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(April 2021)

总题：召会生活之恢复
极重要的因素

General Subject: Vital Factors For The Recovery
Of The Church Life

晨兴圣言

Holy Word Morning Revival

总题：召会生活之恢复 极重要的因素

General Subject: Vital Factors For The Recovery Of The Church Life

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总题：召会生活之恢复
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第一周

因素一：与主合作带进新的复兴，
以终结这个世代

诗歌：

读经：哈三 2，徒二六 19，22，太十四 19，22～23，腓
一 19～22，25，约二一 15～17

纲要

【周一】

壹 在神的选民中间，一直有复兴的渴望—哈三
2，何六 2，罗八 20～22，诗一一九 25，
50，107，154，约六 57，63，林后三 3，6。

贰 我们借着达到神所赐给我们之神圣启示的
最高峰—神永远经纶的启示，（提前一 3～
4，林前九 17，徒二六 19，22，）就能进
入一个新的复兴；这是关于神创造人并对
付祂选民之目的（创一 26，伯十 13，参弗
三 9）这个重大问题的重大答案：

一 隐藏在神心里的奥秘乃是神永远的经纶，（一

General Subject: Vital Factors For The Recovery
Of The Church Life

Week One

The Factor of Cooperating with the Lord
to Bring In a New Revival That Will End This Age

Hymns:

Scripture Reading: Hab. 3:2; Acts 26:19, 22; Matt. 14:19, 22-23; Phil. 1:19-22, 25;
John 21:15-17

Outline

§Day 1

I. Among God's elect there has always been an aspiration
to be revived—Hab. 3:2; Hosea 6:2; Rom. 8:20-22; Psa.
119:25, 50, 107, 154; John 6:57, 63; 2 Cor. 3:3, 6.

II. We can enter into a new revival by arriving at the highest peak
of the divine revelation given to us by God—the revelation of the
eternal economy of God (1 Tim. 1:3-4; 1 Cor. 9:17; Acts 26:19,
22); this is the great answer to the great question concerning
God's purpose in His creation of man and in His dealing with His
chosen people (Gen. 1:26; Job 10:13; cf. Eph. 3:9):

A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9;

10, 三 9, 提前一 4,) 就是神永远的目的和祂的心愿, 要把祂自己在祂神圣的三一里, 就是父在子里借着灵, 分赐到祂所拣选的人里面, 作他们的生命和性情, 使他们能与祂一样, 作祂的复制, (罗八 29, 约壹三 2,) 成为一个生机体, 就是基督的身体, 作为新人, (弗二 15~16,) 成为神的丰满, 就是神的彰显, (一 22~23, 三 19,) 而终极完成于新耶路撒冷。(启二一 2~二二 5。)

二 神成为人, 好使人在生命和性情上(但不在神格上)成为神, 为着产生并建造基督的身体, 以终极完成新耶路撒冷; 这是整本圣经的要素, 是圣经这“盒子”里的“钻石”, 也就是神永远的经纶—创一 26, 约十二 24, 罗八 29:

1 神借着成了肉体而成为人, 有分于人的人性; 人借着变化而在生命和性情上(但不在神格上)成为神, 有分于神的神性—约一 14, 林后三 18, 西三 4, 彼后一 4, 腓二 5, 罗八 29, 来二 10, 弗一 5, 罗八 19, 约壹三 2, 约一 12~13。

2 这神、人的罗曼史, 乃是整本圣经的主题, 是神经纶的内容, 也是整个宇宙的秘密—歌一 1, 六 13, 参哈一 1, 二 4, 罗一 17:

a 基督是神又是人, 爱祂而得了变化的人是神又是人; 二者在生命和性情上相同, 彼此完全相配。

b 三一神终极完成成为丈夫, 三部分的人变化为新妇, 二者要成为一对夫妇, 一个团体至大的神人—启二一 2, 9, 二二 17 上。

【周二】

三 神中心的启示以及主的恢复中心的启示乃是神成

1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2) to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5).

B. God becoming man that man might become God in life and in nature but not in the Godhead for the producing and building up of the Body of Christ to consummate the New Jerusalem is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:

1. God became man through incarnation by participating in man's humanity; man becomes God in life and nature but not in the Godhead through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18; Col. 3:4; 2 Pet. 1:4; Phil. 2:5; Rom. 8:29; Heb. 2:10; Eph. 1:5; Rom. 8:19; 1 John 3:2; John 1:12-13.

2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1; 6:13; cf. Hab. 1:1; 2:4; Rom. 1:17:

a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.

b. The Triune God consummated to be the Husband and the tripartite man transformed to be the bride are to be one couple, a corporate, great God-man—Rev. 21:2, 9; 22:17a.

§Day 2

C. The central revelation of God and of the Lord's recovery is God becoming

了肉体，（约一1，14，）肉体成了赐生命的灵，（林前十五45下，）赐生命的灵成了七倍加强的灵，（启一4，三1，四5，五6，）为要建造召会，（太十六18，）成为基督的身体，（弗四15～16，）终极完成新耶路撒冷。（启二一2，9，二二17上，参创二22，约十九34。）

四 神与人要成为一个实体，而这一个实体就是神性与人性的调和；这个调和要终极完成于新耶路撒冷，作为整本圣经的总结—启二一3，22，2，9，参利二4～5，诗九二10。

五 “我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然后起来祷告，求神给我们新的复兴—一个历史上从未有过的复兴” —历代志生命读经，一七页。

叁 我们若实行过神人的生活，这生活就是基督身体的实际，自然而然就会有团体的模型，就是活在神经纶里的模型，建立起来；这模型要成为召会历史中最大的复兴，把主带回来—诗四八2与注1，启三12，21：

【周三】

一 神需要一班团体的人，借着神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活；复兴乃是我们所看见之异象的实行。

二 基督的跟从者（太五1，二八19）被构成为门徒，乃是借着基督在地上的人性生活，作神人的模型，就是祂在人性里否认自己而活神；（约五19，30；）这彻底改变了他们对人的观念。（腓三10，一21上。）

the flesh (John 1:1, 14), the flesh becoming the life-giving Spirit (1 Cor. 15:45b), and the life-giving Spirit becoming the sevenfold intensified Spirit (Rev. 1:4; 3:1; 4:5; 5:6) to build up the church (Matt. 16:18) that becomes the Body of Christ (Eph. 4:15-16) and that consummates the New Jerusalem (Rev. 21:2, 9; 22:17a; cf. Gen. 2:22; John 19:34).

D. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem as the conclusion of the entire Bible—Rev. 21:3, 22, 2, 9; cf. Lev. 2:4-5; Psa. 92:10.

E. “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history”—Life-study of 1 and 2 Chronicles, p. 15.

III. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back—Psa. 48:2 and footnote 1; Rev. 3:12, 21:

§Day 3

A. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation; a revival is the practice, the practicality, of the vision we have seen.

B. The followers of Christ (Matt. 5:1; 28:19) were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

三 我们的生活该是基督这第一个神人之生活模型的翻版，复制——彼前二 21，太十一 28～29，弗四 20～21，约十七 4，五 17，腓一 19～22，25。

四 吹入门徒里面之生命与实际的灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际——约十六 13，二十 22：

【周四】

1 在第一个神人之职事的开始，祂受浸好尽全般的义，承认按祂的肉体（祂的人性——一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬——太三 15～17。

2 祂在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学；（十一 29；）祂“望着天”祝福五饼二鱼，（十四 19，）指明祂知道祝福的源头不是祂这受差遣者，而是父那差遣者。（约十 30，五 19，30，七 6，8，18。）

3 主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起——太十四 22～23，路六 12。

4 主过接触神的生活，（可一 35，路五 16，六 12，九 28，来七 25，）不住地活在神的同在里，（徒十 38 下，约八 29，十六 32，）并过接触人的生活，将神供应到人里面，把他们带进神新约经纶的禧年。（路四 18～19，来八 2，参创十四 18，徒六 4。）

5 在祂这人里面，世界的王撒但毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）——约十四 30 下，参 20，林后十二 2 上，西一 27，提后四 22，约三 6 下，四 23～24，约壹五 4，18。

C. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 17:4; 5:17; Phil. 1:19-22, 25.

D. The Spirit of life and reality who was breathed into the disciples would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years—John 16:13; 20:22:

§Day 4

1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial—Matt. 3:15-17.

2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish; His “looking up to heaven” to bless the five loaves and two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One (John 10:30; 5:19, 30; 7:6, 8, 18).

3. The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer—Matt. 14:22-23; Luke 6:12.

4. The Lord lived a life of contacting God (Mark 1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).

5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b, cf. v. 20; 2 Cor. 12:2a; Col. 1:27; 2 Tim. 4:22; John 3:6b; 4:23-24; 1 John 5:4, 18.

五 照着主的模型过神人生活唯一的路，乃是把我们全人置于调和的灵，并照着调和的灵行事、生活并为人——罗八 2, 4, 10, 6, 11, 16, 林前六 17, 罗十 12, 加五 25, 弗六 17~18, 帖前五 16~20, 提前四 6~7, 提后一 6~7。

六 “我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代”——历代志生命读经，三四页。

【周五】

肆 我们借着有分于基督天上的职事，喂养祂的小羊并牧养祂的羊，以照顾神的羊群，就是召会，结果带进基督的身体，就能进入一个新的复兴；这是把使徒的职事和基督天上的职事合并——约二 15~17, 彼前二 25, 五 1~4, 来十三 20~21, 启一 12~13:

一 我们必须照着主耶稣在祂尽职时的榜样牧养人，以完成神永远的经纶——太九 36, 约十 11, 来十三 20, 彼前五 4:

1 在神完整的救恩中，神整个新约经纶的内容，乃是基督作为人子来救赎我们脱离罪，借着祂的死完成祂法理的救赎，借此顾惜我们，（提前一 15, 弗一 7,）并作为神子来将神圣的生命丰盛地分赐到我们里面，在祂的复活里完成祂生机的拯救，借此喂养我们。（约十 10, 林前十五 45 下, 弗五 29。）

2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因——路十五

E. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 10, 6, 11, 16; 1 Cor. 6:17; Rom. 10:12; Gal. 5:25; Eph. 6:17-18; 1 Thes. 5:16-20; 1 Tim. 4:6-7; 2 Tim. 1:6-7.

F. “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age”——Life-study of 1 and 2 Chronicles, p. 28.

§Day 5

IV. We can enter into a new revival by participating in Christ's heavenly ministry to feed His lambs and shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ; this is to incorporate the apostolic ministry with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21; Rev. 1:12-13:

A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

1. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us by redeeming us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7), and Christ as the Son of God nourishing us to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b; Eph. 5:29).

2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit are the reason for our barrenness—

1 ~ 24。

- 3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）；（太九 10，路七 34；）我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）。（太二四 45 ~ 47。）
- 4 基督必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝，而顾惜她，好用涌流的三一神作生命的水喂养她—约四 3 ~ 14，启二二 1。
- 5 主是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由；（约八 1 ~ 11，32，36；）基督借着钉十字架而拯救的一个人，乃是一个判处死刑的强盗，这也是很有意义的。（路二三 42 ~ 43。）
- 6 主到耶利哥，只是为着要探访并得一个人，就是税吏长，而祂的传扬乃是一种牧养；（十九 1 ~ 10；）祂也借着给孩子们按手，而顾惜那些父母。（太十九 13 ~ 15。）

【周六】

- 二 我们必须照着使徒保罗的榜样牧养人；保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样，照顾神的群羊—帖前二 7 ~ 8，11 ~ 12，提前一 16，徒二十 28：
- 1 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（20）教导他们，并且流泪劝戒每一位圣徒，三年之久，（31，19，）将神一切的旨意告诉他们。（27。）

Luke 15:1-24.

3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ—Matt. 24:45-47.
4. Christ had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14; Rev. 22:1.
5. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (John 8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).
6. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).

§Day 6

- B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:
1. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).

- 2 保罗亲密地关切信徒，（林后七 2～7，门 7，12，）他下到软弱之人的水平上，好能得着他们。（林后十一 28～29，林前九 22，参太十二 20。）
 - 3 为着圣徒的缘故，他乐意花费他所有的，指他的财物；并花费他所是的，指他这人；（林后十二 15；）他是奠祭，与基督这产生酒者是一，牺牲他自己，使别人得以享受基督。（腓二 17，士九 13，弗三 2。）
 - 4 保罗凭灵而行而尊重神，好叫他能将那灵服事给人，而尊重人—林后三 3，6，8，加五 16，25，士九 9。
 - 5 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校—弗二 19，帖前五 14，林前十四 31。
 - 6 他启示，我们为着建造基督的身体，要成为什么或要作什么，极超越的路乃是爱—八 1，十二 31，十三 4～8 上，弗一 4，三 17，四 2，15～16，五 2，六 24，后二 4～5，西一 18 下，帖前一 3。
- 三 “我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴” —活力排，四九页。
2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).
 3. He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints (2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).
 4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
 5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.
 6. He revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.
- C. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery”—The Collected Works of Witness Lee, 1994–1997, vol. 5, “The Vital Groups,” p. 92.

第一周■周一

晨兴喂养

哈三 2 “…耶和華啊，求你在這些年間復興你的工作…”

何六 2 “過兩天祂必使我們活過來，第三天祂必使我們興起…”

詩一一九 25 “我的性命几乎归于尘土；求你照你的话将我救活。”

復興這件事是小申言者書“外殼”里面的“核仁”。（參哈三 2 上。）…在神的選民中間，一直有復興的渴望。只要你是得救的人，每天在你里面，有意或無意，都會有一個渴望并自然而然的禱告：“主啊，求你復興我們。”…哈巴谷求復興的禱告…代表全體（選民）。神總是將祂的選民看作團體的身體。這就是說，哈巴谷和我們在神選民的單位里乃是一。因此，當哈巴谷禱告求復興時，我們也禱告。…這樣的禱告是永存的禱告。（瑪拉基書生命讀經，五一二至五一三頁。）

信息选读

新約的主要內容，乃是三一神照着祂美意而有的永遠經綸，要在祂的生命和性情上，將祂自己分賜到祂所揀選并救贖的人里面，使他們都在生命和性情上与祂一模一樣，使他們成為祂的复制，以彰显祂。這團體的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成為肉體的擴大和擴增，達到完滿的总结，就是三一神的丰满，讓祂在祂調和着人性之神性里彰显祂自己。這就是新約的內容，這就是約伯所需要的答案。（約伯記生命讀經，七三至七四頁。）

WEEK 1 — DAY 1

Morning Nourishment

Hab. 3:2 ...O Jehovah, revive Your work in the midst of the years...

Hosea 6:2 He will enliven us after two days; on the third day He will raise us up...

Psa. 119:25 My soul clings to the dust; enliven me according to Your word.

[The] matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets [cf. Hab. 3:2]... Among God’s elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: “O Lord, revive us.” ...Habakkuk’s prayer for revival ... represents the whole [of God’s elect]. God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God’s elect. Thus, when Habakkuk prayed for revival, we also prayed.... Such a prayer is an everlasting prayer. (Life-study of Malachi, p. 21)

Today's Reading

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament, and this is the answer that Job needed. (Life-study of Job, p. 64)

在撒下七章十二节神提到大卫的后裔，在十四节上半祂说，“我要作他的父，他要作我的子。”这里我们看见一件非常有意义的事—大卫的后裔成了神的儿子。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。这含示神的目的，是要使祂自己成为人，为要使人在生命和性情上（但不在神格上）成为神。（撒母耳记生命读经，二四八页。）

神因着祂心头的愿望，〔是要与人成为一，〕就在成为肉体时成为人，并且接触人，与人展开一部罗曼史。神在新约中开启祂的心意以前，天使和人都不知道神在作什么。（弗三9。）他们不领悟，他们的神成为丈夫，要娶妻子。这位丈夫是神圣的，祂所要娶的妻子是属人的。

借着在圣别的灵里神圣的能力，耶稣的人性被提高到神圣的儿子名分里，提高到神性里。（罗一3~4。）借此祂由神而生，不是作神的独生子，乃是作神的长子，（八29，）这指明有许多儿子要随着。今天我们的基督在神圣的意义上是神，在属人的意义上是人。祂是神人。

这神人是神圣、宇宙罗曼史中的新郎，（约三29，）但祂的配偶仅仅是人，仍与祂不相配。…所以，神重生祂所拣选的人。重生是将神性放在人性里，将人性提高到神性的标准。然而，重生还没有完成这过程。我们在我们的灵里得重生，但我们不仅是灵，我们更是魂。神为了提高我们整个人，首先必须重生我们的灵，然后变化我们的魂。我们魂的变化是需要时间的。

基督是神而人者，祂变化过的佳偶是人而神者。二者在生命和性情上相同，彼此完全相配。（雅歌结晶读经，九四、九六至九七页。）

参读：玛拉基书生命读经，第四篇；圣经中管制并支配我们的异象，第一篇；约伯记生命读经，第八至十、十二、十六、二十一、二十四、二十八、三十至三十一篇。

In 2 Samuel 7:12 God spoke of David's seed, and in verse 14a He said, "I will be his Father, and he will be My son." Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God's intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, p. 203)

God, because of His heart's desire [to be one with man], became a man in incarnation, and He contacted man by the way of a romance. Before God opened up in the New Testament what was on His heart, both angels and men did not know what God was doing (Eph. 3:9). They did not realize that their God was becoming a Husband to marry a wife. This Husband was divine, and the wife He was going to marry was human.

Through the divine power in the Spirit of holiness, Jesus' humanity was uplifted into the divine sonship, into divinity [Rom. 1:3-4]. By this He was born of God not as God's only begotten Son but as God's firstborn Son (8:29), which indicates that many sons would follow. Today our Christ is God in the divine sense and man in the human sense. He is a God-man.

This God-man is the Bridegroom in the divine, universal romance (John 3:29), but His counterpart, being merely human, still does not match Him.... Therefore, God regenerated His human elect. Regeneration is to put divinity into humanity, to uplift humanity to the standard of divinity. However, regeneration does not complete the process. We were regenerated in our spirit, but we are not only a spirit. We are even more a soul. In order to uplift our entire being, God first has to regenerate our spirit and then transform our soul. The transformation of our soul takes time.

Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching each other. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 325-326)

Further Reading: Life-study of Malachi, msg. 4; CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," ch. 1; Life-study of Job, msg. 8-10, 12, 16, 21, 24, 28, 30-31

第一周■周二

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间…”

林前十五 45 “… ‘首先的人亚当成了活的魂；’
末后的亚当成了赐生命的灵。”

启五 6 “我又看见宝座与四活物中间，…有羔羊
站立，象是刚被杀过的，有七角和七眼，就是
神的七灵…”

我们都需要对神中心的启示有清楚的看见。神中心的启示就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，产生基督的身体，终极完成新耶路撒冷。我们需要看见，三一神成为肉体，这肉体成了赐生命的灵，而赐生命的灵成了七倍加强的灵。这灵是为着建造召会，召会要成为基督的身体，终极完成新耶路撒冷，作神经纶的最后目标。…今天主的恢复，就是恢复这些关于神永远经纶行动中，有关神的灵紧要的点。（神圣奥秘的范围，一三页。）

信息选读

我相当关心所有的同工和长老。他们许多人可能对于主的恢复是什么，没有完全的领会。…关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻。（神圣奥秘的范围，一四页。）

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人。（罗八 29。）…神叫

WEEK 1 — DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us...

1 Cor. 15:45 ...”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rev. 5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having... seven eyes, which are the seven Spirits of God...

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God’s economy....The Lord’s recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God’s eternal economy. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 92)

Today’s Reading

I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord’s recovery is.... Regarding the Lord’s present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 92-93)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29)....I have been

我只知道这一件事，就是神成为人，为要使人在生命和性情上，但不在神格上，成为神。这是我唯一的负担，我唯一的信息。神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结。（过照着圣经中神圣启示高峰之生活实行的路，二八页。）

最近我与同工、长老们交通，对他们说了很率直的话。我说，“弟兄们，你们有许多人为主作工，还是在作事务。你们那样在圣徒中间领头，不是照着灵，乃是照着你们自己的那种认识。所以你们就造出许多的形式，而要别人来作你所定规的形式。这常常会引起意见，甚至分裂。”所有的同工和长老，从今天起，应该有所改变。…你们蒙主呼召、为主所立，乃是要实行神的经纶，而神的经纶完全是以基督为中心，以基督为实际。若是没有基督，就没有神的经纶。我们在主的恢复里、在召会中，可能每一天都很忙碌，我们也可能很殷勤、很忠心，但我们作的事却不是神经纶的内容、实际和中心。所以我们需要转。

我向主祷告：“主啊，求你使我们在你的恢复里，有一次真正、真实的复兴。”…今天急切的需要，就是实行过一种属于神人的生活，这些神人乃是神经纶的组成分子。

所有长老、同工应该追求这个实际，好被主作成模型，就是活在神经纶里的模型。这样，他们和他们的召会就会成为这样的模型。这就是在我的祷告里我所说真正的复兴。（过照着神启示之高峰的生活，二八、三二页。）

参读：基督徒的生活，第二篇；三一神的启示与行动，第一至二篇。

made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 55)

I recently fellowshiped with the co-workers and elders by speaking a very frank word to them. I said, “Brothers, many of you still work for the Lord by doing affairs. Your kind of taking the lead among the saints is not according to the spirit but according to your kind of realization. So you made a number of formalities, asking others to perform your formalities. This often causes opinions and even divisions.” All the co-workers and elders from today onward should have a change....You have been called and assigned by the Lord to carry out God’s economy, and God’s economy is altogether centered on Christ, taking Christ as its reality. Without Christ, there is no economy of God. We may be very busy every day in the Lord’s recovery in the church, and we may be very diligent and faithful, yet we do things that are not the contents, the reality, and the center of God’s economy. So we need a turn.

I pray, “Lord, grant us in Your recovery to have a genuine, real revival.” The urgent need today is the practice of a kind of living that belongs to God-men, and the God-men are the very components of God’s economy.

All the elders and co-workers should pursue this reality so that they will be made into a model by the Lord, a model living in the economy of God. Then they and their churches will become such a model. In my prayer, this is what I call the genuine revival. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 195-196, 198)

Further Reading: CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 2; CWWL, 1994-1997, vol. 3, “The Triune God’s Revelation and His Move,” chs. 1-2

第一周■周三

晨兴喂养

彼前二 21 “你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

林前六 17 “但与主联合的，便是与主成为一灵。”

今天我们从主所看见的，…乃是神中心的线，就是神的经纶，以基督为中心与普及，也就是以基督为中心、实际和一切。这位基督如今是赐生命的灵，内住于我们重生的灵，与我们的灵成为一。（林前十五 45 下，六 17。）

为着这样一个高深奥妙的启示，主需要一个模型。祂需要一班团体的人，借着这神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活。…过钉十字架的生活，好叫我们能活基督，这个模型在哪里？…借着耶稣基督之灵全备的供应而活基督、显大基督，这个模型在哪里？这种生活在哪里？这些启示都释放出来了，并且这些信息也都印成了书，但是模型在哪里？（过照着神启示之高峰的生活，二九页。）

信息选读

门徒跟从主三年半，看见主所作的，看见主如何行事为人，并如何说话。这将他们构成门徒。…基督用祂人性的生活，祂那包罗一切、了结一切、释放生命、创造新人的死，以及祂那分赐生命的复活这三个过程，将跟从祂的人构成门徒。

祂在复活里成了赐生命的灵，并进到他们里面。…在创世记二章，神用地上的尘土造人，然后将生命之气吹到人里面。（7。）这就叫人活了，也就是说，成了一个活的人。基督在祂复活的当日，

WEEK 1 — DAY 3

Morning Nourishment

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

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

Today what we have seen of the Lord... is in God's central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything. This Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit (1 Cor. 15:45b; 6:17).

For such a revelation, which is so high, deep, and profound, the Lord needs a model. He needs a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation.... Where is the model of living a crucified life that we may live Christ?... Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ? Where is this life? We have these revelations released as messages printed in books, but where is the model? (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," p. 196)

Today's Reading

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke. That disciplined them.... Christ used these three processes—His human living; His all-inclusive, all-terminating, life-releasing, and new-man-creating death; and His life-dispensing resurrection—to disciple His followers.

In resurrection He became the life-giving Spirit and entered into them.... In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His

将自己吹到祂的门徒里面，他们就也成了活的。（约二十 22。）他们靠神圣的生命得以活过来。吹入他们里面之生命与实际的灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际。

跟从基督的人被构成门徒，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（约五 19, 30,）彻底改变了他们对人的观念。（腓三 10, 一 21 上。）门徒因着看见主耶稣在祂的人性里，否认祂自己而活神，他们的观念就彻底改变了。

他们借着基督的钉十字架，废除他们人的生命，使他们活神圣的生命，（加二 20,）而被构成门徒。

他们也借着基督的复活，认识祂是神的长子，（罗一 4, 徒十三 33, 罗八 29,）而被构成门徒。身为神的独生子，基督只有神圣的生命和性情；祂没有任何人性的东西。但是身为神的长子，祂兼有神人二性。基督有人性的生命和性情，但祂借着否认祂的人性生命和性情，而活神圣的生命和性情。这是祂神圣奥秘的生活，使所有跟从祂的人在三年半之中被构成祂的门徒。

他们也被构成门徒，认识祂是赐生命的灵。（林前十五 45。）

我们若向我们里面的那灵敞开，祷告着来思想这里所交通的，我们就会被构成门徒。唯有被构成门徒的人，才是活力排的构成分子。他们已经被构成门徒，成了有活力的人。门徒乃是在人性生活中活神圣生命的人。职事的活力乃是由于一个人在他人性的生活中活出神圣的生命来；这样，他所说的就是神圣的，是出于一个被钉十字架的人性生活。我们必须否认我们人性的生命，好释放一些神圣的东西。这是我们有活力的主要因素。（活力排，二三至二五页。）

参读：活力排，第二至四、六至十一篇；神在人里的行动，第一章。

disciples, and they also became living [John 20:22]. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years.

The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity.

They were disciplined through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also disciplined through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years.

They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 75-77)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2-4, 6-11; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1

第一周■周四

晨兴喂养

太三 15 ~ 16 “…因为我们理当这样尽全般的义。…耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。”

十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学…”

第一个神人基督，以特别的方式活在地上，为着完成神永远的经纶，这经纶要终极完成于新耶路撒冷。四福音的中心乃是基督。马太一章十八节和二十节说，这位神人的成孕乃是出于圣灵。神人是一个人位，却有两个源头。第一个源头是神圣的，第二个源头是属人的。祂是兼有属人与神圣二性的一个人。

在祂尽职作任何事之前，祂所作的第一件事乃是受浸，照着约翰所带进的义路而尽义。（太三 15，二一 32。）…主耶稣承认，按祂的肉体（祂的人性—约一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬。耶稣需要受浸，因为祂成了肉体，而肉体在神眼中是一无用处，只配死和埋葬的。借着浸，将这样一个死人埋葬，乃是义路，而不是律法及其律例和规条的路。（神人的生活，四二至四四页。）

信息选读

主告诉门徒要跟祂学，指明祂乃是他们的榜样。（太十一 29。）

WEEK 1 — DAY 4

Morning Nourishment

Matt. 3:15-16 ...For it is fitting for us in this way to fulfill all righteousness....And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart...

As the first God-man, Christ lived on earth in a particular way for the accomplishing of God's eternal economy, which ultimately consummates in the New Jerusalem. The very center of the four Gospels is Christ. Matthew 1:18 and 20 say that this God-man's conception was of the Holy Spirit. The God-man was one person but of two sources. The first source is divine, and the second source is human. He was one person of two natures—human and divine.

Before He carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (Matt. 3:15; 21:32)....The Lord Jesus recognized that, according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 473-475)

Today's Reading

The Lord told the disciples that they needed to learn from Him, indicating that He was their pattern [Matt. 11:29].

