德马丁、达秘等等。这些元首所赐的恩赐，在众地方召会里成全圣徒（林前十二 28，徒十三 1）。当他们在聚会中成全人时，他们是在浇灌基督身体的肢体（林前三 6 下）。我们若来到这些聚会中，我们就会得着很多的浇灌（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，四八页）。

信息选读

罪人需要传福音者传扬福音，使他们能得救。…当这些借着传福音者得救的信徒，借牧人和教师得着照顾和喂养，并借申言者得着供应而长大时，使徒就会开始在他们身上作工，正如使徒保罗在提摩太身上作工，使他也成为使徒。保罗直接从元首基督领受启示，被产生为使徒，但提摩太是以不同的方式被产生为使徒。他是受教导并受训练而成为使徒。

元首基督只产生少数人为使徒、申言者、传福音者、以及牧人和教师。然而，借着这少数人，

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers...

The intrinsic building up of the church is by the Head-given gifts—the apostles, prophets, evangelists, and shepherds and teachers—perfecting the saints (Eph. 4:11-12). These are particular gifts such as Paul, Peter, Martin Luther, John Nelson Darby, and so forth. These Head-given gifts perfect the saints in the local churches (1 Cor. 12:28; Acts 13:1). When they are perfecting in the meetings, they are watering the members of the Body of Christ (1 Cor. 3:6b). If we come to these meetings, we will receive much watering. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 298-299)

Today's Reading

Sinners need evangelists to preach the gospel so that they can be saved.... As these believers, who have been saved by evangelists, cared for and fed by shepherds and teachers, and ministered to by prophets, are growing, the apostles will begin to work on them in the way that the apostle Paul worked on Timothy to make him an apostle also. Paul was produced as an apostle by receiving revelation directly from Christ the Head, but Timothy was produced as an apostle in a different way. He was taught and trained to be an apostle.

Christ, the Head, produces only a small number as apostles, prophets, evangelists, and shepherds and teachers. However, through these few

许多罪人得救，许多初信者得滋养而长大，并且申言者在聚会中的说话继续滋养并造就这些人，使他们长大。同时，使徒在一些人身上做工，成全、教导并教育他们，使他们成为使徒。这样会有许多其他的信徒能象使徒、申言者、传福音者、以及牧人和教师尽功用。这使基督身体的每一肢体都能尽功用。原先只有少数人能传扬、牧养、教导、说话并成全，但现今有大量生产，所以增加了许多人能作这些事。

借着恩赐成全圣徒，好比在一所有几位教授和许多学生的师范学院里进行的事。教授教导不同的科目，如数学、历史、外语和科学。起初，只有这几位教授懂得他们的科目，但四年后，那许多学生都该能作教授所作同样的事。

在组织化的基督教里，只有少数人尽功用，而大多数人只参加聚会，除了听，什么都不作。他们从未得成全尽功用。…甚至他们人数的一小部分，若正确地得着装备和成全，也能完成许多事。然而，这样得成全的人没有被产生。

在每一处地方召会中，所有的圣徒都该得成全而尽功用，以建造基督的身体。我们不该有选择性，乃该将所有肢体带进职事的工作中。…几年后，所有圣徒都该能象使徒、申言者、传福音者、以及牧人和教师那样尽功用。…我们若实行新路，带所有圣徒尽功用，就会赢得胜利并得着全地。然而若没有成全，身体众肢体的功用就被废掉。组织化基督教的传统作法，废掉大多数肢体的功用。为这缘故，我们需要转，改变我们的作法。所有圣徒都需要得成全，使他们能尽功用，以建造基督的身体（李常受文集一九八八年第二册，二四至二六页）。

参读：李常受文集一九八八年第二册，一九至二六、二八至三六、四五至五〇页。

persons many sinners are saved, many new believers are nourished to grow, and the prophets' speaking in the meetings continues to nourish and edify these ones for their growth. At the same time the apostles work on some by perfecting, instructing, and educating them to make them apostles. In this way thousands more believers can function as apostles, prophets, evangelists, and shepherds and teachers. This enables every member of the Body of Christ to function. Originally, only a small number could do the preaching, shepherding, teaching, speaking, and perfecting, but now there is a mass production so that thousands more can do these things.

The perfecting of the saints by the gifts may be compared to what happens at a teachers' college that has a few professors and many students. The professors teach various subjects, such as math, history, foreign languages, and science. At first, only the few professors know their subjects, but after four years the many students should be able to do the same thing that the professors do.

In organized Christianity only a few function, while most only attend meetings, doing nothing but listening. They are never perfected to function. Even a small fraction of their members could carry out many things if they were properly equipped and perfected. However, such perfected ones are not being produced.

In every local church all the saints should be perfected to function for the building up of the Body of Christ. We should not be selective but should bring all the members into the work of the ministry.... After a few years all the saints should be able to function as the apostles, prophets, evangelists, and shepherds and teachers do.... If we practice the new way to bring all the saints into function, we will win the victory and gain the earth. However, without the perfecting, the functioning of the members of the Body is annulled. The traditional practice of organized Christianity nullifies the functioning of most members. For this reason we need to have a turn and to change our way. All the saints need to be perfected so that they can function to build up the Body of Christ. (CWWL, 1988, vol. 2, pp. 19-21)

Further Reading: CWWL, 1988, vol. 2, pp. 15-21,23-31,35-40

第三周■周三

晨兴喂养

弗四 3 “以和平的联索，竭力保守那灵的一。”

13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

以弗所四章十三节开头的“直到”这辞指明本节是接续前面的经文。十一至十二节启示，基督这位升天的元首“所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体”。…（十三节的）“达到”这辞指明我们正在前进以达到目标的过程或道路中。

我们众人都需要达到的目标乃是：首先，信仰上并对神儿子之完全认识上的一；其次，长成的人；第三，基督丰满之身材的度量。十三节这三项前面都是“达到了”，并且是同位语，指明三者乃是一。

保罗在十二节启示我们需要受成全。在每个聚会中我们都在受成全，我们的成全会继续，直到我们都达到目标。成全乃是过程和道路，借此我们朝向“一”、长成的人和基督丰满之身材的度量而往进展（李常受文集一九八八年第二册，二八页）。

信息选读

在以弗所四章三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要

WEEK 3 — DAY 3

Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

The word until at the beginning of Ephesians 4:13 indicates a continuation of the foregoing verses. Verses 11 and 12 reveal that Christ as the ascended Head “gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”...The word arrive [in verse 13] indicates a process or way in which we are advancing in order to reach a goal.

The goal at which we all need to arrive is, first, the oneness of the faith and of the full knowledge of the Son of God; second, a full-grown man; and third, the measure of the stature of the fullness of Christ. These three phrases in verse 13 all begin with at and are in apposition, which indicates that they are one.

In verse 12 Paul implies that we need to be perfected. In every meeting we are being perfected. Our perfecting will continue until we all arrive at the goal. The perfecting is the process and the way by which we progress toward the oneness, a full-grown man, and the measure of the stature of the fullness of Christ. (CWWL, 1988, vol. 2, pp. 23-24)

Today's Reading

The oneness of the Spirit in Ephesians 4:3 is the oneness of the divine life in reality, whereas the oneness in verse 13 is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only

持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作。

对神儿子的完全认识，乃是对关于神儿子之启示的领略，是为着我们的经历。神的儿子指主的人位，作我们的生命；基督指主的使命，将生命供应到我们里面，使我们这些基督身体的肢体，能有恩赐尽功用。我们越在生命中长大，就越固守信仰，持定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。

许多基督徒不知道，那灵的一与信仰上并对神儿子之完全认识上的一，两者之间有什么不同。头一个是实际上的一，第二个是实行上的一。因为那灵是我们一的实际，所以那灵的一就是实际上的一。这个一，丝毫不差地就是那灵自己。若没有那灵，就没有一。虽然我们有了实际上的一，我们仍然需要有实行上的一。这意思是说，实际的一应当实行出来；也就是说，实际的一应当成为实行的一。

在实际的一与实行的一之间有段距离；为这缘故，就有需要“达到”实行的一。那灵的一是开始，而信仰上并对神儿子之完全认识上的一乃是目的地。这指明我们必须从那灵的一进到信仰上并对神儿子之完全认识上的一。换句话说，我们必须从实际的一往前，直到我们达到实行的一（以弗所书生命读经，四四二至四四四页）。

参读：以弗所书生命读经，第四十三、四十五篇。

need to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. The faith does not refer to the act of our believing but refers to what we believe in, such as the divine person of Christ and His redemptive work for our salvation.

The full knowledge of the Son of God is the realization of the revelation concerning the Son of God for our experience. The Son of God refers to the Lord's person as life to us, whereas Christ refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ and the more we shall drop all the concepts concerning minor doctrines which cause divisions. Then we shall arrive at, or attain to, the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

Many Christians do not know the difference between the oneness of the Spirit and the oneness of the faith and of the full knowledge of the Son of God. The first is the oneness of reality, and the second is the oneness of practicality. Because the Spirit is the reality of our oneness, the oneness of the Spirit is the oneness of reality. Oneness is nothing less than the Spirit Himself. If there were no Spirit, then there would be no oneness. Although we have the oneness in reality, there is still the need for the oneness of practicality. This means that the oneness of reality must be practiced; that is, it must become the oneness in practice.

Between the oneness of reality and the oneness of practicality there is a distance. For this reason, there is the need to “arrive at” the oneness of practicality. The oneness of the Spirit is the beginning, whereas the oneness of the faith and of the full knowledge of the Son of God is the destination. This indicates that we must journey from the oneness of the Spirit to the oneness of the faith and of the full knowledge of the Son of God. In other words, we must travel from the oneness of reality until we arrive at the oneness of practicality. (Life-study of Ephesians, pp. 366-367)

Further Reading: Life-study of Ephesians, msgs. 43, 45

第三周■周四

晨兴喂养

弗四 15～16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；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。”

（在以弗所四章十五节，）持守着真实，意思就是持守着真实的事物。按照整卷以弗所书，宇宙中真实的事物乃是元首基督，以及祂的身体—召会。我们必须在爱里持守着这二者，使我们得以在一切事上长到元首基督里面。…长大就是建造。

我们长到元首基督里面，然后就有一些东西从元首基督流出。“到…基督里面”是为着我们的长大。“本于祂（基督）”是为着我们的功用，我们的用处（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五二页）。

信息选读

身体是借着每一丰富供应的节联络在一起。这些是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师。…在众地方召会中，我们需要许多的节。我们若不长到基督里面，祂就无法使我们成为节。为了要成为节，我们需要多祷告，多寻求主，多读圣经，多吃基督等。…我们要多有晨更。有人可能有五分钟的晨更，但我们要十五分钟的晨更。有这种经历一段时间之后，我们就会成为身体中的节。

WEEK 3 – DAY 4

Morning Nourishment

Eph. 4:15-16 ...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.

Holding to truth [in Ephesians 4:15] means holding to what is real...The real things in the universe are Christ as the Head and the church as His Body. We have to hold to these two things in love so that we may grow up into the Head, Christ, in all things....The growing up is the building up.

We grow up into Christ, the Head, and then something issues out from Christ, the Head. “Into Christ” is for our growth. “Out from Christ” is for our function, our usefulness. On the one hand, we are growing up into Christ. On the other hand, what we do is out from Him as the source for our function, our usefulness. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” p. 301)

Today's Reading

The Body is joined closely together through every joint of the rich supply. These are the gifted persons such as the apostles, prophets, evangelists, shepherds and teachers....We need many joints in the local churches. If we do not grow up into Christ, He has no way to make us a joint. In order to become a joint, we need to pray more, seek the Lord more, read the Bible more, feed on Christ more, etc....We would have morning watch more. Some may have a five-minute morning watch, but we would have a fifteen-minute morning watch. With this kind of exercise over a period of time, we may become a joint in the Body.

在身体里，有些是节，…其他的人是依其度量而尽功用的部分。借着这两类肢体，身体就长大，而这生长是为叫身体在爱里把自己建造起来。如果我们不是节，我们就必定是某一部分。…我们不该以为只有节才有用处。身体的每一部分也是有用的。我们身上的大腿不是节，乃是一个大的部分。我们需要大腿才能站立，因为大腿负着我们的重量。…我们都该赞美主，我们在基督生机的身体里，或是节，或是部分。

如果你是节，你就应当以基督的丰富供应身体。…如果你是一部分，你就该尽功用。…借着节的供应和各部分的尽功用，全身便叫身体长大，而身体长大的结果，乃是身体在爱里把自己建造起来（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五二至五三页）。

身体上每一肢体不但需要得供应，也需要尽功用。首先，我们得供应；其次，我们尽功用。全身借着所有肢体得供应并尽功用，就叫身体渐渐长大；这长大就是身体的建造。

我们无法作得超过我们的度量，也不该作得少于我们的度量。每一肢体借着节得供应，并照其度量尽功用，身体就把自己建造起来。元首基督借着祂包罗万有的死与复活，完全成功救赎并产生召会。借着祂的死与复活，祂也将一些得救的肢体构成为使徒、申言者、传福音者、以及牧人和教师。这些被构成的恩赐尽职以成全并供应所有的圣徒，然后他们尽功用，直接建造基督的身体。很遗憾，我们在组织化的基督教里…看见伟大的讲员在作工建立会众，以炫耀他们的工作；其中并没有各个肢体生机的建造。所以，身体真正的建造需要得恢复（李常受文集一九八八年第二册，四八页）。

参读：基督身体的建造，第一至四章。

In the Body some are joints....Others are parts, who operate according to their measure. Through these two categories of members, the Body grows, and this growth is unto the building up of itself in love. If we are not a joint, we must be a part.... We should not think that only the joints are useful. Every part in the Body is also useful. The thighs in our physical body are not joints, but they are great parts. We need our thighs to stand because they bear our weight....We all should praise the Lord that we are either joints or parts in the organic Body of Christ.

