

二〇二一年
國際華語特會

召會作為基督的身體
內在並生機的建造

晨興聖言

**2021 International
Chinese-speaking Conference**

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

Holy Word Morning Revival

標語

- ① 我們必須行在生命的路上，照着靈憑生命樹而活，而不行在死亡的路上，照着已憑善惡知識樹而活。
- ② 召會生機的功用是為着建造召會作基督生機的身體，就是那在萬有中充滿萬有者的豐滿。
- ③ 我們需要效法使徒，將各地的召會帶進基督身體的交通裏，並跟隨使徒的腳蹤，將眾聖徒帶到基督身體全體相調的生活中。
- ④ 使徒教訓的要點是關於三一神經過過程，將祂自己這包羅萬有、賜生命的靈分賜到祂所揀選的人裏面，使他們被帶進生機的聯結裏，接受神聖的灌輸，因此成為神的眾子和基督的眾肢體；結果，他們就成為基督的身體彰顯基督。

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.

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召會作為基督的身體 內在並生機的建造

第一週

召會內在的素質， 為着召會生機的存在

詩歌：補 620

讀經：約壹一 2，約一 12～13，三 29～30，十二 24，
創二 21～23，林前十二 12，28

綱要

【週一】

壹 召會內在的素質乃是產生召會的神聖生命——約壹一 2，五 1：

一 召會內在的素質是神聖的生命，不能毀壞的生命，就是經過過程之三一神分賜到我們裏面，並且正在分賜到我們裏面的；這神聖的生命實際上就是經過過程，現今正在分賜的三一神——約十四 6，十 10 下，林前十五 45 下，羅八 2，10，6，11，林後五 4：

1 神聖的生命藉着那靈在我們靈裏的重生，產生了我們；神聖的靈生了人的靈，這二靈調和為一——約三 3，5～6，羅八 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.

【週二】

2 當我們重生時，我們就成為神的兒女，作新郎基督的新婦，使祂得着擴增，正如夏娃是亞當的配偶所豫表的一約一 12 ~ 13，三 29 ~ 30，創二 21 ~ 23：

a 夏娃出現以前，她是亞當的一條肋骨，是亞當的一部分；按照這啓示，我們可以說，召會出現以前，召會就已經是基督的一部分；正如我們肉身的肢體是我們的一部分，基督的肢體也是基督的一部分—21 ~ 23 節，弗一 3 ~ 6，林前十二 12，羅十二 5，參徒九 5。

b 正如亞當的肋骨分賜生命到夏娃裏面，使她成為亞當的配偶，照樣基督永遠、神聖、不能毀壞的生命也將生命分賜到我們裏面，使我們成為祂的配偶—創二 22，來七 16，林前十五 45 下，羅八 2。

二 基督成為召會內在的素質，乃是藉着基督這一粒麥子落在地裏死了，釋放出神聖的生命，使祂得着繁增—約十二 24，路十二 49 ~ 50。

三 基督成為召會內在的素質，乃是藉着基督在復活裏成為神的長子分賜祂神聖的生命，使祂得着眾子作基督的許多弟兄—彼前一 3，羅八 29，來二 11 ~ 12。

【週三】

四 基督的許多弟兄是接枝到祂這宇宙中真葡萄樹裏的許多枝子，多結果子，使祂得以在擴展中擴大，叫他們成為彰顯三一神的生機體；當葡萄樹的枝子得着賜生命的靈作基督生命汁液充足的供應時，就結出果子，這乃是內裏生命供應的湧溢—約十五 1，4 ~ 5，16，8，羅十一 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 這三一神的生機體乃是基督生機的身體，由祂許多的弟兄，就是祂生機身體的許多肢體所構成—弗一 22 ~ 23，羅十二 5。

貳 我們需要看見並經歷召會生機的存在—弗一 17:

一 召會存在於宇宙中，乃是神惟一的宇宙召會，使神得着宇宙的彰顯，就是神的豐滿—林前十 32，十二 28，弗三 19 下。

二 召會分佈於地上許多地方，成為許多地方召會，作祂在地方上的彰顯—啓一 4，11:

【週四】

1 在林前十二章二十八節，保羅將使徒（宇宙的）、申言者與教師（既是宇宙的，也是地方的）、以及執事和長老（地方的）都擺在一起；這意思是說，本節中『召會』一辭含示宇宙召會，以及眾地方召會。

2 在神的眼中，宇宙召會與眾地方召會就是『召會』；那經過過程，現今正在分賜的三一神是獨一的，祂就是召會的素質；所以，這個召會在宇宙一面和地方一面，乃是一個召會。

三 當我們回到召會內在的素質為着召會生機的存在，我們就不會錯誤的教導眾地方召會可以彼此不同；眾召會乃是經過過程並分賜之三一神獨一的一個生機體。

四 按照聖經，我們實行上有七重的一：(一)在教訓上是一；（林前四 17，七 17，十六 1，徒二 42，羅十六 17，提前一 3 ~ 4，六 3，弗四 13 ~ 14；）(二)在實行上是一；（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)在說話上是一; (羅十五 6, 林前一 10;) 並且(五)(六)(七)在素質、外表和彰顯上是一。(啓一 11~12。)

【週五】

叁 我們必須持續不斷的操練我們的靈, (提前四 7,) 並將我們的心轉向主, (林後三 16~18,) 好在召會內在素質的實際裏, 留在生命的路上, 爲着召會生機的存在:

一 我們必須行在生命的路上, 照着靈憑生命樹而活, 而不行在死亡的路上, 照着己憑善惡知識樹而活—創二 9, 羅八 4, 6, 林後二 13, 太十六 24。

二 我們留在生命的路上, 是藉着愛主到極點; 相信主是接受祂作生命, 愛主是享受祂作生命—可十二 30, 歌一 4 上。

三 我們與主之間的愛繫於我們的思想:

1 在林後十一章二節, 保羅說他曾把我們許配一個丈夫, 要將我們作爲貞潔的童女獻給基督, 向祂有正確的愛, 以享受祂; 然後在三節保羅告訴我們, 我們的心思(直譯, 思想)可能被敗壞, 失去向着基督的單純和純潔。

【週六】

2 人思想以下的病狀, 都攔阻人享受基督作生命:

a 人思想的第一個病狀是心思剛硬—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 人思想的第二個病狀是給撒但弄瞎了—四 4。

c 人思想的第三個病狀是背叛—十 4 ~ 5。

d 人思想的第四個病狀是受到敗壞—十一 3。

3 我們應當禱告：『主阿，求你鑒察我的思想，拯救我的思想，使我的思想能單單且全然集中在你身上』—羅八 6，詩一三九 23 ~ 24。

4 我們要享受基督作召會內在的素質，就必須向主有火熱的愛，在一切事上讓祂居首位—啓二 4 ~ 5，7，西一 18 下，羅十二 11，提後一 6 ~ 7。

四 願我們持續不斷接受我們神憐憫的心腸，（來四 16，路一 78 ~ 79，）在生命的流裏享受基督作生命樹，好使我們留在生命的路上，就是在生命的線上，並且有生命的維持，好憑着生命的長大為着神在生命裏的建造；這是為着使我們留在召會內在的素質裏，為着召會生機的存在。（創二 9，啓二 2 1 ~ 2，羅八 6，弗四 15 ~ 16，西二 19，約六 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).

第一週■週一

晨興餽養

約壹一 2『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。』

五 1『凡信耶穌是基督的，都是從神生的；凡愛那生他的，也愛從祂生的。』

當我們說到一樣東西的素質，我們是指這個東西最內在的部分。關於召會，最重要而積極的因素是召會內在的素質。…當人說到召會時，他們的意思是物質的建築。…有人…太過於注意召會外在的方面，如召會的組織等等。…已過十九個世紀基督教的歷史，…基督徒一直在彼此相爭，…因為（他們）已經從召會內在的素質轉到外在的東西。

召會有四件內在的事。這些事第一乃是召會的素質。（接着是）召會的生長、…召會的建造、…召會的交通。

神聖的生命，神的生命，永遠的生命，非受造的生命，不能毀壞的生命，乃是召會的素質，而這神聖的生命產生了召會（約壹一 2，五 1）。當然，我們看不見這神聖的生命，正如我們看不見這會所裏的鋼，因為鋼外面包着石頭和木塊；但鋼乃是這棟建築結構的素質（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，四至六頁）。

信息選讀

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

召會的素質是神聖的生命，而這神聖的生命就是基督這位經過過程之三一神的具體化身（約十四6，西二9）。…神經過了（成爲肉體到升天）這一切的過程，得以成爲施行分賜者。這就是爲甚麼我們說召會是經過過程並分賜之三一神的生機體。…我們不可忘記，倘若神沒有經過過程，神就沒有立場將祂自己分賜到我們裏面。

因爲祂是分賜的神，所以祂能重生我們，而這重生我們的生命乃是神聖的生命。…神聖的生命就是分賜的神，祂是召會的素質。…我們基督徒彼此相愛，因爲我們有相同的素質。不論我們是美國人、歐洲人、中國人、日本人、韓國人、白人、黑人、黃種人、棕色人種或是紅種人，只要我們是真基督徒，我們裏面就有愛的素質。當我們從這內在的素質轉開，去摸別的事物，我們就開始彼此相爭。…要解決基督徒之間的難處，我們必須來到召會內在的事上：第一，內在的素質；第二，內在的生長；第三，內在的建造；第四，內在的交通。

召會內在的素質，乃是經過過程之三一神所分賜，並且如今正在分賜到我們裏面的神聖生命。神聖的生命藉着那靈在我們靈裏的重生，產生了我們。神聖的靈生了人的靈（約三3、5～6）。何等奇妙！這二靈竟然調和爲一！（林前六17）…那靈與我們的靈調和成爲一靈。那靈與人成爲一，而這重生的人與神成爲一。這難道不奇妙麼？在我們裏面有一部分竟然與神調和。神是這麼高超，卻與我們成爲一。…我盼望所有初信者對重生能有這種拔高的認識。我們一得救，就與神調和（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，七至九頁）。

參讀：生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，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

第一週■週二

晨興餽養

創二 22 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

約一 12 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』

三 29 ~ 30 『娶新婦的，就是新郎；…祂必擴增，我必衰減。』

當我們重生時，我們就成為神的兒女，作新郎基督的新婦，使祂得着擴增，正如夏娃是亞當的配偶所豫表的（約一 12 ~ 13，三 29 ~ 30，創二 21 ~ 23）。重生使信徒成為神的兒女。

就個人而言，我們是神的兒女；但就團體而言，我們是一個實體，就是基督的新婦。在約翰三章頭一部分，主耶穌說到重生的事。後來在同一章，施浸者約翰說到重生之人的集大成乃是基督的一個新婦（29 ~ 30）。…當主耶穌受死時，祂沒有留在死裏，祂復活了。祂在復活裏，帶同許多蒙拯救的人，並產生他們，使他們成為祂的各部分。當所有這些部分擺在一起，他們就成了新婦，作基督的配偶（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，九至一〇頁）。

信息選讀

召會是基督的新婦，按豫表這新婦是由亞當的配偶夏娃所豫表。夏娃起初是亞當的一部分。當亞當睡着時，神從亞當肋旁取下一條肋骨。神用那條肋骨建造成一個女人，名叫夏娃，並將夏娃帶給亞當，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（創二 21 ~ 23）。…當（亞當）看見了夏娃，他宣告說，『這是我骨中的骨，肉中的肉。』（23）夏娃是召會的一幅圖畫。召會是出於基督，是基督的一部分。召會內在的素質，乃是成為肉體、釘十字架並復活的基督。祂是召會的素質，因為召會是祂的一部分。召會不僅是由神所生的兒女組成，召會也是新婦，基督的配偶，是基督的一部分，作基督的擴增。

夏娃出現以前，她是亞當的一條肋骨，是亞當的一部分。按照這啓示，我們可以說，召會出現以前，召會就已經是基督的一部分。…這就是為甚麼個個信徒都是基督身體的肢體。正如我們肉身的肢體是我們的一部分，基督的肢體也是基督的一部分。神聖的生命，就是那成為肉體、釘死、復活的基督，乃是召會的素質。

基督成為召會的素質，乃是藉着釋放出神聖的生命。…如果神聖的生命只留在祂神聖的所是裏，包藏在祂為人的身體裏，這神聖的生命就永遠無法成為我們的生命。要使這生命成為你的、我的，這生命就必須釋放出來。藉着基督這一粒麥子落在地裏死了，這神聖的生命得着了釋放，使基督得着繁增（約十二 24）。…藉着祂的死，神聖的生命就從一粒麥子釋放出來，進到許多子粒裏。

這釋放出來的神聖生命，已經分賜到我們這些信基督的人裏面。這事發生在基督復活的時候。祂的復活包含了我們（弗二 6）。我們都在祂裏面，同着祂並藉着祂復活了。…在祂的復活裏，神的獨生子成了長子，有許多的弟兄。如今祂是我們的長兄，我們是神的眾子。在基督的復活裏分賜到我們裏面的神聖生命，乃是召會，就是基督生機身體內在的素質（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，一〇至一三頁）。

參讀：出埃及記生命讀經，第二十三篇；聖潔沒有瑕疵，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

第一週■週三

晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

4～5『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

基督的許多弟兄是接枝到祂這宇宙中真葡萄樹裏的枝子，為祂多結果子，使祂得以在擴展中擴大，叫他們成為彰顯三一神的生機體（約十五 1、5、16、8）。這宇宙的葡萄樹是我們的素質。神是我們的素質，基督是我們的素質，葡萄樹也是我們的素質。葡萄樹連同其枝子，就是基督內在、生機的擴展，成了基督的擴大。…我是其中一部分的那棵葡萄樹很長，圍繞了全地。這纔是真正的大葡萄樹，也是召會的素質。我們這些真葡萄樹的枝子，乃是基督的繁增，基督的複製，基督的擴展，基督的擴大。這個繁增、複製、擴展、擴大，就是真葡萄樹及其枝子，乃是三一神的生機體（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，一三頁）。

信息選讀

這三一神的生機體乃是基督生機的身體，由祂許多的弟兄，就是祂生機身體的許多肢體所構成（弗一 22～23，羅十二 5）。召會這基督生機身體內在的素質，乃是三一神。…我們的一不在於同意彼此的道理。我們的一乃是經過過程並分賜之三一神。…

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

我們若彼此有甚麼難處，是因為我們從經過過程並分賜之三一神這內在的素質離開。我們若與祂同在，忘記一切不同的道理，就不會有難處。

召會存在於宇宙中，乃是神惟一的宇宙召會，使神得着宇宙的彰顯，就是神的豐滿（林前十 32，十二 28，弗三 19 下）。甚至召會的存在也是生機的。三一神在那裏，那裏就有這活的、生機的召會，因為這召會如今與經過過程並分賜的三一神是一。召會與經過過程並分賜的三一神不是兩個實體，二者已經成爲一個實體。這樣的召會是不可能分裂的。

召會分佈於地上許多地方，成爲許多地方召會，作祂在地方上的彰顯（啓一 4 上、11）。就宇宙一面說，召會存在於宇宙中。就地方一面說，這個召會彰顯於許多地方，成爲許多地方召會。有人說各地方上的彰顯，應當彼此不同，這是錯誤的教訓。這種錯謬的教訓是由於沒有看見召會是生機的，是有內在素質的。…在彼得與保羅的時候，各地方召會都有同一個內在的素質。今天，地上的眾地方召會也只有一個內在的素質，所以召會是不能分裂的，也是不能分開的。