马太十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。…祂乃是受差遣者。…差遣者是父，父才是祝福的源头。

…这里有一个很大的功课要我们学。读圣经的人大多注意到在马太十四章里，主从无变有的神迹。但我们必须看见，主在这里为我们所立的榜样。我们必须记得，祂在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。

在行了神迹后，主就独自上山去祷告。（23，参路六12。）…主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不靠自己。（神人的生活，一四六、一五〇至一五一页。）

参读：神人的生活，第一、四至六、八、十、十三至十四、十六篇。

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven....He was the sent One....The sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern that the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones.

After performing the miracle, the Lord went up to the mountain privately to pray (v. 23; cf. Luke 6:12). The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately...means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 561, 564)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 1, 4-6, 8, 10, 13-14, 16

第一周■周五

晨兴喂养

约十 10～11 “…我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

神整个新约经纶的内容，乃是基督作人子顾惜我们，并作神子喂养我们。

在四卷福音书中所描绘的耶稣，是非常顾惜人的。…众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能象朋友一样与祂同坐，与祂一同吃喝交谈。（路十五 1，太九 10。）

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）—顾惜。…神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（9）—喂养。…神将祂的独生子赐给我们，（约三 16，）使我们…借着祂在祂人性里的救赎，不至灭亡—顾惜，反而在祂的神性里得着永远的生命—喂养。…基督是人子，来救赎我们脱离罪（提前一 15）—顾惜。这是新约的第一部分。…基督是神子，来将神圣的生命丰盛地分赐到我们里面（约十 10）—喂养。这是新约的第二部分。（活力排，九九、一〇一、一〇八至一〇九页。）

信息选读

我相信，我们没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。主说，“树总是

WEEK 1 — DAY 5

Morning Nourishment

John 10:10-11 ...I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep.

The content of God's entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us.

The Jesus who is portrayed in the four Gospels is very cherishing.... All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10).

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing....God sent His Son to us that we may have life and live through Him in His divinity (v. 9)—nourishing....God gave us His only begotten Son that we... may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing). Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament....Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 131-132, 136-137)

Today's Reading

I believe that not having the Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. The

凭果子认出来的，”（太十二 33，）但我们却是不结果子的树。…一位良善温和的牧师可能没有特别的恩赐，如讲道的恩赐；他可能只是探望人，并且当人来聚会时欢迎他们；但是照着统计数字，这样的牧师一年也会得着百分之十的扩增。反观我们，甚至还没有百分之十的扩增。你能看见我们是何等的荒凉么？你们有许多人是优秀的讲员，认识较高的真理。我们所持有的真理，比基督教的真理高得多；但因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养。这些是我们果子，得着人的重要因素。…我们训练青年人去得着人，还是去规范人？我们必须重新省察自己的行为，如哈该所言。（该一 5。）我们的行为是不正确的；有些地方出了问题。（对同工长老们以及爱主寻求主者爱心的话，四二至四三页。）

传福音是对罪人最高的牧养。…基督…乃是借着牧养尽祂的职事。祂到耶利哥，只是为着要探访一个人，就是税吏长。（路十九 1～10。）祂不是去举行…福音大会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。…约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”。（4。）祂…绕道…为要接触一个犯罪的撒玛利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命。（14下。）我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会。（活力排，七五页。）

参读：约翰福音结晶读经，第七、十三篇；以弗所书生命读经，第四十六、四十九篇。

Lord said, “By the fruit the tree is known” (Matt. 12:33), but we are a tree without any fruit.... A good, gentle pastor may not have a particular gift, such as the gift of speaking; he may simply visit people and welcome them when they come to his meeting, but according to statistics, he will have a ten percent yearly increase. We, however, do not have even a ten percent increase. Can you see how barren we are? Many of you are good speakers, knowing the higher truths. The truths we hold are much higher than those in Christianity. However, we do not have fruit, because we are lacking in the Father’s loving and forgiving heart and the Son’s shepherding and seeking spirit. We condemn and regulate others rather than shepherding and seeking them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people.... Do we train the young ones to gain people or to regulate people? We have to consider our ways...(Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Coworkers, Elders, Lovers, and Seekers of the Lord,” p. 31)

The preaching of the gospel is the top shepherding of sinners....Christ carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign.... His desire was to preach the gospel to gain one person, and His preaching was a shepherding. John 4 says that while the Lord was on His way to Galilee, “He had to pass through Samaria” (v. 4). He detoured... in order to contact a sinful Samaritan woman, who previously had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord’s pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 113-114)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 7,13; Life-study of Ephesians, msg. 46, 49

第一周■周六

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会…”

林后十二 15 “我极其喜欢为你们花费，并完全花上自己…”

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

我们可能感觉我们是刚强的。保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。向生病的人，我们就下到生病之人的水平。这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样。（活力排，七七至七八页。）

信息选读

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们。（20。）…他这样作乃是要成全圣徒。凡与他们有益的，他没有一样避讳不告诉他们的；（20；）他也把神一切的旨意都告诉他们。（27。）使徒保罗所作的，是何等美妙的成全的工作！

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就学习如何流泪。在十九节，保罗

WEEK 1 — DAY 6

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God...

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls...

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

We may have the feeling that we are strong ones. In 1 Corinthians 9:22 Paul says, “To the weak I became weak that I might gain the weak.” This means that we should come down to the weak one’s level. To a sick person we come down to the level of a sick person. This is the way to shepherd people by visiting them. Paul also says, “Who is stumbled, and I myself do not burn?” This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God’s flock. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 115)

Today’s Reading

In Paul’s talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)....He did this to perfect the saints. He did not shrink from declaring to them anything that was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

Paul went back again and again to every home of the saints, exhorting them and admonishing them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts

说他服事主，凡事谦卑，常常流泪。然后在三十一节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家。（李常受文集一九八八年第四册，四四一至四四三页。）

林前十二章的末了启示，爱是极超越的路。（31下。）一个人如何作长老？…一个人如何作同工？…我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导应当象双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养。（活力排，九三至九五、四九页。）

参读：包罗万有的基督，第五至六章；哥林多后书生命读经，第四十四篇；腓立比书生命读经，第七篇。

20:19 Paul said that he served the Lord as a slave with all humility and tears. Then in verse 31 he said that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?... How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127,92)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 5-6; Life-study of 2 Corinthians, msg. 44; Life-study of Philippians, msg. 7

第一周诗歌

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赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调

3/4

一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借 着 你 死 并 你 复 活, 你 就 成 为 神 长 子;
 借 着 重 生 分 赐 生 命, 我 们 成 为 神 众 子。
 我 们 是 你 生 命 繁 殖, 是 你 许 多 的 弟 兄,
 我 们 是 你 荣 耀 复 本, 是 你 神 圣 的 扩 充。

三 你 曾 是 那 惟 一 麦 粒, 落 到 地 里 而 死 了;
 借 着 死 亡, 并 借 复 活, 显 出 繁 殖 的 荣 耀。
 你 使 我 们 由 你 得 生, 变 成 许 多 的 子 粒;
 众 人 调 和 成 为 一 饼, 作 你 丰 满 的 身 体。

四 我 们 是 你 的 复 制 品, 是 你 身 体 并 新 妇,
 是 你 表 现、是 你 丰 满, 永 远 让 你 来 居 住。
 我 们 是 你 普 及、继 续, 是 你 生 命 的 开 展、
 是 你 长 成、是 你 富 余, 与 你 合 一 永 无 间。

WEEK 1 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203

1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,
 Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.
 When to us the Fath - er gave Thee, Thou in per - son wast the same,
 All the ful - ness of the Fath - er In the Spir - it to pro - claim.

2. By Thy death and resurrection,
 Thou wast made God's firstborn Son;
 By Thy life to us imparting,
 Was Thy duplication done.
 We, in Thee regenerated,
 Many sons to God became;
 Truly as Thy many brethren,
 We are as Thyself the same.
3. Once Thou wast the only grain, Lord,
 Falling to the earth to die,
 That thru death and resurrection
 Thou in life may multiply.
 We were brought forth in Thy nature
 And the many grains became;
 As one loaf we all are blended,
 All Thy fulness to proclaim.
4. We're Thy total reproduction,
 Thy dear Body and Thy Bride,
 Thine expression and Thy fulness,
 For Thee ever to abide.
 We are Thy continuation,
 Thy life-increase and Thy spread,
 Thy full growth and Thy rich surplus,
 One with Thee, our glorious Head.

第二周

因素二：紧紧跟随那借着时代的职事 所得时代完整的异象

诗歌：

读经：林后三 3, 6, 8, 四 1, 五 18~20, 十一 2~3, 提前一 3~4, 18, 启二二 1~2, 14, 17 上

纲要

【周一】

壹 每一个时代都有那个时代的异象，我们既然借着时代的职事，得着时代完整的异象，就必须照着这时代的异象事奉神，并紧紧跟随这异象—徒二六 19, 弗一 17, 三 9, 提前四 6:

一 今天我们能同心合意，乃是因为我们只有一个异象，就是够上时代、承继一切的异象，也就是神永远经纶的异象—弗一 17, 三 2, 9, 启二一 10, 提前一 3~4, 罗十五 6, 林前一 10, 徒二六 13~19, 腓三 13~14。

二 圣经中管制的异象，乃是神永远经纶的属天异象，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的复制，成为一个生机体，基督的

Week Two

The Factor of Closely Following the Completed Vision of the Age through the Ministry of the Age

Hymns:

Scripture Reading: 2 Cor. 3:3, 6, 8; 4:1; 5:18-20; 11:2-3; 1 Tim. 1:3-4, 18; Rev. 22:1-2, 14, 17a

Outline

§Day 1

I. In every age there is the vision of that age, and since we have the completed vision of the age through the ministry of the age, we need to serve God according to this vision and closely follow it—Acts 26:19; Eph. 1:17; 3:9; 1 Tim. 4:6:

A. Today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Eph. 1:17; 3:2, 9; Rev. 21:10; 1 Tim. 1:3-4; Rom. 15:6; 1 Cor. 1:10; Acts 26:13-19; Phil. 3:13-14.

B. The governing vision of the Bible is the heavenly vision of God's eternal economy, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication, to become an organism, the Body

身体，就是新人，作神的丰满，神的彰显，这要终极完成于新耶路撒冷—弗一10，三9，提前一3~4，罗八29，约壹三2，弗一22~23，二15~16，三19，启三12，21，二一2，9~10，徒二六19。

三 “我〔李弟兄〕告诉倪弟兄：‘就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。’”（时代的异象，五三页。）

【周二】

贰 主给祂当前恢复的异象，乃是神永远经纶包罗万有的异象，及其终极完成—新耶路撒冷的异象—箴二九18上，徒二六18~19，二二15，启二一2，9~11：

一 圣经向我们所启示的，其总和乃是新耶路撒冷；新耶路撒冷乃是圣经整个启示的全部组成—创二八10~22，约一1，14，29，32，42，51，启二一3，22。

二 我们活出新耶路撒冷，就是成为新耶路撒冷；我们作出新耶路撒冷，就是凭涌流的三一神建造新耶路撒冷—耶二13，约四14下，七37~39，启二二1~2上。

三 每一个地方召会该是新耶路撒冷的小影，每一个信徒该是“小新耶路撒冷”；凡归属于新耶路撒冷的，都该是我们团体和个人的经历—二一3，22~23，二二1~2，14，17，三12。

四 新耶路撒冷是神完整救恩的具体表现，有其法理和生机的方面—罗五10，启二二14：

1 神圆满的救恩，乃是以神的义为基础，并以神的生

of Christ as the new man for God's fullness, God's expression, which will consummate in the New Jerusalem—Eph. 1:10; 3:9; 1 Tim. 1:3-4; Rom. 8:29; 1 John 3:2; Eph. 1:22-23; 2:15-16; 3:19; Rev. 3:12, 21; 21:2, 9-10; Acts 26:19.

C. "I [W. L.] told Brother Nee, 'Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord's way. I have seen the vision'"—The Vision of the Age, p. 50.

§Day 2

II. The vision that the Lord has given to us in His present recovery is the all-inclusive vision of God's eternal economy with its ultimate consummation—the vision of the New Jerusalem—Prov. 29:18a; Acts 26:18-19; 22:15; Rev. 21:2, 9-11:

A. The totality of what the Bible reveals to us is the New Jerusalem; the New Jerusalem is the total composition of the entire revelation of the Bible—Gen. 28:10-22; John 1:1, 14, 29, 32, 42, 51; Rev. 21:3, 22.

B. Our living out the New Jerusalem is for us to become the New Jerusalem, and our working out the New Jerusalem is for us to build the New Jerusalem by the flowing Triune God—Jer. 2:13; John 4:14b; 7:37-39; Rev. 22:1-2a.

C. Every local church should be a miniature of the New Jerusalem, and every believer should be "a little New Jerusalem"; whatever is ascribed to the New Jerusalem should be both our corporate and personal experience—21:3, 22-23; 22:1-2, 14, 17; 3:12.

D. The New Jerusalem is the embodiment of God's complete salvation with its judicial and organic aspects—Rom. 5:10; Rev. 22:14:

1. God's full salvation is a composition of God's righteousness as the

命为完成所组成—罗—16～17，五10，17～18，21，路十五22～23，参耶二13，十三23，十七9，二三5～6，三一33。

2 整个新耶路撒冷乃是生命建造在义之根基上的事—后二—14，19～20，二二1，参创九8～17，诗八九14。

【周三】

五 当我们经历神生机救恩的每一段，我们就一层一层地爬上去，直到我们成为新耶路撒冷里的人—罗五10，17，21，八10，6，11，启二二1～2，参耶十八15，弥五2：

1 我们得了重生，有分于神的生命，成为神的种类，神的儿女，得着神儿子的名分—约一12～13，后二—7，二二14下。

2 我们成为圣别，有分于神的性情，成为与圣城一样的圣—帖前五23，弗五26。

3 我们得以更新，有分于神的心思，成为与新耶路撒冷一样的新—林后四16，弗四23。

4 我们被变化，有分于神的所是，被作为金、银（珍珠）、和宝石的三一神所构成—林前三12，林后三18，罗十二2，后二—18～21。

5 我们被模成神长子的形像，有分于神的形像，得有新耶路撒冷显出的样子—罗八28～29，后二—11，四3。

6 我们被荣化，有分于神的荣耀，得以完全被新耶路撒冷的荣耀所充满—罗八21，腓三21，后二—11。

【周四】

base and God's life as the consummation—Rom. 1:16-17; 5:10, 17-18, 21; Luke 15:22-23; cf. Jer. 2:13; 13:23; 17:9; 23:5-6; 31:33.

2. The entire New Jerusalem is a matter of life built on the foundation of righteousness—Rev. 21:14, 19-20; 22:1; cf. Gen. 9:8-17; Psa. 89:14.

§Day 3

E. As we experience each section of God's organic salvation, we go up level by level until we become beings in the New Jerusalem—Rom. 5:10, 17, 21; 8:10, 6, 11; Rev. 22:1-2; cf. Jer. 18:15; Micah 5:2:

1. We are regenerated by participating in God's life to become God's species, God's children, for God's sonship—John 1:12-13; Rev. 21:7; 22:14b.

2. We are sanctified by participating in God's nature to become as holy as the holy city—1 Thes. 5:23; Eph. 5:26.

3. We are renewed by participating in God's mind to become as new as the New Jerusalem—2 Cor. 4:16; Eph. 4:23.

4. We are transformed by participating in God's being to be constituted with the Triune God as gold, silver (pearl), and precious stones—1 Cor. 3:12; 2 Cor. 3:18; Rom. 12:2; Rev. 21:18-21.

5. We are conformed to the image of the firstborn Son of God by participating in God's image to have the appearance of the New Jerusalem—Rom. 8:28-29; Rev. 21:11; 4:3.

6. We are glorified by participating in God's glory to be completely permeated with the glory of the New Jerusalem—Rom. 8:21; Phil. 3:21; Rev. 21:11.

§Day 4

叁活出并作出新耶路撒冷，乃是照着新约唯一的职事（就是时代的职事）之内在素质与总和，活出并作出神完整的救恩，为着基督身体的实际和新的复兴—腓一19，二13，罗五10，林后四1，弗四11~12，16:

一 那灵的职事乃是新约的职事，以活神的灵为神圣奥秘的“墨”，书写在我们心上，而使我们成为神，把我们作成基督的活信—这是神圣启示的最高峰—林后三3，6，8，18，四1，赛四二6，四九6，诗四五1~2:

1 借着那灵的职事，我们被“基督化”，成为生命的城和基督的新妇；因此，那灵作为终极完成的三一神，与新妇作为变化过的三部分召会，成为婚配，过神人调为一灵、卓越绝顶、福乐洋溢的生活—罗五10，启二7，二二1~2，17上。

2 我们若要被构成为新约的执事，以建造基督的身体，就必须经历哥林多后书中包罗万有之灵的各个方面—施膏的灵、印涂的灵、作质的灵、（一21~22，五5、）书写的灵、（三3、）赐生命的灵、（6、）供职的灵、（8、）使人自由的灵、（17、）变化人的灵、（18、）和传输的灵。（十三14。）

二 义的职事乃是基督的职事，祂是我们客观的义，使我们得称义，也是我们主观的义，借那灵变化的工作，“刺绣”到我们里面，使我们活出基督，并作基督真正的彰显—这就是神人生活—三9，诗四五13~14，罗八4，诗二三3:

1 借着义的职事，我们接受基督作我们客观的义，并

III. To live out and work out the New Jerusalem is to live out and work out God's complete salvation according to the intrinsic essence and totality of the unique New Testament ministry, the ministry of the age, for the reality of the Body of Christ and a new revival—Phil. 1:19; 2:13; Rom. 5:10; 2 Cor. 4:1; Eph. 4:11-12, 16:

A. The ministry of the Spirit is the ministry of the new covenant to deify us by inscribing our hearts with the Spirit of the living God as the divine and mystical “ink,” making us the living letters of Christ—this is the highest peak of the divine revelation—2 Cor. 3:3, 6, 8, 18; 4:1; Isa. 42:6; 49:6; Psa. 45:1-2:

1. By the ministry of the Spirit, we are “Christified” to become the city of life and the bride of Christ; thus, the Spirit as the consummated Triune God marries the bride as the transformed tripartite church to live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy—Rom. 5:10; Rev. 2:7; 22:1-2, 17a.

2. In order to be constituted the ministers of the new covenant for the building up of the Body of Christ, we must experience all the aspects of the all-inclusive Spirit in 2 Corinthians—the anointing Spirit, the sealing Spirit, the pledging Spirit (1:21-22; 5:5), the inscribing Spirit (3:3), the life-giving Spirit (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), the transforming Spirit (v. 18), and the transmitting Spirit (13:14).

B. The ministry of righteousness is the ministry of Christ as our objective righteousness for our justification and as our subjective righteousness “embroidered” into us by the transforming work of the Spirit for the living out and genuine expression of Christ—this is the God-man living—3:9; Psa. 45:13-14; Rom. 8:4; Psa. 23:3:

1. By the ministry of righteousness, we receive Christ as our objective

享受祂作我们主观的义，好使我们成为新耶路撒冷，在新天新地里作义的新造—林前一 30，腓三 9，彼后三 13，参赛三三 22。

- 2 客观的义（所赐给我们的基督）带进恩典（我们所享受的基督），而恩典带进主观的义（我们所活出的基督）—罗五 1～2，17～18，路十五 22～23。
- 3 恩典的能力运行在我们里面，产生主观的义，使我们与神、与人、甚至与自己都是对的；它不仅征服罪，也胜过在我们这人里面的撒但、罪和死，使我们在生命中作王—提后二 1，罗五 17，21。
- 4 我们所接受，使我们得称义的义是客观的，使我们满足公义之神的要求，而得胜圣徒的义是主观的，使他们满足得胜基督的要求—启二二 14，十九 7～8。

【周五】

三 和好的职事乃是借着赦罪使世人与基督和好的职事，为着他们法理的救赎；也是使信徒与基督和好的职事，使他们成为活在灵里，在至圣所里的人，为着他们生机的救恩—这是按着神牧养人—林后五 18～21，彼前五 1～6，来十三 20：

- 1 主当前的恢复，乃是要把我们带进诗篇二十三篇里基督那是灵的牧养的实际里，这是在诗篇二十二篇里基督救赎之死与产生召会之复活的结果，也是在诗篇二十四篇里基督来作王建立祂的国度，得以成就的因素。
- 2 借着和好的职事，我们被牧养到神里面，享受祂作生命水的泉，使我们成为永远的锡安这团体的至

righteousness and enjoy Him as our subjective righteousness to become the New Jerusalem as the new creation of righteousness in the new heaven and new earth—1 Cor. 1:30; Phil. 3:9; 2 Pet. 3:13; cf. Isa. 33:22.

2. Objective righteousness (Christ given to us) issues in grace (Christ enjoyed by us), and grace issues in subjective righteousness (Christ lived out of us)—Rom. 5:1-2, 17-18; Luke 15:22-23.
3. The power of grace operates in us and produces subjective righteousness, making us right with God, with others, and even with ourselves; it not only subdues sin but also overcomes Satan, sin, and death in our being, causing us to reign in life—2 Tim. 2:1; Rom. 5:17, 21.
4. The righteousness we receive for our justification is objective and enables us to meet the requirements of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the requirements of the overcoming Christ—Rev. 22:14; 19:7-8.

§Day 5

C. The ministry of reconciliation is the ministry of reconciling the world to Christ through the forgiveness of sins for their judicial redemption and the reconciling of the believers to Christ that they might be persons who live in the spirit, in the Holy of Holies, for their organic salvation—this is shepherding people according to God—2 Cor. 5:18-21; 1 Pet. 5:1-6; Heb. 13:20:

1. The Lord's present recovery is to bring us into the reality of Christ's pneumatic shepherding in Psalm 23 as the issue of His redeeming death and church-producing resurrection in Psalm 22 and as the accomplishing factor of His coming as the King to establish His kingdom in Psalm 24.
2. By the ministry of reconciliation, we are shepherded into God to enjoy Him as the springs of waters of life so that we may become the

圣所，就是神所在的地方—启七 14，17，十四 1，二一 16，22，诗二十 2，二四 1，3，7～10，四八 2，五十 2，八七 2，一二五 1，结四八 35 下。

3 和好的职事乃是使徒的职事，与基督天上的职事合作，以牧养神的群羊，为要按照神永远的经纶，建造基督的身体，终极完成新耶路撒冷—约二一 15～17，徒二十 28～29，启一 12～13。

【周六】

肆 主的恢复把我们带回到新约唯一的职事；这职事（林后三 18，四 1）有以下的特征：

一 供应神经纶的健康教训，并打那美好的仗，抵挡异议者那些不同且怪异的教训，连同人天然热心、天然感情、天然力量、天然才干的凡火—提前一 3～4，18，来十三 9，提后二 1～15，利十 1～11。

二 产生众地方召会作金灯台，成为耶稣的见证，有同样的素质、样子和彰显，并且凭一位灵建造基督唯一的身体，把我们众人成全到三一神的一里—启一 10～13，20，约十七 23，弗四 1～4，11～13，亚四 6。

三 预备得胜者，使他们在基督这“君尊的住处”里，并在众地方召会这些“象牙宫”里，成为基督的新妇，祂的“王后”，好终极完成新耶路撒冷，就是“王宫”；把我们许配基督，激起我们在那向着基督的单纯和纯洁里爱祂，使我们成为祂的王后—诗四五 1～15，启二一 2，9～10，林后十一 2～3。

四 加强我们，使我们得以在达到荣耀的途径上，就

eternal Zion as the corporate Holy of Holies, the place where God is—Rev. 7:14, 17; 14:1; 21:16, 22; Psa. 20:2; 24:1, 3, 7-10; 48:2; 50:2; 87:2; 125:1; Ezek. 48:35b.

3. The ministry of reconciliation is the apostolic ministry in cooperation with Christ's heavenly ministry to shepherd the flock of God for building up the Body of Christ to consummate the New Jerusalem according to God's eternal economy—John 21:15-17; Acts 20:28-29; Rev. 1:12-13.

§Day 6

IV. The Lord's recovery brings us back to the unique ministry of the New Testament; this ministry (2 Cor. 3:18; 4:1) has the following characteristics:

A. It ministers the healthy teaching of God's economy and wars the good warfare against the different and strange teachings of the dissenters with the strange fire of man's natural enthusiasm, natural affection, natural strength, and natural ability—1 Tim. 1:3-4, 18; Heb. 13:9; 2 Tim. 2:1-15; Lev. 10:1-11.

B. It produces the local churches as the golden lampstands to be the testimony of Jesus with the same essence, appearance, and expression, and it builds up the one Body of Christ by the one Spirit, perfecting all of us into the oneness of the Triune God—Rev. 1:10-13, 20; John 17:23; Eph. 4:1-4, 11-13; Zech. 4:6.

C. It prepares the overcomers to be Christ's bride, His "queen," in Himself as the "royal abode" and in the local churches as the "palaces of ivory" to consummate in the New Jerusalem as the "King's palace"; it betroths us to Christ, stirring up our love for Him in the simplicity and the purity toward Christ, to make us His queen—Psa. 45:1-15; Rev. 21:2, 9-10; 2 Cor. 11:2-3.

D. It strengthens us to follow Christ in the fellowship of His sufferings on

是在十字架的路上，在基督受苦的交通里跟随祂，使生命得着显明和繁增—约十二 24～26，西一 24，林后四 10～11，16～18，十一 23～33。

五 将基督作为恩典、真理、生命、和那灵分赐到我们里面，使我们得着对基督的启示，对基督有享受，并在生命中长大，好使我们在生命中得救，而在生命中作王—一 12，24，腓一 25，罗五 10，17。

六 借着真理的话，并借着话中之水的洗涤，圣别我们；凭那是灵之基督顾惜并保养的同在，牧养我们—约十七 17，弗五 26，29～30，启一 12～13。

七 拆毁宗教阶级制度，将我们调和为一，使我们都成为基督的弟兄、基督的奴仆和基督的肢体，实际地成为基督的一个身体；拆毁邱坛，唯独高举基督，使基督在召会中作一切—太二三 8～12，林前十二 24，申十二 1～3，林后四 5，十 3～5，西三 10～11。

八 使我们众人尽功用，实行神命定之路，并引领我们，使我们无论羔羊往哪里去，都跟随祂，好将国度的福音传遍整个居人之地—罗十二 4～5，弗四 11～12，启十四 4，太二四 14。

九 将我们带进新的复兴，活出新耶路撒冷并作出新耶路撒冷，好得着那作为神经纶最高峰之基督身体的实际—林后三 6，8～9，五 18～20，罗十二 4～5，弗四 4～6，16。

the pathway to glory, the way of the cross, for the manifestation and multiplication of life—John 12:24-26; Col. 1:24; 2 Cor. 4:10-11, 16-18; 11:23-33.

E. It dispenses Christ as grace, truth, life, and the Spirit into us for our revelation of Christ, our enjoyment of Christ, and our growth in life that we may be saved in life to reign in life—1:12, 24; Phil. 1:25; Rom. 5:10, 17.

F. It sanctifies us through the word of the truth and the washing of the water in the word; it also shepherds us with the cherishing and nourishing presence of the pneumatic Christ—John 17:17; Eph. 5:26, 29-30; Rev. 1:12-13.

G. It tears down hierarchy and blends us into one, making us all brothers of Christ, slaves of Christ, and members of Christ to be the one Body of Christ in reality; it also tears down the high places and exalts Christ alone to make Christ everything in the church—Matt. 23:8-12; 1 Cor. 12:24; Deut. 12:1-3; 2 Cor. 4:5; 10:3-5; Col. 3:10-11.

H. It brings all of us into function to practice the God-ordained way and leads us to follow the Lamb wherever He may go for the preaching of the gospel of the kingdom to the whole inhabited earth—Rom. 12:4-5; Eph. 4:11-12; Rev. 14:4; Matt. 24:14.