If you are a joint, you should supply the Body with the riches of Christ.... If you are a part, you should operate....Through the joints supplying and the parts operating, all the Body causes the growth of the Body, and the growth of the Body results in the building up of itself in love. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 301-302)

Every member of the Body needs not only to be supplied but also to function. First, we are supplied, and second, we function. All the Body causes the growth of the Body through all the members being supplied and functioning, and this growth is the building up of the Body.

We cannot do more than our measure, nor should we do less than our measure. When every member is supplied through the joints and functioning according to its measure, the Body is building itself up. Christ, the Head, through His all-inclusive death and resurrection, fully accomplished redemption and produced the church. Through His death and resurrection He also constituted some of the saved members to be apostles, prophets, evangelists, and shepherds and teachers. These constituted gifts minister to perfect and supply all the saints, who then function to directly build up the Body of Christ. Regrettably, ... in organized Christianity...we see great speakers working to build up congregations in order to make a display of their work. There is no organic building by every member. Therefore, the genuine building up of the Body needs to be recovered. (CWWL, 1988, vol. 2, p. 38)

Further Reading: CWWL, 1988, vol. 3, "The Building Up of the Body of Christ," chs. 1-4

第三周■周五

晨兴喂养

罗十二4~8 “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。照着所赐给我们的恩典，我们得了不同的恩赐：或申言，…或服事，…或作教导的，…或作劝勉的，…分授的，…带领的，…怜悯人的…”

在基督生机的身体里，有生机的功用（罗十二4~8）。因为我们是在这生机的身体里，我们就应当是生机的。…我们可能在召会生活中不生机地尽功用，反而机械化地作事。我们都必须是供应的节，或是尽功用的部分。我们必须有东西可以供应别人，或是依我们的度量尽功用。我们必须生机地尽功用，为着建造生机的身体。当全身在尽功用时，身体便叫自己长大，结果在爱里把自己建造起来（生机建造的召会作基督的身体成为经过过程并分赐之三神的生机体，五四页）。

信息选读

恩典就是神在基督里作我们的享受。这恩典，这神圣的元素，就是神圣的生命，进入我们这人里面，带来某些属灵技能或才干，就是恩赐。…（在罗马十二章六节，）“所赐给我们的恩典”指我们所享受并吸收的恩典。

罗马十二章的恩赐好象我们人身体上肢体的才能。这才能的度量在于身体里的生命有多少。身体若成熟，有相当生命的长大，并有大量的生命，就

WEEK 3 — DAY 5

Morning Nourishment

Rom. 12:4-8 ...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. And having gifts that differ according to the grace given to us, whether prophecy,... or service,...or he who teaches,...or he who exhorts,...he who gives,...he who leads,...he who shows mercy...

In the organic Body of Christ there are organic functions (Rom. 12:4-8). Because we are in this organic Body, we should be organic.... Instead of functioning organically in the church life, we may do things mechanically. We must function either as joints of supply or as parts operating. We must have something with which to supply others, or we should operate in our measure. We must function organically for the building up of the organic Body. When the entire Body is operating, the Body causes the growth of itself, resulting in its being built up in love. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 302)

Today's Reading

Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts.... [In Romans 12:6] "the grace given to us" refers to the grace we have enjoyed and assimilated.

The gifts in Romans 12 are like the abilities of the members of our human body. The measure of ability depends upon the amount of life in the body. If the body is mature with considerable growth of life and with a great amount

会有生命丰盛的满溢；身体这内里生命的满溢，会产生才能。这些才能与罗马十二章里的恩赐类似。六至八节里所包括的各项，是生命中恩典的恩赐。我们可列举其中七项：申言、服事、教导、劝勉、分授、带领以及怜悯人。

申言、教导和劝勉，都是说话的恩赐。…在特别聚会或训练中，一位弟兄可能在神直接的启示下申言。有些弟兄得着那申言中所给的启示，就带回他们的所在地，并照此教导别人；那是教导。然后，基于在神启示之下的直接说话，以及照着这启示而有的教导，有些人也许劝勉人；那是劝勉。这三种说话是为着身体的建造，将生命的供应，供应给众圣徒，使他们可以借着神的话，一起长大。

单纯分授的能力也是生命中恩典的恩赐。这指分授以供应并顾到召会中缺乏的人。我们需要那些能分授财物以帮助缺乏者，加速主的工作，并顾到召会实际需要的人。所以，我们需要许多圣徒有这样生命的度量，使他们有分授的恩赐，并能单纯分授。

你若将罗马十二章所提的七种恩赐都放在一起，就会发现这些乃是为着地方召会实行身体生活必需的恩赐。在地方召会中，我们首先需要在神直接的启示下为祂说话；基于这启示的说话，我们也许有教导；基于申言和教导，我们也许有劝勉。随着这些，我们有长老的带领和执事的服事。此外，我们有那些能将财物奉献给召会，顾到缺乏者，并推广主工作的人。末了，还有怜悯人的人；在满了艰难与困苦的时代，他们能同情别人，并怜悯他们。有这七种恩赐，就足以实行召会生活（罗马书生命读经，三六一至三六二、三六四至三六六页）。

参读：罗马书生命读经，第二十六篇。

of life, it will have an abundant overflow of life, and this overflow of the inner life of the body will produce abilities. These abilities resemble the gifts in Romans 12. All of the items included in verses 6 through 8 are gifts of grace in life. We may list seven of them: prophecy, service, teaching, exhortation, giving, leading, and showing mercy.

Prophecy, teaching, and exhortation are all speaking gifts.... Perhaps during a special conference or training a brother prophesies under the direct inspiration of God. Some brothers receive the revelation given in that prophesying, take it back with them to their locality, and teach others according to it. That is teaching. Then, based upon the direct speaking under God's inspiration and the teaching according to this inspiration, some others may exhort. That is exhortation. These three kinds of speaking are for the building up of the Body; they minister the life supply to the saints that they may grow together by God's Word.

The ability to give in simplicity is also a gift of grace in life. This denotes the giving which supplies and takes care of the needy ones in the church. In the church we need such givers...who are able to impart material possessions to help the needy ones, to speed the Lord's work, and to care for the church's practical needs. Therefore, we need many saints with such a measure of life that they may have the giving gift and be able to give in simplicity.

If you put together all seven gifts mentioned in Romans 12, you will discover that they are the gifts that are necessary for the practicing of the Body life for the local church. In the local church we firstly need the speaking for God under His direct inspiration. Based upon this inspired speaking we may have teaching, and based upon both prophesying and teaching we may have exhortation. Along with this we have the leadership of the elders and the service of the deacons. In addition, we have those that are able to give material things to the church, care for the needy, and further the Lord's work. Finally, there are those who show mercy to others. In an age filled with difficulties and troubles, they can sympathize with others and show mercy to them. These seven gifts are adequate for practicing the church life. (Life-study of Romans, pp. 305-306, 308-310)

Further Reading: Life-study of Romans, msg. 26

第三周■周六

晨兴喂养

林前十二4~6“然而，恩赐虽有分别，灵却是同一位；职事也有分别，主却是同一位；功效也有分别，神却是同一位，在众人里面运行一切的事。”

当我们作供应的节，或尽功用的部分时，在我们里面的三一神就与我们一同行动。林前十二章四至六节提到三一神。那里有父神的运行，子神的职事，灵神的恩赐。那灵的恩赐是要完成主的职事，而主的职事是要完成父的运行。三一神不在我们之外行动。祂正等候我们。我们动，祂就行动。我们说，祂就说话。我们在聚会中若不说话，神就不能说话。当我们尽功用时，那灵就运用祂的恩赐，主就完成祂的职事，神也就运行。凭着三一神的行动而有的召会生机的功用，是为着建造召会作基督生机的身体，就是那在万有中充满万有之包罗万有者的丰满（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五四至五五页）。

信息选读

为着那灵的表显，恩赐是各有不同的。…林前十二章四节的恩赐是指外面的恩赐，事奉的才能或本能；有些是神奇的，有些是由一章七节所说初期的恩赐发展出来的。

在十二章五节保罗继续说，“职事也有分别，主却是同一位。”这里的职事即服事。四节的恩赐是为着这些职事，在这些职事中显出六节的功效。

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 12:4-6 But there are distinctions of gifts, but the same Spirit; and there are distinctions of ministries, yet the same Lord; and there are distinctions of operations, but the same God, who operates all things in all.

While we are functioning either as supplying joints or as operating parts, the Triune God, who is within us, moves together with us. In 1 Corinthians 12:4-6 the Triune God is mentioned. There are God the Father's operations, God the Son's ministries, and God the Spirit's gifts. The gifts of the Spirit are to carry out the ministries of the Lord, and the ministries of the Lord are to accomplish the operations of God the Father. The Triune God does not move apart from us. He is waiting for us. When we move, He moves. When we speak, He speaks. If we do not speak in a meeting, God cannot speak. The Spirit exercises His gifts, the Lord carries out His ministries, and God operates while we are functioning. The organic function of the church by the move of the Triune God is for the building up of the church as the organic Body of Christ, the fullness of the all-inclusive One who fills all in all. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 303)

Today's Reading

There are differences in the gifts for the manifestation of the Spirit; there are diversities [distinctions] in these gifts. The gifts in 1 Corinthians 12:4 refer to the outward gifts, the abilities or enablings for service. Some of them are miraculous, and some are developed out of the initial gifts mentioned in 1:7.

In 12:5 Paul continues, "And there are distinctions of ministries, yet the same Lord." The ministries here are services. The gifts in verse 4 are for these services, and they are for the operations in verse 6.

六节说，“功效也有分别，神却是同一位，在众人里面运行一切的事。”这里的功效指神圣的能力，在恩赐活动中，推动恩赐而有的结果，这结果就是（恩赐）所显出的功用（弗四 16）。

恩赐是凭着那灵；职事，服事，是由主来主动，而为着主；功效是出于神。在这里，三一神与恩赐、职事和功效这三者有关。凭着那灵而有的恩赐，是要为主完成职事，而在为着主的职事里，显出了由神运行、工作，而有的恩赐功效。这就是三一神运行在信徒里面，好成就祂永远的定旨，以建造召会，就是基督的身体，作神的彰显。

在这些经文里，保罗说到神圣的三一。祂在林前十二章第四节说到那灵，在五节说到主，在六节说到父。恩赐是凭着那灵，职事是由主来主动，而为着主，功效是出于神。恩赐是给人本能。我们运用我们的恩赐，职事就产生出来。因此，恩赐是为着职事。…（五节的）职事，原文的意思就是服事。…我们运用我们的恩赐尽功用时，那功用自然而然就成为一种服事。

神是管理者，借着功效而管理的一位。这些功效是完成神圣行政的工作。这些功效，这些工作，借着服事（职事）而成就。主耶稣基督是受膏者，顾到这一切职事。因此，职事是属于祂并出于祂。但主如何得着这些服事？乃是借着那灵的恩赐。不但如此，这些恩赐的使用在于我们的合作。我们若不说话，我们若不说话，那灵就没有路。恩赐的运用完成职事，而职事成就功效。这些功效是为着执行神的行政，这行政是要实现祂永远的定旨（哥林多前书生命读经，六〇七至六〇九页）。

参读：哥林多前书生命读经，第五十七篇。

Verse 6 says, “And there are distinctions of operations, but the same God, who operates all things in all.” The operations here are works. The ministries or services in verse 5 are for these works.

The gifts are by the Spirit; the ministries, the services, are for the Lord; and the operations are of God. Here the Triune God is involved in these three things: gifts, ministries, and operations. The gifts by the Spirit are to carry out the ministries, the services, for the Lord, and the ministries for the Lord are to accomplish the operations, the works, of God. This is the Triune God moving in the believers for the accomplishment of His eternal purpose to build up the church, the Body of Christ, for the expression of God.

In these verses Paul speaks of the Trinity. He speaks of the Spirit in verse 4, the Lord in verse 5, and the Father in verse 6. The gifts are by the Spirit, the ministries are for the Lord, and the operations are of God. The gifts are the enabling. When we exercise our gifts, the ministries come forth. Thus, the gifts are for the ministries. In Greek the word rendered “ministries” [in verse 5] simply means services....When we use our gifts to function, spontaneously that function becomes a service.

God is the Administrator, the One who is administrating by means of the operations. These operations are the works to carry out the divine administration. These operations, these works, are accomplished by the services, the ministries. Jesus Christ the Lord, the anointed One, takes care of all these ministries. Hence, they belong to Him and are of Him. But how does the Lord obtain these services? It is by the Spirit’s gifts. Furthermore, the use of these gifts depends on our cooperation. If we do not speak, if we do not utter anything of the Lord and for the Lord, the Spirit has no way. The exercise of the gifts carries out the ministries, and the ministries accomplish the operations. These operations are for the carrying out of God’s administration, which is for the fulfillment of His eternal purpose. (Life-study of 1 Corinthians, pp. 513-515)

Further Reading: Life-study of 1 Corinthians, msg. 57

召会作为基督的身体 内在并生机的建造

第四周

众召会内在的交通，
为着众召会生机的关系

诗歌：533

读经：启二二1，徒二42，林前十16～18，林后十三14，腓二1，约壹一3，7

纲要

【周一】

壹 我们需要看见并进入众召会内在的交通里：

- 一 交通乃是基督生机身体在所有肢体里面、经过所有肢体、并在所有肢体中间永远生命的流，由新耶路撒冷里从神和羔羊的宝座所流出来生命水的流所说明——启二二1。
- 二 就象人身体里有血液的循环，基督的身体里也有一个循环，新约称这个循环为交通——约壹一3，7。

The Intrinsic and Organic Building Up of the Church as the Body of Christ

Week Four

The Intrinsic Fellowship of the Churches
for Their Organic Relationship

Hymns: 737

Scripture Reading: Rev. 22:1; Acts 2:42; 1 Cor. 10:16-18; 2 Cor. 13:14; Phil. 2:1; 1 John 1:3, 7

Outline

§Day 1

I. We need to see and enter into the intrinsic fellowship of the churches:

- A. The fellowship is the flow of the eternal life within, through, and among all the members of the organic Body of Christ; it is illustrated by the flow of the water of life proceeding out of the throne of God and of the Lamb in the New Jerusalem——Rev. 22:1.
- B. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ that the New Testament calls fellowship——1 John 1:3, 7.