不僅宇宙召會是一，眾地方召會也是一。眾地方召會在經過過程並分賜之三一神裏，內在的是一。今天要解決我們的難處，我們就必須回到召會內在的素質。如果我們今天限制我們自己在召會這惟一的素質上，每個難處就都會解決。談論眾召會到底是一還是分開，乃是在黑暗中的談論，是沒有召會內在素質之異象的談論。（我們需要）主…『打開窗戶』，讓我們看清召會與眾召會的這個素質（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，一四至一六頁）。

參讀：倪柝聲文集第三輯第十冊，兩種生活的原則。

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

第一週■週四

晨興餽養

林前十二 28『神在召會中所設立的，第一是使徒，第二是申言者，第三是教師；其次是行異能的，再次是得恩賜醫病的，幫助的，治理的，說各種方言的。』

弗四 3～6『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父…。』

神首先設立在功用上是宇宙性的使徒（林前十二 28）。神其次設立申言者，其功用不僅是宇宙的，因為申言者是安提阿召會中的一部分（徒十三 1）。第三，神設立教師，這也是在地方上見於安提阿的（1）。『幫助的』指服事的人，就是執事，幫助地方召會中的聖徒。『治理的』指地方召會中治理的長老（林前十二 28）。…保羅將使徒（宇宙的）、申言者與教師（宇宙的，也是地方的）、以及執事和長老（地方的）都擺在一起。

在神的眼中，宇宙召會與眾地方召會就是『召會』。那經過過程、現今正在分賜的三一神是獨一的，祂就是召會的素質。所以，這個召會在宇宙一面和地方一面，乃是一個召會。當我們回到召會內在的素質，我們就不會錯誤的談論眾召會的不同。眾召會乃是經過過程並分賜之三一神獨一的一個生機體（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，一六頁）。

信息選讀

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）教訓、實行、思想、說話、素質、外表和彰顯（這七方面的一）…不是道理的一，乃是在我們實行上的一。關於我們在道理上的一有另外七項：一位神、一位主、一位靈、一個召會、一個恢復、一個見證和一個工作。前三個『一』是三一神。在道理上的一這七方面，我們幾乎都會贊同。…我們必須承認只有一位神、一位主、一位靈、一個召會、一個見證和一個恢復。我們也不可能有一個以上的工作。

我們對於七重實行的一確實有問題。…聖經告訴我們，我們需要在教訓、實行、說話甚至在思想上是一。有些人也許覺得這太過了，這是控制人的思想。…我們沒有人該盲目、愚昧或無知的跟隨主的恢復，我們需要清明的考量聖經中的真理。…（然而）主的恢復不實行多種說話，…只允許一種說話。我懷疑我們在主的恢復裏，是否真正在說話上是一。

在實行上我們需要是一的後三項，與啓示錄一章十一至十二節的金燈臺有關。…純金是燈臺獨一的本質。在一個本質裏，只能有一個素質。不僅如此，所有的燈臺都該在外表上是一。…七個燈臺都有同一本質，就是金，也都有同一形狀，同一樣式。七個燈臺在外表上是相同的。你若沒有編號，不可能加以區分。這些燈臺看起來都畢像畢肖。

眾召會在消極的事上彼此不同，但啓示錄一章的燈臺是完全相同的；基督是頭，在她們中間行走。她們看起來都一樣。她們在素質、外表、形狀和彰顯上是獨一無二的（李常受文集一九八六年第一冊，一一九至一二三頁）。

參讀：長老訓練第七冊，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

第一週■週五

晨興餽養

林後十一 2 ~ 3 『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。』

不要以為，那條古蛇引誘夏娃，而我不是夏娃，我是亞當；撒但可以引誘夏娃，但他騙不了我亞當。使徒在林後十一章二節，把我們眾人都比作夏娃，…貞潔的童女。弟兄們雖然在受造上是男的，但是就着在蒙愛的地位上，作個愛主、追求主的人來說，仍是個女的。…（撒但）實在詭詐，不要相信今天這條古蛇已經撒手，讓我們享受基督，喫生命樹的果子。恐怕我們許多人喫來喫去，就喫了善惡知識樹的果子。

十一章…說，我們是貞潔的童女。…這是愛情的問題。…童女完全是愛的問題。我們對主要享受得正確，就必須對祂有正確的愛；這愛一出事就完了。正如一個妻子對丈夫若沒有愛，或是愛得不正確，不論這個妻子多聰明、多有才幹，她和丈夫之間的正常關係就失去了（李常受文集一九六七年第一冊，一八三至一八四頁）。

信息選讀

在愛的這點上，我們需要做醒。…我們與主之間的愛…完全是繫在思想上。…夫妻的愛也是繫在正確的思想。若是妻子對丈夫在思想上出了問題，那就嚴重了。你的思想受到敗壞，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.

友的引誘，或是受了親友的影響，結果你在丈夫身上的愛就會出問題。…因為愛是很嫩、很細的一種感覺。

我們對於主的思想也該正確。我們的思想一定要蒙保守，不能受到敗壞。照哥林多後書這卷書來看，人思想的第一個病狀就是剛硬。…一個人在主之外想一個甚麼東西，而這個東西是牢不可破的，就叫思想剛硬了。思想一剛硬，就有了帕子，叫他無法認識主。

有甚麼辦法叫思想剛硬的聖徒軟下來呢？這需要主的憐憫。猶太人在主面前出問題，就是出在這件事上。他們並不是沒有聖經，對神也不是不認識，但他們的思想剛硬，牢不可破；即使主耶穌來了，也沒有辦法，他們還是不接受主。今天仍是如此，儘管我們禱讀主話，儘管主的靈在我們靈裏，但我們的思想若是剛硬，主在我們身上還是沒有路。

人思想的第二個病狀，就是給撒但弄瞎了。人的思想就像眼睛一樣，無論甚麼東西要通到人裏面，都得經過他的思想，就好像物質的景象需要透過眼睛一樣。…你的思想若是給撒但弄瞎了，在你的思想上就有了撒但的遮蔽。這個遮蔽比剛硬更難辦。

使徒說，〔心思〕是被這世代的神弄瞎了（林後四4）。你若單純要神，你的思想就不瞎。你只要單純要神，你的思想就透明了。你一要神之外的東西，這世代的神就叫你的思想瞎了。…我們雖然蒙恩了，但如果我們不單純要神，對屬靈的事也會落入這一種光景，就是我們的心思被弄瞎了（李常受文集一九六七年第一冊，一八四至一八七頁）。

參讀：倪柝聲文集第一輯第八冊，人第一次的罪；經歷基督作眾聖徒的分，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

第一週■週六

晨興餽養

林後十4～5『我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘，將理論和各樣阻擋人認識神而立起的高寨，都攻倒了，又將各樣的思想擄來，使它順從基督。』

詩一三九 23『神阿，求你鑒察我，知道我的心；試煉我，知道我的思慮。』

人思想的第三個病狀是背叛。恐怕有些聖徒心裏雖然被主摸着了，但裏面還是背叛，還是服不下來，還有種種思想是不服的、倔強的、頂撞主的。所以，我們還得負起代禱的責任，因我們的爭戰是屬靈的，不是屬血氣的。我們不能到一個弟兄跟前說，『弟兄，你的思想是背叛的。』你越這樣責備，他越背叛；這是不可以的。我們要為他禱告，把他的理由、他背叛的思想、倔強的思想、不肯順服的思想完全擄來，使之順從基督（林後十4～5）。

還有一面的病狀，就是思想受到敗壞。有些聖徒的思想並不太剛硬，好像你帶領甚麼，他都接受；他的思想也不瞎，你一講屬靈的事，他都很通。然而，他有一個危險，就是他的思想受到敗壞。這是最難的一點，也是最叫人受欺騙的一點。許多聖徒雖然向着主，也愛主，但是還有一部分情形，是向着別的東西。他們的思想不是集中的，不是單純的，不是專一的，不是簡單的（李常受文集一九六七年第一冊，一八七至一八八頁）。

信息選讀

你我必須記得，…我們…是貞潔的童女。對於貞潔的童女，所要求的就是單純的愛，純一的愛，簡

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

單的愛，傻了的愛。一個妻子愛丈夫，非愛傻了不可；丈夫好也愛，丈夫不好也愛，怎樣看丈夫都是好的。一個作妻子的，若是對丈夫挑剔這個，挑剔那個，她這個妻子的愛就有問題。

今天我們的主是沒有可挑剔的，但是撒但常常用主之外的東西引誘我們。…我們禱讀…，享受主卻不多，主要的原因就是我們的思想不單純、不純潔。我們的思想受到敗壞。…我們要作一個貞潔的童女愛主，我們的思想不能攙雜。…這個要求是厲害的。我們的思想要單純，等到思想一單純，硬的思想就軟化，瞎的思想就明亮，不服的思想定規服下來。…瞎的思想是從硬的思想出來的，硬的思想是從背叛的思想出來的，背叛的思想是從複雜的思想出來的。

羅馬八章六節說，要把你的心思置於靈。…你的思想要蒙拯救，你的思想要調轉，你的思想要集中，你的思想要純潔，你的思想要煉淨，你的思想要納入正軌。

盼望我們都能有這樣的禱告：『主，憐憫我，我是沒有辦法對付我的思想。主阿，拯救我的思想，歸納我的思想，集中我的思想。主，救我的思想能集中在你身上。求你鑒察我的心思，拯救我的思想。』我們都得有一段時間，好好為這事禱告。

你…必須讓你的思想蒙拯救，讓你的思想受對付，讓你的思想被集中，歸於一，…使你的思想是那樣的單純。等你再來聚會時，你會發現你裏頭的思路非常的透明，如同水晶一樣。思想一單純就降服了，一降服就柔軟了，一柔軟就明亮了。你立刻就能看見，你對基督就能享受得透徹，享受得明亮。願主憐憫我們（李常受文集一九六七年第一冊，一八八至一九〇頁）。

參讀：倪柝聲文集第一輯第八冊，人第一次的罪；羅馬書生命讀經，第六十二篇；約伯記生命讀經，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

第一週詩歌

WEEK 1 — HYMN

補620

父使我們成爲一

(英1081)

降 B 大調

4/4

B^b F B^b E^b B^b
 3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 - 5 0 |
 一 讚 美 父 神 是 生 命 源 頭， 我 們 在 你 寶 貴 名 裏，
 $Gm7$ B^b E^b Cm F $F7$ B^b
 5 · 5 5 5 5 5 | 5 - 3 0 | 3 · 3 6 5 1 2 | 3 2 1
 作 你 眾 子 來 彰 顯 你。 讚 美 父 神 是 生 命 源 頭。
 B^b E^b B^b $F7$
 3 · 4 | 5 1̇ 3̇ 2̇ · 1̇ | 6 1̇ - 7 · 6 | 5 · 6 5 3 1 3 | 2 - -
 (副) 在 生 命 裏，在 生 命 裏，在 父 生 命 裏 我 們 是 一。
 B^b E^b B^b Gm $F7$ B^b
 3 · 4 | 5 1̇ 3̇ 2̇ · 1̇ | 6 1̇ - 1̇ · 6 | 5 3 1 2 3 2 | 1 - - 0 ||
 在 生 命 裏，在 生 命 裏，在 父 生 命 裏 我 們 是 一。

二 感謝父藉你寶貴聖言， 用你性情浸透我們，
 分別我們脫離俗塵。 感謝父賜你寶貴聖言。

(副) 藉你聖言，藉你聖言， 藉你聖言，我們成爲一。
 藉你聖言，藉你聖言， 藉你聖言，我們成爲一。

三 哦，三一神的神聖榮耀！ 眾子得享何等福分！
 神的榮耀彰顯無盡— 哦，三一神的神聖榮耀！

(副) 在榮耀裏，在榮耀裏， 在你榮耀裏我們是一。
 在榮耀裏，在榮耀裏， 在榮耀裏我們成爲一。

Father God, Thou art the source of life

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

1081

C Em/B Am C/G F G⁷/F Em Am
 1. Fath - er God, Thou art the source of life. We, Thy sons, are Thine ex - pres - sion;
 F G^7 C Am F C/E F
 5 In Thy name, our dear pos - ses - sion. Fath - er God, Thou art the
 C/G G^7 C **Chorus** C^7/E F G^7/F Em Am
 8 source of life. (C) In Thy life, in Thy life, We have one - ness in Thy
 Dm G^7 C C^7 $D^7/F\sharp$ C/G G^7 C F/C C
 12 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!

召會作為基督的身體 內在並生機的建造

第二週

召會內在的生長， 為着召會生機的擴增

詩歌：592

讀經：西二 19，弗四 13，15～16，林前三 6～7，十二 12，約三 29～30 上，34

綱要

【週一】

壹 召會內在的生長，生機的增長，乃是在神聖生命裏的生長，這生命就是經過過程並分賜的三一神——弗四 15～16，三 16～17，林後十三 14：

一 召會在這生命裏、憑這生命、以這生命、藉這生命生長；我們由神聖的生命，也就是由神自己所生，現今神叫我們生長——約一 12～13，林前三 6 下。

二 歌羅西二章十九節說到身體的長大，也就是神在我們裏面的增長：

1 長大就是有基督加到我們裏面——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 基督身體的長大在於出自元首基督的東西—弗四 15 ~ 16 :

a 當身體藉着持定元首而得着供應，身體就以神的增長而長大—西二 19。

b 身體是從元首長出來的，因為一切的供應都是來自於元首—弗四 15 ~ 16。

3 基督身體的長大在於我們裏面神的增長，神的加添，神的增多—西二 19 :

a 神本身不會增長，因為祂是完整且完全的；祂乃是在我們裏面增長。

b 神使我們生長，乃是以非常主觀的方式把祂自己賜給我們。

c 神越加到我們裏面，就越使我們生長；這就是神叫人生長的路—林前三 6 ~ 7。

d 惟有神能叫人生長；惟有神纔能把祂自己賜給我們；沒有祂，我們就無法長大—6 ~ 7 節：

(一) 神加到我們裏面，就是祂使我們生長。

(二) 神使我們生長，事實上乃是把祂自己賜給我們—羅八 11。

(三) 神使我們在生命裏長大，意思是指祂自己在我們裏面增長。

【週二】

4 神在我們裏面有多少增長，在於我們有多少地方讓祂增長—弗三 17 上，西三 16 :

a 我們把我們裏面更多地方給神時，祂就在我們裏面擴展並擴增；這擴增就是祂在我們裏面的增長。

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 神在我們裏面的增長就成了我們的生長，因為祂與我們乃是一——林前六 17。

5 召會作為基督身體的長大就是神在召會裏的增長——西二 19。

【週三】

三 召會長大，直至達到成熟——『基督豐滿之身材的度量』——弗四 13：

1 基督有一個豐滿，這豐滿有一個身材，而這身材有一個度量。

2 基督的身體是祂的豐滿，祂的彰顯——1:23：

a 基督是無限的神，沒有任何的限制；祂大到一個地步，在萬有中充滿萬有。

b 這樣一位偉大的基督，需要召會作祂的豐滿，使祂得着完全的彰顯——22 ~ 23 節。

c 我們藉着享受基督的豐富，（三 8，）就成為祂的豐滿，作祂完全的彰顯。

【週四】

3 基督的豐滿，就是祂的身體，有一個身材；基督豐滿的身材就是基督身體的身材——四 13，一 23。

4 基督的豐滿有一個身材，這身材有一個度量——四 13：

a 因為召會——基督的身體——這身材在長大，所以保羅說到這身材的度量；這度量就是長成的人——13 節。

b 我們現今正在朝向長成的人，朝向基督豐滿身材之度量的途中：

(-) 有基督豐滿之身材的度量，不是為着個人的事，乃是團體身體的事。

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) 基督在我們裏面長大時，我們會逐漸達到基督豐滿之身材的度量。

(三) 我們需要向前追求，直到我們都達到基督豐滿之身材的度量；這是我們的目標；我們必須殷勤往這目標奔跑，直到我們眾人都一同達到這目標—腓三 12 ~ 14。

【週五】

貳 召會生機的擴增乃是基督在祂那作祂新婦之生機身體裏的擴增—約三 29 ~ 30 上：

一 基督的豐滿就是祂的身體，而基督的身體乃是祂的配偶，祂的新婦—弗四 12 ~ 13, 16, 五 25 ~ 27。

二 『娶新婦的，就是新郎；…祂必擴增』—約三 29 ~ 30 上：

1 三十節的擴增就是二十九節的新婦，這新婦乃是所有重生之人的組合。

2 重生不僅將神聖的生命帶進信徒裏面，也使他們成為團體的新婦，作基督的擴增—3, 5 ~ 6, 29 ~ 30 節上。

3 基督藉着重生蒙救贖的罪人而得擴增，將他們作成祂的新婦—29 節。

三 約翰三章啓示擴增的基督，就是那位說神的話，並且賜那靈沒有限量者—34 節：

1 當一個人接受了祂的話，那靈就跟着成為所說之話的實際。

2 基督擴增祂自己，乃是藉着講說神的話擴展神，並藉着賜給神的靈作祂所說之話的實際，為要將永遠的生命分賜到人裏面，使他們成為神的兒女，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

基督的擴增；這就是基督如何成爲擴增的基督—六63，三30上，34。

【週六】

- 四 基督的擴增就是基督的繁增與複製；我們這人重生的部分乃是基督之擴增（就是基督之新婦）的一部分—6節。
- 五 新婦作爲基督的擴增就是基督自己，因爲基督的身體—『那基督』（林前十二12，直譯）—乃是團體的基督，由基督作頭，召會作祂的身體，連同所有信徒作肢體所組成的。

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.