I. It brings us into a new revival of living out the New Jerusalem and working out the New Jerusalem to gain the reality of the Body of Christ as the highest peak in God's economy—2 Cor. 3:6, 8-9; 5:18-20; Rom. 12:4-5; Eph. 4:4-6, 16.

第二周■周一

晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

在这一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新约福音书里的异象，就是讲耶稣地上的职事；有的人事奉神，什么异象也没有。我们要在异象里事奉神，就必须达到保罗书信的末了，又达到启示录中的七个召会、历世代、国度、新天新地、以及召会的终极完成—新耶路撒冷。因此，简单地说，我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷。

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里。（时代的异象，五〇至五一、五八页。）

信息选读

我实在相信，扫罗在往大马色的路上所看见的异象，比彼得看见的更进步。在新约关于彼得的记载里，或是他的书信里，没有一点线索给我们看见，这位三一神如何将祂自己作到我们里面，使我们成为祂的复制，众人建造一起成为基督的身体，作三一神的生机体，与祂成为一。然而在往大马色的路上，保罗看见一个异象，主对他说，“扫罗，扫罗，

WEEK 2 — DAY 1

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

During the past nineteen hundred years, countless numbers of Christians have been serving God.... Some... are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all. In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation that covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. (The Vision of the Age, pp. 48, 54)

Today's Reading

I truly believe that the vision Saul saw on the way to Damascus was more advanced than the one Peter saw. In the New Testament records concerning Peter and in his own Epistles, we do not see any mention of the Triune God working Himself into us to make us His duplication. We do not see anything about the believers being built up into the Body of Christ to be one with the Triune God as His organism. But on the way to Damascus, Paul saw a vision. The Lord said to him, “Saul, Saul, why are you persecuting Me?” (Acts 9:4). The

你为什么逼迫我？”（徒九4。）这里的“我”是团体的，包括主耶稣和祂所有的信徒。虽然只是一个“我”字，异象却很大。

保罗看见的异象的确是深，在加拉太书一开头就说到关于神的儿子。（一16。）说到神的儿子，就涉及三一神。这位三一神启示到保罗里面，使保罗成为祂的肢体，和众肢体一同构成祂的身体，与祂联成一个大的“我”。虽然保罗一开头所看见的这异象，很高、很深、很奥秘，但保罗并没有立刻尽职。乃是到行传十三章，在安提阿有几位申言者和教师，他们事奉主，禁食的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”（1~2。）这时保罗才清楚他所得着的异象，并且受差遣去完成他所领受的职事。

巴拿巴和保罗都是犹太人，奉差遣往外邦各地去传福音，这不是一个小可的异象。当初神仅仅差彼得去和外邦人接触，到外邦人家里。这里保罗却从主领受重大的使命——“远远地往外邦人那里去”，（二二21，）就是到外邦一国一国、一城一城去。这是很大的异象：“就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。”（弗三6。）

主的恢复借着我们亲爱的倪柝声弟兄带进来后，他就因此成了众矢之的。一九三四年，…我告诉倪弟兄：“就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。”（时代的异象，四三至四五、五三页。）

参读：新路实行的异象与具体步骤，第一至三篇。

“Me” here is a corporate Me; it includes the Lord Jesus and all His believers. Although the word Me is a small word, it speaks of a great vision.

Paul's vision was indeed profound. At the beginning of Galatians, he refers to the Son of God (1:16). When we speak of the Son of God, we have to realize that this involves the Triune God. The Triune God was revealed to Paul, and Paul became one of His members. All the members together with Paul were constituted to become His Body and were joined to Him to become an enlarged “Me.” Although the vision Paul saw at the beginning was so high and profound, he did not take up his ministry immediately. In Acts 13 a few prophets and teachers were serving the Lord and fasting together in Antioch. It was then that the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” (v. 2). It was not until then that Paul became clear concerning the vision he had received earlier and was sent to fulfill the ministry that he had received.

Both Barnabas and Saul were Jews, yet they were sent to preach the gospel throughout the Gentile lands. This was not a small vision. In his own time Peter was sent only to make a brief contact with a Gentile and to visit his home. Here Paul received a serious commission: “Go, for I will send you forth far away to the Gentiles” (22:21). This means he was to go to the Gentile lands, nation by nation and city by city. This is a great vision: “That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel” (Eph. 3:6).

The Lord's recovery was brought to us through our dear Brother Nee. Because of this he became a target of attack. In 1934... I told Brother Nee, “Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord's way. I have seen the vision.” (The Vision of the Age, pp. 42-43, 49-50)

Further Reading: CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” chs. 1-3

第二周■周二

晨兴喂养

启二一2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

二二1~2 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…”。

圣经六十六卷书总结于新耶路撒冷。圣经六十六卷书里所记载，一切正面事物的总和，乃是新耶路撒冷。一面，我们可以说，圣经向我们揭示了神圣启示的中心线，就是神的经纶和神的分赐。另一面，我们可以简要地说，圣经向我们所启示的，其总和乃是新耶路撒冷。新耶路撒冷乃是圣经整个启示的全部组成。（以赛亚书生命读经，四三八页。）

信息选读

“神”是说到祂这一位在已过的永世里就有一个定旨，定了一个计划，并且为着成就祂这计划创造了万有。“羔羊”是说到祂这一位救赎我们，完成了完全的救赎，来成就神的计划。因此，〔启示录二十二章一节的〕神和羔羊的宝座指明，这宝座是要借着基督的救赎来成就神的计划。神的计划和基督的救赎，都是借着这宝座而得成就的。宝座乃是生命水的河所流自的源头，这河带着长在其中的生命树而涌流。（2。）为着完成神永远的定旨，宝座流出神自己，使祂的定旨借这生命的水流能得完成。

不要以为新耶路撒冷仅仅是将来为着一班人的客观事物。我们必须看见，启示录二十一和二十二章

WEEK 2 — DAY 2

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

22:1-2 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. And on this side and on that side of the river was the tree of life...

The sixty-six books of the Bible consummate in the New Jerusalem. The totality of all the positive things recorded in the sixty-six books of the Bible is the New Jerusalem. On the one hand, we may say that the Bible unveils to us the central line of the divine revelation, which is God's economy and God's dispensing. On the other hand, we may say in brief that the totality of what the Bible reveals to us is the New Jerusalem. The New Jerusalem is the total composition of the entire revelation of the Bible. (Life-study of Isaiah, p. 348)

Today's Reading

God is the One who had a purpose and who made a plan in eternity past and who created all things for the fulfillment of His plan. The Lamb is the One who redeemed us, the One who has accomplished a full redemption to fulfill God's plan. Thus, the throne of God and of the Lamb [in Revelation 22:1] denotes that this throne is to carry out God's plan through Christ's redemption. Both God's plan and Christ's redemption are being carried out through this throne. The throne is the very source from which the river of water of life flows, and it flows with the tree of life growing in it (v. 2). The throne for the accomplishment of God's eternal purpose is to flow out God Himself so that by this flow of life His purpose could be accomplished.

Do not think that the New Jerusalem is merely something objective in the future for a certain group of people. We have to realize that what is recorded

里所记载的，该是我们今天非常个人的经历。按经历史说，每一个正确、正常的基督徒，都是一个“小新耶路撒冷”。凡是要归于团体新耶路撒冷的，都是我们个人亲自所该经历的。对我们而言，在我们每个人里面，都有神圣三一的三个门。不仅如此，我们每个人里面，也必须有神和羔羊的宝座。我们必须让祂在我们心里、在我们灵里登宝座；换句话说，在我们这人的最中心，应当有神和羔羊的宝座。

在我们基督徒的经历中，独特的项目该是那位定意者和救赎者的宝座。这样的宝座必须设立在我们全人里面，且该成为我们基督徒生活的中心。这就是说，我们要接受定意的神和救赎我们的基督，作我们的元首、主和权柄。我们该甘愿使自己服从这样的元首权柄。我们敬拜祂是主，并接受祂作我们的权柄。我们让祂在我们里面，并在我们的基督徒生活中登上宝座。

我们在这里的生活不是为着自己。我们的生活、存在，乃是为着成就神的定旨，好成就基督所已经完成的。因此，我们经历那一位在宝座上作元首、作主的，并且自己服从这样的权柄。在我们的日常生活、家庭生活、婚姻生活、职业生活、和召会生活里，中心必须是神的宝座。我们凡事都该服从祂的元首权柄。…每当我们愿意使自己服从这元首权柄，我们立刻感觉到有个满了神丰富的东西，在我们里面涌流。这就是三一神的流，作了我们的生命、生命的供应、和全人的一切。在我们里面，我们感觉到这样的流，这流来自神和羔羊的宝座，乃是生命的水。（李常受文集一九八四年第三册，六二三至六二五页。）

参读：约翰福音结晶读经，第十三至十四、十六篇；神人，第四章。

in Revelation 21 and 22 should be experienced by us today in a very personal way. Experientially speaking, every proper and normal Christian is “a little New Jerusalem.” Whatever is ascribed to the New Jerusalem corporately should be experienced by us individually and personally. With and in each one of us are the three gates of the Divine Trinity. Furthermore, in each one of us there must be the throne of God and of the Lamb. We must enthrone Him in our heart and in our spirit. In other words, in the very center of our being there should be the throne of God and of the Lamb.

In our Christian experience the unique item should be the throne of the One who purposed and of the One who redeemed. Such a throne must be set up in our entire being, and this should be the center of our Christian life. This means that we would accept the God who purposed and the Christ who redeemed us as our Head, Lord, and authority. We should be willing to subject ourselves to such a headship. We adore Him as the Lord, and we take Him as our authority. We enthrone Him in our being and in our Christian life.

We are not here living for ourselves. We are living and existing for the accomplishment of God’s purpose, to carry out what Christ has accomplished. Therefore, we experience the One on the throne in His headship and lordship, and we submit ourselves to such an authority. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God’s throne. Everything should be subjected to His headship. Whenever we would subject ourselves to this headship, we immediately sense something full of God’s riches flowing within us. This is the flow of the Triune God as life, the life supply, and everything to our being. Within us we sense such a flow, and this flow is from the throne of God and of the Lamb as the water of life. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 459-460)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 13-14, 16; CWWL, 1994-1997, vol. 2, “The God-men,” ch. 4

第二周■周三

晨兴喂养

约三 15 “叫一切信入祂的都得永远的生命。”

罗八 30 “…所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。”

同工们要看见，我们只该作一个工作，就是要把神所拣选的人作成重生的人，圣别的人，更新的人（就是新人），变化的人，模成的人（就是模成神长子形像的人），并荣化的人。将来在新耶路撒冷的，都是这一种的人。…这么一层一层爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是天国，都是新耶路撒冷里的人。…〔我们〕只作新耶路撒冷的工。（李常受文集一九九四至一九九七年第五册一中文尚未出书。）

信息选读

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永远的生命。永远的生命就是神圣的生命，神的生命。…借着重生，祂已经将祂的生命放在我们里面，分赐到我们里面。

我们这些神人也有神圣的权利有分于神的性情。（在）以弗所一章四节…我们看见，神在基督里拣选我们，乃是有特别的目的一使我们成为圣别。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。…对我们这些神所拣选的人，成为圣别就是有分于神的性情。（彼后一 4。）

WEEK 2 — DAY 3

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

Rom. 8:30 ...Those whom He called, these He also justified; and those whom He justified, these He also glorified.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The co-workers must see that we should do only one work, which is to make God's chosen people regenerated ones, sanctified ones, renewed ones (the new man), transformed ones, conformed ones (those conformed to the image of the firstborn Son of God), and glorified ones. All those who will be in the New Jerusalem are this kind of people. We go up level by level until we reach the highest point, where we become the same. There is no more flesh and no more natural being. All are in the spirit. All are in the kingdom of the heavens, and all are beings of the New Jerusalem. [We] should only do the work of the New Jerusalem. (CWWL, 1994-1997, vol. 5, p. 529)

Today's Reading

First, as the God-men, we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God.... Through regeneration He has put, has dispensed, His life into our being.

As God-men, we also have the divine right to participate in God's nature. [In] Ephesians 1:4...we see that God chose us in Christ with a particular purpose—to make us holy. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common.... For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4).

因着我们借着重生成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心思。腓立比二章五节说，“你们里面要思念基督耶稣里面所思念的。”我们需要让基督的心思成为我们的心思。

接着，神人有神圣的权利有分于神的所是。我们说这点的根据，乃是保罗在林后三章十八节的话，那里说到我们要变化成为主的形像，“乃是从主灵变化成的。”这指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

我们作为神人也有神圣的权利有分于神的形像。十八节说，我们正“渐渐变化成为与祂同样的形像”。这就是复活并得荣之基督的形像。在神的创造里，人是在外面按着神的形像被造；但我们所要变化成为的形像，乃是内在的。变化成为与祂同样的形像，就是模成神长子这复活得荣之基督的形像，与祂一式一样。（罗八 29。）

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体。（腓三 21。）这是神生机救恩终极的一步，在此神就借着完全的彰显，至终要显明于新耶路撒冷。（基督的三个时期—成肉体、总括与加强，四四至四八页。）

参读：罗马书的结晶，第五至六篇。

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind. Philippians 2:5 says, "Let this mind be in you, which was also in Christ Jesus." We need to let Christ's mind be our mind.

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image "even as from the Lord Spirit." This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

As God-men, we also have the divine right to participate in God's image. Second Corinthians 3:18 says that we are being "transformed into the same image." This is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 214-217)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msgs. 5-6

第二周■周四

晨兴喂养

林后三6“〔神〕使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

8～9“何况那灵的职事，岂不更带着荣光？若定罪职事的职事有荣光，那称义的职事，就越发充盈着荣光了。”

在林后三章三节，…“用”这个字指明，属灵的墨，就是活神的灵，乃是书写者所用的素质、元素。…那灵不是书写者，也不是书写的工具，乃是书写时所用的素质、元素、本质。活神的灵，就是活神自己，不是作工具象笔，乃是作元素…；使徒们用这元素供应基督作内容，书写传输基督的活信。

新约的职事不是仅仅教导的职事。学校里的老师，没有一位曾经把某种素质写到你里面。他们可能灌输你一些观念，但是他们并没有把什么素质储存在你里面。然而，新约的职事不仅教导我们，更在我们里面书写。不仅如此，这新约的职事不是用观念、知识或神学书写，乃是用一种素质，一种既真实又具体的东西书写。…借着新约的职事，基督已经写到我们里面。一种神圣的素质已经写到我们里面；这种素质就是那灵。（哥林多后书生命读经，二五六至二五八页。）

信息选读

那灵是施膏的灵和印涂的灵。这灵也在我们心里作质，就是作预尝。（林后一21～22。）…三章有

WEEK 2 – DAY 4

Morning Nourishment

2 Cor. 3:6 [God]...made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

In 2 Corinthian 3:3...the word with indicates that the spiritual ink, the Spirit of the living God, is an essence, an element, used by the one doing the inscribing or the writing.... The Spirit is neither the writer nor the instrument used for writing; rather, the Spirit is the essence, the element, the substance, used in writing. The Spirit of the living God, who is the living God Himself, is not an instrument, such as a pen, but an element...with which the apostles minister Christ as the content for the writing of living letters that convey Christ.

The ministry of the new covenant is not that of mere teaching. None of your teachers in school ever inscribed an essence into your being. They may have put concepts into you, but they did not deposit the essence of anything into you. However, the new covenant ministry does more than merely teach us; it inscribes us. Furthermore, this new covenant ministry inscribes us not with concepts, knowledge, or theology, but with an essence, with something real and substantial.... Through the new covenant ministry Christ has been inscribed into us. A divine essence has been written into our being, and this essence is the Spirit. (Life-study of 2 Corinthians, pp. 216-217)

Today's Reading

The Spirit is the anointing Spirit and the sealing Spirit. This Spirit is also in our hearts as a pledge, a foretaste (2 Cor. 1:21-22).... In chapter 3 there

这主观的灵的五方面。首先祂是书写的灵；（3；）然后祂是叫人活、赐人生命的灵。（6。）祂也是供职的灵，总是将基督供应到我们里面。（8。）祂是使人自由的灵，（17，）释放我们脱离一切捆绑我们的事物。祂释放我们脱离道理、字句、成文律法和规条的辖制。祂借着除去一切的帕子而释放我们，使我们能以没有帕子遮蔽的脸观看并返照基督。然后祂是变化人的灵。（18。）…这奇妙的灵将基督一切的丰富连同父的丰满，都传输到我们里面。（李常受文集一九六九年第一册，五一二至五一三页。）

客观的义是基督作神给我们的义，成为我们的义，而这义消除了神对我们这些罪人公义的审判。亚当借着罪，将审判带给我们；基督是义，消除了这审判。审判是因罪而来，但义是因恩典而来。恩典也是基督；恩典乃是神在子里给我们享受。客观的义的结果乃是恩典，而恩典的结果乃是主观的义。至终，客观的义、恩典、主观的义这三者，都是基督自己。客观的义是基督赐给了我们，恩典是基督给我们享受，主观的义是基督从我们活出。（罗马书的结晶，七四页。）

启示录十九章八节…的“义”指基督作我们主观的义，就是从我们活出的基督。我们所接受，使我们得救的义（就是基督—林前一30）是客观的，使我们满足公义之神的要求；而得胜圣徒的义是主观的，（腓三9，）使他们满足得胜基督的要求。我们若要有这义，就必须让基督自己从我们活出，作我们主观的义。（诗篇生命读经，三二二至三二四页。）

参读：哥林多后书生命读经，第二十五至二十九章；经历基督作生命为着召会的建造，第八至九章。

are five aspects of this subjective Spirit. First, He is the writing Spirit (v. 3); then He is the life-giving Spirit (v. 6). He is also the ministering Spirit, who always ministers something of Christ into us (v. 8). He is the liberating Spirit (v. 17) to liberate us from all the things that bind us. He liberates us from the bondage of doctrines, the letter, the written codes and regulations. He delivers us by taking away all the veils so that we can behold and reflect Christ with an unveiled face. Then He is the transforming Spirit [v. 18]. This wonderful Spirit transmits all the riches of Christ with the fullness of the Father into us. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," p. 384)

Objective righteousness is Christ as God's righteousness given to us to be our righteousness, and this righteousness erases God's righteous judgment on us, the sinners. Adam brought judgment to us through sin. Christ as righteousness erases this judgment. Judgment comes from sin, but righteousness comes from grace. Grace is also Christ. It is God in the Son to be enjoyed by us. Objective righteousness issues in grace, and grace issues in subjective righteousness. Eventually, all three—objective righteousness, grace, and subjective righteousness—are Christ Himself. Objective righteousness is Christ given to us, grace is Christ enjoyed by us, and subjective righteousness is Christ lived out of us. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 264)

[In Revelation 19:8] the word righteousnesses refers to Christ as our subjective righteousness, Christ lived out of us. The righteousness (Christ) that we received for our salvation (1 Cor. 1:30) is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming believers are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ. If we would have these righteousnesses, we must have Christ Himself lived out of us to be our subjective righteousnesses. (Life-study of the Psalms, pp. 265-266)

Further Reading: Life-study of 2 Corinthians, msgs. 25-29; CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," chs. 8-9

第二周■周五

晨兴喂养

林后五 18 ~ 21 “... [神] 借着基督使我们与祂自己和好，又将这和好的职事赐给我们；...且将这 and 好的话语托付了我们。所以我们为基督作了大使，...我们替基督求你们：要与神和好。神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

保罗在林后五章十八至二十节接着说到和好的职事。...保罗在二十节有关与神和好的话，不是对罪人说的，乃是对哥林多信徒说的。这些信徒已经局部与神和好了，但是他们还没有完全与神和好。...保罗在林前一章提到他们是圣徒，是蒙神呼召进入祂儿子交通里的一班人；因此，他们必定多多少少与神和好了。（哥林多后书生命读经，三七六、三七八页。）

信息选读

哥林多信徒与神局部和好之后，仍旧活在肉体里、活在外面的肉人里。他们与神之间，有肉体、天然的人这层分隔的幔子。这层幔子并不等于圣所入口处的帘子，而是相当于会幕里面的幔子，就是隔开圣所与至圣所的幔子。哥林多信徒也许是在圣所里面，但他们不是在至圣所里面。...他们与神所在的地方仍是隔离的。因此，他们并没有完全与神和好。林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。这清楚指明，人与神完全的和好有两步。第一步是罪人脱离罪与神和好；为这目的，基督为我们的罪死了，

WEEK 2 — DAY 5

Morning Nourishment

2 Cor. 5:18-21 ...God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;...and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors...; we beseech you on behalf of Christ, Be reconciled to God. Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

In 2 Corinthians 5:18 through 20 Paul goes on to speak of the ministry of reconciliation.... Paul's word in verse 20 about being reconciled to God is not directed to sinners; it is directed to the believers in Corinth. These believers had already been reconciled to God partially. However, they had not been fully reconciled to Him.... In 1 Corinthians 1 Paul refers to them as saints, as those who had been called by God into the fellowship of His Son. Therefore, they surely had been reconciled to God to some degree. (Life-study of 2 Corinthians, pp. 321-322)

Today's Reading

The believers at Corinth, after being reconciled to God partially, still lived in the flesh, in the outward man. Between them and God there was the separating veil of the flesh, of the natural man. This veil corresponds to the veil inside the tabernacle, the veil that separated the Holy Place from the Holy of Holies, not to the veil at the entrance to the Holy Place. The Corinthian believers may have been in the Holy Place, but they were not in the Holy of Holies, ...where God is. Therefore, they had not been reconciled to God in full. In 2 Corinthians 5:19 it is the world that is to be reconciled to God. In verse 20 it is the believers, those who have already been reconciled to God, who are to be reconciled to Him further. This clearly indicates that there are two steps for people to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin.

（林前十五 3，）使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，替我们受了神的审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着。（林后五 14～15。）这是基督的死主观的一面。在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义。借着祂死的这两面，祂就使神所拣选的人，完全与神和好了。

这两步的和好，由会幕的两层幔子清楚地描绘出来。头一层幔子称为帘子。（出二六 37。）罪人借着赎罪之血的和好被带到神这里，就经过这帘子进入圣所。这预表和好的第一步。但还有第二层幔子，（31～35，来九 3，）将他与在至圣所里的神隔开。这层幔子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子，（太二七 51，来十 20，）进入至圣所，在他们的灵里与神同活。（林前六 17。）哥林多后书的目的就是要带他们到这里，使他们成为在灵里，（林前二 15，）在至圣所里的人。使徒说，“求你们：要与神和好，”就是这意思。

哥林多人虽然已经得救，局部的与神和好，但是他们仍活在肉体里，也就是活在魂里，活在外面的人、天然的人里。肉体、天然人的幔子仍然使他们与神隔开。这意思是说，他们天然的人是阻隔的幔子。因此，他们需要第二步的和好。（哥林多后书生命读经，三七八至三八〇页。）

参读：哥林多后书生命读经，第三十七篇；诗篇生命读经，第十一篇。

For this purpose Christ died for our sins (1 Cor. 15:3) that they may be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that God might judge them upon Him for us. The second step is as believers living in the natural life to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may live to Him in resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect for us He was made sin to be judged and done away with by God that we may become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God.

These two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called the screen (Exo. 26:36). A sinner was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God who is in the Holy of Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, for they had passed through the first veil and had entered into the Holy Place. But they still lived in the flesh. They needed to pass the second veil, which has already been rent (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of this Epistle is to bring them here that they may be persons in the spirit (1 Cor. 2:14), in the Holy of Holies. This is what the apostle means by saying, "Be reconciled to God."

Although the Corinthians had been saved and reconciled to God halfway, they still lived in the flesh; that is, they lived in the soul, the outward man, the natural being. The veil of the flesh, of the natural man, still separated them from God. This means that their natural being was a separating veil. Therefore, they needed the second step of reconciliation. (Life-study of 2 Corinthians, pp. 322-324)

Further Reading: Life-study of 2 Corinthians, msg. 37; Life-study of the Psalms, msgs. 11, 20-21

第二周■周六

晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

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

保罗在林后十一章二节的话…深深摸着我们的心，挑旺我们对主耶稣的爱。生命读经的信息，…只要读几页，…你里面就重新觉得，主耶稣象新郎一样那么可爱、宝贵。你自然而然地会说，“哦，主耶稣，亲爱的新郎，我爱你。主，为着你的话，为着你的职事，为着你的恢复，我感谢你。”…真正的职事…会挑旺我们对我们的新郎主耶稣的爱。

我们必须从二节看见，我们已经许配给一个丈夫，好叫我们如同贞洁的童女献给基督。因此，我们该说，“我们亲爱的主耶稣是我们唯一的丈夫，我是祂的童女的一部分。我不管什么道理或神学，我只在意那供应基督给我的职事。主是我所爱，令人愉悦、宝贝的一位。”

保罗在十一章…提醒哥林多信徒，他曾把他们许配一个丈夫，他不是将他们当作神学生献上，乃是将他们如同贞洁的童女献给基督。（哥林多后书生命读经，五四四至五四五页。）

信息选读

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

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.

Paul's word in [2 Corinthians 11:2]...touches our heart in a deep way and stirs up our love for the Lord Jesus.... After reading a portion of a life-study message, you once again begin to feel that as the Bridegroom the Lord Jesus is lovely and precious. Spontaneously you say, "O Lord Jesus, dear Bridegroom, I love You. Lord, thank You for Your word, for Your ministry, and for Your recovery."...The genuine ministry stirs up our love for the Lord Jesus as our Bridegroom.

We need to see from 11:2 that we have been betrothed to one husband in order to be presented as a pure virgin to Christ. Therefore, we should say, "Our dear Lord Jesus is our unique Husband, and I am part of His virgin. I don't care for doctrine or theology. I care only for the ministry that ministers Christ to me. He is the pleasant and dear One whom I love."

In chapter 11 Paul... reminds the believers at Corinth that he has engaged them to one Husband, not to present them as students of theology, but to present them as a pure virgin to Christ. (Life-study of 2 Corinthians, pp. 462-463)

Today's Reading

每当有人用纯诚的灵传讲真正的福音和真实的耶稣，就会将主耶稣供应给人，使人珍赏祂、宝爱祂、跟随祂、以祂为一切。历世纪以来，许多人按着圣经传讲并教导人，但他们的传讲与教导却打岔信徒，使信徒偏离了主耶稣基督这宝贵的人位。原则上，这等人打岔信徒，正与蛇在创世记三章所作的一样。（哥林多后书生命读经，五五一页。）

诗篇四十五篇八节下半说，“象牙宫中有丝弦乐器的声音，使你快乐。”在这节里，宫表征众地方召会；象牙表征基督复活的生命；（约十九36；）丝弦乐器表征赞美。在主眼中看为美丽，且作祂彰显的众地方召会，是用基督复活的生命建造的；并且有来自众地方召会的赞美，使祂快乐。我们赞美主时，需要珍赏祂在美德上的所是，以及祂的所作，以产生召会作祂的彰显。实在说来，基督的衣服，就是祂的美德，产生了召会作祂的彰显；祂的衣服和召会都满了甜美。

（在诗篇四十五篇，）王预表基督，王后预表召会，那些围绕王后的人预表信徒。在预表上，这王后不是单独、个别的人—她是团体的。…信徒是王后和尊贵、美丽妇女的构成成分。

启示录十九章七节和九节上半所说的情况就是这样。七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”这节说到羔羊的妻。然而，九节上半说，“凡被请赴羔羊婚筵的有福了。”这节说到那些被请赴羔羊婚筵的人。…这里的妻子，基督的新妇，不是召会，乃是得胜者。…宾客也是得胜者。这就是说，一面，得胜者是新妇；另一面，他们是宾客。…所以，基督的新妇实际上是一班得胜者。（诗篇生命读经，三一—、三一五至三一六页。）

参读：真理信息，第四章；长老训练第一册，第一章。

Whenever there is the preaching of the genuine gospel and the real Jesus with a sincere spirit, the Lord Jesus will be ministered to others so that they may appreciate Him, love Him, follow Him, and take Him as everything. Throughout the centuries, many have preached from the Bible and taught the Bible, but their preaching and teaching nevertheless distracted the believers from the precious Person of the Lord Jesus Christ. In principle, such ones distract the believers in the same way as that taken by the serpent in Genesis 3. (Life-study of 2 Corinthians, pp. 467-468)

Psalm 45:8b says, “From palaces of ivory, harpstrings have made You glad.” In this verse palaces signify local churches; ivory signifies the resurrection life of Christ (John 19:36); and harpstrings signify praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches are the praises that make Him glad. As we praise the Lord, we need to appreciate what He is in His virtues and what He has done to produce the church to be His expression. In a very real sense, Christ’s garments, His virtues, have produced the church as His expression, and both His garments and the church are full of sweetness.