【周二】

三 基督身体的交通，就是众召会之间的交通，乃是使徒的交通—徒二 42，约壹一 3:

- 1 交通来自教训；我们若教导错误或教导不同于使徒的教训，神经纶的教训，我们的教训就会产生宗派的、分裂的交通—徒二 42，提前一 3~6，六 3~4，林后三 8~9，五 18：
 - a 教训产生交通，交通来自教训—林前四 17，一 9，十 16。
 - b 今天在主的恢复里，我们是在使徒的教训下，并在使徒的交通里—徒二 42。
- 2 在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨—腓四 14，二 1，徒二 42，约壹一 3，林前一 9，三 6，12。

【周三】

四 这一个神圣的交通乃是交织的交通—平面的交通交织着垂直的交通：

- 1 使徒们起初的经历，乃是与父并与祂儿子耶稣基督垂直的交通，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面—约壹一 2~3，参徒二 42。
- 2 我们与圣徒平面的交通，将我们带进与主垂直的交通；然后，我们与主垂直的交通，将我们带进与圣徒平面的交通：
 - a 我们借着神的灵，圣灵，进入神圣交通垂直的一面；这一面的交通，是指我们因着爱三一神，而有与祂

§Day 2

C. The fellowship of the Body of Christ, which is the fellowship among the churches, is the fellowship of the apostles—Acts 2:42; 1 John 1:3:

1. Fellowship comes from teaching; if we teach wrongly and differently from the apostles' teaching, the teaching of God's economy, our teaching will produce a sectarian, divisive fellowship—Acts 2:42; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 3:8-9; 5:18:
 - a. Teaching creates fellowship, and fellowship comes from teaching—1 Cor. 4:17; 1:9; 10:16.
 - b. In the Lord's recovery today, we are under the apostles' teaching and in the apostles' fellowship—Acts 2:42.
2. To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Phil. 4:14; 2:1; Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 3:6, 12.

§Day 3

D. The one divine fellowship is an interwoven fellowship—the horizontal fellowship is interwoven with the vertical fellowship:

1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son, Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—1 John 1:2-3; cf. Acts 2:42.
2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints:
 - a. We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the

的交通—林后十三 14，约壹一 3，6，可十二 30。

b 我们借着人的灵，进入神圣交通平面的一面；这一面的交通，是指我们借着操练灵，彼此相爱，而有彼此之间的交通—腓二 1，后一 10，约壹一 2～3，7，林前十六 18，可十二 31，罗十三 8～10，加五 13～15。

3 在这神圣的交通里，神与我们交织在一起；这种交织就是神与人的调和，把神圣的成分带到我们属灵的所是里，使我们在生命里长大并变化—利二 4～5。

五 在基督徒的生活里，神圣的交通乃是一切：

- 1 正如电流就是电的本身，照样，神圣生命的交通，神圣生命的流，就是神圣生命的本身。
- 2 当交通没有了，神也消失了；神乃是作为交通而来—林后十三 14，后二 21。

【周四】

贰 我们需要看见并进入众召会生机的关系；这是独一召会（由所有地方召会所组成的宇宙召会）的独一关系—林前十二章二十八节的“召会”，乃指召会宇宙和地方的一面：

- 一 这生机的关系在众地方召会之间独一并普遍的实行，众地方召会乃是基督独一生机的身体—林后十三 14，约壹一 3，7。
- 二 众地方召会是一个召会；众地方召会生机的关系是基于神圣生命的生机交通；在组成基督一个宇宙身体的众召会中间没有组织，但有基督身体的交通—腓一 5，参徒九 31。
- 三 在一个地方上的召会不该有一种态度，认为他

Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.

b. We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.

3. In this divine fellowship God is interwoven with us; this interweaving is the mingling of God and man to bring the divine constituent into our spiritual being for our growth and transformation in life—Lev. 2:4-5.

E. The divine fellowship is everything in the Christian life:

1. Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself.
2. When fellowship disappears, God also disappears; God comes as the fellowship—2 Cor. 13:14; Rev. 22:1.

§Day 4

II. We need to see and enter into the organic relationship of the churches; this is the unique relationship of the unique church (the universal church composed of all the local churches); “the church” in 1 Corinthians 12:28 refers to the church in both its universal and local aspects:

- A. This organic relationship is practiced uniquely and universally among all the local churches as the unique, organic Body of Christ—2 Cor. 13:14; 1 John 1:3, 7.
- B. All the local churches are one church; their organic relationship is based upon the organic fellowship of the divine life; among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5; cf. Acts 9:31.
- C. The church in one locality should not have the attitude that they have

们与别地召会没有关系；对于众召会之间的关系，有一种内在的错误领会，以及不同的教训，认为众召会是分开、自治的；这种错误和不同的教训已经存在于我们中间，造成一再的分裂。

四 主的恢复是基于这真理：基督只有一个身体，这身体在许多地方彰显为众地方召会；因着灵是一位，所以只有一个身体，在身体里也只有一个生命的循环；这循环就是基督身体的交通，也就是众召会中间的交通——弗一22~23，四4~6，约壹一3，7，启一11。

五 地方召会乃是基督独一身体的一部分，而在宇宙一面，身体的交通乃是一；在神圣的交通中没有分离——11节，二7上：

- 1 任何一个召会或区域都不应该与身体的交通隔离；任何一个召会或区域从基督身体的交通隔离自己的结果，乃是黑暗、混乱、分裂和死亡。
- 2 我们若与身体的交通隔离，就没有资格有分于主的晚餐，因为在主的晚餐中，桌上的饼表征整个基督的身体——林前十16~17，十一25~28。

【周五】

叁 神圣的交通就是在那灵的一里活在基督身体里的实际——一9，十16~18，十二12~13，27，徒二42，弗四3：

一 神圣的交通调和我们，也就是调节我们，调整我们，使我们和谐，并将我们调在一起，成为一个身体——林前十17，十二24~25：

- 1 调和在一起就是经过十字架并凭着那灵作每件事，

nothing to do with the church in another locality; an intrinsically wrong realization and different teaching of the separate, autonomous relationship of the churches has been existing among us; this wrong and different teaching causes division after division.

D. The Lord's recovery is based upon the truth that Christ has only one Body, which is expressed in many localities as the local churches; because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ, which is the fellowship among the churches——Eph. 1:22-23; 4:4-6; 1 John 1:3, 7; Rev. 1:11.

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

1. No church or region should isolate itself from the fellowship of the Body; the result of a church or a region isolating itself from the fellowship of the Body of Christ is darkness, confusion, division, and death.
2. If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's supper, because the loaf on the table in the Lord's supper signifies the entire Body of Christ——1 Cor. 10:16-17; 11:25-28.

§Day 5

III. The divine fellowship is the reality of living in the Body of Christ in the oneness of the Spirit——1:9; 10:16-18; 12:12-13, 27; Acts 2:42; Eph. 4:3:

A. The divine fellowship blends us; that is, it adjusts, harmonizes, tempers, and mingles us together into one Body——1 Cor. 10:17; 12:24-25:

1. To be blended together is to go through the cross and do everything

为着基督身体的缘故，将基督分赐给人—参代下10。

2 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—参结11下~14。

二 借着在神圣的交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前；交通使一切都活起来—弗四11~12，参结四七9。

【周六】

三 我们需要效法使徒，将各地的召会带进基督身体的交通里，并跟随使徒的脚踪，将众圣徒带到基督身体全体相调的生活中—罗十四3，十五7~9，25~33，十六。

四 我们必须有基督身体交通和相调的实际，否则无论我们多么追求，无论我们如何单纯、谦卑，我们中间迟早总会出问题，甚至会有分裂。

五 相调的目的是要将我们众人引进基督身体的实际；我们宝贵众地方召会，是为着一个目的—我们需要在作为手续的众地方召会里，使我们能被引进基督身体的实际里。

by the Spirit to dispense Christ into others for the sake of the Body of Christ—cf. 2 Chron. 1:10.

2. 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—cf. Ezek. 1:11b-14.

B. By being restricted in the divine fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on; the thing that makes everything alive is fellowship—Eph. 4:11-12; cf. Ezek. 47:9.

§Day 6

C. We need to imitate the apostle to bring the local churches into the fellowship of the Body of Christ and follow the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ—Rom. 14:3; 15:7-9, 25-33; ch. 16.

D. 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.

E. The purpose of the blending is to usher us all into the reality of the Body of Christ; we treasure the local churches for a purpose—we need to be in the local churches as the procedure to usher us into the reality of the Body of Christ.

第四周■周一

晨兴喂养

约壹一2~3“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）；我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并祂儿子耶稣基督所有的。”

（我们需要看见）众召会内在的交通，为着众召会生机的关系。“交通”一辞在原文的意思是一同参与，共同分享。这是非常甜美的辞，但我们的语文中很难找到正确、准确、充分和同等的辞句。…其正确意义已经被…破坏了。对一些人而言，交通乃是“社交”。很多人…有敬拜的形式，但他们主要的兴趣是彼此社交。我们必须丢弃这样堕落的观念。我们对“交通”的领会，应当照着神纯净的话语。

众召会内在的交通，乃是在基督生机身体的众肢体之间，并经过他们的神圣生命之流（约壹一1~4）（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五七至五八页）。

信息选读

（在约壹一章一至四节，）约翰将他所看见并听见的传与我们。他听见过，看见过，甚至摸过这生命的话（1），就是永远的生命。如今他作见证，并将永远的生命传与我们（2）。约翰接着又说，他将所看见并听见的，传与我们，不是使我们有“生命”，乃是使我们有“交通”（3）。…这时，约翰用另一个辞顶替“生命”这辞。（使徒们）看见并听见生命，他们也传生命，

WEEK 4 — DAY 1

Morning Nourishment

1 John 1:2-3 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

[We need to see] the intrinsic fellowship of the churches for their organic relationship. The Greek word for fellowship is koinonia, meaning “joint participation, common participation.” This is a very sweet term, but it is difficult to get the proper, accurate, adequate, and equivalent term in the English language.... [The proper meaning has been spoiled.] To some, fellowship is “socializing.” Many people...have some form of worship, but their main interest is in socializing with one another. We must drop such a degraded concept. Our understanding of “fellowship” should be according to the pure Word of God.

The intrinsic fellowship of the churches is the flow of the divine life among and through all the members of the organic Body of Christ (John 1:1-4). (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” p. 307)

Today's Reading

[In 1 John 1:1-4] John is reporting to us that which he saw and heard. He had heard, seen, and even handled the Word of life [v. 1], which is the eternal life. Now he is testifying and reporting to us the eternal life [v. 2]. Then [in verse 3] John goes on to say that he reported what he had seen and heard, not that we might have “life” but that we might have “fellowship.”... At this point John uses another word to replace the word life. The apostles saw and heard life, and they reported life, but it was for a strong purpose. John was

但是带着很强的目的。约翰的意思是说，“我们将生命传与你们，是带着很强的目的，使你们可以与我们有交通。”…“我们”是指使徒们。“我们”的交通，就是使徒的交通，乃是与父并与祂儿子耶稣基督所有的。使徒们将子作生命传给我们，使我们可以与他们分享这交通。然后，在四节，约翰说，“我们写这些事，是要叫我们的喜乐得以满足。”使徒欢喜看见信徒也有他们所有的。他们所有的乃是与父并与祂儿子的交通。

当我们研究约翰一书头四节里交通的意义时，有三个主要的点是我们需要看见的。第一，交通是出于神圣生命的东西。第二，这交通是使徒的交通。第三，使徒盼望看见信徒有分于这交通。当我们说这交通是出于神圣生命的东西，我们的意思是说，这交通是神圣生命的流，是永远生命的流出，事实上也就是在所有接受并拥有神圣生命的信徒里面永远生命的流。

神圣的生命是流通的。圣经的结束，就是启示录最后一章，给我们一幅相当有意义的图画。那里有神和羔羊的宝座（二二1）。从这宝座出来一道流，就是生命水的流，而这流乃是一道河。

我们如果细想人体里的血液循环，或许能帮助我们明白这个交通，就是神圣生命的这个流。我们身体里只有一个血液循环，这个循环达到我们身体的每一个肢体。我们身上没有一个肢体是向着别的肢体独立自主的。身体所有的肢体都有分于这一个血液循环。肢体虽多，血液的流通却只有一个。人体的内在元素乃是血液。这个在人体里的血液循环，乃是在基督身体里内在交通的一幅图画（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，五九至六二页）。

参读：生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，第四章。

saying, “We report to you life with the strong purpose that you may have fellowship with us.”...“Our fellowship,” the apostles’ fellowship, is with the Father and with His Son Jesus Christ. They report the Son as life to us that we may share this fellowship with them. Then in verse 4, John says, “These things we write that our joy may be made full.” The apostles would be happy to see that the believers would have what they have. What they have is fellowship with the Father and the Son.

There are three major points we need to see when we study the significance of fellowship in the first four verses of 1 John 1. First, fellowship is something of the divine life. Second, this fellowship is the apostles’ fellowship. Third, the apostles expected to see that the believers would share in this fellowship. When we say that this fellowship is something of life, we mean that it is the flow of the divine life. It is the issue of the eternal life and is actually the flow of the eternal life within all the believers who have received and possess the divine life.

The divine life flows. At the conclusion of the Bible the last chapter of Revelation gives us quite a meaningful picture. There is the throne of God and of the Lamb (22:1). Out of this throne proceeds a current, a flow, which is the flow of the water of life, and this flow is a river.