第二週■週一

晨興餽養

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

一 28『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』

召會的素質是神聖的生命，就是經過過程並分賜的三一神。我們都因着這神聖的生命得了重生。召會如今是在這生命裏、憑這生命、以這生命並藉這生命而生長。

基督在擴增，而神的增加乃是在基督生機身體的肢體裏生命的長大。…長大是生命的事，而生命是神自己。召會是基督的身體，召會不能沒有基督，祂是神具體的化身（西二 9），作生命的源頭。藉着持定元首基督，召會就以神的增長而長大，以是生命之神的擴增而長大（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，一九至二〇、三三頁）。

信息選讀

真正生命的長大乃是以神的增長而長大，就是以神的擴增一神的加多一而長大。神自己不能也不需要增長，祂是永遠、完全、完整的；然而，神必須在我們裏面增長。我們都需要神在我們裏面更多擴增、加多。我們需要以神的增長而長大；那就是說，我們需要神在我們裏面擴增、增長。

神在各方面都是豐富的。神的榮耀是豐富的，祂一切神聖的屬性也是豐富的。祂的愛、恩慈、憐憫、

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、力量都是豐富的。神的豐富是無窮無盡的。如今這位豐富的神正在把祂自己加到我們裏面。神的豐富乃是我們藉以長大的元素和實質。神乃是真實的、豐富的、實在的，我們需要吸取祂。

今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不充足。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。我們這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到我們裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路（新約總論第十二冊，一四〇至一四一頁）。

神的成分加增有多少，召會的建造也就有多少。…若是我們在弟兄們中間，自己的成分太多，就需要蒙光照，受審判，叫我們自己的成分被殺死，神的成分能加多。我們在召會中所有的事奉，都得注意這個原則。無論我們是和別人一同禱告，或是配搭出去看望，會後與人談話等，人的成分都必須逐漸減少，好叫神的成分逐漸加多。

在一個禱告聚會裏，若是神的成分不多，這個聚會就有毛病。在看望的事上，若是你前年是這樣的作法，再過一年還是原樣，這就是沒有長進。…我們若要在召會中有建造的事奉，必須學習拒絕個人的成分，而讓神的成分加增，好叫我們的生命有長進。惟有如此，我們纔能顯出功用，與別人聯絡在一起，並結合在一起，叫召會得着建造（建造召會的事奉，八四至八五頁）。

參讀：新約總論，第三百五十六篇；建造召會的事奉，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

第二週■週二

晨興餽養

林前三6『我栽種了，亞波羅澆灌了，惟有神叫他生長。』

西三16『當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

我們既是基督身體的肢體，就應當喝純淨的話奶，使我們可以生長。然後我們必須喫主話語中的乾糧，使我們能更多的生長。我們喫主的話，使我們剛強的長大。主的話滿了食物，但有些人讀經的時候，只照着字句得着知識。…基督是我們的真食物，聖經的每一頁都是這位豐富基督的描述。整本聖經都是發表祂，或者含示祂。…當我們來到聖經前，我們該帶着尋求基督的心而來。我們應當禱告說，『主阿，我來到你的話前。我不要只有教訓，我要你。主阿，求你藉着你的話，用你自己餽養我。』（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，二〇至二一頁）

信息選讀

召會內在的生長是藉着神叫基督的肢體在生命中長大（林前三6下）。有恩賜的人可以栽種並澆灌，但叫人在生命中生長的乃是神。這就是爲甚麼我到聚會中說話之前，必須花一點時間禱告。我禱告求主與我是一，並以祂自己灌輸我，使我所說的，都是在祂裏面說的。我信祂已經豐厚的答應了這些禱告，因爲當我說話時，我經常在裏面感覺有供應，使我說話有新的亮光和即時的發表。

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.

我們需要從聖經直接得着餵養，我們也需要從那些更認識聖經的人得着澆灌。神是隨着我們的讀經，並隨着有恩賜之人的講說，而叫我們生長。…當我們進到話中，我們就是在得餵養。當我們在話語的講說之下，我們就領受澆灌；然後，神就叫我們生長。

召會內在的生長是憑着神在信徒裏的增長（西二19）。我們是憑着神聖的生命，就是神自己，得重生的。如今我們正在得餵養，得澆灌，並且神正在叫我們生長。這個生長就是神自己在我們裏面的增長（19）。當神把生命的長大賜給我們時，這意思是說祂自己在我們裏面增長。當我們在話上得着餵養，並且得着有恩賜之人的澆灌，神自己就在我們裏面運行、增長。

歌羅西二章十九節下半告訴我們，基督的身體是『以神的增長而長大』。我們是憑着神在我們裏面的增長而長大。神本身不會增長，因為祂是完整的，也是完全的。祂的增長乃是在我們裏面的，而祂在我們裏面有多少增長，在於我們有多少地方讓祂增長。我們可能滿了世界、自己、自利，但藉着讀聖經，聖經的話就一點一點的除去我們的屬世、自利，以及在神以外的所愛。然後在我們裏面就會有更多地方歸給神。祂就用這地方在我們裏面擴展並擴增。這個擴增就是祂在我們裏面的增長。祂的增長就成了我們的生長，因為我們與祂乃是一。召會的生長就是神在召會裏的增長。藉着我們在話上得餵養，並藉着有恩賜之肢體的澆灌，我們裏面消極的事物就被除去，就有更多地方讓給住在我們裏面的神。當祂得着更多的地方，祂就在我們裏面增長，結果就帶進召會生機的生長（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，二八至三〇頁）。

參讀：生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，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

第二週■週三

晨興餽養

弗一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

身體不僅僅是一班蒙召之人的組合，身體乃是基督的豐滿；身體不光是基督的彰顯，還是基督的豐滿。而這個豐滿怎樣有的呢？乃是基督的豐富，被你接受到裏頭，被你享受，被你消化，甚至變作了你。如同你喫了魚，喫了雞，喫了饅頭，喫下去之後，過了五、六個小時，都消化在你裏頭，變作了你。這個時候，你就是豐滿（李常受文集一九七七年第三冊，三六九至三七〇頁）。

信息選讀

我喫了一大堆臺灣的豐富，這些豐富都消化在我裏頭，變成了我。所以你們現在看見我站在這裏，精神十足，滿有勁頭。這就是豐滿。召會就是基督的豐滿。

這樣一位宇宙的基督，充滿萬有的基督，在天又在地地的基督，祂需要一個身體來作祂的豐滿。當祂在地上作拿撒勒人耶穌的時候，祂在加利利就不能在猶太，祂在撒瑪利亞就不能在耶路撒冷，因為祂是一個小耶穌。祂受祂肉身的限制。…祂從死裏復活，升到諸天之上，祂就充滿萬有。（如今）祂能在天同時又在地，祂能在天上一個地方，同時又能在地上千萬個地方。祂是這樣一位充滿萬有者，因此需要一個偉大

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

的身體來作祂的豐滿。所以今天我們可以說，因着祂在地上有這樣一個偉大的身體，祂在天上，也在臺北，也在香港，也在馬尼拉，也在新加坡，也在倫敦，也在德國，也在美國，也在非洲，也在北美洲，也在南美洲，因為祂的身體到處都在。那麼這一個身體是甚麼呢？就是…祂在宇宙中的豐滿。

身體乃是基督的豐滿。從道理來說，召會就應該是身體。但從實際來說，身體的成分有多少，還是個問題。弟兄姊妹，我們不要定罪別人，我們也要看自己的光景。我們都要在主的光中承認說，連我們自己，一直到今天，可能只有百分之三十憑靈活着，還有百分之七十是我們自己。…主今天不僅需要各地有召會，主今天需要身體。你和我一旦不憑基督活着，你和我一旦不在靈裏活着，你我就不是身體。在名義上我們仍是召會，但是在實際上我們不是身體。為甚麼？因為身體乃是基督的豐滿。

不要忘記了以弗所一章二十三節的兩個『是』字：『召會』是』祂的身體，『是』那在萬有中充滿萬有者的豐滿。』這就是說，召會是身體，身體是豐滿。這兩層的『是』，在我看是梯次的，不是平行的。不是說，一面召會是身體，一面召會是豐滿。乃是說，召會是身體，身體是豐滿。按道理說豐滿就等於身體，身體就等於召會。但是按實際來說，人可以在召會中，而不活在身體裏。（在各地召會）聚會的弟兄姊妹都是在召會裏，但誰是活在身體裏？…嚴格來說，今天那能完成神永遠旨意的，不是名義上的召會，乃是身體。身體就是基督的豐滿。我再說，用這一個眼光來看，用這一個尺度來量，你就看見，今天在地上，身體的成分不多（李常受文集一九七七年第三冊，三七〇、三七二至三七三、三七六至三七七頁）。

參讀：一個身體，一位靈，一個新人，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

第二週■週四

晨興餽養

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

15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

（以弗所四章十三節說，）我們也要達到基督豐滿之身材的度量。基督的豐滿就是基督的身體（一23），這身體有一個具有度量的身材。基督的豐滿就是基督的彰顯。作為基督的豐滿的身體，乃是基督的彰顯。基督的豐滿—身體，有一個身材，這個身材有一個度量。因此，四章十三節說到基督豐滿之身材的度量。

達到基督豐滿之身材的度量，就是達到基督身體的完滿建造，也就是達到身體建造的完滿完成（以弗所書生命讀經，四四七頁）。

信息選讀

以弗所一章啓示基督的身體是基督的豐滿，四章啓示基督的豐滿有一個身材。因此，基督豐滿的身材就是基督身體的身材。

保羅在四章十三節不僅說到基督豐滿的身材，也說到那身材的度量。召會是基督的身體，有一個身材。因為這身材在長大，所以十三節說到身材的度量，這度量就是長成的人。…在許多信徒身上，基督豐滿的身材沒有長多少。…但是基督在他們裏面長大時，他們會逐漸增長，而達到基督豐滿之身材的度量。我們需要向前追求，直到我們都達到基督豐滿之身材的度量。…我們現今正

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

在朝向長成的人，朝向基督豐滿身材之度量的途中。

日子將到，我們都要達到長成的人。直到那時之前，我們仍在過程中。因着我們是在過程中，所以保羅說到，那時我們就『不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩』（14）。

召會是基督的身體，是那每天在我們裏面長大的豐滿。我們都必須看見，召會是出自基督的生機體，這是頂要緊的。凡不是出於基督的，都不能成為召會的一部分。不管我們多麼有紀律，多麼規矩，多麼改良自己，若不是出於基督的結果，這些一點也不屬於召會。自我約束、自我規律和自我改良，也許會產生良好的社會，但不能產生召會。就基督的身體來說，我們自己裏面所有的，沒有一樣是重要的。對基督的身體來說，天然的良善沒有用處。不管我們或好或壞，我們仍然需要基督。壞人當然需要基督，但好人也照樣需要基督。無論我們有甚麼樣的性情，我們天然的人需要被內住的基督吞沒，甚至被銷毀。然後，我們纔實際的成為基督的身體，就是祂的豐滿。

約翰一章十六節說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』重要的不是我們僅僅學了基督，或是效法基督，乃是我們領受祂的豐滿。…我們若是天天領受祂的豐滿，至終我們要成為祂的豐滿，因為我們要照着我們所領受的被構成。這意思是說，我們越領受祂的豐滿，我們就越被祂的豐富所構成，並成為祂的豐滿。我們若看見這事，我們會說，『主，救我脫離一切不是你豐滿的事物。主，我樂意花任何代價來享受你，並有分於你的豐滿。』願主憐憫我們，使我們每天經歷祂並享受祂，因而成為召會，就是祂的豐滿，祂的滿溢（以弗所書生命讀經，八三四至八三六頁）。

參讀：以弗所書生命讀經，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

第二週■週五

晨興餽養

約三 29 ~ 30『娶新婦的，就是新郎；…祂必擴增，我必衰減。』

34『神所差來的，就說神的話，因為祂賜那靈是沒有限量的。』

新婦，就是藉重生所產生，並由基督這新郎所娶得的，乃是基督的擴增，擴大（因此，作基督擴增的新婦，也是基督自己，如林前十二章十二節所說，基督的身體也是基督）。這位基督賜那靈是沒有限量的，祂也是無法測度的一位，將永遠的生命（無限的生命）賜給祂的信徒（約三 29 ~ 30、34、36）。…基督得以擴增，乃是藉着重生蒙救贖的罪人，使他們成為祂的新婦，祂的妻子。這新婦就是基督的擴增（約翰福音結晶讀經，六九頁）。

信息選讀

亞當和夏娃豫表基督和祂的擴增。…夏娃是亞當的擴增，而亞當藉着他妻子得了億萬的後代，他們也是亞當的擴增。…不僅妻子是丈夫的擴增，所有的兒女也是他的擴增。

為使基督擴增，我們必須個別的接觸人，使他們得重生。我們不該用名講道人召聚大會的方式來得人。我們必須個別的，一個一個的接觸人。然後我們就像他們的父母一樣，藉着活力排，漸進而穩定的，以適當的照顧，天天餽養並顧惜他們。這樣，基督就會不斷的得着擴增。我們每一個人都必須在小排裏，產生新的屬靈兒女。

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.