[In Psalm 45] the king typifies Christ, ...the queen typifies the church, and... those around the queen typify the believers. In type, this queen is not a single, individual person—she is corporate.... The believers are both the constituents of the queen and the honorable and beautiful women.

The situation is the same in Revelation 19:7 and 9a. Verse 7 says, “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.” This verse speaks of the wife of the Lamb. However, verse 9a says, “Blessed are they who are called to the marriage dinner of the Lamb.” This verse speaks of those who are invited to the Lamb’s marriage dinner.... The wife, the bride of Christ, here is not the church but the overcomers.... The guests also are the overcomers. This means that, on the one hand, the overcomers are the bride and that, on the other hand, they are the guests.... The bride of Christ, therefore, is actually the group of overcomers. (Life-study of the Psalms, pp. 256, 260)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 4; CWWL, 1984, vol. 2, “Elders’ Training, Book 1: The Ministry of the New Testament,” ch. 1

第二周诗歌

WEEK 2 — HYMN

775

终极的显出 — 圣城

降 E 大调

8 7 8 7 双副 (英 976)

4/4

一 哦 主 耶 稣， 你 的 赎 民 是 你 身 体 并 新 妇，
 作 你 丰 满、 作 你 表 现， 使 你 彰 显 你 丰 富。
 你 永 是 她 一 切 一 切， 她 是 你 恩 的 宣 告；
 你 要 将 她 完 全 浸 透， 要 她 有 分 你 荣 耀。
 (副) 看 哪， 神 的 圣 城！ 满 了 神 的 光 明！
 这 是 神 完 满 的 表 现， 永 显 于 人 性。

- 二 是 神 与 人 完 全 相 调， 大 哉， 敬 虔 的 奥 秘；
 神 的 荣 耀， 丰 满， 灿 烂， 人 作 神 居， 荣 无 比。
 是 一 宇 宙 伟 大 器 皿， 全 然 表 现 神 丰 满；
 完 全 调 着 神 的 圣 洁， 使 神 荣 美 得 彰 显。
- 三 乃 是 神 所 变 化 的 人， 一 个 永 活 的 组 合；
 如 同 珍 珠、 宝 石 珍 贵， 与 神 荣 形 相 符 合。
 从 神 宝 座— 她 的 中 心， 流 出 生 命 的 活 水；
 基 督 在 此 作 生 命 树， 结 出 鲜 果， 丰 而 美。
- 四 是 一 永 远 精 金 灯 台， 托 着 基 督 作 明 灯；
 神 在 基 督 作 她 荣 光， 借 着 圣 灵 来 照 明。
 乃 是 终 极、 完 满 表 现， 是 神 调 人 的 建 造；
 乃 是 神、 人 互 作 居 所， 是 神 计 划 的 目 标。

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
Chorus
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 It is God's com - plete ex - pres - sion In hu - man - i - ty.

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.

第三周

因素三：召会是在三一神里，
众地方召会作基督身体的彰显，
以及众圣徒在身体的感觉里
实行召会生活

诗歌：

读经：帖前一1，帖后一1，太十六18，十八17，林前一2，
十二12～27

纲要

【周一】

壹 召会是在三一神里——“在父神和主耶稣基督里，帖撒罗尼迦人的召会”——帖前一1：

一 帖前一章一节向我们启示出一个重大的事实：召会是在独一的神里，这位神是我们的父和主耶稣基督：

- 1 召会不仅属于神并属于基督，也是在神里并在基督里的。
- 2 我们要看见，我们所在地的召会是神的，也是在神里的；是基督的，也是在基督里的；这样的看见是极其重要的。

二 召会是由人所组成，但这些人——信徒——乃是在

Week Three

**The Factor of the Church Being in the Triune God,
the Local Churches Being Expressions of the Body of Christ,
and the Believers Practicing the Church Life
in the Consciousness of the Body**

Hymns:

Scripture Reading: 1 Thes. 1:1; 2 Thes. 1:1; Matt. 16:18; 18:17; 1 Cor. 1:2; 12:12-27

Outline

§Day 1

I. The church is in the Triune God—“the church of the Thessalonians in God the Father and the Lord Jesus Christ”—1 Thes. 1:1:

A. In 1 Thessalonians 1:1 we have the revelation of the tremendous fact that the church is in the unique God and that this God is our Father and the Lord Jesus Christ:

1. The church is not only of God and of Christ; the church is also in God and in Christ.
2. It is important for us to see that the church in our locality is of God and in God, of Christ and in Christ.

B. The church is composed of human beings, but they, the believers, are in

三一神里的—1 节，帖后—1。

三 召会乃是一班由父神而生，有祂生命和性情，并被带进与基督生机联结的人：

1 召会要在神里，神必须成为我们的父，我们也必须与祂有生命的关系—约壹三 1 上：

a 帖前一章一节里的“父”字指明生命的关系；在父神里，我们已经重生，如今我们是祂的儿女，与祂有生命的关系—约一 12 ~ 13。

b 召会是在父神里，含示召会是在神的定旨、计划、拣选和预定里—弗一 4 ~ 5。

c 在父神里的召会，就是在那是独一发起者和起始者里的召会—罗十一 36，林前八 6，太十五 13。

【周二】

2 在主耶稣基督里，就是在基督一切所是和所作里与祂有生机的联结—帖前一 1，林前一 30：

a 在主耶稣基督里，我们一切属旧造的都已了结，因为在基督里就是在祂的死里，这死了结一切消极的事物—罗六 4。

b 帖前一章一节里“基督”这名称指明复活一切的丰富；因此，在基督里就是在复活里—罗八 10 ~ 11。

四 召会是在经过过程的三一神—父、子和圣灵—里，这一位成了赐生命的灵，同着父和子—林前十五 45 下，约十四 17，23。

【周三】

贰 地方召会乃是基督的身体在某一地方的显出—

the Triune God—v. 1; 2 Thes. 1:1.

C. The church is a group of human beings who have been born of God the Father with His life and nature and who have been brought into the organic union with Christ:

1. For the church to be in God, God must become our Father, and we must have a life relationship with Him—1 John 3:1a:

a. In 1 Thessalonians 1:1 the word Father indicates a relationship in life; in God the Father, we have been born again, regenerated, and now, as His children, we have a life relationship with Him—John 1:12-13.

b. The church being in God the Father implies that the church is in God's purpose, plan, selection, and predestination—Eph. 1:4-5.

c. The church in God the Father is the church in the One who is the unique Initiator and Originator—Rom. 11:36; 1 Cor. 8:6; Matt. 15:13.

§Day 2

2. To be in the Lord Jesus Christ is to be united with Christ organically in all that He is and has done—1 Thes. 1:1; 1 Cor. 1:30:

a. In the Lord Jesus Christ we have the termination of everything of the old creation, for to be in Christ is to be in His death, the death that terminates all negative things—Rom. 6:4.

b. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection; thus, to be in Christ is to be in resurrection—Rom. 8:10-11.

D. The church is in the processed Triune God—the Father, the Son, and the Holy Spirit—the One who has become the life-giving Spirit with the Father and the Son—1 Cor. 15:45b; John 14:17, 23.

§Day 3

II. A local church is an expression of the Body of Christ in a

林前一2, 十32下, 17, 十二12~13, 20, 27:

- 一 基督这独一的身体, 彰显于许多地方召会里, 乃是在神圣的一里, 如三一神所是的, 也是在神圣的性质、元素、素质、彰显、功用和见证上; 虽然有许多召会, 但众召会有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证, 因为众召会乃是一个身体—启一11, 约十七11, 21, 23。
- 二 马太十六章十八节所启示的召会是宇宙召会, 基督独一的身体; 十八章十七节所启示的召会是地方召会, 是基督独一的身体在某一地方的显出。
- 三 一个宇宙召会—基督的身体—成了许多地方召会—基督身体在地方上的显出—罗十二4~5, 十六16。
- 四 基督独一的身体在许多地方显为众地方召会—弗四4, 启一4, 11:
 - 1 基督的身体是众地方召会的源头—弗一22~23, 二21~22。
 - 2 宇宙身体之于众召会就象父亲, 众召会就象父亲的儿女—罗十二4~5, 十六4。

【周四】

- 五 每一个地方召会都是基督独一宇宙身体的一部分, 是这身体一个地方上的彰显—弗四4, 林前一2, 十二27:
 - 1 就宇宙一面说, 众地方召会乃是一个身体; 就地方一面说, 每一个地方召会都是这宇宙身体在地方上的显出; 因此, 地方召会不是身体, 只是身体的一部分, 身体的一个显出。
 - 2 宇宙的基督在每个地方召会里都有祂自己的一部

certain locality—1 Cor. 1:2; 10:32b, 17; 12:12-13, 20, 27:

- A. The unique Body of Christ is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony; there are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body—Rev. 1:11; John 17:11, 21, 23.
- B. The church revealed in Matthew 16:18 is the universal church, the unique Body of Christ, whereas the church revealed in 18:17 is the local church, the expression of the unique Body of Christ in a certain locality.
- C. The one universal church—the Body of Christ—becomes the many local churches—local expressions of the Body of Christ—Rom. 12:4-5; 16:16.
- D. The unique Body of Christ is expressed in many localities as the local churches—Eph. 4:4; Rev. 1:4, 11:
 1. The Body of Christ is the source of the local churches—Eph. 1:22-23; 2:21-22.
 2. The universal Body is like the father to all the churches, and all the churches are like the children to the father—Rom. 12:4-5; 16:4.

§Day 4

- E. Every local church is a part of the unique, universal Body of Christ, a local expression of this Body—Eph. 4:4; 1 Cor. 1:2; 12:27:
 1. Universally, all the local churches are one Body, and locally, every local church is a local expression of the universal Body; therefore, a local church is not the Body but only a part of the Body, an expression of the Body.
 2. The universal Christ has a part of Himself in every local church; every

分；每个地方召会都是基督的一部分，所有这些部分就构成基督的身体—弗一 23，二 22。

六 召会地方的立场，基本上就是基督身体那独一无二的一，实行于众地方召会中—四 4，帖前一 1：

- 1 基督宇宙的身体和地方召会都是独一无二的。
- 2 全宇宙中有一个独一的身体，而每个地方各自有一个独一的地方召会。
- 3 这独一无二的一是召会生活中基本的元素—徒一 14，二 46，林前一 10，腓一 27，二 1~2。

七 在不同地方的众召会，乃是为着基督宇宙的彰显—弗一 23，启一 4，11，二二 16 上：

- 1 一个地方召会若将一切变成地方的，只彰显自己的地方，就成了一个地方的宗派，地方的分裂。
- 2 基督的身体所有基本的事—那灵、基督、神、圣经、使徒的教训、和使徒的交通—都不是地方的。

八 在我们的考量里，基督的身体应当是第一，地方召会应当是第二—太十六 18，十八 17，弗四 4，16，二 21~22，林前十二 12，一 2：

- 1 地方召会是神达到祂经纶目标—基督的身体—所采取的手续—罗十六 1，4，16，十二 4~5。
- 2 我们应当把我们的地方召会看作基督身体的一部分—林前一 2，十 16~17，十二 12~13，20，27。

【周五】

叁 我们需要在身体的感觉里实行召会生活—12~27 节：

一 我们要有身体的生活，就必须满有对身体的感

local church is a part of Christ, and all these parts constitute the Body—Eph. 1:23; 2:22.

F. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—4:4; 1 Thes. 1:1:

1. Both the universal Body of Christ and the local churches are uniquely one.
2. There is one unique Body in the whole universe, and there is one unique local church in each locality respectively.
3. This unique oneness is the basic element in the church life—Acts 1:14; 2:46; 1 Cor. 1:10; Phil. 1:27; 2:1-2.

G. The churches in different localities are for the universal expression of Christ—Eph. 1:23; Rev. 1:4, 11; 22:16a:

1. A local church that makes everything local and that expresses only its locality has become a local sect, a local division.
2. All the basic things for the Body are not local—the Spirit, Christ, God, the Bible, the apostles' teaching, and the apostles' fellowship.

H. In our consideration the Body should be first and the local churches should be second—Matt. 16:18; 18:17; Eph. 4:4, 16; 2:21-22; 1 Cor. 12:12; 1:2:

1. Local churches are the procedure God takes to reach the goal of His economy—the Body of Christ—Rom. 16:1, 4, 16; 12:4-5.
2. We should consider our local church as a part of the Body of Christ—1 Cor. 1:2; 10:16-17; 12:12-13, 20, 27.

§Day 5

III. In practicing the church life, we need to have the consciousness of the Body—vv. 12-27:

A. In order to have the Body life, we must be full of feeling for the Body,

觉，以头的感觉为自己的感觉—罗十二 15，林前十二 26 ~ 27，徒九 4 ~ 5:

- 1 我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是一弗四 15 ~ 16，西二 19。
- 2 我们该否定自己，认同身体；(太十六 24，罗十二 4 ~ 5，15，林前一 2，十二 12 ~ 27；) 我们若这样作，我们所过的生活就是身体的生活，主也就能得着祂身体的彰显—弗四 15 ~ 16，一 22 ~ 23。
- 3 我们享受基督，就使我们对基督的身体有感觉—西二 16 ~ 17，19。

二 我们无论作什么，都与身体有关；所以，每当我们作什么事，我们必须正确地考虑到身体—林后八 21，弗四 16:

- 1 我们不该作任何事而没有顾到身体—林前十二 12 ~ 27。
- 2 我们需要考虑身体对我们所作的会有怎样的感觉；也要考虑身体，主的恢复，会如何反应。
- 3 我们如何行为举止，乃在于我们看见身体的程度。
- 4 如果我们单单在自己的地方召会里同心合意，而不顾到其他的召会，这种同心合意乃是一个宗派，一个分裂—徒一 14，十五 25。
- 5 我们若顾到身体，关心身体，就不会有难处了—弗四 4，16。

【周六】

三 在组成基督那独一无二宇宙身体的众召会当中，没有组织，但有基督身体的交通—徒二 42，约壹

taking the feeling of the Head as our own feeling—Rom. 12:15; 1 Cor. 12:26-27; Acts 9:4-5:

1. If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions—Eph. 4:15-16; Col. 2:19.
2. We should deny ourselves and identify ourselves with the Body (Matt. 16:24; Rom. 12:4-5, 15; 1 Cor. 1:2; 12:12-27); if we do this, the life we live will be the Body life, and the Lord will gain the expression of the Body—Eph. 4:15-16; 1:22-23.
3. Our enjoyment of Christ causes us to become conscious of the Body of Christ—Col. 2:16-17, 19.

B. Whatever we do involves the Body; therefore, whenever we do something, we must have a proper consideration of the Body—2 Cor. 8:21; Eph. 4:16:

1. We should not do anything without taking care of the Body—1 Cor. 12:12-27.
2. We need to consider how the Body would feel about what we are doing and how the Body, the recovery, will react.
3. How we behave ourselves depends upon the degree of our seeing the Body.
4. If we are in one accord only in our local church and do not care for the other churches, this kind of one accord is a sect, a division—Acts 1:14; 15:25.
5. If we take care of the Body and are concerned for the Body, there will be no problems—Eph. 4:4, 16.

§Day 6

C. 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—

一 3, 林前一 9, 十 16 ~ 17, 十一 29:

- 1 地上所有的召会乃是一个身体，在这一个身体里有神圣生命的循环—基督身体的交通—约壹—3。
- 2 交通与一有关；基督身体里神圣生命的循环，把身体所有肢体带进一里—弗四 3 ~ 4，罗十六 1 ~ 23。
- 3 众地方召会该与全地上所有真正的地方召会有交通，以保守基督身体宇宙的交通。
- 4 虽然召会的行政是地方的，（徒十四 23，）但召会的交通乃是宇宙的；（二 42；）在许多城市中有许多召会，但在整个宇宙中只有一个交通。

Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 10:16-17; 11:29:

1. All the churches on earth are one Body, and within this one Body there is the circulation of the divine life—the fellowship of the Body—1 John 1:3.
2. Fellowship is related to oneness; the circulation of the divine life in the Body brings all the members of the Body into oneness—Eph. 4:3-4; Rom. 16:1-23.
3. The local churches should fellowship with all the genuine local churches on the whole earth to keep the universal fellowship of the Body of Christ.
4. Although the administration of the church is local (Acts 14:23), the fellowship of the church is universal (2:42); there are churches in many cities, but there is one fellowship in the entire universe.

第三周■周一

晨兴喂养

帖前一 1 “…给在父神和主耶稣基督里，帖撒罗尼迦人的召会…”

弗一 4～5 “就如祂在创立世界以前，在基督里拣选了我们，使我们…成为圣别…；按着祂意愿所喜悦的，预定了我们，…得儿子的名分…”

罗十一 36 “…万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

（帖撒罗尼迦前后书）都是写给在帖撒罗尼迦的地方召会，就是由该城所有在基督里的信徒所组成的。这样的地方召会是属于信徒的，也是在父神和主耶稣基督里的。这指明这样的地方召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结。因此，召会是属于人的，（如帖撒罗尼迦人，）但在生机上是在神里并在主里的。这种在神的生命和性情里生机的联结，乃是信徒为着召会生活，过圣别生活不可少的基础。这样的生活乃是这两封书信的主题。

保罗在帖前一章一节说到在父神和主耶稣基督里，帖撒罗尼迦人的召会。这里的介系词“在…里”非常重要，指出召会是在三一神里的。召会是由人所组成，但这些人—信徒—乃是在三一神里的。在帖撒罗尼迦的召会，一面是属于帖撒罗尼迦人的，另一面是在父神里的。（帖撒罗尼迦前书生命读经，三至四页。）

信息选读

召会不仅在神里，也在父里。这里的“父”字指明生命的关系。神不再只是我们的创造者，祂也是

WEEK 3 — DAY 1

Morning Nourishment

1 Thes. 1:1 ...To the church of the Thessalonians in God the Father and the Lord Jesus Christ...

Eph. 1:4-5 Even as He chose us in Him...to be holy..., predestinating us unto sonship..., according to the good pleasure of His will.

Rom. 11:36 ...Out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

[The two Epistles to the Thessalonians] were both addressed to the local church in Thessalonica, composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all He is and has done. Hence, it is of men (such as the Thessalonians), yet in God and in the Lord organically. Such an organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life, which is the theme of the two Epistles.

In 1 Thessalonians 1:1 Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ. The preposition in here is very important; it indicates that the church is in the Triune God. The church is composed of human beings, but they, the believers, are in the Triune God. On the one hand, the church in Thessalonica was of the Thessalonians; on the other hand, this church was in God the Father. (Life-study of 1 Thessalonians, pp. 2-3)

Today's Reading

The church is not merely in God, but is in the Father.... Father here indicates a relationship of life. God is no longer only our Creator; He is our Father. God

我们的父。神是召会人的父，因为我们都已经从神而生。我们已经从神而生，现今神乃是我们的父，这是何等奇妙的事实！

假定你的父亲是美国总统，你提到他的时候就可以说，“我的父亲总统。”…只说“我们的总统”，指明你可能是公民。但你若说“我的父亲总统”，这就指明总统是你的父亲，你与他有生命的关系。同样的原则，我们能说神是我们的父。神不再仅仅是我们的创造者，祂已成了我们的父，因为我们已经从神而生。不仅如此，耶稣基督也是我们的主。阿利路亚，我们有父，也有主！

父神有一个确定的旨意，就是要产生众子。祂不是一位愚昧、没有定旨的父。祂乃是有定旨、有计划的。神的拣选和预定都是根据祂的定旨。神首先拣选我们，然后预定我们。这指明神是唯一的发起者和起始者。因此，召会在父神里，含示召会乃是在神的定旨、计划、拣选和预定里。毫无疑问，召会也在神的呼召里。在父神里的召会，就是在那是发起者和起始者里的召会。

召会在父里面这种领会不仅是道理；这在我们实际的经历中与我们很有关系。今天基督徒中间有一个难处，就是他们有许多不同的目的和计划；有许多发起人和起始人。这是不对的。我们基督徒都只该有唯一的目的，就是我们父的定旨。我们也该有父的单一计划。这意思是说，发起者和起始者只该有一位，就是父。我们不该发起或起始什么事。如果所有的基督徒都放弃他们自己的目的和计划，只有一位发起者和起源者，请想想看，会有怎样的光景出现。在我们众人当中会有何等的一！再没有任何分门别类的事了。（帖撒罗尼迦前书生命读经，五二、七三至七四页。）

参读：帖撒罗尼迦前书生命读经，第一、三、五、七至九篇；基督身体的内在观点，第二、四章。

is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father were the President of the United States. If such were the case, you could refer to him as “my father, the President.”...To refer to our President may indicate that you are a citizen. But if you could say, “my father, the President,” that would indicate that the President is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. Furthermore, Jesus Christ is our Lord. Hallelujah, we have a Father and a Lord!

God the Father has a definite purpose in producing many sons. He is not a foolish father, one without a purpose. Rather, He has a purpose and a plan. God’s selection and predestination are according to His purpose. First He selected us and then predestinated us. This indicates that God is the unique initiator and originator. Thus, for the church to be in God the Father implies that the church is in God’s purpose, plan, selection, and predestination. No doubt, the church is also in God’s calling. The church in God the Father is the church in the One who is the initiator and originator.

This understanding of the church in the Father is not merely a matter of doctrine; rather, it has much to do with us in our practical experience. A problem among Christians today is that they have many different purposes and plans. There are different initiators and originators. This is not right. We Christians all should have the unique purpose, the purpose of our Father. We should also have the unique plan of the Father. This means that only one—the Father—should be the initiator and originator. We should not originate anything or initiate anything. Imagine what would happen if all Christians gave up their own purposes and plans and had only one initiator and originator. What oneness there would be among us all! There would be no division whatever. (Life-study of 1 Thessalonians, pp. 45, 63-64)

Further Reading: Life-study of 1 Thessalonians, msgs. 1, 3, 5, 7-9; CWWL, 1991-1992, vol. 2, “The Intrinsic View of the Body of Christ,” chs. 2, 4

第三周■周二

晨兴喂养

罗六4 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督…从死人中复活一样。”

八11 “…那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

现在我们要接着来看召会在主耶稣基督里的意义。在基督里是件大事。在基督里就没有罪、肉体、己、天然生命、旧造、死和撒但。我们若在基督里，一切消极的事物就都被了结。罪、死、己、肉体、撒但、旧造都已了结。对于在基督里的人来说，神以外的一切事物都已经了结了。（帖撒罗尼迦前书生命读经，七四至七五页。）

信息选读

我们在主恢复中的人说，我们实行召会生活。但每当我们这样声明的时候，我们必须查看，我们是否仍然固守自己的文化或个性。关于这事，我们有时候盼望别人同情我们。…但是在主耶稣基督里面没有软弱的器皿。因此，我们不该盼望人同情我们天然的个性。…若要召会实际地在主耶稣基督里，我们就都必须被了结并埋葬。我们必须死，然后摆在坟墓里。这就是在主耶稣基督里。…罗马六章三节…清楚地讲，浸入基督乃是浸入基督的死。这样，我们怎么能在基督里却不在祂的死里？在基督里就是被埋葬、被了结。…不管我们喜不喜欢听，在基督里就是被了结，这是个事实。

WEEK 3 – DAY 2

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead..., so also we might walk in newness of life.

8:11 ...If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Now let us go on to consider what it means for the church to be in the Lord Jesus Christ. It is a great matter to be in Christ. To be in Christ means that there is no sin, flesh, self, natural life, old creation, death, or Satan. If we are in Christ, everything negative has been terminated. Sin, death, the self, the flesh, Satan, and the old creation have all been terminated. For those who are in Christ everything other than God has been terminated. (Life-study of 1 Thessalonians, p. 64)

Today's Reading

We in the Lord's recovery claim to be practicing the church life. Whenever we make such a claim, however, we need to check to see whether we are still holding to our culture or disposition. Regarding this matter, sometimes we expect others to sympathize with us.... In the Lord Jesus Christ there are no weak vessels. Therefore, we should not expect anyone to sympathize with our natural disposition.... For the church to be in the Lord Jesus Christ in a practical way, we all need to be terminated and buried. We need to die and then be placed in the tomb. This is to be in the Lord Jesus Christ. [Romans 6:3] clearly says that to be baptized into Christ is to be baptized into Christ's death. How, then, can we be in Christ without also being in His death? To be in Christ is to be buried, terminated.... Whether we like to hear it or not, it is the truth that to be in Christ is to be terminated.

在特会或训练这种特殊的期间，众圣徒从不同的城市或地区来在一起。表面看来，没有人说自己地方的好处；但我们里面深处，可能因着自己从某个地方来而感到骄傲。我们心里可能会说，“…我们的地方是最好的。”这样想就是高抬自己。我们说我们是某个地方的，就把自己排除于主耶稣基督之外。召会必须单单是在父神和主耶稣基督里的。

召会乃是在父神和主耶稣基督里。在帖前一章一节，基督这名称是指复活里的一切丰富。主如果仅仅是耶稣而不是基督，我们就无法在祂里面。但因为祂是主耶稣基督，我们就能在祂里面，并且现今就在祂里面。我们在哪里？我们乃是在主耶稣基督里面。耶稣这名字含示，我们在旧造里和堕落后的一切所是都已经了结；而基督这名称含示，我们也不再在自己、旧造、罪、死、世界和撒但里，而是在复活、那灵、义、圣、能力、力量和权能里。因着我们在基督里，我们甚至与祂同坐在宝座上。哦，在基督里何等美好！

在主耶稣基督里的意思，一面是我们被了结，不再在旧造里面；另一面是说，我们在基督里就是在复活里。在基督里就是在复活里、在那灵里、在能力里、在力量里、在权柄里。

你知道因着你在基督里，你就在宝座上么？你不仅在能力、权能、力量和权柄里，你也在宝座上。基督复活以后，升到诸天之上登了宝座；我们既在祂里面，也就在宝座上。我们有时候需要对撒但说，“撒但，你难道没有看见我在何处？我在基督里，也在宝座上！”（帖撒罗尼迦前书生命读经，七五至七六、八九至九〇页。）

参读：哥林多前书生命读经，第一至三篇；主恢复中的五个重点，第一、四章；主恢复的简说。

During special times of conference or training, saints come together from different cities and regions. Outwardly, no one says anything in favor of his locality. But deep within we may be proud of coming from a certain place. In our heart we may say, "...Our place is the best." To think in this way is to exalt ourselves. When we claim to be of a certain place, we are excluding ourselves from the Lord Jesus Christ. The church must be only in God the Father and the Lord Jesus Christ.

The church is in God the Father and the Lord Jesus Christ. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection. If the Lord were only Jesus and not Christ, we could not be in Him. But because He is the Lord Jesus Christ, we can be in Him and we are in Him right now. Where are we? We are in the Lord Jesus Christ. The name Jesus implies that everything we are in the old creation and in the fall has been terminated, and the title Christ implies that we are no longer in ourselves, in the old creation, in sin and death, in the world, and in Satan. Instead, we are in resurrection, in the Spirit, and in righteousness, holiness, power, strength, and might. Because we are in Christ, we are even on the throne with Him. Oh, how marvelous it is to be in Christ.