It may help us to understand this fellowship, this flow of the divine life, if we consider the circulation of blood in our human body. There is only one circulation of blood in our body, and it reaches every member of our body. No member of our physical body is independently autonomous of the other members. All the members of the body participate in the one blood circulation. There are many members but only one flow of blood. The intrinsic element of the human body is its blood. This circulation of blood in our human body is a picture of the intrinsic fellowship in the Body of Christ. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 308-309)

Further Reading: CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” ch. 4

第四周■周二

晨兴喂养

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

启二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

交通乃是永远生命的流出，并且实际上，就是所有已经接受并得着神圣生命之信徒里面永远生命的流。这是新耶路撒冷里生命水的流所描绘的（启二二 1）。因此，所有的真信徒都在这交通里（徒二 42）。这交通是凭我们重生之灵里的那灵而得继续的，因此称为圣灵的交通（林后十三 14）和（我们）灵的交通（腓二 1）。我们信徒乃是在这永远生命的交通里，有分于父与子所是并为我们所作的一切；这乃是我们借着那灵的交通，享受父的爱和子的恩（林后十三 14）。这样的交通…称为使徒的交通（徒二 42），以及…“我们〔使徒〕的交通”（约壹一 3），就是与父并与祂儿子耶稣基督的交通（圣经恢复本，约壹一 3 注 3）。

信息选读

与使徒有交通，在使徒的交通里，并在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨。…我们有分于使徒对三一神的享受，就是联于使徒和三一神，以完成神、使徒和所有信徒所共有三一神的神圣定旨（圣经恢复本，约壹一 3 注 3）。

WEEK 4 — DAY 2

Morning Nourishment

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

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

Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). All genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14)... In Acts 2:42 it is called “the fellowship of the apostles,” and in 1 John 1:3 “our [the apostles’] fellowship,” a fellowship with the Father and with His Son Jesus Christ. (1 John 1:3, footnote 3)

Today's Reading

To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose....Our participation in the apostles' enjoyment of the Triune God is our joining with them and with the Triune God for His divine purpose, which is common to God, the apostles, and all the believers. (1 John 1:3, footnote 3)

众召会内在的交通是使徒唯一的交通，乃是基督生机身体众肢体独一无二并普遍的交通（徒二 42）。这流先是神圣三一之神圣生命的交通。然后这交通传到使徒们，他们是在地上的头一班信徒中间。所以，这流成了使徒的交通。…在那些早期的日子，所有的信徒都坚定持续在使徒的教训和交通里。他们只有一个教训，一个交通。使徒作了美好的工作，将神圣的生命分赐到人里面，并将他们带进这神圣生命的流。这流，这交通，就成了初信者的交通。他们的交通乃是使徒的交通，而使徒的交通就是三一神的交通。

我们必须认识，今天在宇宙中有一道流，就是神自己作生命水，从三一神流出，经过使徒并流到我们里面。…当我们传福音，而听我们所传的人接受了主耶稣时，我们就是在给他们“注射”生命的水。当他们接受了生命的水，他们就被带进这奇妙的交通里。

每逢我们遇见真信徒，不论他的国籍、种族是什么，总有个东西在我们里面“跳跃”。这种经历就好比耶稣的母亲马利亚去看施浸者约翰的母亲以利沙伯时所发生的事。当以利沙伯听到马利亚问安，她所怀的胎就在她腹里跳动（路一 41）。…施浸者约翰一遇见救主就欢腾跳动（44），那时他们两人仍在母腹里。…今天我们是主耶稣在我们里面的“母亲”，…我们必须顺着我们里面的“跳跃”。这个里面的“跳跃”就是内在的交通（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，六四至六五页）。

参读：神新约的经纶，第三十八章；约翰的修补职事，第七章。

The intrinsic fellowship of the churches is the unique fellowship of the apostles, which is uniquely and universally of all the members of the organic Body of Christ (Acts 2:42). The flow was first the fellowship of the divine life of the Divine Trinity. Then this fellowship was passed on to the apostles, who were among the first group of believers on earth. Therefore, this flow became the fellowship of the apostles.... In those early days all the believers continued steadfastly in the teaching and the fellowship of the apostles. There was only one teaching and one fellowship. The apostles did a wonderful work to impart the divine life into people and bring them into the flow of this divine life. This flow, this fellowship, became the new believers' fellowship. Their fellowship was the fellowship of the apostles, and the fellowship of the apostles is the fellowship of the Triune God.

We must realize that today in the universe there is a flow, which is just God Himself as the water of life flowing out of the Triune God through the apostles and into us....When we preach the gospel and the ones to whom we preach receive the Lord Jesus, we are giving them an “injection” of the water of life. When they receive the water of life, they are brought into this wonderful fellowship.

Whenever we meet a genuine believer, no matter what nationality or race he may be, something “jumps” within us. This experience may be compared to what happened when Mary, the mother of Jesus, went to see Elizabeth, the mother of John the Baptist. When Elizabeth heard Mary's greeting, the baby leaped in her womb (Luke 1:41)....John the Baptist exulted (v. 44) upon meeting the Savior, while both of them were still in their mothers' wombs.... Today we are the “mothers” who have the Lord Jesus within us....We have to go along with the “jumping” within us. That inward “jumping” is the intrinsic fellowship. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 311-312)

Further Reading: CWWL, 1984, vol. 3, “God's New Testament Economy,” ch. 38; CWWL, 1980, vol. 2, “The Mending Ministry of John,” ch. 7

第四周■周三

晨兴喂养

约壹一6~7“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我们与三一神的交通，平面的一面是指我们彼此之间的交通。

在使徒们将永远的生命传给罪人以前，使徒们自己已经与父并与祂的儿子耶稣基督有垂直的交通了（3）。…当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面（三一神作三部分人的生命，一六八页）。

信息选读

神圣交通平面的一面是凭着人的灵。神圣交通垂直的一面是凭着神圣的灵，就是圣灵（林后十三14，提后四22）。用“凭着”这辞实际上不够强，并不足以表达我们的意思。那灵不是仅仅与交通有关，联于或调和于交通里。那灵本身就是交通，因为交通就是那灵的流。这就好比说，电流就是电的本身。电流就是流动的电。当电中止，电流也中止。同样的，林后十三章十四节所说“圣灵的交通”，就是那灵在运行。

我们…凭着人的灵，进入神圣交通平面的一面（腓二1，启一10）。…平面的交通把我们引进垂

WEEK 4 – DAY 3

Morning Nourishment

1 John 1:6-7 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

Before the apostles reported the eternal life to [sinners], the apostles themselves already had the vertical fellowship with the Father and with His Son Jesus Christ (v. 3)...When the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 354)

Today's Reading

The horizontal aspect of the divine fellowship is by the human spirit. The vertical aspect of the divine fellowship is by the divine Spirit, the Holy Spirit (2 Cor. 13:14; 2 Tim. 4:22). The word by is actually not strong enough to express what we mean. The Spirit is not merely involved, wrapped up, or mingled with the fellowship. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit. This is like saying that the current of electricity is just the electricity itself. The current of electricity is electricity in motion. When the electricity stops, the current of electricity also stops. In the same way the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit moving.

We... enter into the horizontal aspect of the divine fellowship by the human spirit (Phil. 2:1; Rev. 1:10).

直的交通中。如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。…这种交织的交通乃是真实的交通。

你若花充分的时间与主有垂直的交通，就会急切想见别的圣徒，好与他们有交通。你一旦借着祷告而与圣徒有了交通，你就再次被带进与主垂直的交通里。你与圣徒们平面的交通，带你进入与主垂直的交通里。然后，你与主的交通就把你带进与圣徒们平面的交通里。因此，这两面总是交织在一起的，也就是说，两面总是互相交错进行的。

正如电流就是电的本身，照样，神圣生命的交通，神圣生命的流通，就是神圣生命的本身。…我们基督徒的生活乃是神圣生命交通的生活。新约启示，基督徒的聚会、基督徒的婚姻生活以及基督徒的工作，就是神圣的交通。

至终，在这神圣的交通中，神就与我们交织在一起。这交织就是神与人的调和。所有的聚会都该是垂直与平面两面交织的交通。我们的婚姻生活也应该是交织的交通。夫妻不该单单彼此有交织，也该与主有交织。…我们一同配搭和工作，也该是神圣的交通。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。…今天众地方召会之间不够有交通，众召会没有在交通中完全是一。…我们需要借着二灵，完全进入神圣交通两面的经历（三一神作三部分人的生命，一七五、一七七、一七九至一八二页）。

参读：三一神作三部分人的生命，第十六至十九章。

The horizontal fellowship ushers us into the vertical fellowship. If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven....This interwoven fellowship is the real fellowship.

If you have a good time with the Lord in vertical fellowship, you will be eager to see the other saints in order to have fellowship with them. Once you have fellowship with the saints through prayer, you are brought into vertical fellowship with the Lord again. Your horizontal fellowship with the saints brings you into vertical fellowship with the Lord. Then your fellowship with the Lord brings you into horizontal fellowship with the saints. Thus, these two aspects are always interwoven; that is, they are always crisscrossing each other.

Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself....Our Christian life is a life of the fellowship of the divine life. The New Testament reveals that the Christian meeting, the Christian married life, and the Christian work are just the divine fellowship.

Eventually, in this divine fellowship God is interwoven with us. This interweaving is the mingling of God with man. All the meetings should be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should be interwoven not only with each other but also with the Lord.... Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship....Today there is not enough fellowship among the local churches, and the churches are not absolutely one in the fellowship.... We need to fully enter into the experience of the divine fellowship in its two aspects by the two spirits. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 359-365)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 16-19

第四周■周四

晨兴喂养

林前十二 28 “神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”

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。”

众召会生机的关系乃是独一召会（由所有地方召会所组成的宇宙召会）的独一关系（林前十二 28）。今天在主的恢复里，…地方召会虽然多，但独一的、宇宙的并内在的交通只有一个，这交通是为着众召会生机的关系。

每一地方召会的长老应当考虑他们与其他召会有何种关系。他们的关系是否只限于他们当地的弟兄，还是他们与主恢复中的众召会都有交通？…两处召会在地理上可能很接近，…（却）可能不愿意让对方知道各自的事。…各召会的关系应当是神圣生命独一、普遍的交通。在这交通里，除了一些牵涉到个人隐密和私人事件的例子之外，众召会不该有任何私下的事（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，六九至七〇页）。

信息选读

众地方召会是一个召会。…众召会的关系不是组织的。众召会的关系必须是生机的，是照着神圣生

WEEK 4 – DAY 4

Morning Nourishment

1 Cor. 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.

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.

The organic relationship of the churches is the unique relationship of the unique church—the universal church composed of all the local churches (1 Cor. 12:28). Today in the Lord’s recovery there are... many local churches, but there is only one unique, universal, and intrinsic fellowship, which is for the organic relationship of the churches.

The elders of each of the local churches should consider what kind of relationship they have with the other churches. Is their relationship limited to the brothers in their locality, or are they in fellowship with all the churches in the Lord’s recovery?...Two churches may be very close to one another geographically yet...may not want to let each other know about their affairs....The relationship of every church should be the unique, universal fellowship of the divine life. In this fellowship the churches should not have anything private, except certain cases of individuals involving confidential and personal matters. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 314-315)

Today’s Reading

All the local churches are one church....Their relationship is not organizational. The relationship of the churches must be organic according

命并基于神圣生命之生机交通的。我们若持守这个看见，就会免去许多的难处。

当头一批使徒在地上时，众召会在生机里是一。然而，过了一段时间，召会开始堕落并分裂。…在正确的意义上，众召会都应当是“大公”的，都应当普遍是一。然而，“大公”一辞已经被滥用了。大公教（即天主教）造出庞大的…阶级制度。…这种阶级抹煞了基督为首的身分。我们应当恨恶这种阶级的实行。

当弟兄们被兴起时，他们强烈地攻击天主教的阶级实行。然而，弟兄们至终因着他们道理上的教训而分裂。…有一位教师，名叫兰格（G. H. Lang），他反对达秘，教导说每一地方召会应当自治；这种自治的教训毁了弟兄们，造成一再的分裂。

我们只该注意实行召会作三一神生机体的身体生活。在主的恢复里，我们不实行自治，也不实行联邦。我们只有一个实行，就是基于在基督身体中独一无二并普遍的交通。在一个地方上的召会不该有一种态度，认为他们与别地召会没有关系。…众召会不该在彼此之间实行一种分开、自治的关系。众召会实行联邦的关系也是错的。我们应该实行基于基督身体独一无二并普遍之交通的关系。

众召会生机的关系，是基于基督生机身体众肢体之间独一无二并普遍的交通（参腓二1）。这种生机的关系是在众召会之间独一无二并普遍的实行；众召会乃是基督独一生机的身体，就是宇宙中唯一的召会（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，七二至七四页）。

参读：长老训练第四册，第四章。

to the divine life and based on the organic fellowship of the divine life. If we keep this view, we will be saved from many problems.

When the first group of apostles was on the earth, the churches were organically one. After a time, however, the churches began to degrade and became divided.... In the proper sense all the churches should be “catholic”; they should be universally one. The word catholic, however, has been spoiled. The Catholic Church has created a great hierarchy,... [which] annuls the headship of Christ. We should hate such a hierarchical practice.

When the Brethren were raised up, they strongly attacked the hierarchical practice of Catholicism. Eventually, however, the Brethren became divided over their doctrinal teachings.... One teacher, G. H. Lang, in reacting against Darby, taught that every local assembly should be autonomous. This teaching of autonomy ruined the Brethren, causing division after division.

We should care only to practice the Body life of the church as the organism of the Triune God. In the Lord’s recovery we do not practice autonomy or federation. We only have a practice based upon the unique and universal fellowship in the Body of Christ. The church in one locality should not have the attitude that they have nothing to do with the church in another locality...The churches should not practice having a separate, autonomous relationship among them. It is also wrong for the churches to practice a federated relationship. We should practice the unique relationship based upon the unique and universal fellowship of the Body of Christ.

The organic relationship of the churches is based on the unique and universal fellowship among all the members of the organic Body of Christ (cf. Phil. 2:1). This organic relationship is practiced uniquely and universally among all the local churches as the unique, organic Body of Christ—the unique church in the universe. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” pp. 317-318)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 4: Other Crucial Matters concerning the Practice of the Lord’s Recovery,” ch. 4

第四周■周五

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。”

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。同工和长老必须学习被除去。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。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…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、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么（神圣奥秘的范围，一〇一页）。

信息选读

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

WEEK 4 — DAY 5

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.