施浸者約翰說，他必衰減，基督必擴增。我們都應當渴望看見基督擴增，我們衰減。為此，我們需要講說主的話。講說神的話之真正、內在的意義，乃是擴展神。當我們講說聖言，真理，神聖的啓示時，我們就擴展神。基督藉着我們這些祂的肢體解釋神，說明神，最終彰顯神，而將神講說出來。彰顯神就是擴展神。基督是講說神的話，並賜那靈沒有限量的一位（約三 34）。當一個人接受了祂的話，那靈就跟着成爲所說之話的實際。基督擴增祂自己，乃是藉着講說神的話擴展神，並藉着賜給神的靈作祂所說之話的實際，爲要將永遠的生命分賜到人裏面，使他們成爲神類，神的兒女，神的種類，神的家庭，作基督的擴增。這就是基督如何成爲擴增的基督（約翰福音結晶讀經，七〇至七一頁）。

身爲使徒，就是奉神差遣者、大使，基督…說神的話。基督所說的話乃是雷瑪，這話就是靈，就是生命。…我們許多人都能作見證，我們運用靈好好接觸神的話時，進到我們裏面的話就成爲靈，話一成爲靈，也就成爲生命。話說出來的時候，仍舊是話；但話進到我們裏面以後，就成爲靈，成爲生命。然後我們把在我們裏面成爲靈與生命的話說出來，它就再一次成爲話。這樣的話進到別人裏面以後，便又成爲靈，成爲生命。這樣，是靈、是生命的神自己，就說到我們裏面來了。藉此，神的素質就說到我們全人裏面。

主耶穌的話實際上就是神的素質。因此，這話進到我們裏面時，神的素質就進到我們裏面。這個素質就是靈。…如果我們接受話（雷瑪），並且被那靈充滿，我們就會享受永遠的生命。結果，我們就成爲新婦，成爲無限基督的宇宙擴增（李常受文集一九八二年第二冊，二〇一、二〇八頁）。

參讀：約翰福音結晶讀經，第五篇；約翰福音生命讀經，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, msgs. 8-10

第二週■週六

晨興餽養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

約翰三章三十節說到基督的擴增，這個擴增就是基督的繁增與複製。我們要知道，我們這人重生的部分乃是基督的複製、繁增，這是很要緊的。基督的擴增就是祂的新婦。

我們天然的生命和生活不是基督擴增的一部分。例如，如果你說話隨隨便便、開玩笑，你的生活就不是基督擴增的一部分。反之，這種說話乃是蛇性所是的一部分，而蛇性的所是無法成爲基督新婦、基督擴增的一部分。惟有我們這人重生的部分、我們重生的靈，纔是基督的擴增（李常受文集一九八二年第二冊，一九三至一九四頁）。

信息選讀

按照約翰三章三十四節，基督是神所差來的，就說神的話。譯作『話』的希臘字是雷瑪（rhema），意思是即時、現時說出的話，與婁格斯（logos）不同；婁格斯的意思是常時的話，如一章一節者。…第六章六十三節…也用到雷瑪這個希臘字。那靈是活的、實際的，但是相當奧祕、摸不着，我們也很難領會。然而主的話是具體的。首先主指明，爲着分賜生命，祂要成爲那靈。然後祂說，祂所說的話就是靈，就是生命。這表明祂所說的話，乃是賜生命之靈的具體化。如今祂在復活裏是賜生命的靈，這

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.

靈具體化於祂的話。我們運用靈來接受祂的話，就接受了那是生命的靈。

在新約裏，神只藉着一個人說話，這個人就是祂的兒子（來一 1 ~ 2）。…所有新約的話語執事，都是神在祂兒子裏面說話的一部分。例如，保羅在他的職事裏說話，就是神在祂兒子裏面說話的一部分。

我們說話的時候，渴望與神的兒子基督成爲一靈。我常常在服事話語以前禱告說，『主，在我的說話中與我成爲一靈。主，我要在傳講你話的時候，與你成爲一靈。』倘若我沒有與主成爲一靈的把握，我就不願意說話。在我們說話的時候與主成爲一靈，意思就是說，我們真在神的兒子裏面。新約所有真正傳講神聖話語的人，都是神在祂兒子裏面說話的一部分。今天父神在子裏說話，而子包含了新約所有的話語執事。

我們盡話語職事時，是在作甚麼？我們乃是把神說到人裏面。我們把神聖的素質說到人裏面。我們許多人能作見證，聽到真正話語的職事，結果就叫我們得着神的素質。…我們接受了話以後，話在我們裏面就成爲靈，成爲生命。那靈實際上就是神的素質成了我們裏面的生命。…我們所服事的話語，必須是神的素質。

我們成爲無限基督的宇宙擴增，惟一的路就是接受那靈，被那靈充滿。我們越得着那靈，就越成爲基督的擴增。這擴增開始於我們得着重生，終結於我們被沒有限量的靈所充滿（李常受文集一九八二年第二冊，二〇〇至二〇三、二〇六頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

第二週詩歌

WEEK 2 — HYMN

592

召會—基督的豐滿

8 8 8 8 (英 820)

D 大調

4/4

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

一 我們享受基督豐富,就得成為祂的豐滿;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,就能使祂得着彰顯。

二 基督豐富是祂所是, 來作我們一切享受;
基督豐滿乃是召會, 因享基督而得成就。

三 迦南美地豐富出產, 乃是豫表基督豐富;
藉這出產聖殿得成, 象徵召會出於基督。

四 夏娃乃是亞當豐滿, 豫表召會之於基督;
夏娃原是出於亞當, 基督也是召會出處。

五 豐富是我裏面基督, 豐滿是我外面召會;
充滿基督,作祂表現, 得與基督同樣寶貴。

Riches of Christ we should enjoy

The Church — The Fulness of Christ

820

1. Rich - es of Christ we should en - joy And then His ful - ness
we will be; Par - tak - ing of His ve - ry self, His tes - ti - mon - y men will see.

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.

召會作為基督的身體 內在並生機的建造

第三週

召會內在的建造， 為着召會生機的功用

詩歌：658

讀經：弗四 11～16，羅十二 4～8，林前十二 4～11，28

綱要

【週一、週二】

壹 召會內在的建造是藉着基督身體中所有得了成全的肢體—弗四 11～16：

一 升天的元首基督賜給恩賜—使徒、申言者、傳福音者、牧人和教師—為着在眾地方召會裏成全聖徒—11～12 節，林前十二 28，徒十三 1。

二 成全聖徒，『目的是為着職事的工作，為着建造基督的身體』—弗四 12：

1 以弗所四章十二節裏『目的是為着』，意思是『結果是』，『為着…目的』，『為了作…』。

2 這許多有恩賜的人只有一個職事，就是將基督供應

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，以建造基督的身體，召會；這是新約經綸中惟一的職事—林後四 1，提前一 12。

3 根據以弗所四章十二節的文法結構，建造基督的身體就是職事的工作：

- a 那些有恩賜的人，不論作甚麼，只要是職事的工作，就必須是為着建造基督的身體—12，16 節。
- b 這建造不是直接由有恩賜的人完成的，乃是由得着有恩賜之人成全的聖徒完成的；有恩賜者的工作是間接的，聖徒的工作纔是直接的—11 ~ 12 節。
- c 這些有恩賜的人，乃是集合起來整體配搭，叫召會中的聖徒得成全，能盡其功用，每一個都作職事的工作—12 節。
- d 這樣，藉着有恩賜之人的成全，眾聖徒都作職事的工作，結果便叫基督的身體得着建造—12，16 節。

【週三】

三 至終，基督身體的眾肢體都『達到了信仰上並對神兒子之完全認識上的一，達到了長成的人』—13 節：

- 1 在三節那靈的一，是在實際上神聖生命的一；十三節的一，是在實行上我們生活中的一：
 - a 實際上的一需要實行，因而成為實行上的一—3，13 節。
 - b 十三節的『達到』指明我們要達到在實行上我們生活中的一，需要經過一段過程；實際上的一是開始，實行上的一是目的地。
- 2 實行上的一乃是信仰上的一—13 節：
 - a 『信仰』不是指我們信的行動，乃是指我們所信之

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，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作—提前一 19，六 10，12，21，猶 3。

- b 在召會生活中，我們只有一件事是專特的—信仰；堅持在信仰之外的任何事物作為接受信徒的根據，乃是分裂—羅十四 1，十五 7。
- 3 實行上的一也是對神兒子之完全認識上的一—弗四 13：
 - a 對神兒子的完全認識，乃是對關於神兒子作生命之啓示的領畧，是為着我們的經歷—太十六 16。
 - b 在信仰上的一全在於對神兒子的完全認識；我們惟有以基督為中心，專注在祂身上，纔能達到信仰上的一，因為只有在神的兒子身上，我們的信仰纔能是一—約二十 31，加一 15～16，二 20，四 4，6，林前二 2。
- 4 達到了『長成的人』就是達到了在生命裏的成熟；成熟乃是實行上的一所需要的—弗四 13。

【週四】

四 為着基督身體的建造，我們需要在愛裏持守着真實，我們就得以『在一切事上長到祂，就是元首基督裏面』—15 節：

- 1 長到基督裏面，就是在一切事上得着基督加增到我們裏面，直到我們達到長成的人。
- 2 以弗所四章十五節的元首，指明我們在生命裏憑着基督的加增而有的長大，該是眾肢體在元首下，在身體裏的長大。

五 我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，是從元首出來的—15～16 節：

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 首先我們長到元首裏面，然後我們就有一些本於（出於）元首為着祂的身體建造的東西—16 節。
- 2 基督身體的每一肢體，都有其藉生命的長大與恩賜的發展而有的度量，可以為着基督身體的長大而盡功用。
- 3 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來—16 節。

【週五】

貳 召會生機的功用是在基督生機的身體裏，並在基督生機身體的地方彰顯裏—林前一 2，十二 27～28，羅十二 4～8，林前十二 4～11：

- 一 因為我們是這生機的身體，我們就應當是生機的，並且在召會生活中生機的盡功用—羅十二 4～5：
 - 1 當神的恩典在基督裏作為神聖的元素進到我們裏面，成為我們的生命給我們享受，就帶來某種屬靈技巧和才能的元素；這元素隨同我們生命的長大發展成為生命的恩賜，使我們能在基督的身體裏盡功用—6～8 節。
 - 2 當全身在盡功用時，身體便叫自己長大，結果在愛裏把自己建造起來—弗四 16。

【週六】

二 基督生機身體的生機功用是在基督身體的地方彰顯裏，並且憑着三一神的行動，這行動是在於神的運行，藉着主的許多職事，並藉着那靈在基督生機身體的肢體裏所表顯的恩賜—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節有父神的運行（功效），子神的職事，和靈神的恩賜。
 - 2 那靈的恩賜是要完成主的職事，而主的職事是要完成父神的運行（功效）—4 ~ 6 節。
 - 3 當我們生機的盡功用，在我們裏面的三一神就與我們一同行動。
 - 4 三一神不在我們之外行動；我們動，祂就行動—弗三 16 ~ 17，林後十三 14，林前十二 4 ~ 6。
- 三 召會生機的功用是為着建造召會作基督生機的身體，就是那在萬有中充滿萬有之包羅萬有者的豐滿—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.

第三週■週一

晨興餽養

弗四 11～12『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

為了使召會內在的得建造，升天的元首首先必須賜下恩賜。其次，元首所賜的恩賜，如使徒、申言者、傳福音者、牧人和教師，成全聖徒。然後，得了成全的聖徒直接的建造基督的身體。有人用主在馬太十六章十八節的應許—祂要建造召會—說，不是我們建造召會，乃是基督建造召會。他們說我們不設資格建造召會。這種觀念和教訓完全錯了。

以弗所四章啓示，元首基督建造召會，乃是憑着使聖徒成為恩賜，並憑着將這些恩賜賜給召會，好建造基督的身體。這給我們看見，元首不直接建造召會。不僅如此，得了恩賜的人，就是元首用來成全別人的人，也不直接的建造召會。他們成全聖徒，而聖徒作直接建造的工作。我們在主恢復中的許多人，多年一直在澆灌、成全之下，已經能在我們所在的地方直接的建造召會。得了成全的聖徒，乃是直接建造召會的人（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五〇至五一頁）。

信息選讀

四類恩賜是升天的元首為着特別的目的賜給祂身體的。…（以弗所四章十二節裏之）『成全』的希臘字，意思是『裝備，用功用供應』。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

並要資格在任何工作的領域從事某項任務，就需要得到某些東西的裝備或配備。…使徒、申言者、傳福音者、以及牧人和教師賜下來，用聖徒所需要的裝備他們，藉此成全他們作職事的工作。聖徒藉着恩賜的成全，結果產生職事的工作。

『爲着』在十二節裏重複使用，而『職事的工作』和『建造基督的身體』是同位語，表示這兩句是指同樣的事。成全聖徒是以建造基督的身體爲目的。簡單的說，有恩賜的人賜給身體，爲着成全眾肢體，使他們能建造身體。…雖然成全和職事的工作（就是身體的建造）清楚啓示在以弗所書裏，但我們在今天的基督徒當中看不見這些事。遺憾的是，我們的召會生活在這些事上也有缺欠。

基督給身體的恩賜，有些是使徒；另有些是申言者、傳福音者、或牧人和教師。使徒是奉差遣的人。傳福音者傳揚福音拯救罪人，將他們帶進三一神裏，並使他們成爲基督身體的眾肢體。牧人和教師繼續傳福音者所開始的工作，照顧初信者，使他們長大。我們已發現，作這事最好的路，就是在新人家中週週聚會，以保養並顧惜他們。…牧養和教導在養育初信者時要並行。在召會的聚會中，申言者藉着爲神說話，甚至說出神而盡功用。我們在林前十四章能清楚看見這點。甚至舊約的申言者書，像以賽亞書，主要的內容也不是豫言，乃是爲神所說的話。在聚會中說話的弟兄姊妹，是講說基督。甚至用簡短的話，我們也能向人說基督。這就是申言（李常受文集一九八八年第二冊，二二至二四頁）。

參讀：生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，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

第三週■週二

晨興餽養

林前十二 28『神在召會中所設立的，第一是使徒，第二是申言者，第三是教師；其次是行異能的，再次是得恩賜醫病的，幫助的，治理的，說各種方言的。』

徒十三 1『在安提阿當地的召會中，有幾位申言者和教師…。』

召會內在的建造，是憑着元首所賜的恩賜—使徒、申言者、傳福音者、牧人和教師—成全聖徒（弗四 11～12）。這些人是特別的恩賜，像保羅、彼得、路德馬丁、達祕等等。這些元首所賜的恩賜，在眾地方召會裏成全聖徒（林前十二 28，徒十三 1）。當他們在聚會中成全人時，他們是在澆灌基督身體的肢體（林前三 6 下）。我們若來到這些聚會中，我們就會得着很多的澆灌（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，四八頁）。

信息選讀

罪人需要傳福音者傳揚福音，使他們能得救。…當這些藉着傳福音者得救的信徒，藉牧人和教師得着照顧和餽養，並藉申言者得着供應而長大時，使徒就會開始在他們身上作工，正如使徒保羅在提摩太身上作工，使他也成爲使徒。保羅直接從元首基督領受啓示，被產生爲使徒，但提摩太是以不同的方式被產生爲使徒。他是受教導並受訓練而成爲使徒。

元首基督只產生少數人爲使徒、申言者、傳福音者、以及牧人和教師。然而，藉着這少數人，

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

許多罪人得救，許多初信者得滋養而長大，並且申言者在聚會中的說話繼續滋養並造就這些人，使他們長大。同時，使徒在一些人身上作工，成全、教導並教育他們，使他們成爲使徒。這樣會有許多其他的信徒能像使徒、申言者、傳福音者、以及牧人和教師盡功用。這使基督身體的每一肢體都能盡功用。原先只有少數人能傳揚、牧養、教導、說話並成全，但現今有大量生產，所以增加了許多人能作這些事。

藉着恩賜成全聖徒，好比在一所有幾位教授和許多學生的師範學院裏進行的事。教授教導不同的科目，如數學、歷史、外語和科學。起初，只有這幾位教授懂得他們的科目，但四年後，那許多學生都該能作教授所作同樣的事。