To be in the Lord Jesus Christ means on the one hand that we are terminated and are no longer in the old creation. On the other hand, it means that by being in Christ, we are in resurrection. To be in Christ is to be in resurrection, in the Spirit, in power, in strength, and in authority.

Do you realize that because you are in Christ, you are on the throne? Not only are you in power, might, strength, and authority, but you are also on the throne. After His resurrection Christ went to the heavens to be enthroned, and in Him we also are on the throne. Sometimes we need to say to Satan, "Satan, don't you see where I am? I am in Christ on the throne!" (Life-study of 1 Thessalonians, pp. 65-66, 76-77)

Further Reading: Life-study of 1 Corinthians, msgs. 1-3; CWWL, 1991-1992, vol. 2, "Five Emphases in the Lord's Recovery," chs. 1, 4; CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 389-431

第三周 ■ 周三

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

十六 16 “…基督的众召会都问你们安。”

我们需要看见身体对地方召会有益处，地方召会对身体也有益处。我们可以用家庭为例来说明。…我们若没有父亲，我们就是孤儿。孤儿得不到父亲的好处、益处，所以受很多苦。但一个人若没有儿女，也会受苦。这是个很好的例子，说明基督的身体如何是众地方召会的源头。这样一个宇宙的身体对众召会就象父亲，而众召会就象这父亲的儿女。

地方召会中许多的肢体实际上可能不是直接借着那地的召会而得救。他们反而是在别处得救，来自其他的地方。这就是身体对那个地方召会的好处。这是“父亲”对他“儿女”的益处。我们中间有些人享受了从身体所承受的基业，却又放弃身体，不顾到身体。他们引起分裂，这分裂乃是堕落基督教的一部分。（召会生活中引起风波的难处，三二页。）

信息选读

基督正在建造的召会，乃是宇宙的召会，不是在一国或一城的召会。在马太十六章十八节，主耶稣对彼得说，“你是彼得，我要把我的召会建造在这磐石上。”…基督自己乃是召会在其上建造的磐石。在十八节的召会，乃是宇宙的召会，就是在全宇宙中唯一的召会。

WEEK 3 – DAY 3

Morning Nourishment

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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

16:16 ...All the churches of Christ greet you.

We need to see the profit of the Body to the local churches and the profit of the local churches to the Body. We can use a family as an illustration of this.... If we do not have a father, we are orphans. An orphan does not receive the profit, the benefit, from a father, so he suffers a lot. But a man who does not have any children also suffers. This is a good illustration of how the Body of Christ is the source of the local churches. Such a universal Body is like the father to all the churches, and all the churches are like the children to the father.

Many of the members in a local church may not actually be saved directly by that church. Instead, they are saved elsewhere and come from other localities. This is the benefit from the Body to that local church. This is the profit from the “father” to his “child.” Some among us enjoyed the inheritance from the Body, but then they gave up the Body and would not care for the Body. They have caused divisions, and divisions are a part of degraded Christianity. (CWWL, 1993, vol. 2, “The Problems Causing the Turmoils in the Church Life,” p. 105)

Today's Reading

The church that Christ is building is the universal church, not the church in a nation or the church in a city. In Matthew 16:18 the Lord Jesus said to Peter, “You are Peter, and upon this rock I will build My church.”...Christ Himself is the very rock upon which the church is built. The church in Matthew 16:18 is the universal church, the one church in the entire universe.

宇宙召会乃是基督独一的身体。根据以弗所一章二十二至二十三节，基督是头，召会是祂的身体。基督作头只有一个身体。（四4。）一个头有一个以上的身体是不正常的。…今天在基督教里，基督独一的身体已经分裂成数不清的“众多身体”。…所有不同的“会”，都宣称他们的头是基督。这意思是说，一个头基督，有许多的身体。这不仅是错的，更是古怪的！在今天不正常的情形中，我们很强烈地说，基督只有一个独一的身体。只有一个头，一个身体。当然，这一个身体不可能只是一个地方召会。这一个身体必定是宇宙召会，是整个的召会。基督作头是独一的，宇宙召会作身体也是独一的。

这一个宇宙召会，一个身体，包括所有的地方召会。地方召会可能有成千上万，但在一起构成一个宇宙召会。每个地方召会只是宇宙召会的一部分。宇宙召会是基督独一的身体，众地方召会是那一个身体在地方上的显出。

众地方召会都包括在一个宇宙召会里。行传十五章四十一节说到在叙利亚和基利家的众召会；罗马十六章四节提到外邦的众召会。林后八章一节说到在马其顿省的众召会；加拉太一章二节说到在加拉太省的众召会；启示录一章四节说到在亚西亚省的众召会。…在新约里，我们能看见许多的地方召会，而这许多地方召会在一起，可以看作是一个宇宙的召会。

地方召会是基督身体在地方上的显出。（林前十二27，弗二22。）…就着宇宙一面说，众召会乃是一个身体；就著地方一面说，每一个地方召会乃是那个宇宙身体在地方上的显出。一个地方召会不是身体，只是身体的一部分，只是身体在地方上的显出。（李常受文集一九八四年第四册，六五六至六五九页。）

参读：长老训练第十一册，第十二至十三章。

The universal church is the unique Body of Christ. According to Ephesians 1:22-23, Christ is the Head, and the church is His Body. Christ the Head has only one Body (4:4). It is abnormal for a head to have more than one body.... In Christianity today, the unique Body of Christ has been divided into countless "bodies."...All the different [so-called churches] claim that their Head is Christ. This means that the one Head, Christ, has many bodies. This is not only wrong, but this is grotesque. In the midst of today's abnormal situation, we strongly affirm that the Body of Christ is uniquely one. There is one Head and one Body. Surely, this one Body cannot be a particular local church. This one Body must be the universal church, the church as a whole. Christ as the Head is unique, and the universal church as the Body is also unique.

This one universal church, one Body, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. Each local church is only a part of the universal church. The universal church is the unique Body of Christ, and all the local churches are simply the local expressions of that one Body.

The local churches compose the one universal church. Acts 15:41 speaks of the churches in Syria and Cilicia, and Romans 16:4 mentions the churches in the Gentile world. Second Corinthians 8:1 speaks of the churches in the province of Macedonia; Galatians 1:2, of the churches in the province of Galatia; and Revelation 1:4, of the churches in the province of Asia.... In the New Testament we can see many local churches, and together these local churches are considered as one universal church.

The local churches are the local expressions of the Body of Christ (1 Cor. 12:27; Eph. 2:22)... Universally, all the churches are one Body, and locally, every local church is a local expression of that universal Body. A local church is not the Body; it is only a part of the Body. It is a local expression of the Body. (CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," pp. 488-490)

Further Reading: CWWL, 1991-1992, vol. 1, "Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ," chs. 1-2

第三周■周四

晨兴喂养

弗四 4 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

众地方召会构成基督的一个身体。（弗四 4。）在马太十六章十八节，…召会是单数的，指明…召会必定是宇宙的召会。但在使徒行传和书信中，圣经多次说到“众召会”，…这是因为一个召会，宇宙的召会，乃是众召会的总和，而众召会乃是一个宇宙召会在地方上的组成分子。（李常受文集一九八四年第四册，六五九页。）

信息选读

我们要来看，召会真正的立场是什么。立场是指一栋建筑兴建的地点。…召会已经扩展到欧洲、北美和南美洲、非洲和亚洲的许多国家。在所有不同的国家中，召会乃是建造在正确的立场上。…建造召会的正确立场，乃是地方的立场。…（比如，）召会现今建造在首尔。因此，首尔成了召会的立场。…我们可以说有许多召会，但这许多召会仍然是一个召会。…就著地方一面说，我们是在许多召会里；但就著宇宙一面说，我们都是在一个召会里。你是在地方召会里，还是在宇宙召会里？聪明的回答乃是：“我是借着在地方召会里，而在宇宙召会里。”我们不是在罗马会、英国会、美国会、或韩国会里；我们乃是借着在地方召会里，而在宇宙召会里。既然我们现今是在首尔，我们就该说，我们是借着在首尔的召会里，而

WEEK 3 – DAY 4

Morning Nourishment

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

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

All the local churches constitute the one Body of Christ (Eph. 4:4). In Matthew 16:18...the church is...singular..., indicating... the universal church. But in the Acts and the Epistles, a number of times the Bible says “the churches.”... The Bible [can] refer first to one church and then to many churches... because the one church, the universal church, is the totality of all the churches, and all the churches are local constituents of the one universal church. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” p. 490)

Today's Reading

We need to consider what the genuine ground of the church is. The ground denotes the site on which a building is built.... The church has spread to many nations in Europe, North and South America, Africa, and Asia. In all the different nations the church is built upon the proper ground. The proper ground for the building of the church is the ground of locality.... The church is now being built in Seoul, [Korea]. Thus, the city of Seoul has become its ground. We may say that there are many churches, yet the many churches are still just one church.... Locally speaking, we are in many churches, but universally speaking, we are all in one church. Are you in the local churches, or are you in the universal church? It is wise to answer, “I am in the universal church by being in a local church.” We are not in the Roman Church, the British Church, the American Church, or the Korean Church; we are in the universal church by being in the local churches. Since we are now in the city of Seoul, we should say that we are in the universal church by being in the church in Seoul.

在宇宙召会里。虽然我和妻子住在安那翰，但我们该记得，在我们与首尔的圣徒同住的期间，我们不是在安那翰的召会里，乃是在首尔的召会里。

你乃是借着是在一个正确地方召会里的肢体，而成为在耶稣基督所正在建造的宇宙召会里的肢体。当我们在首尔的时候，我们是借着在首尔的召会里作肢体，而得以是在宇宙召会里的肢体。…只要我们是一个正确地方召会里的众肢体，我们在宇宙一面就是众召会的众肢体。

召会的立场不该只是地方的，乃该是宇宙的。就著地方一面说，召会的立场是地方的立场；就著宇宙一面说，召会的立场是真正的一。基督只有一个身体。基督身体的一，乃是召会宇宙的立场。

假如在韩国的众地方召会彼此是一，却不与其他各洲的众召会是一。若是这样，在韩国的众召会虽然有地方的立场，却没有宇宙的立场，就是基督身体一的立场。在全宇宙中，基督只有一个身体。在北美洲、南美洲、欧洲、非洲、澳洲和亚洲，这六大洲的众地方召会，乃是一个身体。这是真正的一的宇宙立场。

在英国的众召会可能对在德国的众召会说，“我们是在英国的众召会，你们是在德国的众召会；所以不要来麻烦我们。”在地方一面说，他们可以说是对的；但就著宇宙一面说，他们错了。他们保守了地方的一，却破坏了宇宙的一。在地方一面，召会的立场是地方的立场；在宇宙一面，召会的立场乃是基督宇宙身体的一。因此，有地方一面的一，也有宇宙一面的一。（李常受文集一九八四年第四册，六六〇至六六三页。）

参读：主恢复的简说，一个真正的召会；关于相调的实行，第一至四章。

Although my wife and I reside in Anaheim, we should remember that during our stay with the saints in Seoul, we are not in the church in Anaheim but in the church in Seoul.

You are a member of the universal church, which Jesus Christ is building, by being a member of a proper local church. While we are in Seoul, we are members of the universal church by being members of the church in Seoul. This is the proper practice of the church.... As long as we are members of a proper local church, we are members of the churches universally.

The ground of the church should not be merely local; it should also be universal. Locally, the ground of the church is the ground of locality; universally, the ground of the church is the genuine oneness. Christ has only one Body. The oneness of Christ's Body is the universal ground of the church.

Suppose all the local churches in Korea are one with each other but are not one with the churches in other continents. If this were the case, the churches in Korea may have the local ground, the ground of locality, but they would not have the universal ground, the ground of the oneness of the Body. In the entire universe Christ has only one Body. All the local churches in the six continents—in North America, in South America, in Europe, in Africa, in Australia, and in Asia—are one Body. This is the universal ground of the genuine oneness.

The churches in England may say to the churches in Germany, “We are the churches in England, and you are the churches in Germany; therefore, don't bother us.” Locally, they may be right, but universally, they are wrong. They may keep the local oneness, but they destroy the universal oneness. Locally, the ground of the church is the ground of locality, and universally, the ground of the church is the oneness of the universal Body of Christ. Hence, there is the local aspect of oneness, and there is also the universal aspect of oneness. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” pp. 490-493)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1-4

第三周■周五

晨兴喂养

林前十二 25 ~ 26 “免得身体上有了分裂，总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节保罗说，“我在基督耶稣的心肠里，…切切地想念你们众人。”这就是说保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下至二十六节也说，“总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页。）

信息选读

因着我们不认识身体，风波一个接一个发生。对我们这种疾病唯一的救治，就是对身体的看见。关于基督的身体，倪弟兄教导说，我们无论作什么，都必须考虑众召会有什么感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地

WEEK 3 — DAY 5

Morning Nourishment

1 Cor. 12:25-26 That there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In Philippians 1:8 Paul says, “I long after you all in the inward parts of Christ Jesus.” This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ’s feeling as his own feeling. Christ’s feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling but also do so in the principle of caring for the Body. Paul says in 1 Corinthians 12:25b-26 that “the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.” In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” p. 94)

Today’s Reading

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body, he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only

方召会。地方召会不是一个“地方身体”；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。

我们如何行为举止，乃在于我们看见身体的程度。…我要再说，每当我们作一件事时，我们必须正确地考虑到身体。我们必须考虑身体对我们所作的会有怎样的感觉。最大的难处，唯一的难处，就是不认识身体，不顾到身体。我们若顾到身体并关心身体，就没有难处。

我们在这里是为着身体。没有身体作后盾，没有主的恢复作后盾，我们就没有路实行地方召会。我们若实行地方召会生活，却忽略了身体的观点，我们的地方召会就成了地方宗派。

恢复是为着身体，不是为着任何个人，或仅仅为着任何个别的地方召会。我们若要作某件事，就必须考虑身体，主的恢复，会如何反应。…我们都需要回到真理上，而实行真理就是顾到身体。有时身体是强壮的，有时身体是软弱的，但仍然是身体。我们若回到真理这里，并顾到身体里正确的次序，身体就立即变得更刚强。一切的难处都是由于一件事：没有看见、不认识、不顾到身体。我们必须尊重身体。

我们必须立定志向，要否定自己，并为着主、为着主的恢复、为着身体作得胜者。我们该祷告：“主，我知道你需要得胜者。没有得胜者，你就没有路往前。主，我要成为这些得胜者中的一个。”得胜者看见身体，认识身体，并顾到身体。（召会生活中引起风波的难处，二六、三四至三六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一至三篇。

a local church. The local church is not a “local body”; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches.

How we behave ourselves depends upon the degree of our seeing of the Body. I want to say again that whenever we do something, we must have a proper consideration for the Body. We need to consider how the Body would feel about what we are doing. The biggest problem, the unique problem, is not knowing the Body and not caring for the Body. If we take care of the Body and are concerned for the Body, there will be no problems.

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect.

The recovery is for the Body, not for any individual or merely for any individual local church. If we are going to do something, we have to consider how the Body, the recovery, will react.... We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body.

We must resolve to deny ourselves and be the overcomers for the Lord, for the recovery, and for the Body.... We should pray, “Lord, I know You need the overcomers. Without the overcomers, You have no way to go on. Lord, I want to be one of these overcomers.” The overcomers see the Body, know the Body, and care for the Body. (CWWL, 1993, vol. 2, “The Problems Causing the Turmoils in the Church Life,” pp. 99-100, 107-108)

Further Reading: CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” chs. 1-3

第三周■周六

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。”

林前十 16～17 “…我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

在组成基督宇宙身体的众召会之间，没有组织，却有基督身体的交通。…正如人的身体没有组织，却有血液循环；照样，我们也不该有组织，但我们应该有交通。如果众召会都留在身体的循环和交通里，就会很健康。然而在人天然的观念中，要么就是有组织，不然就是与别人无关。一面，我们在众召会之间不该有组织；另一面，我们应该敞开和众召会有交通。但是，有些地方或区域的召会，可能不愿意和别的召会有交通。这样的态度完全是错的。众召会应该留在身体的交通里。（新约总论第七册，一六七页。）

信息选读

在正确的召会生活中，召会的行政是地方的，但召会的交通乃是宇宙的。…虽然召会的行政在地方一面是分开的，也是同等的，但召会的交通在宇宙一面乃是一。在交通上不是分开的。…召会的交通不仅在一国之内是一，乃是在全宇宙是一。这不是说，在英国是一个交通，在美国有另一个交通，在德国另有另一个交通，在中国有另一个交通，在日本

WEEK 3 – DAY 6

Morning Nourishment

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

1 Cor. 10:16-17 ...The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

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.... Just as the human body does not have organization but does have circulation, so we should not have organization, but we should have fellowship. If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy. However, the natural human thought is either to have organization or to have nothing to do with others. On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. All the churches should remain in the fellowship of the Body. (The Conclusion of the New Testament, p. 2186)

Today's Reading

In the proper church life the administration of the church is local, but the fellowship of the church is universal. Although the administration of the church is separate and equal locally, the fellowship of the church is one universally. In fellowship there is no separation.... The fellowship of the church is one not merely in a particular nation but in the entire universe. There is not one fellowship in England, another fellowship in the United States, another fellowship in Germany, another fellowship in China, and another fellowship in

又有另一个交通。在这些国家里，在许多城里虽各自有召会，但在全宇宙只有一个交通。

这个交通称为使徒的交通。行传二章四十二节说，在五旬节当天信了主耶稣，成了召会肢体的那三千人，都坚定持续在使徒的教训和交通里。在召会里，交通和教训都应当普遍的是一。在众召会中，我们只该教导一件事——耶稣基督是那灵成为我们的生命，为着产生召会。这是使徒的教训。若有不同的教训进来，我们必须拒绝。（提前一3~4。）我们只接受一种教训，就是使徒的教训；我们也只有一种交通，就是使徒的交通。

约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”使徒的交通是与父并与子的交通。这意思是说，使徒的交通是与三一神的交通。全球只有一个基督徒的交通，就是与三一神所有的使徒的交通。

这交通彰显于主的桌子。当我们吃饼时，我们就有分于基督身体的交通；当我们喝杯时，我们就有分于主血的交通。（林前十16。）主的身体和血是独一的，基督身体和血的交通也是独一的。我们借着有分于一个饼，就成了基督那奥秘的身体。（17。）因此，这宇宙的交通乃是基督身体的交通。这交通是由使徒们传给我们的。因此，这是使徒的交通，而这交通是与三一神的交通。这样的交通必须是宇宙的。在行政上，众召会在地方上是分开的；但在交通上，众召会在宇宙一面乃是联结为一的。（李常受文集一九八四年第四册，六六四、六六六至六六七页。）

参读：新约总论，第一百九十二、二百、二百零三至二百零四篇；一个身体和一位灵，第一章。

Japan. In these nations there are separate churches in many cities, but there is only one fellowship in the entire universe.

This fellowship is called the fellowship of the apostles. Acts 2:42 says that the three thousand who believed in the Lord Jesus and became the members of the church on the day of Pentecost continued steadfastly in the teaching and the fellowship of the apostles. In the church both the fellowship and the teaching should be one universally. In all the churches we should teach only one thing—Jesus Christ as the Spirit to be our life for the producing of the church. This is the teaching of the apostles. If a different teaching comes in, we must reject it (1 Tim. 1:3-4). We accept only one kind of teaching, the teaching of the apostles, and have only one fellowship, the apostles' fellowship.

First John 1:3 says, “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.” The apostles' fellowship is with the Father and with the Son. This means that it is with the Triune God. Around the globe there is only one Christian fellowship—the fellowship of the apostles with the Triune God.

This fellowship is expressed at the Lord's table. When we eat the bread, we participate in the fellowship of the body of Christ, and when we drink the cup, we participate in the fellowship of the Lord's blood (1 Cor. 10:16). The Lord's body and blood are unique, and the fellowship of Christ's body and blood is also unique. By partaking of the one bread, we have become the mystical Body of Christ (v. 17). Therefore, this universal fellowship is the fellowship of the Body of Christ. It is the fellowship passed on to us by the apostles. Hence, it is the apostles' fellowship, and this fellowship is with the Triune God. Such a fellowship must be universal. In administration the churches are separate locally, but in fellowship they are united to be one universally. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” pp. 493, 495-496)

Further Reading: The Conclusion of the New Testament, msgs. 192, 200, 203-204; CWWL, 1991-1992, vol. 4, “One Body and One Spirit,” ch. 1

第三周诗歌

WEEK 3 — HYMN

598

教会一 定义

降 E 大调

7 6 7 6 双 (英 824)

4/4

一 教会是主的身体,也是神的居所;
是众圣徒的结集,也是神人调和;
创世以前神所选,十字架死所赎;
性质、地位全属天,地上任何不属。

- 二 她是新造的新人,基督复活所生; 五 她的所有众肢体,出自各方、各民,圣灵里面受了浸,借道之洗成圣。 全都结合为一,不分任何身分; 基督是她的生命,又是她的元首; 没有犹太或外邦,没有自主、为奴,她与基督同性情,高升远超万有。 没有卑下或高尚,只有新人“基督”。
- 三 她的根基已立定,乃是耶稣基督; 六 宇宙之中独一个,分在各地出现; 能与基督同神圣,才是她的事物。 一地一会为原则,地方立场为限。 凡属她者都需要 经过十字架妙死, 地方行政虽独立,各向元首负责,在复活里被建造,全是金、银、宝石。 宇宙交通却一体,无何离异间隔。
- 四 她的元素全是一: 一神、一主、一灵、 七 她在各地的出现,都是撒冷雏形; 一身、一信并一洗,一望,神所命定。 为作基督的丰满,先有圣城情景: 三一之神在里面,众人成为一身, 基督是灯,神是光,她是灯台照明,借信联结,因洗断,凭望等候主临。 显出荣耀的形像,直到撒冷完成。

The Church is Christ's own Body

The Church — Her General Definition

824

1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing -
place, The gath - ering of the called ones, God blend - ed with man's
race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.
3. Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.
4. One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;
The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.
5. From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."
6. One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each answer'ing to the Lord;
Communion universal,
Upheld in one accord.
7. Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.

第四周

因素四：基督的身体 和地方召会中的权柄

诗歌：

读经：罗九 23，太二八 18，弗一 22～23，来四 16，启四 2，二二 1～2

纲要

【周一】

壹 神是至高的权柄；祂有一切的权柄—罗九 21～22：

- 一 神的权柄实在就是神的本身；权柄是出自于神自己的所是—启二二 1。
- 二 所有的权柄—属灵的、地位的、和行政的—都是来自于神—林后十 8，十三 10，约十九 10～11，创九 6。
- 三 认识权柄是里面的开启，不是外面的教导—徒二二 6～16。
- 四 主耶稣是一个在权柄之下的人；祂降卑自己，行父的旨意，顺从至死，且死在十字架上—太八 9，约四 34，六 38，腓二 7～8。
- 五 主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄，是在祂复活之后赐给祂的—太二八 18。

Week Four

The Factor of Authority in the Body of Christ and in the Local Churches

Hymns:

Scripture Reading: Rom. 9:23; Matt. 28:18; Eph. 1:22-23; Heb. 4:16; Rev. 4:2; 22:1-2

Outline

§Day 1

I. God is the supreme authority; He has all authority—Rom. 9:21-22:

- A. God's authority is actually God Himself; authority issues out from God's own being—Rev. 22:1.
- B. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.
- C. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.
- D. The Lord Jesus was a man under authority; He humbled Himself, did the Father's will, and was obedient unto death, even the death of the cross—Matt. 8:9; John 4:34; 6:38; Phil. 2:7-8.
- E. In His divinity, as the only begotten Son of God, the Lord had authority over all, but in His humanity, as the Son of Man and the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection—Matt. 28:18.

六 神所高举的耶稣现今作为地上君王的元首，乃是所有掌权者的元首；祂是神圣行政里至高的元首，以完成神永远的计划——徒二 23, 36, 五 31, 启一 5。

七 在基督的升天里，神使祂成为召会身体唯一的头，并使祂就职作宇宙的头；全宇宙的头乃是耶稣——西一 18, 徒二 36, 弗一 22 ~ 23。

【周二】

贰 基督是团体身体（召会）的头，也是所有个别信徒的头；祂是我们各人直接的头，我们都在祂的权柄之下——西一 18, 林前十一 3:

一 基督作头，就是祂在身体上有一切的权柄——罗九 21, 23, 太二八 18:

- 1 身体不能任意动，是头有命令才动。
- 2 指挥身体及其众肢体的权柄是操之于头。

二 我们是不是服在元首的权柄之下，就可以证明我们有没有认识身体的生命——林前十一 3, 弗四 15 ~ 16, 西一 18, 三 4:

- 1 身体只能有一个头，只能服从一个头——一 18。
- 2 唯有基督是唯一的元首，我们必须服从祂，尊荣并见证神所高举之基督唯一的元首权柄——弗一 22 ~ 23, 太二三 8 ~ 12。

三 为着在身体里生活，我们需要认识身体中的权柄——弗一 22 ~ 23, 西一 18, 二 19:

- 1 关于身体中的权柄，首要的就是元首的权柄贯通全

F. Now as the Ruler of the kings of the earth, the God-exalted Jesus is the Ruler over all the ones who are in power; He is the chief Ruler in the divine government for the fulfillment of God's eternal plan—Acts 2:23, 36; 5:31; Rev. 1:5.

G. In Christ's ascension God made Him the unique Head of the Body, the church, and inaugurated Him into the headship of the universe; the Head of the whole universe is Jesus—Col. 1:18; Acts 2:36; Eph. 1:22-23.

§Day 2

II. Christ is both the Head corporately of the Body, the church, and individually of all the believers; He is the Head directly of every one of us, and we all are under His authority—Col. 1:18; 1 Cor. 11:3:

A. For Christ to be the Head is for Him to have all the authority in the Body—Rom. 9:21, 23; Matt. 28:18:

1. The Body cannot move freely; it can move only at the direction of the Head.
2. The authority to direct the Body and all its members rests with the Head.

B. Whether we are under the authority of the Head determines whether we know the life of the Body—1 Cor. 11:3; Eph. 4:15-16; Col. 1:18; 3:4:

1. The Body can have only one Head and can submit only to one Head—1:18.
2. Only Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of the God-exalted Christ—Eph. 1:22-23; Matt. 23:8-12.

C. In order to live in the Body, we need to recognize the authority in the Body—Eph. 1:22-23; Col. 1:18; 2:19:

1. Concerning the authority in the Body, first and foremost is the need

身体—弗五 23 ~ 24 :

- a 当我们直接服从元首的时候，我们也必须顾到身体；我们若说我们是服从元首的权柄，却不顾到身体，这是不可能的。
 - b 唯有主是我们的头，只有祂有权柄指挥祂身上肢体的行动。
- 2 在身体里，长老和使徒是代表的权柄，执行元首的权柄—徒十四 23，提前五 17 上，林前十二 28 :
- a 一面，众肢体直接服从元首—弗五 24 上。
 - b 另一面，众肢体也服从元首的代表—来十三 17。

【周三】

叁 召会的秩序来自召会中的权柄—尊重基督
唯一的元首权柄—西一 18，腓一 1:

- 一 召会里没有人的组织，却有属灵的秩序—1 节，林前十四 40，十一 34 下。
- 二 召会的头是主基督，召会中的权柄是基督的作头—太二八 18，西一 18。
- 三 召会中应当有秩序，但这秩序来自基督的作头—弗一 22 ~ 23。
- 四 我们唯有服从基督唯一的元首权柄，才能真实地实行召会生活—西一 18，二 19:

for the authority of the Head flowing throughout the whole Body—
Eph. 5:23-24:

- a. When we submit directly to the Head, we also care for the Body; it is impossible for us to say that we are submitting to the authority of the Head without caring for the Body.
 - b. Only the Lord is our Head, and only He has the authority to direct the moves of the members of His Body.
2. In the Body the elders and the apostles are deputy authorities, carrying out the authority of the Head—Acts 14:23; 1 Tim. 5:17a; 1 Cor. 12:28:
- a. On the one hand, all the members of the Body submit directly to the Head—Eph. 5:24a.
 - b. On the other hand, the members submit to the deputies of the Head—Heb. 13:17.