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. The co-workers and elders must learn to be crossed out. 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.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us....We should not do anything without fellowshipping 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. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 160)

Today's Reading

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended. We may not be

调几次以后，就会尝到那个味道。在保守基督宇宙身体的一上，这是最有帮助的（神圣奥秘的范围，一〇一至一〇二页）。

召会生活实行的秘诀，第一，就是在地方召会中的同心合意。第二，召会生活实行的秘诀，是在宇宙身体里的一（弗四 3，约十七 11、21～23）。…众地方召会之间独一的关系、交通和相调，应当要尽实际上所许可的，没有州、省和国的界限。如果因任何一种界限而分，召会就不再是一个身体，而变成一个尸首了。分裂的身体乃是尸首。

在各区的众召会愿意相调为一么？…我们可能喜欢独立，而以地方为借口。我不是教导众地方召会都要联合成为联合会，就象美国五十州的联邦政府一样。我是在给你们看见，圣经启示我们，众圣徒和众召会乃是一个身体。没有人能否认这事。

今天不象在保罗的时候，现在几乎到任何一个地方的交通和通讯都非常便利。因此，今天众召会应当比保罗的时候更相调。照着圣经的启示，也照着现代的便利，我们应当是一，我们也应当尽实际上所许可的调在一起。

邻近召会要尽可能地集调并一起行动，而又不废除在事务上地方的行政。我们调在一起，不应当徒有其名；我们必须要有有一些行动。地方的行政还是存在，但是在属灵的元素上，众召会都该相调为一（一个身体和一位灵，二〇至二二页）。

参读：神圣奥秘的范围，第六章；一个身体和一位灵，第一章。

used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 160)

The secret of the practice of the church life is, first, the one accord in the local churches. Second, the secret of the practice of the church life is the oneness in the universal Body (Eph. 4:3; John 17:11, 21-23). The unique relationship, fellowship, and blending of all the local churches should be as much as practicality allows, without boundaries of states, provinces, or nations. If we are divided by any kind of boundary, the church becomes no longer a Body; rather, it becomes a corpse. A divided body is a corpse.

Are the churches in every area willing to be blended together as one?...We may like to be independent under the cloak of being local. I am not teaching that all the local churches should be united in a federation, like the federation of the fifty states of the United States. I am showing you that the Bible reveals to us that all the saints and all the local churches are one Body. No one can deny this.

Today, unlike in Paul's time, travel and communication to nearly anywhere on the earth are very convenient. Because of this the churches today should be blended much more than they were in Paul's time. Not only according to the revelation of the Bible but also according to the modern conveniences, we should be one, and we should be blended together as much as practicality allows.

The clustering and the moving together of neighboring churches should be as much as possible, without the abolishing of the local administrations in business affairs. Our blending together should not be in name only; we must take some action. The local administration still exists, but in the spiritual element all the churches should be blended together as one. (CWWL, 1991-1992, vol. 4, "One Body and One Spirit," pp. 431-433)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6; CWWL, 1991-1992, vol. 4, "One Body and One Spirit," ch. 1

第四周■周六

晨兴喂养

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

林前十六 19 “亚西亚的众召会问你们安。亚居拉和百基拉，并在他们家中的召会，在主里多多地问你们安。”

主将亚西亚的七个召会调和为一，用整卷启示录，个别地和团体地写给他们一封总的书信（一 4、11，二 1～三 22）。一面说，主写给每一个召会一封书信；另一面说，主把七封书信摆在一起，作为一封给七个召会的总书信。至终，七处召会都得着同一个东西。启示录给我们看见，一城应当只有一个召会。启示录也启示，众召会也应当集体的是一。这该清楚地给我们看见，在主眼中众召会乃是一。主只有一个身体。为了使众召会在地上存在，我们必须分散，但我们的分散不该成为基本的因素，使我们分开，好象分裂一样。若是可能，最好我们全都来在一起而不分散（一个身体和一位灵，二四至二五页）。

信息选读

我们中间有些圣徒从一地到另一地，从一处召会到另一处召会，想要找一个合乎他们偏好和口味的召会。这种态度是冒犯人的；这触犯了基督的身体。我们不该对我们所在的召会有什么要求。我们必须谦卑自己，服在我们所在的召会之下。不仅如此，我们必须尽力避免任何不和。一点面酵能使全团发起来（林前五 6～7），所以我们必须有警觉。在地

WEEK 4 — DAY 6

Morning Nourishment

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

1 Cor. 16:19 The churches of Asia greet you. Aquila and Prisca greet you much in the Lord, with the church, which is in their house.

The Lord blended the seven churches in Asia into one by sending them one total epistle respectively and collectively with the whole book of Revelation (1:4, 11; 2:1—3:22). On the one hand, the Lord wrote each church an epistle, and on the other hand, He put all seven epistles together as one total epistle and sent it to each one of the seven churches. Eventually, all seven churches received the same thing. The book of Revelation shows that there should be only one church in one city. It also reveals that all the churches collectively should also be one. This should give us a clear view that in the eyes of the Lord the churches are one. The Lord has only one Body. In order for the churches to exist on the globe, we have to be scattered, but our being scattered should not be a basic factor that causes us to be separated and divided. (CWWL, 1991-1992, vol. 4, “One Body and One Spirit,” pp. 434-435)

Today's Reading

Some saints among us traveled from locality to locality, from church to church, trying to find a church that would match their preference and taste. This kind of attitude is offensive. It offends the Body of Christ. We should not put any demands on the church where we are. We have to humble ourselves and submit ourselves to the church where we are. Furthermore, we must try our best to avoid any discord. A little leaven leavens the whole lump (1 Cor. 5:6-7). We must therefore be on the alert. Locally, we must be in one accord,

方上，我们必须同心合意，没有任何意见，我们也必须在宇宙的身体里保守一。

使徒保罗将歌罗西和老底嘉这两处召会调和为一，写给他们共同的书信（西四16）。他写了一封信给在歌罗西的召会，并嘱咐他们要让在老底嘉的召会也读那封信。他也写了一封信给老底嘉，并叫老底嘉让歌罗西也读。…使徒保罗在问安时，（也）实行众召会之间身体的交通（罗十六1～16、20～24）。

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心（一个身体和一位灵，二五至二七页）。

罗马（十四至十六）章给我们看见…两件非常重要的事…。第一就是效法使徒，将各地的召会带进基督身体的交通里（十四3，十五7～9、25～33）。第二就是跟随使徒的脚踪，将众圣徒带到基督身体全体相调的生活中。

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（经历神生机的救恩等于在基督的生命中作王，七一、七六页）。

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（关于相调的实行，五至六页）。

参读：神圣的水流；关于相调的实行，第一、三至五章。

without any opinion, and we must also keep the oneness in the universal Body.

The apostle Paul blended the two churches in Colossae and Laodicea together as one by sending them epistles in common (Col. 4:16). He wrote a letter to the church in Colossae and charged them to let the church in Laodicea read it. He also wrote a letter to Laodicea and asked Laodicea to let Colossae read it...The apostle Paul [also] practiced the fellowship of the Body among the churches in his greetings (Rom. 16:1-16,20-24).

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. (CWWL, 1991-1992, vol. 4, "One Body and One Spirit," pp. 435-436)

[Romans 14—16 shows]...two crucial matters. The first matter is in imitating the apostle to bring the local churches into the fellowship of the Body of Christ (14:3; 15:7-9, 25-33); the second matter is in following in the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ.

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. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 513, 516)

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 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. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 104)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 1, 3-5

第四周诗歌

WEEK 4 — HYMN

533

里面生命的各方面 — 生命的交通

6 5 6 5 (英 737)

D 大调

4/4

D A7 D Bm E7 A A7
1 · 1̣ 2 6 | 5 - 3 - | 3 · 3̣ #4 4 | 5 - - - |

一 永 远 生 命 带 来 生 命 的 交 通;

D F#7 Bm G D A7 D
1̣ · 1̣ 5 #5 | 6 - 6 - | 5 · 3̣ 4 2 | 1 - - - ||

在 灵 里 的 交 通, 使 灵 来 推 动。

二 永远生命赐给 神圣的交通;
如此主灵与我, 灵里同行动。

三 乃是灵里生命, 带来这交通;
在灵里的交通, 使我蒙恩宠。

四 借着生命大能, 能正确交通;
在灵里的交通, 带我到光中。

五 借血外面洗净, 交通得维持;
借膏里面涂抹, 交通能充实。

六 借着十架工作, 交通得加深;
借着圣灵运行, 交通得更新。

七 这一生命交通, 使我脱自己;
这一生命交通, 带我进神里。

Life eternal brings us

Various Aspects of the Inner Life — The Fellowship of Life

737

The musical score is written in G major (one sharp) and 4/4 time. It features two staves: a vocal line and a piano accompaniment line. The vocal line begins with a treble clef and a key signature of one sharp (F#). The piano accompaniment begins with a bass clef and the same key signature. The lyrics are written below the notes. The score includes various chords such as D, A, Bm, E7, F#7, G, and D/A. The lyrics are: '1. Life eternal brings us Fellowship of life, Fellowship in Spirit, Saving us from strife.'

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

召会作为基督的身体
内在并生机的建造

第五周

教训之风的内在因素，
为着教训之风邪恶的目的

诗歌：601

读经：弗四 13～15，徒二 42，提前一 3～4，多一 9，
林前一 2，四 17，十二 12～13，27

纲要

【周一】

壹 使徒的教训乃是神永远经纶唯一、健康的
教训——徒二 42，提前一 3～4，六 3，多一
9，二 1：

一 使徒的教训乃是新约全部的教训，是神在子里
向祂新约子民的说话——来一 1～2。

二 使徒的教训是神新约经纶的唯一神圣启示，从
神的成为肉体到新耶路撒冷的终极完成——约一
14，启二一 2。

三 使徒的教训是维持同心合意的因素，使我们有

The Intrinsic and Organic Building Up
of the Church as the Body of Christ

Week Five

The Intrinsic Factor of the Winds
of Teaching for Their Evil Purpose

Hymns: 832

Scripture Reading: Eph. 4:13-15; Acts 2:42; 1 Tim. 1:3-4; Titus 1:9; 1 Cor. 1:2; 4:17;
12:12-13, 27

Outline

§Day 1

I. The teaching of the apostles is the unique and healthy
teaching of God's eternal economy——Acts 2:42; 1 Tim. 1:3-4;
6:3; Titus 1:9; 2:1:

A. The teaching of the apostles is the entire teaching of the New
Testament as God's speaking in the Son to His New Testament
people——Heb. 1:1-2.

B. The teaching of the apostles is the unique, divine revelation of
God's New Testament economy from the incarnation of God to the
consummation of the New Jerusalem——John 1:14; Rev. 21:2.

C. The teaching of the apostles is the holding factor of the one accord,

一个心、一条路和一个目标—徒一14，二42上，46上，耶三二39。

【周二、周三】

四 我们必须是那些“坚守那按照使徒教训可信赖的话”的人—多一9：

1 众召会是按照使徒的教训建立的，并且遵守使徒的教训；召会的秩序，是凭着那按照使徒教训所教导可信赖的话，得以维持的。

2 我们必须讲使徒那合乎健康教训的话，就是神经纶的教训—二1，7～8，提前一4。

五 使徒们不容许任何与使徒的教训不同的教训；使徒禁止教导“不同的事”—徒二42，提前一3～4：

1 不同的教训，是指与神经纶不一致的教训—六3。

2 召会的混乱主要的是由于偏离使徒的教训—徒二42：

a 我们要对抗这事，就必须坚守众召会中，按照使徒教训所教导可信赖的话—多一9。

b 在黑暗混乱的局面中，我们必须坚守新约里光照并规正的话，就是使徒的教训—徒二42。

3 我们必须远避不同的教训，并专注于关于基督与召会之神的经纶—提前一3～4，弗三9，五32。

六 使徒保罗在各召会中教导同样的事；我们也必须在全地各国的各召会中，教导同样的事—林前四17，七17，参西四16。

七 使徒职事的健康教训，要点是关于三一神经过过

causing us to have one heart, one way, and one goal—Acts 1:14; 2:42a, 46a; Jer. 32:39.

§Day 2 & §Day 3

D. We must be those who are “holding to the faithful word, which is according to the teaching of the apostles”—Titus 1:9:

1. The churches were established according to the apostles’ teaching and followed their teaching, and the order of the churches was maintained by the faithful word, which was given according to the apostles’ teaching.

2. We must speak the things that are fitting to the healthy teaching of the apostles, the teaching of God’s economy—2:1, 7-8; 1 Tim. 1:4.

E. Any teaching that was different from the apostles’ teaching was not allowed by the apostles; teaching “different things” was prohibited—Acts 2:42; 1 Tim. 1:3-4:

1. Differing teachings refers to teachings that are not in line with the economy of God—6:3.

2. The disorder in the church is due mainly to deviation from the apostles’ teaching—Acts 2:42:

a. To counter this, we must hold to the faithful word taught in the churches according to the apostles’ teaching—Titus 1:9.

b. In a darkened and confused situation, we need to cleave to the enlightening and ordering word in the New Testament—the apostles’ teaching—Acts 2:42.

3. We must avoid differing teachings and concentrate on God’s economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.

F. The apostle Paul taught the same thing in all the churches; we also must teach the same thing in all the churches in every country throughout the earth—1 Cor. 4:17; 7:17; cf. Col. 4:16.

G. The crucial point of the healthy teaching of the apostolic ministry

程，将祂自己这包罗万有、赐生命的灵分赐到祂所拣选的人里面，使他们被带进生机的联结里，接受神圣的灌输，因此成为神的众子和基督的众肢体；结果，他们就成为基督的身体彰显基督，就是神的丰满居住在祂里面的那一位——林前十五45下，六17，十二12~13，27。

【周四】

八 使徒们把一切与神新约经纶的独一无二启示不同的教训看作是教训之风——弗四14。

贰 我们是基督身体的肢体，不该再“作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为”——14节：

一 “小孩子”指在基督里幼稚、生命不成熟的信徒——林前三1，弗四13，15。

二 不同的教训、道理、观念、和意见之风所吹起的波浪，都是从撒但差来的，要诱惑信徒，将他们从基督与召会带开——提前一3~4，弗四14：

1 这些是在基督里的小孩子所难以分辨的；要逃避这些教训之风所吹起的波浪，唯一的路就是在生命里长大，而生命长大的路，乃是留在正确的召会生活中，以基督和召会作为保护——13~15节。

2 任何使信徒受打岔离开基督与召会的教训，即使是合乎圣经的，都是将他们从神永远定旨带开的风——14节。

三 我们需要看见教训之风内在的因素——14节：

concerns the Triune God processed to dispense Himself as the all-inclusive life-giving Spirit into His chosen ones so that they may be brought into an organic union to receive the divine transfusion and thereby become sons of God and members of Christ; as a result, they can become the Body of Christ to express Christ, the One in whom the fullness of God dwells——1 Cor. 15:45b; 6:17; 12:12-13, 27.