在組織化的基督教裏，只有少數人盡功用，而大多數人只參加聚會，除了聽，甚麼都不作。他們從未得成全盡功用。…甚至他們人數的一小部分，若正確的得着裝備和成全，也能完成許多事。然而，這樣得成全的人沒有被產生。

在每一處地方召會中，所有的聖徒都該得成全而盡功用，以建造基督的身體。我們不該有選擇性，乃該將所有肢體帶進職事的工作中。…幾年後，所有聖徒都該能像使徒、申言者、傳福音者、以及牧人和教師那樣盡功用。…我們若實行新路，帶所有聖徒盡功用，就會贏得勝利並得着全地。然而若沒有成全，身體眾肢體的功用就被廢掉。組織化基督教的傳統作法，廢掉大多數肢體的功用。爲這緣故，我們需要轉，改變我們的作法。所有聖徒都需要得成全，使他們能盡功用，以建造基督的身體（李常受文集一九八八年第二冊，二四至二六頁）。

參讀：李常受文集一九八八年第二冊，一九至二六、二八至三六、四五至五〇頁。

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

第三週■週三

晨興餽養

弗四 3『以和平的聯索，竭力保守那靈的一。』

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

以弗所四章十三節開頭的『直到』這辭指明本節是接續前面的經文。十一至十二節啓示，基督這位升天的元首『所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為着職事的工作，為着建造基督的身體』。…（十三節的）『達到』這辭指明我們正在前進以達到目標的過程或道路中。

我們眾人都需要達到的目標乃是：首先，信仰上並對神兒子之完全認識上的一；其次，長成的人；第三，基督豐滿之身材的度量。十三節這三項前面都是『達到了』，並且是同位語，指明三者乃是一。

保羅在十二節含示我們需要受成全。在每個聚會中我們都在受成全，我們的成全會繼續，直到我們都達到目標。成全乃是過程和道路，藉此我們朝向『一』、長成的人和基督豐滿之身材的度量而往前進展（李常受文集一九八八年第二冊，二八頁）。

信息選讀

在以弗所四章三節那靈的一，是在實際上神聖生命的一；十三節的一，是在實行上我們生活中的一。我們在實際上已經有了神聖生命的一，我們只需要

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

持守這一。但我們需要往前，直到我們在實行上達到生活中的一。這方面的一，包括兩件事：信仰，以及對神兒子的完全認識。信仰不是指我們信的行動，乃是指我們所信之事，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作。

對神兒子的完全認識，乃是對關於神兒子之啓示的領畧，是為着我們的經歷。神的兒子指主的人位，作我們的生命；基督指主的使命，將生命供應到我們裏面，使我們這些基督身體的肢體，能有恩賜盡功用。我們越在生命中長大，就越固守信仰，持定對基督的領畧，也越拋棄一切引起分裂，次要且較低的道理觀念。然後我們就要達到或達成這實行上的一；也就是說，我們要達到長成的人，達到基督豐滿之身材的度量。

許多基督徒不知道，那靈的一與信仰上並對神兒子之完全認識上的一，兩者之間有甚麼不同。頭一個是實際上的一，第二個是實行上的一。因為那靈是我們一的實際，所以那靈的一就是實際上的一。這個一，絲毫不差的就是那靈自己。若沒有那靈，就沒有一。雖然我們有了實際上的一，我們仍然需要有實行上的一。這意思是說，實際的一應當實行出來；也就是說，實際的一應當成為實行的一。

在實際的一與實行的一之間有段距離；為這緣故，就有需要『達到』實行的一。那靈的一是開始，而信仰上並對神兒子之完全認識上的一乃是目的地。這指明我們必須從那靈的一進到信仰上並對神兒子之完全認識上的一。換句話說，我們必須從實際的一往前，直到我們達到實行的一（以弗所書生命讀經，四四二至四四四頁）。

參讀：以弗所書生命讀經，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

第三週■週四

晨興餽養

弗四 15～16『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

（在以弗所四章十五節，）持守着真實，意思就是持守着真實的事物。按照整卷以弗所書，宇宙中真實的事物乃是元首基督，以及祂的身體—召會。我們必須在愛裏持守着這二者，使我們得以在一切事上長到元首基督裏面。…長大就是建造。

我們長到元首基督裏面，然後就有一些東西從元首基督流出。『到…基督裏面』是為着我們的長大。『本於祂（基督）』是為着我們的功用，我們的用處（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五二頁）。

信息選讀

身體是藉着每一豐富供應的節聯絡在一起。這些是有恩賜的人，就如使徒、申言者、傳福音者、牧人和教師。…在眾地方召會中，我們需要許多的節。我們若不長到基督裏面，祂就無法使我們成為節。為了要成為節，我們需要多禱告，多尋求主，多讀聖經，多喫基督等。…我們要多有晨更。有人可能有五分鐘的晨更，但我們要有十五分鐘的晨更。有這種經歷一段時間之後，我們就會成為身體中的節。

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.

在身體裏，有些是節，…其他的人是依其度量而盡功用的部分。藉着這兩類肢體，身體就長大，而這生長是為叫身體在愛裏把自己建造起來。如果我們不是節，我們就必定是某一部分。…我們不該以為只有節纔有用處。身體的每一部分也是有用的。我們身上的大腿不是節，乃是一個大的部分。我們需要大腿纔能站立，因為大腿負着我們的重量。…我們都該讚美主，我們在基督生機的身體裏，或是節，或是部分。

如果你是節，你就應當以基督的豐富供應身體。…如果你是一部分，你就該盡功用。…藉着節的供應和各部分的盡功用，全身便叫身體長大，而身體長大的結果，乃是身體在愛裏把自己建造起來（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五二至五三頁）。

身體上每一肢體不但需要得供應，也需要盡功用。首先，我們得供應；其次，我們盡功用。全身藉着所有肢體得供應並盡功用，就叫身體漸漸長大；這長大就是身體的建造。

我們無法作得超過我們的度量，也不該作得少於我們的度量。每一肢體藉着節得供應，並照其度量盡功用，身體就把自己建造起來。元首基督藉着祂包羅萬有的死與復活，完全成功救贖並產生召會。藉着祂的死與復活，祂也將一些得救的肢體構成爲使徒、申言者、傳福音者、以及牧人和教師。這些被構成的恩賜盡職以成全並供應所有的聖徒，然後他們盡功用，直接建造基督的身體。很遺憾，我們在組織化的基督教裏…看見偉大的講員在作工建立會眾，以炫耀他們的工作；其中並沒有各個肢體生機的建造。所以，身體真正的建造需要得恢復（李常受文集一九八八年第二冊，四八頁）。

參讀：基督身體的建造，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

第三週■週五

晨興餽養

羅十二 4～8『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。照着所賜給我們的恩典，我們得了不同的恩賜：或申言，…或服事，…或作教導的，…或作勸勉的，…分授的，…帶領的，…憐憫人的…。』

在基督生機的身體裏，有生機的功用（羅十二 4～8）。因為我們是在這生機的身體裏，我們就應當是生機的。…我們可能在召會生活中不生機的盡功用，反而機械化的作事。我們都必須是供應的節，或是盡功用的部分。我們必須有東西可以供應別人，或是依我們的度量盡功用。我們必須生機的盡功用，為着建造生機的身體。當全身在盡功用時，身體便叫自己長大，結果在愛裏把自己建造起來（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五四頁）。

信息選讀

恩典就是神在基督裏作我們的享受。這恩典，這神聖的元素，就是神聖的生命，進入我們這人裏面，帶來某些屬靈技能或才幹，就是恩賜。…（在羅馬十二章六節，）『所賜給我們的恩典』指我們所享受並吸收的恩典。

羅馬十二章的恩賜好像我們人身體上肢體的才能。這才能的度量在於身體裏的生命有多少。身體若成熟，有相當生命的長大，並有大量的生命，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

會有生命豐盛的滿溢；身體這內裏生命的滿溢，會產生才能。這些才能與羅馬十二章裏的恩賜類似。六至八節裏所包括的各項，是生命中恩典的恩賜。我們可列舉其中七項：申言、服事、教導、勸勉、分授、帶領以及憐憫人。

申言、教導和勸勉，都是說話的恩賜。…在特別聚會或訓練中，一位弟兄可能在神直接的啓示下申言。有些弟兄得着那申言中所給的啓示，就帶回他們的所在地，並照此教導別人；那是教導。然後，基於在神啓示之下的直接說話，以及照着這啓示而有的教導，有些人也許勸勉人；那是勸勉。這三種說話是為着身體的建造，將生命的供應，供應給眾聖徒，使他們可以藉着神的話，一起長大。

單純分授的能力也是生命中恩典的恩賜。這指分授以供應並顧到召會中缺乏的人。我們需要那些能分授財物以幫助缺乏者，加速主的工作，並顧到召會實際需要的人。所以，我們需要許多聖徒有這樣生命的度量，使他們有分授的恩賜，並能單純分授。

你若將羅馬十二章所題的七種恩賜都放在一起，就會發現這些乃是為着地方召會實行身體生活必需的恩賜。在地方召會中，我們首先需要在神直接的啓示下為祂說話；基於這啓示的說話，我們也許有教導；基於申言和教導，我們也許有勸勉。隨着這些，我們有長老的帶領和執事的服事。此外，我們有那些能將財物奉獻給召會，顧到缺乏者，並推廣主工作的人。末了，還有憐憫人的人；在滿了艱難與困苦的年代，他們能同情別人，並憐憫他們。有這七種恩賜，就足以實行召會生活（羅馬書生命讀經，三六一至三六二、三六四至三六六頁）。

參讀：羅馬書生命讀經，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

第三週■週六

晨興餽養

林前十二4～6『然而，恩賜雖有分別，靈卻是同一位；職事也有分別，主卻是同一位；功效也有分別，神卻是同一位，在眾人裏面運行一切的事。』

當我們作供應的節，或盡功用的部分時，在我們裏面的三一神就與我們一同行動。林前十二章四至六節題到三一神。那裏有父神的運行，子神的職事，靈神的恩賜。那靈的恩賜是要完成主的職事，而主的職事是要完成父的運行。三一神不在我們之外行動。祂正等候我們。我們動，祂就行動。我們說，祂就說話。我們在聚會中若不說話，神就不能說話。當我們盡功用時，那靈就運用祂的恩賜，主就完成祂的職事，神也就運行。憑着三一神的行動而有的召會生機的功用，是為着建造召會作基督生機的身體，就是那在萬有中充滿萬有之包羅萬有者的豐滿（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五四至五五頁）。

信息選讀

為着那靈的表顯，恩賜是各有不同的。…林前十二章四節的恩賜是指外面的恩賜，事奉的才能或本能；有些是神奇的，有些是由一章七節所說初期的恩賜發展出來的。

在十二章五節保羅繼續說，『職事也有分別，主卻是同一位。』這裏的職事即服事。四節的恩賜是為着這些職事，在這些職事中顯出六節的功效。

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.

六節說，『功效也有分別，神卻是同一位，在眾人裏面運行一切的事。』這裏的功效指神聖的能力，在恩賜活動中，推動恩賜而有的結果，這結果就是（恩賜）所顯出的功用（弗四 16）。

恩賜是憑着那靈；職事，服事，是由主來主動，而為着主；功效是出於神。在這裏，三一神與恩賜、職事和功效這三者有關。憑着那靈而有的恩賜，是要為主完成職事，而在為着主的職事裏，顯出了由神運行、工作，而有的恩賜功效。這就是三一神運行在信徒裏面，好成就祂永遠的定旨，以建造召會，就是基督的身體，作神的彰顯。

在這些經文裏，保羅說到神聖的三一。祂在林前十二章四節說到那靈，在五節說到主，在六節說到父。恩賜是憑着那靈，職事是由主來主動，而為着主，功效是出於神。恩賜是給人本能。我們運用我們的恩賜，職事就產生出來。因此，恩賜是為着職事。…（五節的）職事，原文的意思就是服事。…我們運用我們的恩賜盡功用時，那功用自然而就成爲一種服事。

神是管理者，藉着功效而管理的一位。這些功效是完成神聖行政的工作。這些功效，這些工作，藉着服事（職事）而成就。主耶穌基督是受膏者，顧到這一切職事。因此，職事是屬於祂並出於祂。但主如何得着這些服事？乃是藉着那靈的恩賜。不但如此，這些恩賜的使用在於我們的合作。我們若不說話，我們若不說主的話，不為主說話，那靈就沒有路。恩賜的運用完成職事，而職事成就功效。這些功效是為着執行神的行政，這行政是要實現祂永遠的定旨（哥林多前書生命讀經，六〇七至六〇九頁）。

參讀：哥林多前書生命讀經，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

第三週詩歌

WEEK 3 — HYMN

658

事奉一為召會

8 7 8 7 副 (英 914)

D 大調

3/4

5 5 | 5 · 5 6 5 | 5 3 1 2 | 3 · 5 4 3 | 2 —
 一 我 們 事 奉 須 為 召 會, 神 的 美 意 如 此 定;
 5 5 | 5 · 5 6 7 | 1 5 5 5 | 6 2 1 7 | 1 —
 這 是 工 作 惟 一 途 徑, 使 徒 都 曾 如 此 行。
 1 1 | 1 · 6 4 6 | 5 3 1 1 | 1 · 6 4 6 | 5 —
 (副) 我 們 事 奉 須 為 召 會, 不 該 為 着 別 事 情;
 5 5 | 1 · 1 1 1 | 7 6 5 5 | 6 2 1 7 | 1 — ||
 這 是 神 的 完 全 旨 意, 我 們 必 須 如 此 行。

- 二 召會要作神的器皿, 是神永遠的計畫;
 神要我們所有事奉, 都為建造祂的家。
- 三 元首所賜恩賜的人, 全都為着祂身體;
 他們都該建造召會, 使主豐滿得建起。
- 四 所有恩賜、一切功用、 聖靈所顯的能力,
 以及所有不同職事, 都該只為主身體。
- 五 傳揚福音、拯救罪人、 教導、牧養並治理,
 以及各樣別的工作, 也該只為主身體。
- 六 職事乃是為着召會, 召會不是為職事;
 所有燈臺都是召會, 任何職事都不是。
- 七 這能保守召會合一, 拯救我們脫宗派;
 這將試驗我的動機, 予我目的以更改。
- 八 求主救我脫離工作, 脫離宗派的工作;
 使我只為召會勞苦, 只為召會而活着。

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

2. For 'tis God's eternal purpose
 That the Church His vessel be;
 He intends that all our service
 Build His Church continually.
3. All the gifted persons given
 To the Body by the Head
 Are to aid the Church's building,
 That to fulness she be led.
4. All the gifts and all the functions,
 All the spirit's power shown,
 All the ministries are given
 For the Church and that alone.
5. All the preaching of the Gospel,
 All the teaching ministry,
 Every other kind of service
 For the church alone should be.
6. Ministry is for the Churches,
 Not the Church for ministry;
 All the lampstands are the Churches,
 Not a form of ministry.
7. This will keep the Church's oneness,
 Saving us from every sect;
 This will ever test our motives,
 And our aim will thus correct.
8. Lord, deliver us from our work,
 From the work of any sect;
 For Thy Church alone we'd labor
 And its building up effect.

召會作為基督的身體 內在並生機的建造

第四週

眾召會內在的交通，
為着眾召會生機的關係

詩歌：533

讀經：啓二二 1，徒二 42，林前十 16～18，林後十三 14，腓二 1，約壹一 3，7

綱要

【週一】

壹 我們需要看見並進入眾召會內在的交通裏：

- 一 交通乃是基督生機身體在所有肢體裏面、經過所有肢體、並在所有肢體中間永遠生命的流，由新耶路撒冷裏從神和羔羊的寶座所流出來生命水的流所說明—啓二二 1。
- 二 就像人身體裏有血液的循環，基督的身體裏也有一個循環，新約稱這個循環為交通—約壹一 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.