§Day 3

III. The order of the church comes out of the authority in the church—the honoring of the unique headship of Christ—
Col. 1:18; Phil. 1:1:

- A. In the church there is no human organization, but there is a spiritual order—v. 1; 1 Cor. 14:40; 11:34b.
- B. The Head of the church is Christ the Lord, and the authority in the church is the headship of Christ—Matt. 28:18; Col. 1:18.
- C. In the church there must be order, but this order comes from the headship of Christ—Eph. 1:22-23.
- D. We can have the real practice of the church life only by submitting to the unique headship of Christ—Col. 1:18; 2:19:

- 1 召会中的秩序来自于基督的作头实际地被我们实现出来—林前十一 3, 16, 弗一 22。
- 2 在召会中, 我们若不是实际地将基督的作头实现出来, 而有属灵的秩序, 我们就不可能实行真实的召会生活—林前十一 3, 十四 40。

【周四】

肆 在召会中, 神的权柄由使徒和长老所彰显并代表—十二 28, 彼前五 1~3:

- 一 神分派长老和使徒在召会中作权柄—林前十二 28, 徒十四 23。
- 二 使徒和长老在他们自己里面并没有权柄, 他们只有站在元首的权柄底下时, 才有权柄; 他们是代表元首的权柄而在召会中执行权柄。
- 三 神为着显明祂在召会中的权柄, 就在各地方召会中设立长老来代表祂的权柄—23 节, 多一 5:
 - 1 在宇宙召会里有使徒的职分, 这职分赋与使徒地位和权利, 为着地方召会的行政设立长老—林前十二 28, 徒十四 23, 多一 5。
 - 2 在使徒选立长老时, 圣灵与他们是一; 使徒选立长老是照着圣灵的引导—徒二十 28。
 - 3 长老的权柄是为着代表并彰显神的权柄—彼前五 1~3。
 - 4 长老作监督, 主要的责任不是辖管, 乃是牧养, 给群羊(就是神的召会)周全柔细的照顾—徒二十 28。
 - 5 关于长老职分, 合乎圣经的原则总是有多位长老;

1. The order in the church comes from the headship of Christ being realized by us in a practical way—1 Cor. 11:3, 16; Eph. 1:22.
2. If we do not have the spiritual order in the church that comes from realizing the headship of Christ in a practical way, there is no possibility for us to practice the real church life—1 Cor. 11:3; 14:40.

§Day 4

IV. In the church God's authority is expressed and represented by the apostles and elders—12:28; 1 Pet. 5:1-3:

- A. God has appointed elders and apostles to be the authority in the church—1 Cor. 12:28; Acts 14:23.
- B. Apostles and elders have no authority in themselves; they have authority only as they stand under the authority of the Head; they exercise authority in the church by representing the authority of the Head.
- C. In order to manifest His authority in the church, God appoints elders in every local church to represent His authority—v. 23; Titus 1:5:
 1. In the universal church there is the office of apostleship, which gives the apostles the position and the right to appoint elders for the administration of the local churches—1 Cor. 12:28; Acts 14:23; Titus 1:5.
 2. The Holy Spirit was one with the apostles in their appointment of the elders, and the apostles did this according to the leading of the Holy Spirit—Acts 20:28.
 3. The authority of the elders is for representing and expressing God's authority—1 Pet. 5:1-3.
 4. The main responsibility of the elders as overseers is not to rule but to shepherd, to take all-inclusive tender care of the flock, the church of God—Acts 20:28.
 5. The scriptural principle with regard to eldership is plurality; with the

因着长老职分是多数的，就没有固定的领头人，并且能顾到、保守、并尊重基督唯一的元首权柄——十四 23，多一 5。

6 在召会生活中，我们要信从那些带领我们的，且要服从；（来十三 17；）我们若不能服从神所设立的代表权柄，就不能服从神。

【周五】

伍 今天在召会生活里有神圣的管理，这管理来自神和羔羊的宝座——启二二 1～2：

一 召会中神圣的权柄是为着让神将祂自己分赐到我们里面作生命，作生命的供应，并作全丰全足的恩典；只有借着服从神的宝座，我们才能有分于祂流通之恩典全丰全足的源头——林后十三 14，启二二 1～2，16 上。

二 希伯来四章十六节之施恩的宝座，就是启示录四章之掌权的宝座；到了二十二章一至二节，这宝座成了神和羔羊的宝座，从那里流出“一道生命水的河，明亮如水晶”（1）：

1 这宝座虽然是掌权的宝座，元首的宝座，却有生命水的河从宝座流出来——1 节。

2 这宝座不仅是神的，更是神和羔羊的宝座，意即神在羔羊里流出，作为恩典给我们享受：

a 我们绝不该将权柄与恩典分开，或将恩典与权柄分开；恩典与权柄乃是一——来四 16，启二二 1。

b 每当我们来到这宝座前，我们就觉得神的恩典如同

plurality of the eldership, there is no definite leader, and the unique headship of Christ is regarded, preserved, and respected—14:23; Titus 1:5.

6. In the church life we need to obey the ones leading us and submit to them (Heb. 13:17); if we cannot submit to God's appointed deputy authority, we cannot submit to God.

§Day 5

V. There is a divine government in the church life today, and this government comes from the throne of God and of the Lamb—Rev. 22:1-2:

A. The divine authority in the church is for God to dispense Himself into us as life, as the life supply, and as the all-sufficient grace; only by submitting to the throne can we share in His all-sufficient source of the flowing grace—2 Cor. 13:14; Rev. 22:1-2, 16a.

B. The throne of grace in Hebrews 4:16 is the throne of authority in Revelation 4, which becomes in Revelation 22:1-2 the throne of God and of the Lamb, out from which flows “a river of water of life, bright as crystal” (v. 1):

1. Although the throne is the throne of authority, the throne of headship, out of the throne flows the river of water of life—v. 1.

2. The fact that the throne is not only the throne of God but the throne of God and of the Lamb means that God in the Lamb is flowing out as grace for our enjoyment:

a. We should never separate authority from grace or grace from authority; grace and authority are one—Heb. 4:16; Rev. 22:1.

b. Whenever we come to this throne, we have the sense that the grace of

江河流到我们里面—来四 16，后二二 1～2。

- 3 今天主耶稣不是仅仅凭权柄掌权，乃是借着祂生命的涌流作恩典，在召会里，在众召会中间，并在众召会之上掌权—四 2～3，五 6，七 9，二二 1～2。

【周六】

三 神和羔羊的宝座—权柄—不仅是神圣行政的源头，也是神圣交通的源头—1～2 节：

- 1 在身体里有权柄和交通这两条线—林前十一 3，十二 12～13，18，一 9，十 16～17。
- 2 宝座是权柄的事，而涌流的河是交通的事；这交通乃是由那“纯金，好象透明的玻璃”的街道所表征—后二一 21：
- a 宝座代表神圣的权柄，从这宝座流出生命水的河，使我们享受神圣的交通—二二 1～2。
- b 在这交通里，有神圣的权柄；因为在神的经纶里，权柄总是与交通并行—林后十 8，十三 10，14。
- 3 为着在实行上建造地方召会，我们同时需要神和羔羊的宝座，以及生命水的河，明亮如水晶，从神和羔羊的宝座流出来，流在街道中—后二二 1～2。

God is like a river flowing into us—Heb. 4:16; Rev. 22:1-2.

3. Today the Lord Jesus does not reign merely with authority; He is reigning in the church, among the churches, and over all the churches through the flowing of His life as grace—4:2-3; 5:6; 7:9; 22:1-2.

§Day 6

C. The throne, the authority, of God and of the Lamb is not only the source of the divine administration; it is also the source of the divine fellowship—vv. 1-2:

1. Authority and fellowship are two lines in the Body—1 Cor. 11:3; 12:12-13, 18; 1:9; 10:16-17.
2. Whereas the throne is a matter of authority, the flowing river is a matter of fellowship, signified by the street, which is of “pure gold, like transparent glass”—Rev. 21:21:
- a. The throne represents the divine authority, and from the throne flows the river of water of life for us to enjoy the divine fellowship—22:1-2.
- b. In this fellowship there is the divine authority, for in God’s economy authority always goes together with fellowship—2 Cor. 10:8; 13:10, 14.
3. In order to build up a local church in a practical way, we need both the throne of God and of the Lamb and the water of life, bright as crystal, proceeding out of the throne and flowing on the street—Rev. 22:1-2.

第四周■周一

晨兴喂养

太二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

基督的元首权柄在旧约中尚未完全得建立，因为祂还没有成为肉体。在旧约时，基督只是神的儿子，还不是人的儿子。这点很重要。基督要得着完满的元首权柄，祂需要二性：神性和人性。祂若仅仅是神，就还不够资格作头。祂要作头，就必须是神又是人。…按照人的观念，基督是神，就已经够资格作宇宙的头。然而照着神的经纶，神在祂的行政中，不会仅仅作为神来施行审判。行传十七章三十一节说，“祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”（李常受文集一九七八年第二册，八一七页。）

信息选读

在积极一面，神需要一个行政，来执行祂永远的定旨；在消极一面，神需要有管治，来对付祂的仇敌和所有邪恶的权势。…因为神是造物者，撒但是受造者，所以神绝不会降低祂的身分，直接对付撒但。…神需要人来完成祂永远的定旨，并对付祂的仇敌。因此，在基督成为人之前，祂的元首权柄尚未完全得完成，尚未完全得建立。

借着成为肉体，基督就不再只是神的儿子，祂也成为人的儿子。如今祂有两种元素：神圣的元素和

WEEK 4 – DAY 1

Morning Nourishment

Matt. 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

The headship of Christ was not fully established in the Old Testament because Christ was not yet incarnated. In the Old Testament times Christ was only the Son of God, not yet the Son of Man. This is very significant. For Christ to have the full headship, He needs two natures, the divine nature and the human nature. Being God alone is not adequate for Him to be the Head. To be the Head, He needs to be both God and man.... According to the human concept, being God is adequate for Christ to be the Head of the universe. However, according to God's economy, God will not exercise His judgment in His administration as God alone. Acts 17:31 says, "He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead." (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 597-598)

Today's Reading

On the positive side, God needs an administration in order to carry out His eternal purpose. On the negative side, God needs a government to deal with His enemy and all the evil powers.... Because God is the Creator and Satan is a creature, God would never lower His status to deal directly with Satan. Therefore, God needs man, another creature, to deal with Satan.... Man is needed to carry out God's eternal purpose and to deal with God's enemy. Hence, before Christ became a man, His headship could not be fully completed, fully established.

In incarnation Christ became no longer only the Son of God but also the Son of Man. He now has two elements, the divine element and the human element.

人性的元素。基督要在神的行政中作万有的头，就需要有神性和人性，并完成两件事。基督要顾到神的两项需要，祂需要完成神永远的定旨，并击败神的仇敌。基督借着死在十字架上，一面成就了神的定旨；另一面也击败了撒但，在十字架上废除了死的能力。（来二 14。）因此，基督成就了一切。借着成为肉体，祂取得人性的元素；借着钉十字架，祂成就神的定旨，并且击败、废除神的仇敌。

基督在坟墓里安息三日之后复活，然后升上诸天。在升天里，祂正式就职，得着全宇宙中完满的元首权柄。神使基督在三层天上向着召会作万有的头。基督也是各人的头。（林前十一 3 上。）

基督升天之前，祂的元首权柄尚未完全得建立，因为祂需要成为人，钉十字架，以成就神永远的定旨，并击败、废除神的仇敌。这个真理是在圣经里，但我们若没有光，就无法看见。因为人的心思只能懂道理，所以我们需要属天的光、从天上来的异象和启示，好看见真理的异象。我们需要一再重复这个真理，直到我们里面的眼睛得开，能够看见。一旦基督借着成为肉体取得人性，又借着钉十字架成就神永远的定旨，并击败、废除神的仇敌，祂就在元素上和成就上够资格作万有的头。因此，在基督的升天里，神使祂正式就职，为着神的行政得着管治万有的宇宙元首权柄。今天基督的元首权柄已经完全得着建立。（李常受文集一九七八年第二册，八一七至八一九页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（上编），第九至十篇；权柄与顺服（下编），第一至九篇；马太福音生命读经，第七十二篇。

In order to be the Head over all things in God's government, Christ needed to have divinity and humanity, and He needed to accomplish two things. To take care of God's two needs, Christ needed to carry out God's eternal purpose and defeat God's enemy. By dying on the cross, on the one hand, Christ accomplished God's purpose, and on the other hand, He also defeated Satan and destroyed the power of death on the cross (Heb. 2:14). Therefore, Christ has accomplished everything. By incarnation He picked up the human element, and by being crucified He accomplished God's purpose and defeated and destroyed God's enemy.

After resting in the tomb for three days, Christ resurrected and then ascended into the heavens. In His ascension He was inaugurated into the full headship of the entire universe. In the third heaven Christ was given to be Head over all things to the church. Christ is also the head of every man (1 Cor. 11:3a).

Christ's headship was not fully established until His ascension, because He needed to become a man and be crucified in order to accomplish God's eternal purpose and to defeat and destroy God's enemy. This truth is in the Bible, yet if we do not have the light, we will not be able to see it. Because the human mentality can only know doctrine, we need heavenly light, vision, and revelation in order to see a vision of the truth. We need to repeat this truth again and again until our inner eyes are opened and we see it. Once Christ picked up humanity through incarnation and was crucified to accomplish God's eternal purpose and defeat and destroy God's enemy, He was qualified both in element and in achievement to be the Head over all things. Thus, in His ascension God inaugurated Him into the universal headship over all things for God's administration. Today the headship of Christ is fully established. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 598-599)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 9-10, 12-20; Life-study of Matthew, msg. 72

第四周■周二

晨兴喂养

西一 18 “祂…是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

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

按照人的观念，我们的身体有一种安排的方式：肩膀是手臂的头、手臂是手的头、手是手指的头。因此，我们的观念乃是一个身体里有许多头。然而，按照医学，只有一个头，它直接下命令给身体的每一个肢体。…在直接从头领受命令这件事上，肩膀、手臂、手、和手指完全是同等的。…保罗这位最伟大的使徒，直接听命于元首基督；我们这些最小的肢体，也直接听命于元首基督。这样就尊荣了元首。基督的元首权柄不允许有任何其他的“头”或“小头”。任何其他的头对基督都是侮辱。因此，召会中除了基督以外，没有别的头。（李常受文集一九七八年第二册，八二七至八二八页。）

信息选读

倘若一位弟兄是基督身体的肩膀，另一位是小指头，头一位弟兄该对第二位说，“不要高举我。我的地位和你一样。你不是头，我也不是。你直接听命于头，我也是。”在今天的基督教里，甚至在某些地方召会中，这项真理几乎完全失去了。我们知道如何听命于较高的弟兄，却不知道如何直接听命于我们的元首。这是错误的。

WEEK 4 – DAY 2

Morning Nourishment

Col. 1:18 ...He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

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

According to the human concept, our bodies are arranged in such a way that the shoulder is the head of the arm, the arm is the head of the hand, and the hand is the head of the fingers. Thus, our concept is that a body has many heads. However, according to medical science, there is only one head, and it gives orders directly to every member of the body.... The shoulder, the arm, the hand, and the fingers are all equal in receiving orders directly from the head.... Paul, the greatest apostle, received orders directly from Christ the Head, and we, the smallest members, also receive orders directly from Christ the Head. This honors the Head. The headship of Christ does not allow for there to be any other heads or subheads. Any other head is an insult to Christ. Therefore, in the church there is no head other than Christ. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 605)

Today's Reading

If one brother is a shoulder in the Body of Christ and another brother is a little finger, the first brother should say to the second, "Do not exalt me. I have the same standing as you. You are not the head, and neither am I. You receive orders directly from the Head, and I do too." In Christianity today and even among some of the local churches this truth has been almost completely lost. We know how to receive orders from higher brothers, but we do not know how to receive orders directly from our Head. This is wrong.

召会绝非照着人的想法或属世组织的办法所构成，而是以基督作生命，并以基督作独一的元首所构成。在召会—基督的身体—里，没有别的头。无论一个肢体的位置或功用为何，都直接联于头；每个肢体都有相同的地位，没有居间的肢体。这与天主教的教训相反，他们教导所谓的“圣母”，在信徒和耶稣中间作居间调停者。我们都知道这个天主教的教训是错误的，但在我们的实行中，我们可能仍会觉得某些人是我们和主之间的居间者。

一面来说，我们绝不该成为神百姓和主自己之间的居间者。我们需要让主的百姓直接听命于主。凭着主的怜悯，在已过这些年间，每一次圣徒来找我交通，我从未给他们决定、命令或诫命。反而我总是告诉他们：“你需要到主面前，祷告寻求主直接的引导。”另一面来说，我们绝不该以某人为我们和主之间的居间者。因为大多数的信徒都是软弱的，所以他们偏好倚靠别人，而不直接去找主。…这很可怕。

凭着主的怜悯，从五十多年前主在我们中间的恢复开始以来，主就向我们启示这个真理：每一个肢体都是直接联于元首。倪柝声弟兄是第一个如此实行的人，他很小心，避免介入任何肢体和元首之间。…我和他多年同处，看过许多例子。他从未告诉人作什么、不作什么。…他使我们清楚一件事：他不是元首或领头人，他只是一个有负担将神的话语供应给祂百姓的弟兄。…今天我们中间竟然有人宣称自己是领头的，或是宣称将来要领头，这真是可耻！然而，事实上，许多圣徒接受这种论调，这指明我们不认识真理，也没有实行真理。（李常受文集一九七八年第二册，八二八至八三〇页。）

参读：正当召会生活极重要的原则，第三章；哥林多后书生命读经，第五十至五十一篇。

The church is constituted absolutely not according to the human mentality or worldly organizational methods but with Christ as life and with Christ as the unique Head. In the church, the Body of Christ, there is no other head. Regardless of his or her location or function, every member is related directly to the Head; every member has the same standing. There are no intermediary members, contrary to the teaching of the Catholic Church that the so-called holy mother mediates between the believers and Jesus. We all know that this teaching of the Catholic Church is wrong, but in our actual practice we may consider that certain persons are intermediaries between us and the Lord.

On the one hand, we must never be an intermediary between God's people and the Lord Himself. We need to allow the Lord's people to receive orders directly from the Lord. By the Lord's mercy, in all the times that saints have come to me for fellowship throughout the years, I have never given them a decision, an order, or a commandment. Instead, I always tell them, "You need to go to the Lord. Pray to seek the Lord's leading directly." On the other hand, we must never take someone else as an intermediary between us and the Lord. Because most believers are weak, they prefer to depend upon others rather than going directly to the Lord.... This is terrible.

By the Lord's mercy, since the beginning of the Lord's recovery among us over fifty years ago, the Lord has shown us the truth that every member is related directly to the Head. Brother Watchman Nee was the first to practice being careful not to come between any member and the Head.... I was with him for many years and saw many cases. He never told anyone what to do or what not to do.... He made it clear that he was not the head or the leader but only a brother with a burden to minister God's word to His people.... How shameful it is that some among us today claim to be the leader or the future leader! The fact that many saints accepted such claims indicates that we do not know or practice the truth. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 605-606)

Further Reading: CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3; Life-study of 2 Corinthians, msgs. 50-51

第四周■周三

晨兴喂养

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

十四 40 “凡事都要端正得体地按着次序行。”

召会的秩序来自召会中的权柄。…圣经清楚告诉我们，召会是基督的身体和神的家。毫无疑问，我们的身体中有权柄，一个家或家庭中也有权柄。…只要一个身体是活的、站立的，其中就有权柄，…只要有身体就必定有权柄；只要我们有家或家庭，也就必定有权柄。这说明召会中的确有权柄。（李常受文集一九六三年第三册，三九八至三九九页。）

信息选读

身体的权柄乃是头。一个人站着，是身体托着头，还是头维持身体？我们如果把一个人的头砍掉，他的身体就会倒下。没有头，身体就无法站立。似乎是身体托着头，但事实上是头维持身体。所以，头乃是权柄。召会的头是主基督，召会的权柄是基督的作头。很清楚，召会中应当有秩序，但这秩序来自基督的作头。我们必须领悟、尊崇并尊重主的作头。我们若不在主的作头之下，我们在召会的秩序上就绝不能是对的。已过年间多次有弟兄姊妹来见我，说，“李弟兄，我就是无法赞同某些长老。”每一次有人把这样的问题带到我这里，我就问他们：“此刻关于这件事，你是在主的作头之下么？”每次，发问的人必定承认他（或她）不在主的作头之

WEEK 4 – DAY 3

Morning Nourishment

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

14:40 But all things must be done becomingly and in order.

The order of the church comes out of the authority in the church.... We are told clearly that the church is the Body of Christ and the house of God. To be sure, there is authority in our body, and there is also authority in a house, that is, in a family... As long as a body is living and standing, there is authority in it.... As long as there is a body, there must be authority, and as long as we have a family, a home, there also must be authority. This illustrates that in the church there truly is an authority. (CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” pp. 299-300)

Today's Reading

The authority of a body is the head. When a person is standing, does his body bear his head, or does his head hold up his body? If we were to cut off a man's head, his body would fall down. Without the head, the body cannot stand. It seems that the body bears the head, but in actuality, it is the head that holds up the body. Therefore, the head is the authority. The Head of the church is Christ the Lord, and the authority in the church is the headship of Christ. It is clear that in the church there should be an order, but this order comes from the headship of Christ. We must realize, honor, and respect the headship of the Lord. If we are not under the headship of the Lord, we can never be right in the order of the church. Many times in the past years, brothers or sisters have come to me and said, “Brother Lee, I simply cannot go along with some of the elders.” Every time someone has brought a problem like this to me, I ask them, “At this moment and concerning this very issue, are you under the headship

下。我就回答说，“首先你必须与主是对的。将自己服在主的作头之下，然后你就会清楚。”

作长老只有一条路，那就是服从主的作头。你越服从主的作头，就越有资格并受装备来作长老。主的作头就是召会中的权柄。我们若要实行召会生活，就必须学功课，常常服从主作头的权柄。主是头，我们都是在他作头之下的肢体。如果我们与头的关系不对，我们就与身体不对；并且毫无疑问，也会与其他肢体不对。我们与头对了，我们与所有肢体，与身体就都是对的。我们若不在主作头的权柄之下，就没有立场对弟兄姊妹说什么，好有所调整。我们若想要向他们说什么，我们必须服在主的作头之下。不服从主的作头，却向弟兄姊妹说一些话，这就是背叛。我们向主是背叛的，向身体（召会）也是背叛的。

荣耀基督并尊崇基督最好的路，就是以祂作头，祷告说，“主，你是头。我接受你作头，我真诚地说话行事，我在你的作头之下。”

召会的秩序来自于基督的作头实际地被我们实现出来。…如果我们每一个人都服从基督的作头，并祷告说，“主，你是头，我在生活中实际地实现你的作头，”那么每一个难处都会解决。难处不是借着道理或教训得解决，乃是借着实现基督的作头才得解决。（李常受文集一九六三年第三册，三九九至四〇〇、四〇二至四〇三、四〇六页。）

参读：召会的组织，第二、四、六篇。

of the Lord?” Invariably, the one asking admits that he or she is not under His headship. I reply, “First, you must be right with the Lord. Submit yourself to the headship of the Lord, and then you will be clear.”

There is only one way to be an elder, and that is to submit to the headship of the Lord. The more you submit yourself to the headship of the Lord, the more you are qualified and equipped to be an elder. The headship of the Lord is the authority in the church. If we want to practice the church life, we have to learn the lesson of always submitting ourselves to the headship of the Lord. The Lord is the Head, and we are all members under His headship. If our relationship is wrong with the Head, we will be wrong with the Body, and to be sure, we will be wrong with the other members. It is when we are right with the Head that we are right with all the members and with the Body. If we are not under the headship, we have no ground to say anything to the brothers and sisters in an adjusting way. If we want to say something to them, we must submit ourselves under the headship of the Lord. To not submit to the headship of the Lord and yet say something to the brothers and sisters simply means that we are rebellious. We are rebellious to the Lord and rebellious to the Body, the church.

The best way to glorify Christ and honor the Lord is to take Him as the Head, praying, “Lord, You are the Head. I take You as the Head, and I speak and act in a genuine way. I am under Your headship.”

The order in the church comes from the headship of Christ being realized by us in a practical way... If each one of us would submit to the headship of Christ and pray, “Lord, You are the Head, and I realize Your headship in my life in a practical way,” every problem will be solved. Problems are solved not by doctrine or by teaching but by realizing the headship of Christ. (CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” pp. 300-303, 305)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 2, 4, 6

第四周■周四

晨兴喂养

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

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

在宇宙召会里只有一种职分—使徒的职分。保罗在罗马一章五节说到这职分，他说他领受了“恩典和使徒的职分，为祂的名在万国中使人顺从信仰”。

只有使徒有地位和权利，在地方召会里设立长老。看见这点对我们是很重要的，这样我们才会弃绝宗教阶级制度和任何的组织。在新约里我们看见神建立和实行召会的路。神的路是在宇宙召会里有一个使徒的职分，这职分赋与使徒地位和权利，为着地方召会的行政设立长老。（新约总论第七册，一三四至一三五页。）

信息选读

行传十四章二十三节告诉我们，使徒“在各召会中为他们选立了长老”。保罗在提多书一章五节说，“我从前留你在革哩底，是要你将我所未办完的事办理妥当，又照我所吩咐你的，在各城设立长老。”我们要强调一个事实，就是这里的“各城”，比较行传十四章二十三节的“各召会”，指明地方召会行政的界限就是该召会所在的城，并且一城只该有一个召会。…在各城设立长老就是在各召会中设立长老。

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.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

In the universal church there is only one office—the apostleship. Paul refers to this office in Romans 1:5, where he says that he had received “grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name.”

Only the apostles have the position and right to appoint elders in the local churches. It is important for us to see this so that we may abandon hierarchy and any kind of organization. In the New Testament we see God’s way to establish the churches and to carry them on. God’s way is that in the universal church there is the one office of apostleship. This apostleship gives the apostles the position and right to appoint the elders for the administration of the local churches. (The Conclusion of the New Testament, pp. 2158-2159)

Today’s Reading

Acts 14:23 tells us that the apostles “had appointed elders for them in every church.” In Titus 1:5 Paul says, “For this cause I left you in Crete, that you might set in order the things which I have begun that remain, and appoint elders in every city, as I directed you.” We would emphasize the fact that “in every city” here compared with “in every church” in Acts 14:23 indicates that the jurisdiction of a local church is that of the city in which it is located and also that in one city there should be only one church.... To establish elders in every city is to establish elders in every church.