§Day 4

H. All teachings that are different from the unique revelation of God's New Testament economy are considered by the apostles as winds of teaching——Eph. 4:14.

II. As members of the Body, we should no longer be “little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error”——v. 14:

A. Little children refers to those believers who are young in Christ, lacking maturity in life——1 Cor. 3:1; Eph. 4:13, 15.

B. The waves are stirred up by winds of different teaching, doctrines, concepts, and opinions sent by Satan to entice the believers in order to carry them away from Christ and the church——1 Tim. 1:3-4; Eph. 4:14:

1. It is difficult for infants in Christ to discern these; the only way to escape from the waves that are stirred up by the winds of teaching is to grow in life, and the safe way to grow in life is to stay in the proper church life with Christ and the church as the safeguard——vv. 13-15.

2. Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries them away from God's eternal purpose——v. 14.

C. We need to see the intrinsic factor of the winds of teaching——v. 14:

- 1 内在的因素是隐藏的因素，不是明显的因素。
- 2 我们要看见这内在的因素，就需要正确而敏锐的领会，能透视整个局面。

【周五】

- 3 这些教训不同于新约的教训，就是关乎神为着建造基督身体之经纶的教训—提前一 3 ~ 4，六 3：
 - a 每一种教训之风表面看都非常好；然而，就内在说，这些教训之风里面有些与使徒教训不同的东西，是不好的。
 - b 教训之风倾覆信徒的信心并残害召会生活—提后二 18。
- 四 成为风的教训把信徒吹离基督与召会这中心的路线，此乃撒但以其狡诈，利用人的欺骗手法所鼓动的骗言，为要阻挠神建造基督身体的永远经纶—弗一 10，三 9 ~ 11，四 14，16：
 - 1 分裂的教训为撒但所组织并系统化，造成严重的错谬，因而破坏基督身体生活实行的一—3 节。
 - 2 欺骗手法是属人的，错谬系统是属撒但的，与那恶者所设计欺诈的教训有关，使圣徒从基督与召会生活岔开—14 节，五 32。
- 五 教训之风的目的一仇敌撒但邪恶的目的—是要拦阻基督生机身体的建造，并要分裂基督生机身体的肢体，造成无穷的分裂，却不以爱心和恩慈保守基督身体的一—林前一 10 ~ 11，犹 19。

1. An intrinsic factor is a hidden factor, a factor that is not apparent.
2. To see this intrinsic factor, we need a proper and sharp understanding that can penetrate into the whole situation.

§Day 5

3. These teachings are different from the New Testament teaching concerning the economy of God for the building up of the Body of Christ—1 Tim. 1:3-4; 6:3:
 - a. Apparently, every wind of teaching is good; however, within the winds of teaching, intrinsically, is something different from the apostles' teaching and is not good.
 - b. The winds of teaching overthrow the believers' faith and devastate the church life—2 Tim. 2:18.
- D. The teachings that become winds, carrying the believers away from the central lane of Christ and the church, are deceptions instigated by Satan in his subtlety, with the sleight of men, in order to frustrate God's eternal economy, which is to build up the Body of Christ—Eph. 1:10; 3:9-11; 4:14, 16:
 1. The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life—v. 3.
 2. The sleight is of men, but the system of error is of Satan and is related to deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life—v. 14; 5:32.
- E. The purpose of the winds of teaching—the evil purpose of the enemy Satan—is to frustrate the building up of the organic Body of Christ and to divide the members of the organic Body of Christ, causing endless divisions instead of keeping the oneness of the Body of Christ in love and kindness—1 Cor. 1:10-11; Jude 19.

六 有关地方召会绝对自治的错误教训已经偷偷进到主的恢复里：

- 1 教导地方召会是绝对自治的，乃是分裂基督的身体—罗十二5，十六17。
- 2 关于自治的教训已经败坏、误引、并诱骗了基督徒，且造成了许多的分裂—犹19。
- 3 召会是基督的身体；既是基督的身体，召会就没有一部分能自治—林前一2，十二12～13。
- 4 地方召会乃是为着基督身体的出现，也就是基督的身体在一地一地的出现——2，十二27。
- 5 在我们的考量里，基督的身体应当是第一，地方召会应当是第二—弗二21～22。
- 6 我们若认识基督的身体并对这身体有感觉，就会领悟召会是基督生机的身体，与自治毫不相干。

F. The erroneous teaching concerning the absolute autonomy of a local church has crept into the Lord's recovery:

1. To teach that the local churches are absolutely autonomous is to divide the Body of Christ—Rom. 12:5; 16:17.
2. The teaching concerning autonomy has corrupted, misled, and deceived Christians and has created many divisions—Jude 19.
3. The church is the Body of Christ, and as the Body of Christ, no part of the church can be autonomous—1 Cor. 1:2; 12:12-13.
4. The local churches are for the expression of the Body of Christ; they are the manifestation of the Body of Christ in various localities—1:2; 12:27.
5. In our consideration the Body should be first, and the local churches should be second—Eph. 2:21-22.
6. If we know the Body and are conscious of the Body, we will realize that the church as the organic Body of Christ has nothing to do with autonomy.

第五周■周一

晨兴喂养

来一 2 “…〔神〕在这末后的日子，在子里向我们说话…”

徒二 42 “他们都坚定持续在使徒的教训和交通里…”

使徒的教训乃是神在新约中的整个说话。整本新约是使徒的教训。这本书里的确包括洗脚和水浸这样的事，但这些不是基本、内在、中心、基础的事。

宇宙中有一件美妙的事—神的说话。宇宙中头一件美妙的事就是神自己。宇宙中若没有神，那是何等的悲剧！然而，倘若有神，但祂却不说话，我们就很悲惨。宇宙若没有神，就是悲剧；若没有神的说话，我们就很悲惨。但阿利路亚，我们有神，也有神的说话。神说话了，今天神仍然说话。神的说话中有许多事项。…神今天在子里向我们说话（来一 2）。祂不是多分多方或借着申言者向我们说话，乃是在子里向我们说话。祂在子这一个人位里向我们说话（使徒的教训，四至五页）。

信息选读

成为肉体记载于四福音。在四福音里说话的耶稣乃是神的儿子，神的儿子就是神自己。因此我们可以说，主耶稣的说话是神在为人的子里，在四福音里的说话（约十四 10，五 24，太二八 19～20）。约翰十四章十节说，“…我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的

WEEK 5 — DAY 1

Morning Nourishment

Heb. 1:1-2 God...has at the last of these days spoken to us in the Son...

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles...

The apostles' teaching is the entire speaking of God in the New Testament. The entire New Testament is the apostles' teaching. It is true that matters such as foot-washing and baptism by immersion are included in this book, but they are not the basic, intrinsic, central, and elementary thing.

In the universe there is a marvelous matter—God's speaking. The first marvelous thing in the universe is God Himself. What a tragedy if there were no God in the universe! However, if there is a God, yet He would not speak, we would be in misery. Without God, the universe is a tragedy, and without the speaking of God, we would be in misery. But, Hallelujah, we have God, and we have God's speaking. God has spoken, and today God still speaks. There are many matters in God's speaking...Today God speaks to us in the Son [Heb. 1:1-2]. He does not speak to us in many portions or in many ways or through the prophets but in the Son. He speaks to us in one person, the Son. (CWWL, 1990, vol. 1, "The Apostles' Teaching," p. 377)

Today's Reading

The incarnation is recorded in the four Gospels. The Jesus who spoke in the four Gospels was the very Son of God, and the Son of God is God Himself. Thus, we can say that the Lord Jesus' speaking was God's speaking in the Son as the man in the four Gospels (John 14:10; 5:24; Matt. 28:19-20). John 14:10 says, "...The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works." The Father and the Son are one

事。”父与子是一（十30）。子说话时，父就在说话。父在子的人位里说话。

神的说话没有停在四福音里。从使徒行传到启示录，祂也借着使徒，在是那灵的儿子们说话（约十六12～15，启二1、7，林前四17下，七17下，彼后三15～16，启一1～2）。当神在儿子们说话时，有一天子告诉祂的门徒：“我还有好些事要告诉你们，但你们现在担当不了。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。…”（约十六12～15）。主耶稣似乎在说，“当实际的灵来了，祂要带你们进入一切的实际。但即使祂自己也不会从自己说什么。祂要从我所领受，然后将祂从我所领受的宣示与你们。”这就是说，四福音之后，有神进一步的说话。

在使徒行传、使徒保罗的十四封书信、雅各书、彼得的两封书信、约翰的三封书信、犹大书和启示录里，神进一步说话。这些全是神在儿子的说话。首先，神的说话是在子的人位里。其次，神的说话是在那灵的人位里。神首先在为人的儿子们，在四福音里说话。在使徒行传、书信和启示录里，神借着使徒，在是那灵的儿子们进一步说话。

使徒的教训乃是神在新约中的整个说话，先在为人的儿子们，然后借着使徒，在是那灵的儿子们。在新约，神不能离开成为肉体的原则。祂必须借着人说话。在四福音，所借着的人是耶稣。在以后二十三卷书，所借着的人是使徒们。今天我们就是那班人。神在成为肉体的原则里说话（使徒的教训，五至九页）。

参读：使徒的教训，第一篇；如何作同工与长老，并如何履行同工与长老的义务，第三篇；使徒行传生命读经，第十二篇。

(10:30). When the Son spoke, the Father was speaking. The Father spoke in the person of the Son.

God's speaking did not stop in the four Gospels. He also spoke in the Son as the Spirit through the apostles from Acts to Revelation (John 16:12-15; Rev. 2:1, 7; 1 Cor. 4:17b; 7:17b; 2 Pet. 3:15-16; Rev. 1:1-2). While God was speaking in the Son, one day the Son told His disciples, "I have yet many things to say to you, but you cannot bear them now. 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..." (John 16:12-15). It is as though the Lord Jesus was saying, "When the Spirit of reality comes, He will bring you into all the reality. Yet even He Himself will not speak anything of Himself. He will receive from Me, and then He will declare to you whatever He receives of Me." This means that after the four Gospels there would be God's further speaking.

God spoke further in Acts, in the fourteen Epistles of the apostle Paul, in James, in Peter's two Epistles, in John's three Epistles, in Jude, and in Revelation. All these are God's speaking in the Son. First, God's speaking is in the person of the Son. Second, God's speaking is in the person of the Spirit. God spoke first in the Son as the man in the four Gospels. In Acts, in the Epistles, and in Revelation, God spoke further, in the Son as the Spirit through the apostles.

The teaching of the apostles is the entire speaking of God in the New Testament—first in the Son as a man, then in the Son as the Spirit through the apostles. In the New Testament God cannot depart from the principle of incarnation. He must speak through man. In the four Gospels the man was Jesus. In the succeeding twenty-three books, the men were the apostles. Today we are the men. God speaks in the principle of incarnation. (CWWL, 1990, vol. 1, "The Apostles' Teaching," pp. 378-380)

Further Reading: CWWL, 1990, vol. 1, "The Apostles' Teaching," ch. 1; CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," ch. 3; Life-study of Acts, msg. 12

第五周■周二

晨兴喂养

多二 1 “至于你，要讲那合乎健康教训的话。”

7~8 “在凡事上你自己要显出善行的榜样，在教导上要不腐化，要庄重，要用无可挑剔的健康言语…”。

健康的教训总是照着信仰（多一 13）的真理（14），这乃是使徒教训的内容，也是神新约经纶的内容；不仅供应信徒生命的供应，医治属灵的疾病，而且这样作也将召会带进良好秩序的健康光景中。因此，在提前、提后、提多这三卷对付召会混乱和败落的书信里，非常强调健康的教训。在提多书二章一节保罗嘱咐提多不要偏离健康的教训，使徒的教训（提多书生命读经，二六页）。

信息选读

我们…该受提醒，讲那合乎健康教训的话（多二 1）。健康这辞指卫生，能使人预防属灵的毒，也供应他们生命。我们的教训不该仅仅把知识传给别人，也该供应他们生命。我受试诱要说到某个题目时，常常被阻止。我感觉我所要说的话里没有多少卫生的元素。我们需要提醒自己，并受那灵提醒，讲健康的教训。

健康的教训不会引起辩论或争论。我们若充分留意从主得喂养，就不会在意争论。餐桌不是辩论或争论的地方，乃是坐席和滋养的地方。…我们都需要学习如何将健康的“菜肴”摆在餐桌上喂养圣徒（提多书生命读经，二六至二七页）。

WEEK 5 – DAY 2

Morning Nourishment

Titus 2:1 But you, speak the things which are fitting to the healthy teaching.

7-8 Concerning all things presenting yourself as a pattern of good works: in your teaching showing incorruption, gravity, healthy speech that cannot be condemned...

The healthy teaching is always according to the truth (Titus 1:14) of the faith (1:13). It is the content of the apostles' teaching, the content of God's New Testament economy. It not only ministers the life supply to the believers and heals the spiritual diseases but in so doing also brings the church into a sound condition with a good order. Hence, it is very much stressed in these three books, 1 and 2 Timothy and Titus, books dealing with the disorder and decline of the church. In Titus 2:1 Paul charged Titus not to deviate from the healthy teaching, from the apostles' teaching. (Life-study of Titus, pp. 21-22)

Today's Reading

We...should be reminded to speak the things which are fitting to healthy teaching. The word healthy points to that which is hygienic and which can both inoculate others against spiritual poison and also supply them with life. Our teachings should not merely pass on knowledge to others, but should supply them with life. Often when I have been tempted to speak about a certain subject, I was stopped. I had the sense that there was not much of the hygienic element in what I planned to say. We need to remind ourselves and be reminded by the Spirit to give forth healthy teaching.