【週二】

三 基督身體的交通，就是眾召會之間的交通，乃是使徒的交通—徒二 42，約壹一 3：

- 1 交通來自教訓；我們若教導錯誤或教導不同於使徒的教訓，神經綸的教訓，我們的教訓就會產生宗派的、分裂的交通—徒二 42，提前一 3～6，六 3～4，林後三 8～9，五 18：
 - a 教訓產生交通，交通來自教訓—林前四 17，一 9，十 16。
 - b 今天在主的恢復裏，我們是在使徒的教訓下，並在使徒的交通裏—徒二 42。
- 2 在使徒的交通裏與三一神有交通，乃是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨—腓四 14，二 1，徒二 42，約壹一 3，林前一 9，三 6，12。

【週三】

四 這一個神聖的交通乃是交織的交通—平面的交通交織着垂直的交通：

- 1 使徒們起初的經歷，乃是與父並與祂兒子耶穌基督垂直的交通，但是當使徒們將永遠的生命傳與別人時，他們就經歷神聖交通平面的一面—約壹一 2～3，參徒二 42。
- 2 我們與聖徒平面的交通，將我們帶進與主垂直的交通；然後，我們與主垂直的交通，將我們帶進與聖徒平面的交通：
 - a 我們藉着神的靈，聖靈，進入神聖交通垂直的一面；這一面的交通，是指我們因着愛三一神，而有與祂

§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—林後十三 14，約壹一 3，6，可十二 30。

b 我們藉着人的靈，進入神聖交通平面的一面；這一面的交通，是指我們藉着操練靈，彼此相愛，而有彼此之間的交通—腓二 1，啓一 10，約壹一 2～3，7，林前十六 18，可十二 31，羅十三 8～10，加五 13～15。

3 在這神聖的交通裏，神與我們交織在一起；這種交織就是神與人的調和，把神聖的成分帶到我們屬靈的所是裏，使我們在生命裏長大並變化—利二 4～5。

五 在基督徒的生活裏，神聖的交通乃是一切：

- 1 正如電流就是電的本身，照樣，神聖生命的交通，神聖生命的流，就是神聖生命的本身。
- 2 當交通沒有了，神也消失了；神乃是作為交通而來—林後十三 14，啓二 1。

【週四】

貳 我們需要看見並進入眾召會生機的關係；這是獨一召會（由所有地方召會所組成的宇宙召會）的獨一關係—林前十二章二十八節的『召會』，乃指召會宇宙和地方的兩面：

- 一 這生機的關係在眾地方召會之間獨一並普遍的實行，眾地方召會乃是基督獨一生機的身體—林後十三 14，約壹一 3，7。
- 二 眾地方召會是一個召會；眾地方召會生機的關係是基於神聖生命的生機交通；在組成基督一個宇宙身體的眾召會中間沒有組織，但有基督身體的交通—腓一 5，參徒九 31。
- 三 在一個地方上的召會不該有一種態度，認為他

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

們與別地召會沒有關係；對於眾召會之間的關係，有一種內在的錯誤領會，以及不同的教訓，認為眾召會是分開、自治的；這種錯誤和不同的教訓已經存在於我們中間，造成一再的分裂。

四 主的恢復是基於這真理：基督只有一個身體，這身體在許多地方彰顯為眾地方召會；因着靈是一位，所以只有一個身體，在身體裏也只有一个生命的循環；這循環就是基督身體的交通，也就是眾召會中間的交通——弗一22～23，四4～6，約壹一3，7，啓一11。

五 地方召會乃是基督獨一身體的一部分，而在宇宙一面，身體的交通乃是一；在神聖的交通中沒有分離——11節，二7上：

- 1 任何一個召會或區域都不應該與身體的交通隔離；任何一個召會或區域從基督身體的交通隔離自己的結果，乃是黑暗、混亂、分裂和死亡。
- 2 我們若與身體的交通隔離，就沒有資格有分於主的晚餐，因為在主的晚餐中，桌上的餅表徵整個基督的身體——林前十16～17，十一25～28。

【週五】

叁 神聖的交通就是在那靈的一裏活在基督身體裏的實際——一9，十16～18，十二12～13，27，徒二42，弗四3：

一 神聖的交通調和我們，也就是調節我們，調整我們，使我們和諧，並將我們調在一起，成爲一個身體——林前十17，十二24～25：

- 1 調和在一起就是經過十字架並憑着那靈作每件事，

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

為着基督身體的緣故，將基督分賜給人—參代下10。

2 若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼；交通要求我們要作甚麼的時候先停下來—參結11下~14。

二 藉着在神聖的交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前；交通使一切都活起來—弗四11~12，參結四七9。

【週六】

三 我們需要效法使徒，將各地的召會帶進基督身體的交通裏，並跟隨使徒的腳蹤，將眾聖徒帶到基督身體全體相調的生活中—羅十四3，十五7~9，25~33，十六。

四 我們必須有基督身體交通和相調的實際，否則無論我們多麼追求，無論我們如何單純、謙卑，我們中間遲早總會出問題，甚至會有分裂。

五 相調的目的是要將我們眾人引進基督身體的實際；我們寶貴眾地方召會，是為着一個目的—我們需要在作為手續的眾地方召會裏，使我們能被引進基督身體的實際裏。

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.

第四週■週一

晨興餽養

約壹一 2～3『（這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們）；我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

（我們需要看見）眾召會內在的交通，為着眾召會生機的關係。『交通』一辭在原文的意思是一同參與，共同分享。這是非常甜美的辭，但我們的語文中很難找到正確、準確、充分和同等的辭句。…其正確意義已經被…破壞了。對一些人而言，交通乃是『社交』。很多人…有敬拜的形式，但他們主要的興趣是彼此社交。我們必須丟棄這樣墮落的觀念。我們對『交通』的領會，應當照着神純淨的話語。

眾召會內在的交通，乃是在基督生機身體的眾肢體之間，並經過他們的神聖生命之流（約壹一 1～4）（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，五七至五八頁）。

信息選讀

（在約壹一章一至四節，）約翰將他所看見並聽見的傳與我們。他聽見過，看見過，甚至摸過這生命的話（1），就是永遠的生命。如今他作見證，並將永遠的生命傳與我們（2）。約翰接着又說，他將所看見並聽見的，傳與我們，不是使我們有『生命』，乃是使我們有『交通』（3）。…這時，約翰用另一個辭頂替『生命』這辭。（使徒們）看見並聽見生命，他們也傳生命，

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

但是帶着很強的目的。約翰的意思是說，『我們將生命傳與你們，是帶着很強的目的，使你們可以與我們有交通。』…『我們』是指使徒們。『我們』的交通，就是使徒的交通，乃是與父並與祂兒子耶穌基督所有的。使徒們將子作生命傳給我們，使我們可以與他們分享這交通。然後，在四節，約翰說，『我們寫這些事，是要叫我們的喜樂得以滿足。』使徒歡喜看見信徒也有他們所有的。他們所有的乃是與父並與祂兒子的交通。

當我們研究約翰壹書頭四節裏交通的意義時，有三個主要的點是我們需要看見的。第一，交通是出於神聖生命的東西。第二，這交通是使徒的交通。第三，使徒盼望看見信徒有分於這交通。當我們說這交通是出於神聖生命的東西，我們的意思是說，這交通是神聖生命的流，是永遠生命的流出，事實上也就是在所有接受並擁有神聖生命的信徒裏面永遠生命的流。

神聖的生命是流通的。聖經的結束，就是啓示錄最後一章，給我們一幅相當有意義的圖畫。那裏有神和羔羊的寶座（二二1）。從這寶座出來一道流，就是生命水的流，而這流乃是一道河。

我們如果細想人體裏的血液循環，或許能幫助我們明白這個交通，就是神聖生命的這個流。我們身體裏只有一個血液循環，這個循環達到我們身體的每一個肢體。我們身上沒有一個肢體是向着別的肢體獨立自治的。身體所有的肢體都有分於這一個血液循環。肢體雖多，血液的流通卻只有一個。人體的內在元素乃是血液。這個在人體裏的血液循環，乃是在基督身體裏內在交通的一幅圖畫（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，五九至六二頁）。

參讀：生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，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

第四週■週二

晨興餽養

約壹一 3『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

交通乃是永遠生命的流出，並且實際上，就是所有已經接受並得着神聖生命之信徒裏面永遠生命的流。這是新耶路撒冷裏生命水的流所描繪的（啓二二 1）。因此，所有的真信徒都在這交通裏（徒二 42）。這交通是憑我們重生之靈裏的那靈而得繼續的，因此稱為聖靈的交通（林後十三 14）和（我們）靈的交通（腓二 1）。我們信徒乃是在這永遠生命的交通裏，有分於父與子所是並為我們所作的一切；這乃是我們藉着那靈的交通，享受父的愛和子的恩（林後十三 14）。這樣的交通…稱為使徒的交通（徒二 42），以及…『我們〔使徒〕的交通』（約壹一 3），就是與父並與祂兒子耶穌基督的交通（聖經恢復本，約壹一 3 註 3）。

信息選讀

與使徒有交通，在使徒的交通裏，並在使徒的交通裏與三一神有交通，乃是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨。…我們有分於使徒對三一神的享受，就是聯於使徒和三一神，以完成神、使徒和所有信徒所共有三一神的神聖定旨（聖經恢復本，約壹一 3 註 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)

眾召會內在的交通是使徒惟一的交通，乃是基督生機身體眾肢體獨一並普遍的交通（徒二 42）。這流先是神聖三一之神聖生命的交通。然後這交通傳到使徒們，他們是在地上的頭一班信徒中間。所以，這流成了使徒的交通。…在那些早期的日子，所有的信徒都堅定持續在使徒的教訓和交通裏。他們只有一個教訓，一個交通。使徒作了美好的工作，將神聖的生命分賜到人裏面，並將他們帶進這神聖生命的流。這流，這交通，就成了初信者的交通。他們的交通乃是使徒的交通，而使徒的交通就是三一神的交通。

我們必須認識，今天在宇宙中有一道流，就是神自己作生命水，從三一神流出，經過使徒並流到我們裏面。…當我們傳福音，而聽我們所傳的人接受了主耶穌時，我們就是在給他們『注射』生命的水。當他們接受了生命的水，他們就被帶進這奇妙的交通裏。

每逢我們遇見真信徒，不論他的國籍、種族是甚麼，總有個東西在我們裏面『跳躍』。這種經歷就好比耶穌的母親馬利亞去看施浸者約翰的母親以利沙伯時所發生的事。當以利沙伯聽到馬利亞問安，她所懷的胎就在她腹裏跳動（路一 41）。…施浸者約翰一遇見救主就歡騰跳動（44），那時他們兩人仍在母腹裏。…今天我們是有主耶穌在我們裏面的『母親』，…我們必須順着我們裏面的『跳躍』。這個裏面的『跳躍』就是內在的交通（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，六四至六五頁）。

參讀：神新約的經綸，第三十八章；約翰的修補職事，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

第四週■週三

晨興餽養

約壹一6~7『我們若說我們與神有交通，却在黑暗裏行，就是說謊話，不行真理了；但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

約壹一章二至三節及六至七節啓示，神聖生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我們與三一神的交通，平面的一面是指我們彼此之間的交通。

在使徒們將永遠的生命傳給罪人以前，使徒們自己已經與父並與祂的兒子耶穌基督有垂直的交通了（3）。…當使徒們將永遠的生命傳與別人時，他們就經歷神聖交通平面的一面（三一神作三部分人的生命，一六八頁）。

信息選讀

神聖交通平面的一面是憑着人的靈。神聖交通垂直的一面是憑着神聖的靈，就是聖靈（林後十三14，提後四22）。用『憑着』這辭實際上不彀強，並不足以表達我們的意思。那靈不是僅僅與交通有關，聯於或調和於交通裏。那靈本身就是交通，因為交通就是那靈的流。這就好比說，電流就是電的本身。電流就是流動的電。當電中止，電流也中止。同樣的，林後十三章十四節所說『聖靈的交通』，就是那靈在運行。

我們…憑着人的靈，進入神聖交通平面的一面（腓二1，啓一10）。…平面的交通把我們引進垂

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。如果兩位弟兄操練他們的靈，有真正、正確、平面的交通，他們至終會被引進非常誠懇、真摯的代求裏。當他們一同禱告時，神聖交通的兩方面就交織在一起了。…這種交織的交通乃是真實的交通。

你若花充分的時間與主有垂直的交通，就會急切想見別的聖徒，好與他們有交通。你一旦藉着禱告而與聖徒有了交通，你就再次被帶進與主垂直的交通裏。你與聖徒們平面的交通，帶你進入與主垂直的交通裏。然後，你與主的交通就把你帶進與聖徒們平面的交通裏。因此，這兩面總是交織在一起的，也就是說，兩面總是互相交錯進行的。

正如電流就是電的本身，照樣，神聖生命的交通，神聖生命的流通，就是神聖生命的本身。…我們基督徒的生活乃是神聖生命交通的生活。新約啓示，基督徒的聚會、基督徒的婚姻生活以及基督徒的工作，就是神聖的交通。

至終，在這神聖的交通中，神就與我們交織在一起。這交織就是神與人的調和。所有的聚會都該是垂直與平面兩面交織的交通。我們的婚姻生活也應該是交織的交通。夫妻不該單單彼此有交織，也該與主有交織。…我們一同配搭和工作，也該是神聖的交通。

我們必須領悟，當交通沒有了，神也消失了；神乃是作為交通而來。…今天眾地方召會之間不設有交通，眾召會沒有在交通中完全是一。…我們需要藉着二靈，完全進入神聖交通兩面的經歷（三一神作三部分人的生命，一七五、一七七、一七九至一八二頁）。

參讀：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

第四週■週四

晨興餽養

林前十二 28『神在召會中所設立的，第一是使徒，第二是申言者，第三是教師；其次是行異能的，再次是得恩賜醫病的，幫助的，治理的，說各種方言的。』

弗一 22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

眾召會生機的關係乃是獨一召會（由所有地方召會所組成的宇宙召會）的獨一關係（林前十二 28）。今天在主的恢復裏，…地方召會雖然多，但獨一的、宇宙的並內在的交通只有一個，這交通是為着眾召會生機的關係。

每一地方召會的長老應當考慮他們與其他召會有何種關係。他們的關係是否只限於他們當地的弟兄，還是他們與主恢復中的眾召會都有交通？…兩處召會在地理上可能很接近，…（卻）可能不願意讓對方知道各自的事。…各召會的關係應當是神聖生命獨一、普遍的交通。在這交通裏，除了一些牽涉到個人隱密和私人事件的例子之外，眾召會不該有任何私下的事（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，六九至七〇頁）。

信息選讀

眾地方召會是一個召會。…眾召會的關係不是組織的。眾召會的關係必須是生機的，是照着神聖生

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

命並基於神聖生命之生機交通的。我們若持守這個看見，就會免去許多的難處。

當頭一批使徒在地上時，眾召會在生機裏是一。然而，過了一段時間，召會開始墮落並分裂。…在正確的意義上，眾召會都應當是『大公』的，都應當普徧是一。然而，『大公』一辭已經被濫用了。大公教（即天主教）造出龐大的…階級制度。…這種階級抹煞了基督為首的身分。我們應當恨惡這種階級的實行。