在召会中某些弟兄是作长老的。在头一个地方召会，耶路撒冷的召会中，（徒八1，）有长老们照管召会的行政。（十一30，十五2，4，6，22，十六4，二一18。）后来，每一个召会都设立了长老，所以有在以弗所召会的长老。（二十17。）新约启示长老不是由会众选举出来的，乃是使徒照着他们生命成熟的程度而设立的，并且受使徒嘱咐在召会中要顾到带领和牧养的事。

长老也背负着牧养地方召会的负担。地方召会就象一群羊，长老乃是群羊的牧人，照管群羊的情形并应付需要。

在行传二十章二十八节，保罗嘱咐以弗所的长老要“牧养神的召会”。长老作监督，主要的责任不是辖管，乃是牧养，给群羊（就是神的召会）周全柔细的照顾。

照着彼前五章二节，长老不是辖管者，而是牧人。牧养是对群羊所施合式的照顾。群羊需要受到照顾、保护，被带领前往正确的方向，并被带到一个有吃有喝的地方。这就是牧养。

彼得在二节并不是叫长老牧养自己的群羊，他乃是嘱咐他们牧养神的群羊。…所以，长老不该以为他们在召会中领头，召会就是属于他们的。…召会称为基督的召会、神的召会、和众圣徒的召会；（罗十六16，林前一2，十四34；）但召会不是使徒或长老的召会。召会是由众圣徒组成的，所以是众圣徒的召会。召会是基督所赎回的，所以是基督的召会。召会是神所重生的，所以是神的召会。（新约总论第七册，一三五至一三六、一四〇至一四一页。）

参读：召会的组织，第二、四、六篇。

In the church certain brothers serve as elders. In the first local church, the church at Jerusalem (Acts 8:1), there were elders taking care of the government of the church (Acts 11:30; 15:2, 4, 6, 22; 16:4; 21:18). Eventually, elders were appointed in every church. Thus, there were elders in the church in Ephesus (Acts 20:17). The New Testament reveals that the elders were not voted in by their congregations, but were appointed by the apostles according to their maturity of life and were charged by the apostles to care for the leadership and the shepherding in the churches.

The elders...bear the burden of shepherding the local church. The local church is like a flock, and the elders are the shepherds to shepherd this flock, taking care of the situation of the flock and meeting the needs.

In Acts 20:28 Paul charges the elders of the church in Ephesus “to shepherd the church of God.” The main responsibility of the elders as overseers is not to rule over but to shepherd, to take all-inclusive tender care of the flock, the church of God.

According to 1 Peter 5:2, the elders are not rulers but shepherds. Shepherding is a proper care exercised over the flock. The flock needs to be cared for, protected, led in the right direction, and brought to a place where they can eat and drink. This is shepherding.

In 5:2 Peter does not tell the elders to shepherd their own flock; he charges them to shepherd the flock of God.... Therefore, the elders should not consider the church in which they are taking the lead as belonging to them.... The church is called the church of Christ, the church of God, and the church of the saints (Rom. 16:16; 1 Cor. 1:2; 14:33). But the church is not the church of the apostles or the church of the elders. Because the church is composed of the saints, it is the church of the saints. Because the church has been redeemed by Christ, it is the church of Christ. Because the church has been regenerated by God, it is the church of God. (The Conclusion of the New Testament, pp. 2159-2160, 2163)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 2, 4, 6

第四周■周五

晨兴喂养

启四 2 “我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

神的宝座在新耶路撒冷的中心，是生命供应的唯一源头。神借着祂的行政，将祂自己分赐到我们里面作生命，作生命的供应，并作永远、绝对、包罗万有的恩典。神将祂自己分赐到我们里面，取决于祂的行政。为这缘故，在今天的召会生活里有神圣的权柄和召会的治理。…这管理来自神的宝座。召会中神圣的权柄，乃是为着让神将祂自己分赐到我们里面作生命，作生命的供应，并作全丰全足的恩典。只有借着服从神的权柄，神的管理，我们才能有分于祂全丰全足的恩典。（新约总论第十四册，三六二至三六三页。）

信息选读

希伯来四章十六节之施恩的宝座，就是启示录四章之掌权的宝座；到了二十二章一至二节，这宝座成了神和羔羊的宝座，从那里流出一道生命水的河，明亮如水晶。这河流通整座新耶路撒冷城，河中长着生命树，这启示我们，这位丰富的基督同着活的灵，乃是从施恩的宝座流出来。恩典就是长着生命树的那道涌流的河。对于不信的人和鬼魔，神和羔羊的宝座只是权柄的宝座；对于我们，却是施恩的宝座。每当我们来到这宝座前，我们就觉得有一些东西在流动，滋润并供应我们；这就是恩典。我们确实能喝到并吃到这供应。

WEEK 4 — DAY 5

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

The throne of God in the center of the New Jerusalem is the unique source of the life supply. It is by His administration that God dispenses Himself into us as life, as the life supply, and as the eternal, absolute, all-inclusive grace. His dispensing of Himself into us depends upon His administration. For this reason, in the church life today there is divine authority and church government, ... [which] comes from the throne of God. The divine authority in the church is for God to dispense Himself into us as life, as the life supply, and as the all-sufficient grace. Only by submitting ourselves to God's authority, God's government, can we share in His all-sufficient grace. (The Conclusion of the New Testament, pp. 4418-4419)

Today's Reading

The throne of grace in Hebrews 4:16 is the throne of authority in Revelation 4, which becomes in Revelation 22:1 and 2 the throne of God and of the Lamb, out of which proceeds the crystal clear river of water of life. This river flows through the whole city of New Jerusalem. Within this river grows the tree of life, revealing that the rich Christ with the living Spirit flows out of the throne of grace. Grace is the flowing river in which the tree of life grows. To the unbelievers and to the demons, the throne of God and of the Lamb is a throne merely of authority; to us, it is the throne of grace. Whenever we come to this throne, we have the sense that something is flowing to water and supply us. This is grace. We can surely drink and eat of this supply.

希伯来四章的宝座是施恩的宝座，但启示录四章的宝座主要的是掌权的宝座。圣经末了的宝座既是掌权的宝座，也是施恩的宝座。神和羔羊的宝座当然是为着神圣的行政；因此，这是掌权的宝座。然而，从宝座流出来的并不是权柄，乃是生命水的河同着生命树作生命的供应。这不仅是权柄，也是恩典。

我们绝不该将权柄与恩典分开，或将恩典与权柄分开。恩典与权柄乃是一。我们若得着恩典，就在权柄之下；我们若在权柄之下，就有分于恩典。…代表元首地位的长老职分，必须借着生命的流来运用。这宝座虽然是掌权的宝座，元首的宝座，却有生命水的河从宝座流出来。当我们注视宝座时，就看见权柄和元首的地位；但当我们注视河时，却看见生命水和生命树。这指明正确的长老职分并不是对人运用权柄，乃是将生命流入他们里面。我们是在掌权，但不是凭着权柄掌权，乃是借着内里生命的涌流掌权。

今天主耶稣不是仅仅凭权柄掌权，乃是借着祂生命的涌流作恩典，在召会里，在众召会中间，并在众召会之上掌权。我们越有分于祂的生命，就越有权柄。在召会生活中你所敬重的人，乃是生命成熟的人。然而，没有一个自居权柄的人会受尊敬。在众圣徒灵里深处，不会尊敬那样的长老职分。生命乃是权柄的彰显。我们需要活出基督，而不可自居权柄。我们所活出的基督，就是我们对别人的权柄。我们要享受这样的权柄直到永远。那宝座，就是生命供应同着神圣权柄的源头，将是我们永远的享受。（新约总论第十四册，三六三至三六五页。）

参读：新约总论，第十八、一百七十五、二百零一、四百三十二篇；召会生活之恢复极重要的因素，第五章；使徒的教训与新约中的领导，第二章。

In Hebrews 4 the throne is the throne of grace, but in Revelation 4 the throne is mainly the throne of authority. At the end of the Bible, the throne is both the throne of authority and the throne of grace. The throne of God and of the Lamb is certainly for God's divine administration. Thus, it is the throne of authority. However, proceeding out of the throne is not authority but the river of water of life with the tree of life as the life supply. This is not only authority but also grace.

We should never separate authority from grace or grace from authority. Grace and authority are one. If we have grace, we are under authority, and if we are under authority, we partake of grace.... The eldership, the representation of the headship, must be exercised through the flow of life. Although the throne is the throne of authority, the throne of headship, out of the throne flows the river of water of life. When we look at the throne, we see authority and headship. But when we look at the river, we see the water of life and the tree of life. This indicates that proper eldership is not the exercise of authority over others; it is the flowing of life into them. We are reigning, but we do not reign by authority; we reign through the flowing of the inner life.

Today the Lord Jesus does not reign merely with authority. He is reigning in the church, among the churches, and over all the churches through the flowing of His life as grace. The more we partake of His life, the more authority we have. The ones whom you respect in the church life are those who are mature in life. However, no one who assumes authority will be respected. Deep in the spirits of the saints there is no respect for that kind of eldership. Life is the expression of authority. Instead of assuming authority, we need to live out Christ. The Christ whom we live out will be our authority over others. We will enjoy this kind of authority for eternity. (The Conclusion of the New Testament, pp. 4419-4421)

Further Reading: The Conclusion of the New Testament, msgs. 18, 175, 201, 432; CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," ch. 5; Leadership in the New Testament, ch. 4

第四周■周六

晨兴喂养

启二二 1～2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

在新耶路撒冷城里，有生命的活水从宝座流出来。宝座是权柄的问题，生命的活水是交通的问题。生命的流通就是交通，所带下来的就是权柄；新耶路撒冷的建造就在这里。今天我们在召会中，从宝座流出的生命活水，在我们中间该是流通的。（祭司职分与神的建造，二一至二二页。）

信息选读

你若仔细观察人的身体，就能看见在人的身体里，有两个系统是不可缺少的。用属灵的话来说，这两个系统就是权柄与交通。权柄就是我们素常说的等次配搭。比方，我的膀臂是在头以下，胳膊是在膀臂以下，手腕是在胳膊以下，手掌是在手腕以下，手指又是在手掌以下；…假使手腕脱臼了，或者膀臂脱臼了，一出了问题，全身立刻觉得不舒服。这就是权柄等次的一条线，一个系统。

此外，身体里还有血液循环，就是身体里的交通。全身四肢百体虽然相当多，但里头的血液循环却是一个。…每一个肢体向着所有的肢体，都是开启的；既供应所有的肢体，也接受所有肢体的供应。我们的身体能够正常、强壮，完全是靠这两个系统。这两面只要其中一面有状况，身体就会出问题。（祭司职分与神的建造，六页。）

WEEK 4 — DAY 6

Morning Nourishment

Rev. 22:1-2 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. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

In the New Jerusalem there is a river of water of life flowing from the throne. The throne is a matter of authority, and the flowing water of life is a matter of fellowship. The flow of water signifies fellowship, and this flow is related to authority. This is the source of the building up of the New Jerusalem. In the church today the water of life from the throne should be flowing freely among us. (CWWL, 1961-1962, vol. 2, “The Priesthood and God’s Building,” p. 18)

Today’s Reading

When we observe the human body carefully, we see that there are two indispensable lines, or systems, that function in the human body. In spiritual terms these two lines are authority and fellowship. Authority is often described in relation to order and coordination. For example, my upper arm is below my head, my forearm is below my upper arm, my wrist is below my forearm, my palm is below my wrist, and my fingers are below my palm.... If my wrist or upper arm becomes dislocated, my entire body will be affected. Thus, there is a line related to authority and order in the human body.

Our body also depends on the circulation of blood, which is its “fellowship.” Although there are many members in my body, there is only one circulation of blood.... Every member is connected with the other members in my body through the circulation of blood. Every member renders a supply to the other members and receives a supply from the other members. We depend completely on the authority and fellowship of the members of our body. If there is a problem with either line, our body will be sick. (CWWL, 1961-1962, vol. 2, “The Priesthood and God’s Building,” pp. 6-7)

宝座有一源头，并且宝座就是那个源头；宝座有一目标，并且宝座就是那个目标。宝座是源头涌流出去，也是涌流回来的目标。这就是神圣的交通，这交通就是行政。这交通，这行政，是由金的街道所表征，这街道就是基础本身。

宝座不仅是神行政的源头，也是神圣交通的源头。街道不仅表征神行政的交通，也表征蒙神救赎之人的交通。这由街道及其往来交通所表征的神圣交通，带着神圣的供应而涌流。这供应就是生命水的河与生命树。河是作饮料，树是作食物，为着生命的供应。

启示录二十二章告诉我们，那道生命水的河，乃是从神和羔羊的宝座流出来。（1～2。）因此，当神和羔羊在我们里头登上宝座，在我们里头能掌权、能作主时，那个生命就显为大能，在我们里头供应我们。因着主渴望在我们里头设立祂的宝座，祂就在乎在我们里面的权柄、地位和管治权。我们必须给祂管治权。

召会是神掌权的地方；神儿子的这个宝座就设立在召会中间；祂的权柄和掌权，该在所有圣徒里面有地位。虽然他们都有神的生命，就是主自己，也有主的宝座、权柄、和国度在他们里面，许多人就是不肯服主的权柄，不肯让主坐在他们里面的宝座上，或让主在他们里面设立祂的国度，得着祂管治的范围。我们必须领悟，这若是我们的情形，我们就不能作一个活而刚强的基督徒，主耶稣的能力不能从我们得着彰显，神圣的生命也不能供应我们。（新约总论第十四册，三五九至三六一页。）

参读：祭司职分与神的建造，第八篇；国度之于信徒，第二至三篇。

The throne has a source, and the throne is the source; the throne has a goal, and the throne is the goal. It is the source flowing out and the goal coming back. This is the divine traffic, and this traffic is the administration. This traffic, this administration, is signified by a golden street, which is the base itself.

The throne is the source not only of God's administration but also of the divine fellowship. The street signifies not only the traffic of God's administration but also the fellowship of God's redeemed. This divine fellowship, signified by the street with its communication, flows with the divine supply. This supply is the river of the water of life and the tree of life. The river is for beverage, and the tree is for food, for life supply.

Revelation 22 shows that the river of water of life proceeds out of the throne of God and of the Lamb (vv. 1-2). Hence, when God and the Lamb are enthroned in our being and are able to rule and reign in us, this life will be manifested as power that supplies us inwardly. Because the Lord desires to set up His throne within us, He cares for the authority, the ground, and the dominion within us. We must give Him the dominion.

The church is the place where God exercises His authority, and the throne of God's Son is set up among the churches. His authority and reign should have the ground in all the saints. Although they all have God's life, the Lord Himself, and the Lord's throne, authority, and kingdom in them, many will not submit to the Lord's authority, allow the Lord to be seated on the throne within them, or allow Him to establish His kingdom and obtain His domain in their being. We must realize that if this is our situation, we cannot be living and strong Christians, the power of the Lord Jesus cannot be expressed through us, and the divine life cannot be a supply to us. (The Conclusion of the New Testament, pp. 4416-4418)

Further Reading: CWWL, 1961-1962, vol. 2, "The Priesthood and God's Building," ch. 8; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2-3

第四周诗歌

204

圣灵的丰满 — 活水

7 7 7 7 副 (英 984)

G 大调

6/4

一 生命活水 水晶河， 流自天上的宝座，
 带着权柄 施交通， 无处不能流得通。
 (副) 生命活水 在流通， 处处都要流得通，
 带着权柄 施交通， 处处都要流得通。

二 生命活水是圣灵， 是神流出作生命，
 带着权柄而流通， 处处都要流得通。

三 河在精金街中流， 表明路在何处有；
 活水若在神性流， 在此就有路可走。

四 河的两岸生命树， 表明神来作食物，
 必须活水能流通， 才能供应得无穷。

五 主啊，你曾被裂开， 为将活水流出来；
 求你也将我打破， 让你活水能通过。

WEEK 4 — HYMN

River of living water

Ultimate Manifestation — Life in Eternity

984

1. Riv - er of liv - ing wa - ter, Riv - er that flows from the throne,
 Fel - low - ship giv - ing and mak - ing God's own au - thor - i - ty known.
Chorus
 (C) Riv - er of liv - ing wa - ter, Fel - low - ship free - ly bes - tows;
 Bring - ing au - thor - i - ty with it, Through ev - ery place where it flows.

2. Water of life is the Spirit,
 God as the life in it flows;
 Carrying with it His Lordship,
 Through every place where it goes.
3. Midst the gold street it floweth,
 Thus showing to us the way;
 As in God's nature it floweth,
 So in His way we will stay.
4. The tree of life by the river,
 Shows to us God as our food;
 We by the river's full flowing
 Take of the tree's plenitude.

第五周

因素五：真正的同心合意

诗歌：

读经：徒一 14，二 46，四 24，五 12，十五 25，罗十五 6

纲要

【周一】

壹 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一——弗四 3～6：

一 从以弗所四章四至六节我们可以看见，我们一的实行，乃是基于召会一的属性：一位灵、一位主、一位神、一个身体、一信、一浸、一个盼望。

二 在召会里实行真正的同心合意，就是应用——徒一 14，二 46。

三 一的实行在于同心合意；当一得以实行时，这一就成为同心合意——十五 25：

1 在约翰福音里主强调一；但在使徒行传里所强调的是同心合意——约十 30，十七 11，21～23，徒一 14，二 46，四 24，十五 25。

2 将福音书与使徒行传分开的界石，乃是那一百二十人中间的同心合意——1:14：

a 他们已经在基督的身体里成为一，在那一里，他们同心合意，坚定持续地祷告——弗四 3～6，徒一 14。

Week Five

The Factor of the Genuine One Accord

Hymns:

Scripture Reading: Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6

Outline

§Day 1

I. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

A. From Ephesians 4:4-6 we can see that our practice of the oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope.

B. The practice of the genuine one accord in the church is the application of the oneness—Acts 1:14; 2:46.

C. The practice of the oneness is with the one accord; when the oneness is practiced, it becomes the one accord—15:25:

1. In John the Lord emphasized oneness, but in Acts the one accord is emphasized—John 10:30; 17:11, 21-23; Acts 1:14; 2:46; 4:24; 15:25.

2. The landmark that divides the Gospels and the Acts is the one accord among the one hundred and twenty—1:14:

a. They had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.

b 当使徒们和信徒们实行召会生活时，他们乃是同心合意地实行—二 46，四 24，五 12。

【周二】

四 同心合意乃是一的心脏，核仁，核心—弗四 3，徒四 24，罗十五 6：

- 1 一就象我们的身体，同心合意就象身体里的心脏。
- 2 我们属灵的病乃象身体里面心脏的病；我们中间有病就是，我们不够同心合意；所以，我们只维持着一种“心”里有病的一。

【周三】

贰 同心合意是指在我们内里的所是，我们的心思和意志里的和谐—徒一 14：

一 在行传一章十四节，希腊字 homothumadon，何莫突玛顿，用来指同心合意：

- 1 这字由 homo，何莫，“相同”，和 thumos，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。
- 2 我们应该有一样的心思和一样的意志，在魂里和心里有一样的目的；意即我们整个人都包括在内。

二 在马太十八章十九节，希腊字 sumphoneo，舒封尼欧，用来表征同心合意：

- 1 这字的意思是“和谐的，一致的”，指乐器或人发声所产生和谐的声调。
- 2 信徒中间的同心合意，或内里感觉的和谐，就象一

b. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24; 5:12.

§Day 2

D. The one accord is the heart, the kernel, the nucleus, of the oneness—Eph. 4:3; Acts 4:24; Rom. 15:6:

1. Oneness is like the physical body, and one accord is like the heart within the body.
2. Our spiritual sickness is like a sickness in the heart within the body; the sickness among us is that we do not have the one accord adequately, and thus we maintain oneness with a sick “heart.”

§Day 3

II. The one accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

A. In Acts 1:14 the Greek word homothumadon is used to signify the one accord:

1. The word comes from homo, “same,” and thumos, “mind, will, purpose (soul, heart)” and denotes a harmony of inward feeling in one’s entire being.
2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.

B. In Matthew 18:19 the Greek word sumphoneo is used to signify the one accord:

1. The word means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.
2. The one accord, or the harmony of inward feeling among the

首和谐的乐曲一样。

- 3 当我们同心合意时，我们对神成了一首乐曲；我们成了一篇诗章，不仅是文字的，更是有声音，有音调，有曲调的。

【周四】

叁 维持同心合意的因素乃是使徒的教训——徒二 42, 46:

- 一 一的实行——同心合意——是照着使徒的教训——42 节。
- 二 使徒行传告诉我们，信徒中间有同心合意，并且所有同心合意的人都坚定持续在使徒的教训里。
- 三 使徒们在各处，在各召会中，教导众圣徒同样的事——林前四 17, 七 17, 十一 16, 十四 34:
- 1 我们也必须在全地各国的各召会中，教导同样的事——太二八 19 ~ 20。
- 2 新约中没有这个思想：一个教训适合一处召会，却不适合其他处召会；反而，新约启示所有的召会在领受教训的事上是一样的一多一 9。

肆 当我们实行同心合意时，必须学习在一个灵里，同有一个魂——腓一 27:

- 一 我们需要转向我们的灵，然后同有一个灵而进到我们的魂里，使我们能同心合意——二 2, 5, 四 2。

【周五】

- 二 我们若要有真正同心合意的因素，就需要“在一样的心思和一样的意见里，彼此和谐”——林

believers, is like a harmonious melody.

3. When we have the one accord, we become a melody to God; we become a poem not merely in writing but in sound, in voice, in melody.

§Day 4

III. The holding factor of the one accord is the apostles' teaching—Acts 2:42, 46:

- A. The practice of the oneness—the one accord—is according to the apostles' teaching—v. 42.
- B. Acts tells us that there was one accord among the believers and that all those who were in one accord continued steadfastly in the apostles' teaching.
- C. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:
1. We must also teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.
2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

IV. When we practice the one accord, we must learn to be in one spirit with one soul—Phil. 1:27:

- A. We need to turn to our spirit and then enter into our soul with one spirit that we may be in one accord—2:2, 5; 4:2.

§Day 5

- B. If we would have the factor of genuine one accord, we need to “be attuned in the same mind and in the same opinion”—1 Cor. 1:10; 7:25, 40:

前一 10, 七 25, 40:

- 1 在地方召会的生活中，使我们无法实现同心合意的难处，乃是我们的意见—太十六 22 ~ 25，腓二 2，四 2。
- 2 在主的工作里、在召会生活中、以及在属灵的生命上，最大的破坏因素就是我们的意见—林前一 10 ~ 13 上。
- 3 意见乃是黑暗的表记；（约十一 9 ~ 10；）每当我们发表和主旨相反的意见时，那意见就表示我们是在黑暗里行。
- 4 主行事从不根据任何人的意见；祂行事总是照着祂自己的旨意，并且祂不会依照我们的意见（包括照着我们的意见而有的祷告）而被推动—约壹五 14 ~ 15。

三 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5 ~ 6:

- 1 有同一的心思和同一的口，意思是我们只有一个头—基督，因为只有头有心思和口；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2，5，四 2。
- 2 当我们同心合意时，我们都说一样的话；我们都用同一的口说话。
- 3 要有同心合意并同一的口，唯一的路乃是让基督在我们的心里和口里有地位作一切，使神能得荣耀—弗三 17 上，21。

【周六】

伍 同心合意是开启新约中一切福分的万能钥匙—徒一 14，弗一 3，罗十五 29:

一 我们要宝贝神的祝福，并领悟在召会生活中，

1. The problem in the local church life that keeps us from realizing the one accord is our opinion—Matt. 16:22-25; Phil. 2:2; 4:2.
2. In the Lord's work, in the church life, and in the spiritual life, the greatest damaging factor is our opinion—1 Cor. 1:10-13a.
3. Opinions are a sign of darkness (John 11:9-10); whenever we express an opinion that is contrary to the Lord's will, that opinion signifies that we are walking in darkness.
4. The Lord never acts on the basis of anyone's opinion; He always acts according to His own will, and He will never be moved according to our opinion, including a prayer according to our opinion—1 John 5:14-15.

C. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6:

1. To have one mind and one mouth means that we have only one Head—Christ—because only the Head has a mind and a mouth; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.
2. Whenever we are in one accord, we speak the same thing; we speak with one mouth.
3. The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth that God may be glorified—Eph. 3:17a, 21.

§Day 6

V. The one accord is the master key to every blessing in the New Testament—Acts 1:14; Eph. 1:3; Rom. 15:29:

A. We need to treasure God's blessing and realize that in the church life

一切都在于神的祝福—弗一 3。

二 我们都愿意看见众召会得着神所命定的福—诗一三三 3。

三 我们实行召会生活，需要认识使召会蒙受“基督之福的丰满”的路—罗十五 29：

1 我们要领悟神的福只能临到同心合意的光景上，这是很重要的；因为神只会祝福同心合意—徒二 46。

2 我们要领受神的祝福，就必须实行一，而实行一的路乃是凭着同心合意—四 24，十五 25，罗十五 6。

everything depends on God's blessing—Eph. 1:3.

B. We all want to see the churches receive God's commanded blessing—Psa. 133:3.

C. In our practice of the church life, we need to know the way for the church to be under “the fullness of the blessing of Christ”—Rom. 15:29:

1. It is crucial for us to realize that God's blessing can come only upon a situation of one accord, for God will bless only the one accord—Acts 2:46.

2. In order to receive God's blessing, we must practice the oneness, and the way to practice the oneness is by the one accord—4:24; 15:25; Rom. 15:6.

第五周■周一

晨兴喂养

弗四 4～6 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

约十七 11 “…圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，象我们一样。”

在以弗所四章四节，保罗告诉我们要保守那灵的一之后，他并没有说，“一个召会和一位灵；”他乃是说，“一个身体和一位灵。”召会可以是复数，如在不同地方的众召会，但身体绝不可以是复数。无论就著地方或宇宙来看，身体都是一个。相对而言，召会就著宇宙说是一个，就著地方说却有许多。

在身体里我们需要一；在召会里并在众召会之间，我们需要同心合意。同心合意是为着我们的实行；一主要的是为着实际，为着事实。在约翰十七章，主耶稣为这样的事实祷告；在五旬节那日，借着将祂自己作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。那是一的实际。在完成一的实际之后，就需要有一的实行。当一得以实行时，这一就成为同心合意。（李常受文集一九八九年第四册，四八五至四八六页。）

信息选读

如果我们只有一作为实际，而没有现时、实行的同心合意，我们所有的一就是客观而抽象的，对我们并不真实。如果我们要应用借着那灵的浇灌而完成的一，我们就必须实行同心合意。我们中间若没

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

John 17:11 ...Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

After telling us to keep the oneness of the Spirit, Paul does not say, “One church and one Spirit”; rather, he says, “One Body and one Spirit” [Eph. 4:4]. The church may be plural as the churches in different localities, but the Body could never be plural. Whether it is viewed locally or universally, the Body is one. In contrast, the church is universally one but locally many.

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer. That was the actuality of the oneness. After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness. When the oneness is practiced, it becomes the one accord. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” p. 371)

Today’s Reading

If we have only the oneness as an actuality and do not have the present, practical one accord, the oneness that we have will be objective and abstract; it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord. If among us there is

有同心合意，我们怎能说有一？在祷告聚会里，我们如果各人祷告各人的，在彼此之间没有同心合意，怎能说我们是在实行一？只要我们中间存在着不同，就没有一的应用。我们必须让同心合意吞灭一切的不同；然后一才会出现。

主没有教导我们有关一的事。在约翰十七章，祂为一祷告；但在马太十八章，祂引导我们实行同心合意。在十九节，主说到两个人在地上和谐一致地在一起祷告；那是祂在引导、训练、指引我们和谐一致地祷告。要试验我们是否在实行一，可以查看我们在祷告聚会中是否同心合意。当某些人祷告时，我们可能摇头表示不悦；当另一些人祷告时，我们可能点头表示同意。这种摇头或点头是一个很强的证明，我们不是在实行一，因为我们没有同心合意。

在地上只要有两个人同心合意的祷告，他们的祷告必得答应。同心合意乃是一的实行和应用，而一乃是我们实行同心合意的基础。

我们的同心合意绝不可基于不同种族和肤色。我们实行同心合意，乃是基于我们有共同生命的事实。我们在种族或肤色上或有不同，但我们来在一起祷告时，必须忘记不同的种族和肤色。

我们若没有同样的认识、同样的意向、同样的目的、和同样的目标，我们就不可能在一起同心合意地祷告。这样的祷告是没有基础的。我们每一个人若有自己的意见、自己的意向、自己的目标，就没有基础让我们可以同心合意的祷告。但是当我们这些蒙拯救，爱主，并且认真为着主定旨的人来在一起，我们就必然有基础可以同心合意地祷告。（李常受文集一九八九年第四册，四八六至四八八页。）

参读：长老训练第十册，第一章。

no one accord, how could we say that there is oneness? If in a prayer meeting we each pray in our own way, without any accord among us, how could we say that we are practicing the oneness? As long as we have differences existing among us, the oneness is not applied. We must have the one accord to swallow up all the differences; then oneness will be present.