Healthy teachings do not provoke debates or arguments. If we give adequate attention to feeding on the Lord, we shall not care to argue. A dining table is not a place for debate or argument; it is a place for feasting and nourishment...We all need to learn how to put healthy “dishes” on the dining table to feed the saints. (Life-study of Titus, p. 22)

我们只接受使徒的教训（徒二 42），就是主耶稣健康的话（提前六 3）。提前一章说到关于神经纶的教训，六章说到主耶稣健康的话。所有使徒的教训都是为着神的经纶，而这些教训都是主耶稣健康的话。使徒从主学了这些话，并且跟从主教导祂所教导的。…在以弗所三章八节，保罗说到基督那追测不尽之丰富的福音，在九节他说到神永远的经纶。我们必须传讲并教导这两件事。

当保罗告诉提摩太，要嘱咐那几个人不可教导不同的事，他是指教导虚构无稽之事和无穷的家谱（提前一 4），以及律法（7～8）。…我们若教导一些主耶稣和使徒们从来没有教导过的事，我们就是教导神经纶以外的事，也就是在使徒教训之外的事。在使徒教训之外的教训会带来分裂。

使徒的教训是关于基督的身位和祂救赎的工作（约贰 9～11），也是关于神在信仰里的经纶（提前一 3～4）。神的经纶不是要有差传地区好传福音，或者有圣经学校好教导真理。神的经纶乃是将三一神分赐或传输到祂所拣选并救赎的人里面，作他们的生命和一切，使他们重生、变化，成为建造基督身体合式的材料，使神今世在地上许多的地方得着团体的彰显，为着建造要来的新耶路撒冷，作神永远的彰显。我们若将自己限制于使徒的教训，就是关于神经纶的教训，我们就会被保守在一里，就会有这条为着一个目标的路（李常受文集一九八七年第二册，五三〇、五三四至五三五页）。

参读：提多书生命读经，第一至三篇；基督身体的建造，第二章。

We take only the apostles' teaching (Acts 2:42) as the healthy words of the Lord Jesus (1 Tim. 6:3). First Timothy 1 speaks of the teaching concerning God's economy, and chapter 6 speaks of the healthy words of the Lord Jesus. All the teachings of the apostles are for God's economy, and these teachings are the healthy words of the Lord Jesus. The apostles learned these words from the Lord and followed the Lord to teach the same thing that He did.... In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ as the gospel, and in verse 9 he speaks of God's eternal economy. We must preach and teach these two items.

When Paul told Timothy to charge certain ones not to teach differently, he was referring to the teaching of myths, unending genealogies (1 Tim. 1:4), and the law (vv. 7-8)... If we teach anything that has never been taught by the Lord Jesus or the apostles, we are teaching something other than God's economy, something outside the apostles' teaching. A teaching other than the apostles' teaching will issue in division.

The apostles' teaching is the teaching concerning Christ's person and redemptive work (2 John 9-11). It is also the teaching concerning God's economy in faith (1 Tim. 1:3-4). God's economy is not to have a mission field for preaching the gospel or to have a Bible school to teach the truths. God's economy is to dispense, or impart, the Triune God into His chosen and redeemed people to be their life and everything that they might be regenerated and transformed into the proper material for the building up of the Body of Christ so that God may have a corporate expression on the earth in many localities in this age with a view to the building up of the coming New Jerusalem for His eternal expression. If we limit ourselves to the apostles' teaching, the teaching concerning God's economy, we will be kept in oneness and will have one way for one goal. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 436, 439)

Further Reading: Life-study of Titus, msgs. 1-3; CWWL, 1988, vol. 3, "The Building Up of the Body of Christ," ch. 2

第五周■周三

晨兴喂养

多一 9 “坚守那按照使徒教训可信赖的话，好能用健康的教训劝勉人，又能使那些反对的人知罪自责。”

提前六 3 “若有人教导的不同，不赞同健康的话，就是我们主耶稣基督的话，以及那合乎敬虔的教训。”

提多书一章九节所说的教训，指使徒的教训（徒二 42）；这些教训至终成了新约。这指明众召会是按照使徒的教训建立的，也是凭着遵守使徒的教训存在的。这也指明众召会的秩序，是凭着那按照使徒教训所教导可信赖的话，得以维持的。召会的混乱主要是由于偏离使徒的教训。我们要对抗这事，就必须坚守众召会中，按照使徒教训所教导可信赖的话。在黑暗混乱的局面中，我们必须坚守新约里光照并规正的话，就是使徒的教训。要维持召会的秩序，除了长老任职以外，还需要有使徒按照神启示的话语（提多书生命读经，七至八页）。

信息选读

纯洁的召会生活只建造在使徒健康的教训上。因这缘故保罗说，长老必须坚守那按照使徒教训可信赖的话，好能用健康的教训劝勉人。提多书一章九节的教训指使徒的教训（徒二 42）；这些教训至终成了新约。…在耶路撒冷接受主耶稣并加给召会的人，持续在使徒的教训和交通里。

WEEK 5 – DAY 3

Morning Nourishment

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness.

The teaching referred to [in Titus 1:9] is the apostles' teaching (Acts 2:42), which eventually became the New Testament. This indicates that the churches were established according to the apostles' teaching and followed their teaching. It also indicates that the order of the churches was maintained by the faithful word, which was given according to the apostles' teaching. The disorder of the church was mainly due to deviation from the apostles' teaching. To counter this, we must hold to the faithful word taught in the churches according to the apostles' teaching. In a darkened and confused situation, we must cleave to the enlightening and ordering word in the New Testament—the apostles' teaching. To maintain the order of the church, the word according to God's revelation is needed in addition to the eldership. (Life-study of Titus, p. 6)

Today's Reading

The pure church life is built only upon the healthy teaching of the apostles. This is the reason Paul says that elders must hold to the faithful word, which is according to the teaching, so that they may be able to exhort by healthy teaching. The teaching in Titus 1:9 refers to that of the apostles (Acts 2:42), which eventually became the New Testament.... In Jerusalem those who received the Lord Jesus and were added to the church continued in the teaching and fellowship of the apostles.

在提多书一章九节，保罗不是说健全的教训，甚或纯正的教训，乃是说健康的教训。有些教训也许是健全或纯正的，却不是健康的。健康的教训总是与生命有关，能滋养我们或医治我们。唯有活的东西才能是健康的。比如，我们不说桌子或椅子是健康的。使徒的教训不仅是健全、纯正的，也是健康的，满了生命。

使徒职事的健康教训，要点是关于三一神经过过程，将祂自己这包罗万有的灵分赐到祂所拣选的人里面，使他们被带进生机的联结里，接受神圣的灌输，因此成为神的众子和基督的众肢体。结果，他们能成为身体彰显基督，就是神的丰满居住在祂里面的那一位。这一切几乎都被今天的基督徒忽略了。甚至那些真正健全的教训也多半是肤浅的。

我们的负担不是要抵挡肤浅、假冒为善和迷信，乃是要供应基督与召会，以完成神的经纶。我们的父神确实有永远的定旨要完成，但撒但带着许多打岔和虚假进来。我们的负担必须是将包罗万有的基督，以及作基督身体的召会，供应给爱神并寻求基督的人。我们需要帮助所有追求主的人完全认识真理。我们需要吹号，使寻求主耶稣的人来在一起作基督活的身体，以完成神的定旨，并催促主来。关于这点，我们众人必须不顾一切，并使自己专心祷告。一面，我们喜欢与别人维持和睦的光景。另一面，为着神定旨的缘故，我们必须站立得稳，以完全认识神的真理，并且打美好的仗，抵挡邪恶的黑暗权势（提多书生命读经，二〇至二一、二三至二四页）。

参读：长老训练第七册，第三章；如何治理召会，第四篇；生命的经历与长大，第二十六篇。

In Titus 1:9 Paul does not say “sound teaching” or even “pure teaching”; he speaks of “healthy teaching.” Certain teachings may be sound or pure without being healthy. Healthy teaching is always related to life and is able either to nourish us or to heal us. Only something living can be healthy. For example, we do not speak of a table or chair as being healthy. The teachings of the apostles were not only sound and pure, but were healthy, full of life.

The crucial point of the healthy teaching of the apostolic ministry concerns the Triune God processed to dispense Himself as the all-inclusive Spirit into His chosen ones so that they may be brought into an organic union to receive the divine transfusion and thereby become sons of God and members of Christ. As a result, they can be the Body to express Christ, the One in whom the fullness of God dwells. Almost all of this is neglected by Christians today. Even those teachings which are truly sound are for the most part superficial.

Our burden is not simply to oppose superficiality, hypocrisy, and superstition. It is to minister Christ and the church for the fulfillment of God's economy. God our Father certainly has an eternal purpose to fulfill. But Satan has come in with many distractions and falsehoods. Our burden must be to minister the all-inclusive Christ and the church as the Body of Christ to those who love God and seek Christ. We need to help all those who pursue the Lord to come to the full knowledge of the truth. We need to sound the trumpet that those who seek the Lord Jesus may come together as a living Body of Christ to fulfill God's purpose and to hasten the coming of the Lord. Concerning this, we all must be desperate and give ourselves to prayer. On the one hand, we like to maintain a peaceful situation with others. On the other hand, for the sake of God's purpose, we must stand firm for the full knowledge of God's truth and fight the good fight against the evil powers of darkness. (Life-study of Titus, pp. 16-17, 19-20)

Further Reading: CWWL, 1986, vol. 1, “Elders' Training, Book 7:One Accord for the Lord's Move,” chs. 3, 8; CWWL, 1952, vol. 2, “How to Administrate the Church,” ch. 4; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 26

第五周■周四

晨兴喂养

弗四 14 ~ 15 “使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

我们需要来看教训之风内在的因素，为着教训之目的。内在的因素是隐藏的因素，不是明显的因素。我们要看见这内在的因素，就需要正确而敏锐的领会，能透视整个局面。每一种教训之风表面看都非常好。如果表面上不好，没有人会接受。然而，就内在说，这些教训之风里面有些与（使徒教训）不同的东西，是不好的。

（在以弗所四章十四节，）“在于人的欺骗手法”与“在于…诡诈作为”是同位语，目的是要“将人引入错谬系统”。在这节经文中，欺骗的手法是出于人的，错谬的系统是出于撒但的。人有欺骗的手法、诡诈的作为，但人在宇宙中无法有一系统；撒但才是能有错谬系统的那一位。人的欺骗手法、人的诡诈作为，乃是联于撒但错谬系统的（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，七八至七九页）。

信息选读

以弗所四章十四节可看作是基督教历史的总结。基督教满了人欺骗的手法和诡诈的作为。“欺骗手法”一辞，原文的意思是掷骰子之人的欺骗手法。诡诈的赌客知道如何掷骰子欺骗对方。…基督教历史给我们看见，在所谓的基督徒教训中，也可能有欺诈和诡计。

WEEK 5 – DAY 4

Morning Nourishment

Eph. 4:14-15 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

We need to see the intrinsic factor of the winds of teaching for their purpose. An intrinsic factor is a hidden factor. It is a factor that is not apparent. To see this intrinsic factor, we need a proper and sharp understanding that can penetrate into the whole situation. Every wind of teaching apparently is very good. If it were not good in appearance, no one would accept it. However, within the winds of teaching, intrinsically, is something different that is not good.

[In Ephesians 4:14] in the sleight of men is in apposition to in craftiness, which is “with a view to a system of error.” The sleight in this verse is of men, and the system of error is of Satan. Man has the sleight, the craftiness, but man is not able to have a system in the universe. Satan is the one who is able to have a system of error. Man’s sleight, man’s craftiness, is related to the satanic system of error. (CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God,” p. 322)

Today’s Reading

Ephesians 4:14 may be considered as the conclusion of the history of Christianity. Christianity is full of the sleight, the craftiness, of men. The word for sleight in Greek signifies the cheating of dice players. A crafty gambler knows how to play dice in order to cheat his opponent....The history of Christianity shows us that there can be cheating and deception in a so-called Christian teaching.

我们需要看见什么是教训之风。这些风乃是那恶者魔鬼的吹摇。…教训之风的目的是仇敌撒但邪恶的目的，与神永远的经纶相对。这些教训之风的目的是要倾覆一些信徒的信心。有些信徒的信心已经被教训之风所倾覆。他们或许不反对主的恢复，但他们对主的恢复失去了信心。他们是中立的。他们不经常聚会，也不再像已往一样关心主的权益。他们已经受了破坏。

教训之风的目的是要残害召会生活（徒八3）。这是大数的扫罗在成为使徒保罗之前所作的。教训之风的目的是要拦阻基督生机身体的建造，要拆毁基督生机身体的建造，并要分裂基督生机身体的肢体—造成因憎恨和妒忌而有的无穷分裂（宗派），却不以爱心和恩慈保守基督身体独一的一（林前一10～11）。按照我们已往的历史，在主恢复中所有鼓动风波的人都是分裂者。甚至在他们中间也是分裂的，他们的分裂是无止境的。他们没有爱也没有恩慈，他们所作的充满了憎恨和妒忌。

现在我们已经看过教训之风的目的，以及教训之风内在的因素，就是人诡诈的作为，要将人带进、引进撒但错谬的系统。那些被带进撒但错谬系统的人，无分于在神新约经纶的中心线上基督身体的建造。…我非常感谢主，众召会中大多数圣徒都有正确的分辨力。他们不会被摇动，漂来漂去，或是被岔开（生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，七九、八九至九〇页）。

参读：以弗所书生命读经，第四十四、七十篇；一个身体，一位灵，一个新人，第六篇。

We need to see what the winds of teaching are. These winds are the devilish blowings of the evil one. The purpose of the winds of teaching is the evil purpose of the enemy Satan, which is versus the eternal economy of God. Their purpose is to overthrow the faith of some believers. Some of the saints' faith has been overthrown by the winds of teaching. They may not oppose the Lord's recovery, but they have lost their faith in the Lord's recovery. They are neutral. They do not come to the meetings regularly, and they are not so concerned about the Lord's interest as they once were. They have been spoiled.