當弟兄們被興起時，他們強烈的攻擊天主教的階級實行。然而，弟兄們至終因着他們道理上的教訓而分裂。…有一位教師，名叫蘭格（G. H. Lang），他反對達祕，教導說每一地方召會應當自治；這種自治的教訓毀了弟兄們，造成一再的分裂。

我們只該注意實行召會作三一神生機體的身體生活。在主的恢復裏，我們不實行自治，也不實行聯治。我們只有一個實行，就是基於在基督身體中獨一並普徧的交通。在一個地方上的召會不該有一種態度，認為他們與別地召會沒有關係。…眾召會不該在彼此之間實行一種分開、自治的關係。眾召會實行聯治的關係也是錯的。我們應該實行基於基督身體獨一並普徧之交通的關係。

眾召會生機的關係，是基於基督生機身體眾肢體之間獨一並普徧的交通（參腓二1）。這種生機的關係是在眾召會之間獨一並普徧的實行；眾召會乃是基督獨一生機的身體，就是宇宙中獨一的召會（生機建造的召會作基督的身體成爲經過過程並分賜之三一神的生機體，七二至七四頁）。

參讀：長老訓練第四冊，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

第四週■週五

晨興餽養

林前十二 24 ~ 25『至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，免得身體上有了分裂，總要肢體彼此同樣相顧。』

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我們的利益，並照着我們的味道，而該為着召會。

一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。…若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼（神聖奧祕的範圍，一〇一頁）。

信息選讀

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。我們若將自己孤立隔離，就會失去許多屬靈的益處。要學習交通，要學習被調和。從現在起，眾召會該經常來在一起相調。我們也許不習慣，但我們開始相

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

調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的（神聖奧祕的範圍，一〇一至一〇二頁）。

召會生活實行的祕訣，第一，就是在地方召會中的同心合意。第二，召會生活實行的祕訣，是在宇宙身體裏的一（弗四 3，約十七 11、21～23）。…眾地方召會之間獨一的關係、交通和相調，應當要盡實際上所許可的，沒有州、省和國的界限。如果因任何一種界限而分，召會就不再是一個身體，而變成一個屍首了。分裂的身體乃是屍首。

在各區的眾召會願意相調為一麼？…我們可能喜歡獨立，而以地方為藉口。我不是教導眾地方召會都要聯合成為聯合會，就像美國五十州的聯邦政府一樣。我是在給你們看見，聖經啟示我們，眾聖徒和眾召會乃是一個身體。沒有人能否認這事。

今天不像在保羅的時候，現在幾乎到任何一個地方的交通和通訊都非常便利。因此，今天眾召會應當比保羅的時候更相調。照着聖經的啟示，也照着現代的便利，我們應當是一，我們也應當盡實際上所許可的調在一起。

鄰近召會要盡可能的集調並一起行動，而又不廢除在事務上地方的行政。我們調在一起，不應當徒有其名；我們必須要有一些行動。地方的行政還是存在，但是在屬靈的元素上，眾召會都該相調為一（一個身體和一位靈，二〇至二二頁）。

參讀：神聖奧祕的範圍，第六章；一個身體和一位靈，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

第四週■週六

晨興餽養

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

林前十六 19『亞西亞的眾召會問你們安。亞居拉和百基拉，並在他們家中的召會，在主裏多多的問你們安。』

主將亞西亞的七個召會調和為一，用整卷啓示錄，個別的和團體的寫給他們一封總的書信（一 4、11，二 1～三 22）。一面說，主寫給每一個召會一封書信；另一面說，主把七封書信擺在一起，作為一封給七個召會的總書信。至終，七處召會都得着同一個東西。啓示錄給我們看見，一城應當只有一個召會。啓示錄也啓示，眾召會也應當集體的是一。這該清楚的給我們看見，在主眼中眾召會乃是一。主只有一個身體。為了使眾召會在地上存在，我們必須分散，但我們的分散不該成為基本的因素，使我們分開，好像分裂一樣。若是可能，最好我們全都來在一起而不分散（一個身體和一位靈，二四至二五頁）。

信息選讀

我們中間有些聖徒從一地到另一地，從一處召會到另一處召會，想要找一個合乎他們偏好和口味的召會。這種態度是冒犯人的；這觸犯了基督的身體。我們不該對我們所在的召會有任何要求。我們必須謙卑自己，服在我們所在的召會之下。不僅如此，我們必須盡力避免任何不和。一點麵酵能使全團發起來（林前五 6～7），所以我們必須有警覺。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，我們必須同心合意，沒有任何意見，我們也必須在宇宙的身體裏保守一。

使徒保羅將歌羅西和老底嘉這兩處召會調和為一，寫給他們共同的書信（西四 16）。他寫了一封信給在歌羅西的召會，並囑咐他們要讓在老底嘉的召會也讀那封信。他也寫了一封信給老底嘉，並叫老底嘉讓歌羅西也讀。…使徒保羅在問安時，（也）實行眾召會之間身體的交通（羅十六 1～16、20～24）。

為着主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，並在一裏以身體為中心（一個身體和一位靈，二五至二七頁）。

羅馬（十四至十六）章給我們看見…兩件非常重要的事…。第一就是效法使徒，將各地的召會帶進基督身體的交通裏（十四 3，十五 7～9、25～33）。第二就是跟隨使徒的腳蹤，將眾聖徒帶到基督身體全體相調的生活中。

我們必須有基督身體交通和相調的實際，否則我們無論怎麼追求、單純、謙卑，遲早總會出問題，甚至會分裂。所以我們必須受身體之異象的控制，跟隨使徒的腳蹤，將眾召會的眾聖徒帶進基督身體全體相調的生活中（經歷神生機的救恩等於在基督的生命中作王，七一、七六頁）。

相調的目的是要將我們眾人引進基督身體的實際。…我寶貴眾地方召會，是因着一個目的：眾地方召會是將我帶進基督身體的手續。眾召會是身體，但眾召會也許沒有基督身體的實際。因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際（關於相調的實行，五至六頁）。

參讀：神聖的水流；關於相調的實行，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

第四週詩歌

533

裏面生命的各方面—生命的交通

6 5 6 5 (英 737)

D 大調

4/4

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

一 永 遠 生 命 帶 來 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 靈 裏 的 交 通, 使 靈 來 推 動。

二 永 遠 生 命 賜 給 神 聖 的 交 通;
如 此 主 靈 與 我, 靈 裏 同 行 動。

三 乃 是 靈 裏 生 命, 帶 來 這 交 通;
在 靈 裏 的 交 通, 使 我 蒙 恩 寵。

四 藉 着 生 命 大 能, 能 正 確 交 通;
在 靈 裏 的 交 通, 帶 我 到 光 中。

五 藉 血 外 面 洗 淨, 交 通 得 維 持;
藉 膏 裏 面 塗 抹, 交 通 能 充 實。

六 藉 着 十 架 工 作, 交 通 得 加 深;
藉 着 聖 靈 運 行, 交 通 得 更 新。

七 這 一 生 命 交 通, 使 我 脫 自 己;
這 一 生 命 交 通, 帶 我 進 神 裏。

WEEK 4 — HYMN

Life eternal brings us

Various Aspects of the Inner Life — The Fellowship of Life

737

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

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

召會作為基督的身體
內在並生機的建造

第五週

教訓之風的內在因素，
為着教訓之風邪惡的目的

詩歌：601

讀經：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

綱要

【週一】

壹 使徒的教訓乃是神永遠經綸惟一、健康的教訓——徒二 42，提前一 3～4，六 3，多一 9，二 1：

一 使徒的教訓乃是新約全部的教訓，是神在子裏向祂新約子民的說話——來一 1～2。

二 使徒的教訓是神新約經綸的惟一神聖啓示，從神的成為肉體到新耶路撒冷的終極完成——約一 14，啓二一 2。

三 使徒的教訓是維持同心合意的因素，使我們有

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,

一個心、一條路和一個目標—徒一14，二42上，46上，耶三二39。

【週二、週三】

四 我們必須是那些『堅守那按照使徒教訓可可靠的話』的人—多一9：

- 1 眾召會是按照使徒的教訓建立的，並且遵守使徒的教訓；召會的秩序，是憑着那按照使徒教訓所教導可可靠的話，得以維持的。
- 2 我們必須講使徒那合乎健康教訓的話，就是神經綸的教訓—二1，7～8，提前一4。

五 使徒們不容許任何與使徒的教訓不同的教訓；使徒禁止教導『不同的事』—徒二42，提前一3～4：

- 1 不同的教訓，是指與神經綸不一致的教訓—六3。
- 2 召會的混亂主要的是由於偏離使徒的教訓—徒二42：
 - a 我們要對抗這事，就必須堅守眾召會中，按照使徒教訓所教導可可靠的話—多一9。
 - b 在黑暗混亂的局面中，我們必須堅守新約裏光照並規正的話，就是使徒的教訓—徒二42。
- 3 我們必須遠避不同的教訓，並專注於關於基督與召會之神的經綸—提前一3～4，弗三9，五32。

六 使徒保羅在各召會中教導同樣的事；我們也必須在全地各國的各召會中，教導同樣的事—林前四17，七17，參西四16。

七 使徒職事的健康教訓，要點是關於三一神經過過

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，將祂自己這包羅萬有、賜生命的靈分賜到祂所揀選的人裏面，使他們被帶進生機的聯結裏，接受神聖的灌輸，因此成為神的眾子和基督的眾肢體；結果，他們就成為基督的身體彰顯基督，就是神的豐滿居住在祂裏面的那一位——林前十五 45 下，六 17，十二 12～13，27。

【週四】

八 使徒們把一切與神新約經綸的獨一啓示不同的教訓看作是教訓之風——弗四 14。

貳 我們是基督身體的肢體，不該再『作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為』——14 節：

一 『小孩子』指在基督裏幼稚、生命不成熟的信徒——林前三 1，弗四 13，15。

二 不同的教訓、道理、觀念、和意見之風所吹起的波浪，都是從撒但差來的，要誘惑信徒，將他們從基督與召會帶開——提前一 3～4，弗四 14：

1 這些是在基督裏的小孩子所難以分辨的；要逃避這些教訓之風所吹起的波浪，惟一的路就是在生命裏長大，而生命長大的路，乃是留在正確的召會生活中，以基督和召會為保護——13～15 節。

2 任何使信徒受打岔離開基督與召會的教訓，即使是合乎聖經的，都是將他們從神永遠定旨帶開的風——14 節。

三 我們需要看見教訓之風內在的因素——14 節：

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 內在的因素是隱藏的因素，不是明顯的因素。
- 2 我們要看見這內在的因素，就需要正確而敏銳的領會，能透視整個局面。

【週五】

3 這些教訓不同於新約的教訓，就是關乎神為着建造基督身體之經綸的教訓—提前一 3～4，六 3：

- a 每一種教訓之風表面看都非常好；然而，就內在說，這些教訓之風裏面有些與使徒教訓不同的東西，是不好的。
- b 教訓之風傾覆信徒的信心並殘害召會生活—提後二 18。

四 成為風的教訓把信徒吹離基督與召會這中心的路線，此乃撒但以其狡詐，利用人的欺騙手法所鼓動的騙言，為要阻撓神建造基督身體的永遠經綸—弗一 10，三 9～11，四 14，16：

- 1 分裂的教訓為撒但所組織並系統化，造成嚴重的錯謬，因而破壞基督身體生活實行的一—3 節。
- 2 欺騙手法是屬人的，錯謬系統是屬撒但的，與那惡者所設計欺詐的教訓有關，使聖徒從基督與召會生活岔開—14 節，五 32。

五 教訓之風的目的—仇敵撒但邪惡的目的—是要攔阻基督生機身體的建造，並要分裂基督生機身體的肢體，造成無窮的分裂，卻不以愛心和恩慈保守基督身體的一—林前一 10～11，猶 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 有關地方召會絕對自治的錯誤教訓已經偷偷進到主的恢復裏：

- 1 教導地方召會是絕對自治的，乃是分裂基督的身體—羅十二 5，十六 17。
- 2 關於自治的教訓已經敗壞、誤引、並誘騙了基督徒，且造成了許多的分裂—猶 19。
- 3 召會是基督的身體；既是基督的身體，召會就沒有有一部分能自治—林前一 2，十二 12 ~ 13。
- 4 地方召會乃是為着基督身體的出現，也就是基督的身體在一地一地的出現—— 2，十二 27。
- 5 在我們的考量裏，基督的身體應當是第一，地方召會應當是第二—弗二 21 ~ 22。
- 6 我們若認識基督的身體並對這身體有感覺，就會領悟召會是基督生機的身體，與自治毫不相干。

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.

第五週■週一

晨興餽養

來一 2『…〔神〕在這末後的日子，在子裏向我們說話…。』

徒二 42『他們都堅定持續在使徒的教訓和交通裏…。』

使徒的教訓乃是神在新約中的整個說話。整本新約是使徒的教訓。這本書裏的確包括洗腳和水浸這樣的事，但這些不是基本、內在、中心、基礎的事。

宇宙中有一件美妙的事—神的說話。宇宙中頭一件美妙的事就是神自己。宇宙中若沒有神，那是何等的悲劇！然而，倘若有神，但祂卻不說話，我們就很悲慘。宇宙若沒有神，就是悲劇；若沒有神的說話，我們就很悲慘。但阿利路亞，我們有神，也有神的說話。神說話了，今天神仍然說話。神的說話中有許多事項。…神今天在子裏向我們說話（來一 2）。祂不是多分多方或藉着申言者向我們說話，乃是在子裏向我們說話。祂在子這一個人位裏向我們說話（使徒的教訓，四至五頁）。

信息選讀

成爲肉體記載於四福音。在四福音裏說話的耶穌乃是神的兒子，神的兒子就是神自己。因此我們可以說，主耶穌的說話是神在爲人的子裏，在四福音裏的說話（約十四 10，五 24，太二八 19～20）。約翰十四章十節說，『…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的

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。』父與子是一（十30）。子說話時，父就在說話。父在子的人位裏說話。

神的說話沒有停在四福音裏。從使徒行傳到啓示錄，祂也藉着使徒，在是那靈的子裏說話（約十六12～15，啓二1、7，林前四17下，七17下，彼後三15～16，啓一1～2）。當神在子裏說話時，有一天子告訴祂的門徒：『我還有好些事要告訴你們，但你們現在擔當不了。只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。…』（約十六12～15）。主耶穌似乎在說，『當實際的靈來了，祂要帶你們進入一切的實際。但即使祂自己也不會從自己說甚麼。祂要從我所領受，然後將祂從我所領受的宣示與你們。』這就是說，四福音之後，有神進一步的說話。

在使徒行傳、使徒保羅的十四封書信、雅各書、彼得的兩封書信、約翰的三封書信、猶大書和啓示錄裏，神進一步說話。這些全是神在子裏的說話。首先，神的說話是在子的人位裏。其次，神的說話是在那靈的人位裏。神首先在為人的子裏，在四福音裏說話。在使徒行傳、書信和啓示錄裏，神藉着使徒，在是那靈的子裏進一步說話。

使徒的教訓乃是神在新約中的整個說話，先在為人的子裏，然後藉着使徒，在是那靈的子裏。在新約，神不能離開成為肉體的原則。祂必須藉着人說話。在四福音，所藉着的人是耶穌。在以後二十三卷書，所藉着的人是使徒們。今天我們就是那班人。神在成為肉體的原則裏說話（使徒的教訓，五至九頁）。

參讀：使徒的教訓，第一篇；如何作同工與長老，並如何履行同工與長老的義務，第三篇；使徒行傳生命讀經，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

第五週■週二

晨興餽養

多二 1『至於你，要講那合乎健康教訓的話。』

7～8『在凡事上你自己要顯出善行的榜樣，在教導上要不腐化，要莊重，要用無可挑剔的健康言語…。』

健康的教訓總是照着信仰（多一 13）的真理（14），這乃是使徒教訓的內容，也是神新約經綸的內容；不僅供應信徒生命的供應，醫治屬靈的疾病，而且這樣作也將召會帶進良好秩序的健康光景中。因此，在提前、提後、提多這三卷對付召會混亂和敗落的書信裏，非常強調健康的教訓。在提多書二章一節保羅囑咐提多不要偏離健康的教訓，使徒的教訓（提多書生命讀經，二六頁）。

信息選讀

我們…該受題醒，講那合乎健康教訓的話（多二 1）。健康這辭指衛生，能使人豫防屬靈的毒，也供應他們生命。我們的教訓不該僅僅把知識傳給別人，也該供應他們生命。我受試誘要說到某個題目時，常常被阻止。我感覺我所要說的話裏沒有多少衛生的元素。我們需要題醒自己，並受那靈題醒，講健康的教訓。

健康的教訓不會引起辯論或爭論。我們若充分留意從主得餽養，就不會在意爭論。餐桌不是辯論或爭論的地方，乃是坐席和滋養的地方。…我們都需要學習如何將健康的『菜餚』擺在餐桌上餽養聖徒（提多書生命讀經，二六至二七頁）。

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)

我們只接受使徒的教訓（徒二 42），就是主耶穌健康的話（提前六 3）。提前一章說到關於神經綸的教訓，六章說到主耶穌健康的話。所有使徒的教訓都是為着神的經綸，而這些教訓都是主耶穌健康的話。使徒從主學了這些話，並且跟從主教導祂所教導的。…在以弗所三章八節，保羅說到基督那追測不盡之豐富的福音，在九節他說到神永遠的經綸。我們必須傳講並教導這兩件事。

當保羅告訴提摩太，要囑咐那幾個人不可教導不同的事，他是指教導虛構無稽之事和無窮的家譜（提前一 4），以及律法（7～8）。…我們若教導一些主耶穌和使徒們從來沒有教導過的事，我們就是教導神經綸以外的事，也就是在使徒教訓之外的事。在使徒教訓之外的教訓會帶來分裂。

使徒的教訓是關於基督的身位和祂救贖的工作（約貳 9～11），也是關於神在信仰裏的經綸（提前一 3～4）。神的經綸不是要有差傳地區好傳福音，或者有聖經學校好教導真理。神的經綸乃是將三一神分賜或傳輸到祂所揀選並救贖的人裏面，作他們的生命和一切，使他們重生、變化，成為建造基督身體合式的材料，使神今世在地上許多的地方得着團體的彰顯，為着建造要來的新耶路撒冷，作神永遠的彰顯。我們若將自己限制於使徒的教訓，就是關於神經綸的教訓，我們就會被保守在一裏，就會有這條為着一個目標的路（李常受文集一九八七年第二冊，五三〇、五三四至五三五頁）。

參讀：提多書生命讀經，第一至三篇；基督身體的建造，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

第五週■週三

晨興餽養

多一 9『堅守那按照使徒教訓可信靠的話，好能用健康的教訓勸勉人，又能使那些反對的人知罪自責。』

提前六 3『若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓。』

提多書一章九節所說的教訓，指使徒的教訓（徒二 42）；這些教訓至終成了新約。這指明眾召會是按照使徒的教訓建立的，也是憑着遵守使徒的教訓存在的。這也指明眾召會的秩序，是憑着那按照使徒教訓所教導可信靠的話，得以維持的。召會的混亂主要的是由於偏離使徒的教訓。我們要對抗這事，就必須堅守眾召會中，按照使徒教訓所教導可信靠的話。在黑暗混亂的局面中，我們必須堅守新約裏光照並規正的話，就是使徒的教訓。要維持召會的秩序，除了長老職任以外，還需要有使徒按照神啓示的話語（提多書生命讀經，七至八頁）。

信息選讀

純潔的召會生活只建造在使徒健康的教訓上。因這緣故保羅說，長老必須堅守那按照使徒教訓可信靠的話，好能用健康的教訓勸勉人。提多書一章九節的教訓指使徒的教訓（徒二 42）；這些教訓至終成了新約。…在耶路撒冷接受主耶穌並加給召會的人，持續在使徒的教訓和交通裏。

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.

在提多書一章九節，保羅不是說健全的教訓，甚或純正的教訓，乃是說健康的教訓。有些教訓也許是健全或純正的，卻不是健康的。健康的教訓總是與生命有關，能滋養我們或醫治我們。惟有活的東西纔能是健康的。譬如，我們不說桌子或椅子是健康的。使徒的教訓不僅是健全、純正的，也是健康的，滿了生命。

使徒職事的健康教訓，要點是關於三一神經過過程，將祂自己這包羅萬有的靈分賜到祂所揀選的人裏面，使他們被帶進生機的聯結裏，接受神聖的灌輸，因此成為神的眾子和基督的眾肢體。結果，他們能成為身體彰顯基督，就是神的豐滿居住在祂裏面的那一位。這一切幾乎都被今天的基督徒忽畧了。甚至那些真正健全的教訓也多半是膚淺的。

我們的負擔不是要抵擋膚淺、假冒為善和迷信，乃是要供應基督與召會，以完成神的經綸。我們的父神確實有永遠的定旨要完成，但撒但卻帶着許多打岔和虛假進來。我們的負擔必須是將包羅萬有的基督，以及作基督身體的召會，供應給愛神並尋求基督的人。我們需要幫助所有追求主的人完全認識真理。我們需要吹號，使尋求主耶穌的人來在一起作基督活的身體，以完成神的定旨，並催促主來。關於這點，我們眾人必須不顧一切，並使自己專心禱告。一面，我們喜歡與別人維持和睦的光景。另一面，為着神定旨的緣故，我們必須站立得穩，以完全認識神的真理，並且打美好的仗，抵擋邪惡的黑暗權勢（提多書生命讀經，二〇至二一、二三至二四頁）。

參讀：長老訓練第七冊，第三章；如何治理召會，第四篇；生命的經歷與長大，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

第五週■週四

晨興餽養

弗四 14 ~ 15『使我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為；惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

我們需要來看教訓之風內在的因素，為着教訓之風的目的。內在的因素是隱藏的因素，不是明顯的因素。我們要看見這內在的因素，就需要正確而敏銳的領會，能透視整個局面。每一種教訓之風表面看都非常好。如果表面上不好，沒有人會接受。然而，就內在說，這些教訓之風裏面有些與（使徒教訓）不同的東西，是不好的。

（在以弗所四章十四節，）『在於人的欺騙手法』與『在於…詭詐作為』是同位語，目的是要『將人引入錯謬系統』。在這節經文中，欺騙的手法是出於人的，錯謬的系統是出於撒但的。人有欺騙的手法、詭詐的作為，但人在宇宙中無法有一系統；撒但纔是能有錯謬系統的那一位。人的欺騙手法、人的詭詐作為，乃是聯於撒但錯謬系統的（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，七八至七九頁）。

信息選讀

以弗所四章十四節可看作是基督教歷史的總結。基督教滿了人欺騙的手法和詭詐的作為。『欺騙手法』一辭，原文的意思是擲骰子之人的欺騙手法。詭詐的賭客知道如何擲骰子欺騙對方。…基督教歷史給我們看見，在所謂的基督徒教訓中，也可能有欺詐和詭計。

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.

我們需要看見甚麼是教訓之風。這些風乃是那惡者魔鬼的吹搖。…教訓之風的目的是仇敵撒但邪惡的目的，與神永遠的經綸相對。這些教訓之風的目的是要傾覆一些信徒的信心。有些信徒的信心已經被教訓之風所傾覆。他們或許不反對主的恢復，但他們對主的恢復失去了信心。他們是中立的。他們不經常聚會，也不再像已往一樣關心主的權益。他們已經受了破壞。

教訓之風的目的是要殘害召會生活（徒八3）。這是大數的掃羅在成為使徒保羅之前所作的。教訓之風的目的也是要攔阻基督生機身體的建造，要拆毀基督生機身體的建造，並要分裂基督生機身體的肢體—造成因憎恨和妒忌而有的無窮分裂（宗派），卻不以愛心和恩慈保守基督身體獨一的一（林前一10～11）。按照我們已往的歷史，在主恢復中所有鼓動風波的人都是分裂者。甚至在他們中間也是分裂的，他們的分裂是無止境的。他們沒有愛也沒有恩慈，他們所作的充滿了憎恨和妒忌。

現在我們已經看過教訓之風的目的，以及教訓之風內在的因素，就是人詭詐的作為，要將人帶進、引進撒但錯謬的系統。那些被帶進撒但錯謬系統的人，無分於在神新約經綸的中心線上基督身體的建造。…我非常感謝主，眾召會中大多數聖徒都有正確的分辨力。他們不會被搖動，漂來漂去，或是被岔開（生機建造的召會作基督的身體成為經過過程並分賜之三一神的生機體，七九、八九至九〇頁）。

參讀：以弗所書生命讀經，第四十四、七十篇；一個身體，一位靈，一個新人，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

第五週■週五

晨興餽養

提前一 3～4『我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

弗五 32『這是極大的奧祕，但我是指着基督與召會說的。』

撒但有一個系統，若是可能，他要將所有的基督徒都引入其中。他這系統的目標，目的，是要將聖徒從神聖啓示的中心線上帶走，用意是要攔阻，甚至拆毀基督身體的建造。有些教訓之風似乎不是邪惡的；然而，邪惡的因素在那裏，將聖徒引入撒但錯謬的系統，攔阻他們建造基督的身體，甚至拆毀基督身體的建造。教訓之風也使小孩子（弗四 14）為波浪漂來漂去，因而在召會生活中受不安之苦（使徒的教訓與新約中的領導，一一頁）。

信息選讀

為着分辨教訓之風，有一個很好的試驗。有些教訓使我們冷淡，甚至死沉。聽了這樣的教訓之後，我們裏面就死沉。某種教訓也許會使我們失去跟隨主、關心祂權益、愛召會、愛主恢復的士氣。任何教訓，無論看起來多好，多合乎聖經，若有這些消極的結果，就是有力的證明，這教訓是要將我們吹離神新約經綸中心線的風。我們許多人曾受過教訓之風吹搖之苦。我們也許有過跟隨主、愛召會、愛

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

主恢復並愛聖經的士氣，但聽這樣的教訓半小時之後，士氣消失了，我們也死沉了。

教訓可比喻為海產食物，但照着利未記的豫表，海裏的某些食物是不潔的。利未記十一章十至十一節告訴我們，無鰭無鱗的水族是不潔的。潔淨的保證在於鰭和鱗。新約教訓的『鰭』和『鱗』乃是三一神、包羅萬有的基督以及作基督生機身體的召會。藉着這些，我們就能衡量別人的教訓。若是一種教訓與這三項無關，就無『鰭』無『鱗』。無論這樣的教訓看起來多好，為着安全的緣故，我們都不該接受。

這樣的教訓似乎是合乎聖經的，卻可能無『鰭』無『鱗』。我們必須在『喫』的時候，在接受教訓的時候，學習有所分辨。我們不可這樣輕易的接受任何教訓。那些帶來教訓之風的人常常看起來非常可愛，表面上對我們顯示關心和關切。然而，我們不該立即接受他們的話。我們必須考慮他們的教訓有沒有『鰭』和『鱗』。

使徒的教訓，新約的教訓，是非常要緊的。每當我們聽見與使徒教訓不同的事，我們不該受到困擾或影響。我們只該回到使徒的教訓。然而，我們若不能正確的分辨一種教訓，就該與一些聖徒交通，得着一些幫助。在神新約的經綸裏，只有一種教訓是神所啓示並承認的一使徒的教訓。我們需要堅定持續的在這教訓裏（徒二 42）（使徒的教訓與新約中的領導，一一至一三頁）。

參讀：長老訓練第一冊，第一、五章；關於建造基督身體更進一步的亮光，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

第五週■週六

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒…。』

十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

我…聽見有人把自治的說法帶進來，我立刻厲害的指正其錯誤；我們不能容讓這種說法和作法進到主恢復裏來。人所以喜歡這種作法，是因為人人都喜歡自立、平等，不喜歡在別人之下，可是，我們要知道，基督的召會不是一個政治體系，基督的召會乃是一個生機體，就像我們的身體一樣（弗一 22～23）。…這不是比喻的說法，乃是事實的敘述。

召會完全是一個生機體。召會既是一個生機的身體，就沒有辦法分割自治。聖經用生機的身體來說到召會—基督的身體，是非常透徹的，也免去了諸多的難處（當前的角聲與當前的需要，二九至三〇頁）。

信息選讀

財務問題也許是地方治理上的事務，但甚至在這樣的事上，召會也應當彼此倚靠。有時候甚至在物質需要的事上，一個召會也該與另一個召會來往交通。…甚至在物質的事上，我們也不能說召會是獨立自治的。

召會不該絕對彼此獨立。所有的信徒都應當彼此倚靠，所有的地方召會也應當彼此倚靠。尤其在屬

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 reproved 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

靈的事上，我們應當彼此倚靠。一個城市的召會，也許在生命和建造上需要其他召會的幫助。地方召會應當在互相倚靠的光景裏。自治的觀念是可怕的，因為這種觀念使召會彼此分離。我們不該忘記，在整個宇宙中，所有的信徒乃是一個人（基督的身體，二二頁）。

在林前四章十七節，保羅說，『因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。』使徒保羅在所有的召會中都教導同樣的事。他的教訓在各處都是一樣的，沒有因地而異。關於這事，我們需要看啓示錄二、三章，給七個地方召會的七封書信。主向一個召會所說的話，就是那靈向眾召會所說的話（二 1、7）。在每封書信開頭，乃是主特別的向某個召會說話（二 1、8、12、18，三 1、7、14），但在這些書信的末了，都是說，『那靈向眾召會所說的話，凡有耳的，就應當聽。』（二 7、11、17、29，三 6、13、22）主對在以弗所的召會所說的話，乃是眾召會都該聽的話。每封書信都是向某個召會所說特別的話，但眾召會都該聽取這特別的話。

一面，眾召會的長老有權利和地位，獨立的治理眾召會；另一面，眾召會都該聽使徒們從神所領受的話，就是新約的教訓。一面，眾召會是地方的、分開的；另一面，眾地方召會仍是基督獨一的身體，是個生機體，而不是聯邦，那是個組織。我們需要照新約所說的，分開的在各地方召會聚會，但眾地方召會仍是基督獨一的身體（應時的話，三一頁）。

參讀：主今日恢復的進展，第四章；主恢復的簡說，補充的話。

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

第五週詩歌

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召會—合一

11 11 11 11 (英 832)

F 大調

4/4

一 神子基督和祂救贖的工作，
 是我得救信仰，聖徒同守着；
 其他一切道理，不在信仰內，
 惟有基督工作和祂的身位。

- 二 此外一切教訓，若用之不當，就成“教訓之風，”使合一受傷；能從元首基督，將聖徒吹開，並不建造身體，反倒是毀壞。
- 三 因此必須清除各種的道理，只是守住信仰，來實行合一。在基督那靈裏，我們確是一；只要保守這一，其他可放棄。
- 四 真理—基督自己—我們須持守，如此就從宗派得蒙主拯救，並在凡事長到基督的裏面，身體就得建造，作主的豐滿。
- 五 我們必須達到“信仰的合一，”所有“教訓之風，”永遠都離棄；靈中持守基督，作我們實際，好使身體增長，藉着這合一。

WEEK 5 — HYMN

Christ the Son of God and His redemptive deed

The Church — Her Unity

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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.