The purpose of the winds of teaching is to devastate the church life (Acts 8:3). This is what Saul of Tarsus did before he became Paul the apostle. Also, the purpose of the winds of teaching is to frustrate the building up of the organic Body of Christ, to tear down the building up of the organic Body of Christ, and to divide the members of the organic Body of Christ—causing endless divisions (sects) in hatred and jealousy, instead of keeping the unique oneness of the Body of Christ in love and kindness (1 Cor. 1:10-11). According to our past history, the instigators of any storm in the recovery all became very divisive. They even divide among themselves. Their division is endless. There is no love or kindness with them. What they do is full of hatred and jealousy.

Now we have seen the purpose of the winds of teaching and their intrinsic factor, which is the sleight of men in craftiness with a view to bring people, to usher people, into a satanic system of error. Those who get brought into Satan's system of error are finished with the building up of the Body of Christ in the central lane of God's New Testament economy. I am so thankful to the Lord that the majority of the saints in the churches have the proper discernment. They will not be shaken, tossed about, or carried away. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to be the Organism of the Processed and Dispensing Triune God," pp. 322, 329-330)

Further Reading: Life-study of Ephesians, msgs. 44,70; CWWL,1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6

第五周■周五

晨兴喂养

提前一 3~4 “我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

撒但有一个系统，若是可能，他要将所有的基督徒都引入其中。他这系统的目标，目的，是要将圣徒从神圣启示的中心线上带走，用意是要拦阻，甚至拆毁基督身体的建造。有些教训之风似乎不是邪恶的；然而，邪恶的因素在那里，将圣徒引入撒但错谬的系统，拦阻他们建造基督的身体，甚至拆毁基督身体的建造。教训之风也使小孩子（弗四 14）为波浪漂来漂去，因而在召会生活中受不安之苦（使徒的教训与新约中的领导，一一页）。

信息选读

为着分辨教训之风，有一个很好的试验。有些教训使我们冷淡，甚至死沉。听了这样的教训之后，我们里面就死沉。某种教训也许会使我们失去跟随主、关心祂权益、爱召会、爱主恢复的士气。任何教训，无论看起来多好，多合乎圣经，若有这些消极的结果，就是有力的证明，这教训是要将我们吹离神新约经纶中心线的风。我们许多人曾受过教训之风吹摇之苦。我们也许有过跟随主、爱召会、爱

WEEK 5 — DAY 5

Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

Satan has a system, and if it were possible, he would induce all Christians into it. The goal, the aim, the purpose, of his system is to carry the saints away from the central lane of the divine revelation with the intention of frustrating and even tearing down the building up of the Body of Christ. Some winds of teaching do not appear to be evil. However, the factor of evil is there to induce the saints into the satanic system of error, to frustrate them from building up the Body of Christ, and even to tear down the building up of the Body of Christ. The winds of teaching also cause the little children [Eph. 4:14] to be tossed by waves and thereby to suffer uneasiness in the church life. (CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," pp. 493-494)

Today's Reading

There is a good test for discerning the winds of teaching. Certain teachings cause us to be cold and even deadened. After listening to such a teaching, we are deadened within. A certain teaching may also take away our morale for following the Lord, caring for His interest, and loving the church and the Lord's recovery. If any teaching, regardless of how good or scriptural it may appear to be, has any of these negative effects, this is strong evidence that this teaching is a wind that will blow us away from the central lane of God's New Testament economy. Many of us have suffered the blowing of the winds of

主恢复并爱圣经的士气，但听这样的教训半小时之后，士气消失了，我们也死沉了。

教训可比喻为海产食物，但照着利未记的预表，海里的某些食物是不洁的。利未记十一章十至十一节告诉我们，无鳍无鳞的水族是不洁的。洁净的保证在于鳍和鳞。新约教训的“鳍”和“鳞”乃是三一神、包罗万有的基督以及作基督生机身体的召会。借着这些，我们就能衡量别人的教训。若是一种教训与这三项无关，就无“鳍”无“鳞”。无论这样的教训看起来多好，为着安全的缘故，我们都不该接受。

这样的教训似乎是合乎圣经的，却可能无“鳍”无“鳞”。我们必须在“吃”的时候，在接受教训的时候，学习有所分辨。我们不可这样轻易的接受任何教训。那些带来教训之风的人常常看起来非常可爱，表面上对我们显示关心和关切。然而，我们不该立即接受他们的话。我们必须考虑他们的教训有没有“鳍”和“鳞”。

使徒的教训，新约的教训，是非常要紧的。每当我们听见与使徒教训不同的事，我们不该受到困扰或影响。我们只该回到使徒的教训。然而，我们若不能正确地分辨一种教训，就该与一些圣徒交通，得着一些帮助。在神新约的经纶里，只有一种教训是神所启示并承认的一使徒的教训。我们需要坚定持续地在这教训里（徒二 42）（使徒的教训与新约中的领导，一一至一三页）。

参读：长老训练第一册，第一、五章；关于建造基督身体更进一步的亮光，第二章。

teaching. We may have had the morale to follow the Lord, to love the church, to love the Lord's recovery, and to love the Bible, but after listening to such a teaching for half an hour, the morale was gone, and we were deadened.

Teachings may be compared to seafood, but according to the typology in Leviticus, certain foods from the sea are unclean. Leviticus 11:10-11 tells us that aquatic animals without fins and scales are unclean. The guarantee of cleanness is in the fins and scales. The “fins” and “scales” of the New Testament teaching are the Triune God, the all-inclusive Christ, and the church as the organic Body of Christ. By these we can measure others' teachings. If a teaching is not related to these three items, it does not have “fins” and “scales.” Regardless of how good such a teaching may appear to be, for safety's sake we should not take it.

Although... a teaching may seem scriptural, it may not have “fins” and “scales.” We must learn to have discernment in our “eating,” in our receiving of teachings. We must not receive any teaching so easily. Those who bring the winds of teaching often appear to be very loving, apparently showing care and concern for us. However, we should not quickly receive their word. We must consider whether their teaching has “fins” and “scales.”

The apostles' teaching, the New Testament teaching, is very crucial. Whenever we hear something differing from the apostles' teaching, we should not be bothered or affected. We should simply come back to the apostles' teaching. However, if we are not able to properly discern a teaching, we should fellowship with certain saints to receive some help. In God's New Testament economy there is only one kind of teaching revealed and recognized by God—the teaching of the apostles. We need to continue steadfastly in this teaching (Acts 2:42). (CWWL, 1989, vol. 4, “The Apostles' Teaching and the New Testament Leadership,” pp. 494-495)

Further Reading: CWWL, 1984, vol. 2, “Elders' Training, Book 1: The Ministry of the New Testament,” chs. 1, 5; CWWL, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” ch. 2

第五周■周六

晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒…”。

十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

我…听见有人把自治的说法带进来，我立刻厉害地指正其错误；我们不能容让这种说法和作法进到主恢复里来。人所以喜欢这种作法，是因为人人都喜欢自立、平等，不喜欢在别人之下，可是，我们要知道，基督的召会不是一个政治体系，基督的召会乃是一个生机体，就象我们的身体一样（弗一 22～23）。…这不是比喻的说法，乃是事实的叙述。

召会完全是一个生机体。召会既是一个生机的身体，就没有办法分割自治。圣经用生机的身体来说到召会—基督的身体，是非常透彻的，也免去了诸多的难处（当前的角声与当前的需要，二九至三〇页）。

信息选读

财务问题也许是地方治理上的事务，但甚至在这样的事上，召会也应当彼此倚靠。有时候甚至在物质需要的事上，一个召会也该与另一个召会来往交通。…甚至在物质的事上，我们也不能说召会是独立自主的。

召会不该绝对彼此独立。所有的信徒都应当彼此倚靠，所有的地方召会也应当彼此倚靠。尤其在属

WEEK 5 — DAY 6

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints...

12:13 ...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.

I heard that some have brought in the teaching of autonomy. ... I strongly reprovved this error. This kind of speaking and practice cannot be brought into the Lord's recovery. Everyone likes this practice because everyone likes to be independent and equal. No one likes to be under anyone else. But we have to realize that the church of Christ is not a political institution. The church of Christ is an organism just like our body [Eph. 1:22-23]....This is not an illustration, but a statement of a fact.

The church is absolutely an organism. Since the church is an organic body, there is no way for it to be separated or autonomous. The Bible uses our organic body to describe the church, the Body of Christ. This is a most thorough description, and by it many problems can be avoided. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," p. 25)

Today's Reading

A certain financial matter may be a local administrative affair, but even in such a matter, the churches should depend on one another. Sometimes a certain church should communicate, fellowship, with another church even in the matter of material needs.... Even in material things we cannot say that the churches are independently autonomous.

The churches should not be absolutely independent of one another. All the believers should depend on one another, and all the local churches should

灵的事上，我们应当彼此倚靠。一个城市的召会，也许在生命和建造上需要其他召会的帮助。地方召会应当在互相倚靠的光景里。自治的观念是可怕的，因为这种观念使召会彼此分离。我们不该忘记，在整个宇宙中，所有的信徒乃是一个人（基督的身体，二二页）。

在林前四章十七节，保罗说，“因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”使徒保罗在所有的召会中都教导同样的事。他的教训在各地都是一样的，没有因地而异。关于这事，我们需要看启示录二、三章，给七个地方召会的七封书信。主向一个召会所说的话，就是那灵向众召会所说的话（二 1、7）。在每封书信开头，乃是主特别地向某个召会说话（二 1、8、12、18，三 1、7、14），但在这些书信的末了，都是说，“那灵向众召会所说的话，凡有耳的，就应当听。”（二 7、11、17、29，三 6、13、22）主对在以弗所的召会所说的话，乃是众召会都该听的话。每封书信都是向某个召会所说特别的话，但众召会都该听取这特别的话。

一面，众召会的长老有权利和地位，独立地治理众召会；另一面，众召会都该听使徒们从神所领受的话，就是新约的教训。一面，众召会是地方的、分开的；另一面，众地方召会仍是基督独一的身体，是个生机体，而不是联邦，那是个组织。我们需要照新约所说的，分开地在各地方召会聚会，但众地方召会仍是基督独一的身体（应时的话，三一页）。

参读：主今日恢复的进展，第四章；主恢复的简说，补充的话。

depend on one another. Especially in spiritual things we should depend on one another. The church in a certain city may need help from the other churches in life and in its building up. The local churches should be in a situation of mutual dependence. The concept of autonomy is awful because it makes the churches separate from one another. We should not forget that all the believers in this entire universe are one man. (CWWL, 1988, vol. 3, "The Body of Christ," p. 390)

In 1 Corinthians 4:17 Paul says, "Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church." In all the churches the apostle Paul taught the same thing. His teaching was the same universally, not varying in any place. Concerning this matter, we need to look at the seven epistles to the seven local churches in Revelation 2 and 3. The word of the Lord to one church is the word spoken by the Spirit to all the churches (2:1, 7). At the beginning of each epistle, it is the Lord speaking to a specific church (vv. 1, 8, 12, 18; 3:1, 7, 14), but at the end of all the epistles, the Word says, "He who has an ear, let him hear what the Spirit says to the churches" (2:7, 11, 17, 29; 3:6, 13, 22). What was said by the Lord to the church in Ephesus was the word that all the churches should hear. Every epistle was a particular word to a certain church, yet this particular word should be heard and taken by all the churches.

On the one hand, the elders of the churches have the right and the position to carry out the local administration of the churches independently. On the other hand, all the churches should listen to the word that the apostles have received of God, which is the teaching of the New Testament. On the one hand, the churches are local separately. On the other hand, all the local churches are still the one Body of Christ, which is an organism, not a federation, which is an organization. We need to meet as local churches separately according to what the New Testament says, but all the local churches are still the one Body of Christ. (CWWL, 1988, vol. 3, "A Timely Word," pp. 68-69)

Further Reading: CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," ch. 4; CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 413-420

第五周诗歌

WEEK 5 — HYMN

601

教会合一

11 11 11 11 (英 832)

F 大调

4/4

一 神子基督和祂救赎的工作，
 是我得救信仰，圣徒同守着；
 其他一切道理，不在信仰内，
 惟有基督工作，和祂的身位。

- 二 此外一切教训，若用之不当，就成“教训之风”，使合一受伤；
 能从元首基督，将圣徒吹开，并不建造身体，反倒是毁坏。
- 三 因此必须清除各种的道理，只是守住信仰，来实行合一。
 在基督那灵里，我们确是一；只要保守这一，其他可放弃。
- 四 真理—基督自己—我们须持守，如此就从宗派得蒙主拯救，
 并在凡事长到基督的里面，身体就得建造，作主的丰满。
- 五 我们必须达到“信仰的合一” 所有“教训之风”，永远都离弃；
 灵中持守基督，作我们实际，好使身体增长，借着这合一。

Christ the Son of God and His redemptive deed

The Church — Her Unity

832

1. Christ the Son of God and His re - demp - tive deed
 Are the sav - ing faith which is our on - ly creed.
 All the oth - er doc - trines do not faith com - prise;
 Christ, His work and per - son, on - ly qua - li - fies.

- All the other teachings used improperly
 Are the “winds of doctrine,” spoiling unity:
 Blowing saints away from Christ who is the Head,
 Building not the Body, tearing down instead.
- Thus we must relinquish doctrines of all kinds,
 Only keep the faith that oneness we may find.
 In the Lord the Spirit we are one indeed;
 Just to keep this oneness is our only need.
- Truth we must be holding, which is Christ Himself,
 That we be delivered from the sects of self,
 That in all things growing into Christ the Head,
 Built will be the Body and to fulness led.
- To the “unity of faith” we must attain,
 All the “winds of doctrine” evermore disdain;
 Holding Christ the Spirit, our reality,
 For the Body’s growing in its unity.