The Lord did not teach us concerning oneness. In John 17 He prayed for oneness, but in Matthew 18 He led us to practice the one accord. In Matthew 18:19 the Lord spoke of two praying together on earth in harmony, in one accord. That was His leading, His training, and His directing us to pray in one accord. As a test of whether we are practicing the oneness or not, we may check to see whether there is one accord in our prayer meeting. When certain ones pray, we may shake our head as an indication of our displeasure, and when others pray, we may nod our head as an expression of our agreement. Such a shaking and nodding of our head is strong evidence that we do not practice oneness, because we do not have the one accord.

If only two on earth pray in one accord, their prayer will be answered. The one accord is the practice, the application, of the oneness, and the oneness is the basis on which we practice the one accord.

Our one accord could never be based on the different races and colors. We practice one accord based on the fact that we all have a common life. We may be different in race and in the color of our skin, but when we come together to pray, we must forget about the different races and colors.

If we do not have the same understanding, the same intention, the same purpose, the same goal, it will be impossible to pray together in one accord. There will be no base for such prayer. If we each have our own opinion, our own intention, and our own goal, there will be no base on which we can pray in one accord. But when we who are saved and who love the Lord and mean business for the Lord's purpose come together, we surely have the base to pray in one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," pp. 371-372)

Further Reading: CWWL, 1986, vol. 3, "Elders' Training, Book 9: The Eldership and the God-ordained Way (1)," ch. 1

第五周■周二

晨兴喂养

弗四 3 “以和平的联索，竭力保守那灵的一。”

徒四 24 “他们听见了，就同心合意地高声向神说，主宰啊，你是造天、地、海和其中万物的。”

在召会里正确的同心合意乃是实行身体真正的一。…在马太十八章十九节，就是在约翰十七章主为着这一祷告之前，祂训练门徒实行同心合意。…同心合意就是实行一。主在约翰十七章祷告后四十多天，一百二十位门徒实行主在马太十八章的指引，在一起同心合意的祷告。（徒一 14。）（李常受文集一九八九第四册，四九一页。）

信息选读

要建立活力排，我们需要在合乎主渴望的同心合意里，以多而彻底的祷告，保守那灵的一，就是身体的一。（弗四 3，徒一 14，四 24。）没有同心合意，我们就无法保守一。同心合意乃是一的心脏，核仁。…我们若没有同心合意，神就无法答应我们的祷告，因为我们没有将身体实行出来。我们没有同心合意，意思就是我们没有将身体实行出来。按照对新约正确的解释，同心合意就是一个身体。我们必须实行身体的原则，才会有同心合意。虽然我们可能没有彼此打架，却仍然没有同心合意。因着我们一起留在恢复里，我们看见主的祝福，但却是有限。所以，我们需要同心合意，将身体实行出来。

WEEK 5 – DAY 2

Morning Nourishment

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

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them.

The proper one accord in the church is the practice of the genuine oneness of the Body.... In Matthew 18:19, before the Lord prayed for the oneness in John 17, He trained His disciples to practice the one accord.... To be in the one accord is to practice the oneness. A little more than forty days after the Lord's prayer in John 17, the one hundred twenty disciples practiced the Lord's direction in Matthew 18 by praying together in one accord (Acts 1:14). (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 375)

Today's Reading

To build up the vital groups, we need to keep the oneness of the Spirit, that is, the oneness of the Body, in the one accord according to the Lord's desire with much and thorough prayer (Eph. 4:3; Acts 1:14; 4:24). Without the one accord we cannot keep the oneness. The one accord is the heart, the kernel, of the oneness. If we do not have the one accord, God cannot answer our prayer, because we do not practice the Body. Our not being in one accord means that we do not practice the Body. According to the proper interpretation of the New Testament, the one accord is the one Body. We must practice the principle of the Body; then we will have the one accord. Although we may not fight with one another, we still may not have the one accord. Because we have remained together, we have seen the Lord's blessing but only in a limited way. Therefore, we need to have the one accord to practice the Body.

如果在一个团体中间没有同心合意，主在他们身上能作什么？这是为什么我对活力排的负担如此沉重。我非常清楚我们中间没有丰满并完全的同心合意。所以，在某种意义上，主很难在我们中间自由行动。我们若没有同心合意，神就无法答应我们的祷告。神若无法答应我们的祷告，祂能在我们身上作什么？若没有同心合意，我们就很难使人借着神大能的救恩得救、悔改并重生。因此，我们不够同心合意，乃是非常严重的病。我们病了多年，却可能察觉不出自己有病。我们可能来聚会、赞美主并申言，我们可能作了这一切事，却没有察觉我们不够同心合意。

虽然我研读圣经多年，直到最近我才看见，一就象（我们的）身体，同心合意就象身体里的心脏。我们（属灵）的病不象肉身外面的病，乃象身体里面心脏的病。…我们需要知道我们的病是什么。我们中间的病就是，我们不够同心合意。所以，我们只维持着一种“心”里有病的一。…我们仍然在这里为着这个一，但我们里面不够有同心合意。因此缘故，主很难答应我们的祷告，特别在结果子使主恢复得扩增的事上，更是如此。为此，我们的确需要在祂面前谦卑下来。

圣徒在活力排里聚集一起，乃是要恢复我们；恢复我们的意思就是要医治我们、治疗我们。我们病了，因此需要医治。我们所需要的医治，就是在足够的同心合意里聚集成排。摸着我们中间疾病的路，乃是建立活力排。（关于活力排之急切需要的交通，一〇一至一〇二、一〇七、九二至九三页。）

参读：关于活力排之急切需要的交通，第七、九至十、十二篇。

If among those in a group there is no one accord, what can the Lord do with them? This is why my burden concerning the vital groups is so heavy. I am very clear that we do not have the full and complete one accord among us. Therefore, in a sense it is hard for the Lord to move freely among us. If we are not in one accord, God has no way to answer our prayer. If God does not have a way to answer our prayer, what can He do with us? Without the one accord, it is difficult to get people saved, converted, and regenerated by the dynamic salvation of God. Thus, our inadequacy in the one accord is a sickness that is more than serious. We have been sick for years, yet we might have been unconscious of our sickness. We may come to the meetings, praise the Lord, and prophesy, but we may do all these things without being conscious of the fact that we do not have the adequate one accord.

Although I have studied the Bible for many years, I did not see until recently that oneness is like the body, and one accord is like the heart within the body. Our sickness is not just like a sickness in the outward, physical body; our sickness is like a sickness in the heart within the body... We need to know what our sickness is. The sickness among us is that we do not have the one accord adequately. Therefore, we maintain only a oneness with a sick "heart."...We are still here for the oneness, yet within us there is an inadequacy in the one accord. Because of this, it is hard for the Lord to answer our prayer, especially in the matter of fruit-bearing for the increase of the Lord's recovery. For this, surely we need to humble ourselves before Him.

The grouping of the saints together in the vital groups is to recover us, and to recover us means to heal us, to cure us. We have become sick; thus, we need the healing. The healing that we need is to be grouped together in the adequate accord. The way to touch the sickness that is among us is to have the vital groups. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," pp. 437-438, 441, 431-432)

Further Reading: CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," chs. 7, 9-10, 12

第五周■周三

晨兴喂养

太十八 19 “我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

马太十八章十九节用了 *sumphoneo*，舒封尼欧，这个希腊字，来表征同心合意。这字的意思是“和谐的，一致的”，指乐器或人发声所产生和谐的声调。…信徒中间的同心合意，或内里感觉的和谐，就象一首乐曲，就象音乐一样。…当我们同心合意时，在神眼中，我们对祂就成了一首乐曲。我们成了一篇诗章，不仅是文字的，更是有声音，有音调，有曲调的。…这样的同心合意乃是一的核仁。换句话说，一就象果核，同心合意就象核仁。行传一章十四节用另一个希腊字来指同心合意：*homothumadon*，何莫突玛顿，由 *homo*，何莫，“相同”，和 *thumos*，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。（关于活力排之急切需要的交通，九一页。）

信息选读

主在地上尽职的三年半里，向门徒传讲了许多教训。然后祂借着死离去，三日内又回来，成了赐生命的灵与他们同在。祂将自己吹入门徒里面以后，与他们同在四十天，训练他们经历祂看不见的同在。然后祂升到诸天之上，将门徒留在这地上。那

WEEK 5 – DAY 3

Morning Nourishment

Matt. 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord. It means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.... The one accord, or the harmony of inward feeling among the believers, becomes like a melody, like music.... When we have the one accord, in the eyes of God we become a melody to Him. We become a poem not merely in writing but in sound, in voice, in melody.... Such a one accord is the nucleus of the oneness. In other words, oneness is like a nut, and the one accord is like the kernel of that nut. In Acts 1:14 another Greek word, *homothumadon*, is used to signify the one accord. This word is from *homo*, “same,” and *thumos*, “mind, will, purpose (soul, heart).” The word denotes a harmony of inward feeling in one’s entire being. (CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” p. 430)

Today’s Reading

In the three and a half years of His earthly ministry, the Lord passed on many teachings to the disciples. Then He went away through His death and came back within three days to stay with them as the life-giving Spirit. After breathing Himself into His disciples, He stayed with them for forty days to train them to experience His invisible presence. He then ascended to the heavens,

一百二十人…除了祷告以外，什么也不作，他们祷告的关键乃是同心合意。（徒一 14。）

在马太十八章十九节，主说到两三个人在祷告中和谐一致。这节的“和谐一致”没有“同心合意”那样强。同心合意的希腊文，homothumadon，何莫突玛顿，意义很强而且包罗很广。…国语和合本圣经将这字译为同心合意，意即相同的心思和相同的意志。在罗马十五章六节，钦定英文译本将这字译为“一个心思”。

在使徒行传里，那一百二十人是在一个心思里祷告；他们在整个魂里和心里，有相同的心思和相同的意志，带着相同的目的。每逢我们祷告的时候，我们当然该运用我们的灵，但我们也该在整个魂里和心里，有相同的心思和相同的意志，带着相同的目的。这就是说，我们的全人都该在一里面。主升天以后，那一百二十人成为这样的人，他们是在整个魂里和心里，有同一的心思、同一的意志、带着同一的目的。他们同心合意，意思就是他们的全人是一。圣经没有一卷书用“同心合意”一辞象使徒行传用得那样多。

同心合意是祷告、那灵与话的关键和命脉。你们也许多方祷告，寻求圣灵的浸，并从主的话得到许多知识，但你们若缺少同心合意，就看不见祝福。

在使徒行传里有三个项目—祷告、那灵与话，以及一个关键—同心合意。然而，到了十五章以后，这卷书里不再使用同心合意这辞。这多多少少暗示，甚至在使徒行传所记述的那段期间，同心合意就失去了。十五章记述使徒和长老在耶路撒冷召开会议，要解决割礼的搅扰。（1～33。）在十五章末了，巴拿巴和保罗之间有异议。从这次事件以后，我相信同心合意多多少少就失去了。（李常受文集一九八六年第一册，九三至九六页。）

参读：使徒行传生命读经，第五、十二篇。

leaving the disciples on this earth.... The one hundred twenty... did nothing except to pray, and the key of their prayer was the one accord (Acts 1:14).

In Matthew 18:19 the Lord spoke concerning two or three being in harmony on something in prayer. The word harmony in this verse is not as strong as the phrase one accord. The word in Greek for one accord, homothumadon, is strong and all-inclusive.... The Chinese version of the Bible translates this word into a Chinese word meaning “the same mind and the same will.” In Romans 15:6 the King James Version translates this word into “one mind.”

In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart. Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord’s ascension the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one. No other book of the Bible uses the word for one accord as much as Acts.

The one accord is the key and the life pulse of prayer, the Spirit, and the Word. You may pray much, seek the baptism of the Holy Spirit, and acquire a lot of knowledge from the Word, yet if you are short of the one accord, you cannot see the blessing.

In Acts there are three items—prayer, the Spirit, and the Word—with one key—the one accord. After Acts 15, however, this word for one accord is not used again in the book of Acts. This somewhat implies that even during this period of time described in Acts, the one accord was lost. Acts 15 describes a conference of the apostles and elders held in Jerusalem to settle the trouble concerning circumcision (vv. 1-33). At the end of Acts 15 there was a dissenting between Barnabas and Paul. After this incident I believe that the one accord to some extent was lost. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 75-78)

Further Reading: Life-study of Acts, msgs. 5, 12

第五周■周四

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。”

46 “他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭。”

在任何一种社会、团体或运动中，你若期待同心合意，就需要有出自同样认知的同样思想。…没有同心合意，没有一个（团体）能成就任何事情。任何社会、团体或运动，都需要这种出自同样思想、同样认知的同心合意。因此，使徒行传告诉我们：一面，门徒同心合意；另一面，所有同心合意的人都持续在使徒的教训里。（二 42。）使徒的教训是持守同心合意的因素。（李常受文集一九八六年第一册，一九六页。）

信息选读

这合一的实行是照着使徒的教训。（林前四 17 下，七 17 下，十一 16，十四 34 上。）使徒在各地，在各召会中，教导众圣徒同样的事。同时，这合一的实行也是照着那灵对众召会所说同样的话。（启二 7 上，11 上，17 上，29，三 6，13，22。）启示录二、三章写给七个召会的七封书信，都是对众召会说的，凡有耳的，就应当听。没有一卷书，不是写给众召会的。众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同的。（启

WEEK 5 – DAY 4

Morning Nourishment

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

46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge... Without the one accord, no party could accomplish anything. Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that, on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 158)

Today’s Reading

The practice of this oneness is according to the apostles’ teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches. He who has an ear, let him hear. Each epistle was written to all the churches. All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20). The churches are God’s golden

一 20。) 众召会是神的金灯台，虽是分开，各自独立，但在本质、形状、功用、和彰显上是完全一样的。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一四至一五页。）

使徒保罗在众召会教导同样的事。（林前四 17，七 17。）这就是说，在不同地方的众召会应当都是相同的。在歌罗西四章十六节，保罗写着说，“这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”给歌罗西召会的书信，也是为着老底嘉召会；给老底嘉召会的书信，也是为着歌罗西召会。因此，每一封书信不仅是为着受信的召会，也是为着众召会。这指明主要众召会同心合意。

在提前一章三节，保罗说他曾劝提摩太仍住在以弗所，好嘱咐那几个人不可教导不同的事。教导不同的事就是教导与使徒所教训的不同的事，也就是教导与神新约经纶不同的事。（4。）这指明所有施教者在众召会里，都应当照着使徒的教训教导相同的事。当然，这也指明众召会在教训的事上应当是一。…〔这意思是说，〕众召会不应当教导与新约所启示神新约的经纶不同的事。例如，在保罗的时候有些基督徒教师教导摩西的律法，（提前一 7，）以及犹太人的家谱。（4。）这些教训不同于照着新约所教导正确的启示将基督供应给人。（今日主恢复中内在的难处及其合乎圣经的救治，三二至三三页。）

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

lampstands. Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 74-75)

The apostle Paul taught the same thing in all the churches (1 Cor. 4:17; 7:17). This means that all the churches in all the different localities should be the same. In Colossians 4:16 Paul writes, “When this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.” The Epistle to the church in Colossae was also for the church in Laodicea, and the epistle to the church in Laodicea was also for the church in Colossae. Thus, every epistle was written not only for the receiving church but also for all the other churches. This indicates that the Lord wants all the churches to have the one accord.

In 1 Timothy 1:3 Paul said that he urged Timothy to remain in Ephesus in order that he might charge certain ones not to teach different things. To teach different things is to teach things different from what the apostles teach, that is, to teach things other than God’s New Testament economy (v. 4). This indicates that all the teaching ones should teach the same things in all the churches according to the apostles’ teaching. Of course, this indicates also that all the churches should be one in the matter of teaching.... [This] means that all the churches should not teach things that are different from the New Testament revelation of God’s New Testament economy. Examples of such teaching are the teaching of the Mosaic law (v. 7) and the teaching of Jewish genealogies (v. 4) by some Christian teachers at Paul’s time, which were different from ministering Christ to people according to the proper revelation as taught in the New Testament. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2)” p. 379)

Further Reading: The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, chs. 1-2

第五周■周五

晨兴喂养

林前一 10 “…我…恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

罗十五 5～6 “但愿那赐…鼓励的神，叫你们…彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

要实行同心合意，我们必须在一样的心思和一样的意见里，彼此和谐。（林前一 10。）在一样的心思里彼此和谐，乃是在我们的魂里有实行上的一。当我们心思中的思想借着我们的话语发表出来时，就成了我们的意见。当这些意见留在我们的心思中，就只是我们的思想。当我们不同的思想发表成为意见时，就可能造成问题。（李常受文集一九八九年第四册，四九二页。）

信息选读

主在约翰十一章九至十节对门徒所说的话指明，他们的意见乃是他们行走在黑暗里的表记：“耶稣回答说，白昼不是有十二小时么？人若在白昼行走，就不至碰跌，因为看见这世界的光。若在黑夜行走，就必碰跌，因为那光不在他里面。”…意见乃是黑暗的表记，因为发表意见就是说荒谬的话。一个人说话荒谬，原因就是他在黑暗里。但主耶稣完全在光中，并且祂自己就是光。不仅如此，每当有主同在的时候，就是白昼。主耶稣在这两节里似乎是说，“只要我在这里，你们就不在黑暗里。我就是光。”

WEEK 5 – DAY 5

Morning Nourishment

1 Cor. 1:10 Now I beseech you...that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Rom. 15:5-6 ...The God of...encouragement grant you to be of the same mind toward one another...that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

To practice the one accord, we must be attuned in the same mind and in the same opinion (1 Cor. 1:10). To be attuned in the same mind is to practically be one in our soul. When the thoughts in our mind are expressed in our speaking, they become our opinions. When the opinions remain in our mind, they are simply our thoughts. When our differences in thinking are expressed as opinions, that may cause a problem. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” pp. 375-376)

Today’s Reading

The Lord’s word to His disciples in John 11:9-10 indicates that their opinion was a sign that they were walking in darkness: “Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.” ...Opinions are a sign of darkness because to utter an opinion is to speak nonsense. The reason a person speaks nonsense is that he is in the darkness. But the Lord Jesus is fully in the light, and He Himself is the light. Furthermore, whenever the Lord is present, there is day. In these verses the Lord Jesus seemed to be saying, “As long as I am here, you are not in darkness. I am the light. Since the light is here, it is daytime. I

既然光在这里，就是白昼。我说我们该往犹太去。但如果你们说我们不该去，你们就是发表相反的意见，并且是在黑暗里。”

每当我们发表和主旨意相反的意见时，那意见就表示我们不是在白昼行走，而是在黑暗里行走。如果我们跟随主，凡祂所说的，我们都应该说“阿们”，而不该发表什么意见。…唯有主知道我们该说什么。当祂说，“我们去吧，”那就是在白昼，在光中。主的引导总是光。如果我们跟随祂的引导，我们就会在白昼，并且在光中行走。（李常受文集一九八二年第二册，三九〇页。）

整卷哥林多前书给我们看见，这一样的话就是基督，这一样的心思和意见也是基督。我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。哥林多的信徒有人说自己是属保罗的，有人说自己是属亚波罗的，也有人说自己是属矶法的，另有人很高明的说自己是属基督的。他们有四个所属，就有四种的心思，说四种不同的话，有了四种结果，就是分裂。合一没有了，基督的身体没有了，建造也没有了。所以一章十节就在对付这个东西，使我们被主得着，保罗没有了，亚波罗没有了，矶法也没有了，只有基督。大家想的是基督，说的是基督，看法是基督，讲法是基督，意见、见地也是基督，一切都是基督。这位基督在祂的复活里，已成了赐生命的灵，（十五 45 下，）在我们里面作我们的享受。我们合一的实行就在于祂，我们说祂、想祂、享受祂、发表祂，彼此就和谐了，合一了。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一三页。）

参读：腓立比书生命读经，第二、八篇。

say that we should go into Judea. But if you say that we should not go, you are expressing a contrary opinion, and you are in darkness.”

Whenever we express an opinion that is contrary to the Lord's will, that opinion signifies that we are not walking in the day but in the darkness. If we are following the Lord, we should say Amen to whatever He says and not express any opinion.... Only the Lord knows what to say. When He says, "Let us go," that is something in the day, in the light. The Lord's guidance always is light. If we follow His guidance, we will be in the day, and we will walk in the light. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 302-303)

The whole book of 1 Corinthians shows us that [the] same speaking is Christ, and the same mind and same opinion are also Christ. In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness. Some among the Corinthian believers said they were of Paul. Others said they were of Apollos. Still others said that they were of Cephas. Then some were smart enough to say that they were of Christ. They were of four things. In other words, there were four minds and four speakings with four results, which end in division. The oneness is gone, the Body of Christ is lost, and the building is no more. Hence, 1 Corinthians 1:10 deals with this matter so that we would be captured by the Lord and that there would no longer be Paul or Apollos or Cephas but only Christ. Everyone would be thinking about Christ and speaking about Christ, having Christ as his view, Christ as his way of speaking, and Christ as his opinion and judgment. Everything would be Christ. This Christ has become the life-giving Spirit in His resurrection (15:45b) and has become our enjoyment within. The practice of our oneness depends on Him. When we speak Him, consider Him, enjoy Him, and express Him, we will be harmonious and one. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 73-74)

Further Reading: Life-study of Philippians, msgs. 2, 8

第五周■周六

晨兴喂养

弗一 3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗十五 29 “我也晓得，我去的时候，必带着基督之福的丰满而去。”

将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。…没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意。（腓四 2。）保罗知道这些姊妹爱主，但她们失去了同心合意。（李常受文集一九八六年第一册，一〇三至一〇四页。）

信息选读

大家要知道，神的福与恩只能临到同心合意的光景上，这光景就是合一的实行。旧约诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”神所能施恩、祝福的就是同心合意，就是合一。

WEEK 5 – DAY 6

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there.... Without this key, no door can be opened. The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

Today’s Reading

We must all realize that the blessing and grace of God can only come upon a situation of one accord. This situation is the practice of oneness. In the Old Testament, Psalm 133 says, “Behold, how good and how pleasant it is / For brothers to dwell in unity! / It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron’s beard, / That ran down upon the hem of his garments; / Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.” God will only grace and bless the one accord, that is, the practice of oneness.

这合一的实行牵涉到我们的的心思，我们的爱，也牵涉到我们所说的话。我们大家不知不觉都违反了合一的实行。常常我们的的心思象脱缰的野马，不受约束，我们的爱没有规律，我们的言语轻率、随便，这些都破坏了信徒的合一，是我们失去主祝福的因素。…或许我们不说咒骂的坏话，却说话随便，意见多多，无形中就给召会带来了难处，在圣徒中间散布了分裂。

所以我们必须有警觉；若是先思想、考虑一下，这是不是基督，然后再说，就没有难处了。若是爱圣徒，问问自己，这样的爱有没有等次、高低或厚薄，以受主调整。说话也是这样，是基督才说，不是基督就不要说。我里面有很重的负担，我们都愿意这里的召会蒙恩、得福，但不要忘了诗篇一百三十三篇，神所命定那永远生命的福，乃是在弟兄和睦同居上，象膏油浇透全身，象甘露降在锡安。…我们…看见主祷告祂信徒的合一，不是世人所说的合一，也不是过去我们所领会的合一，乃是我们众人在父的名和生命里，在父实际的话里，也在父神性彰显的荣耀里，一同被成全出来的合一。唯有在此，才能有神的祝福。当然我们应当劳苦，为主作工，但我们的光景若没有合一，也没有操练同心合意，恐怕我们的结果就不够丰厚。所以，我们要蒙神祝福，就一定要实行合一，而实行合一的路就是同心合意。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一五至一六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

The practice of oneness touches our mind, our love, and our speaking. Unconsciously, we have all violated the practice of oneness. Many times our mind is like an unreined wild horse, free from any restraint. Our love is not regulated. Our words are light and loose. All of these damage the oneness of the believers and are factors for losing the Lord's blessing.... Perhaps we do not speak evil words of reviling, but our speaking may be loose, and our opinions may be plentiful. Spontaneously, we bring many problems to the church and spread division among the saints.

Hence, we have to be on the alert. If we would first consider and think a little before we speak and would ask if it is Christ or not, there would be no problem. If we love the saints, we should ask ourselves if our love has different classes, degrees, or depths, and we should be adjusted by the Lord accordingly. The same is true with our speaking. We should speak only if our speaking is Christ; otherwise, we should not speak. I have a heavy burden within me. We all want the church here to receive grace and blessing. But do not forget Psalm 133. The commanded blessing of the Lord, which is life forever, is upon the brethren dwelling together in oneness. It is like the ointment that flows through the whole body and like the dew that descends on Zion. Now we have seen that the oneness of the believers prayed for by the Lord is neither a oneness like the world speaks of nor a oneness according to what we formerly understood. Rather, it is a perfected oneness by all of us being in the Father's name and life, in His word of reality, and in His divinely expressed glory. Only by this is there the blessing of God. Of course, we should labor and work for the Lord, but if our situation is not in oneness and if we do not practice the one accord, I am afraid that our result will not be abundant. Therefore, in order for us to receive God's blessing, we must practice the oneness, and the way to practice the oneness is by the one accord. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 75-76)

Further Reading: CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," ch. 1

第五周诗歌

WEEK 5 — HYMN

563

祷告 — 同心合意

8 7 8 7 副 (英 779, 不同调)

降 B 大调

4/4

B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7}$ $\dot{6}$ | $\dot{6} - \dot{5} -$ | $\dot{4} \cdot \dot{3}$ $\dot{4}$ $\dot{5}$ $\dot{6}$ $\dot{5}$ | $\dot{5} - \dot{3} \cdot \dot{0}$ |
 一 要在灵里同心 祷告, 不照你心所思想,
 B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7}$ $\dot{6}$ | $\dot{6} - \dot{5} -$ | $\dot{4} \cdot \dot{3}$ $\dot{4}$ $\dot{5}$ $\dot{6}$ $\dot{7}$ | $1 - - 0$ |
 只照深处恩膏 涂抹, 成全主心所愿望。
 $F7$ B^b Gm D $F7$
 $2 \cdot \underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{3}$ $\underline{2}$ | $1 - \dot{5} -$ | $\dot{6} \cdot \dot{6}$ $\dot{6}$ $\dot{6}$ $\dot{7}$ $\dot{1}$ | $2 - \#2 -$ |
 (副) 要在灵里同心 祷告, 不照你心所思想,
 B^b E^b B^b E^b $F7$ B^b
 $3 \cdot \underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{1}$ $\underline{6}$ | $\dot{5} - \dot{3} -$ | $\dot{4} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7} \cdot \dot{7}$ | $1 - - 0$ ||
 只照深处恩膏 涂抹, 成全主心所愿望。

- 二 要在灵里同心祷告, 借着十架否认己;
一切愿望、所有心意, 都要让灵来管理。
- 三 要在灵里同心祷告, 坐在天上用权柄;
属地利益全踏脚下, 进攻空中的首领。
- 四 要在灵里同心祷告, 与众圣徒同祈求;
寻求主的心意、带领, 灵中和谐永保守。
- 五 要在灵里同心祷告, 儆醒、祷告要持久;
为神国度和神荣耀, 儆醒、祷告到成就。
- 六 要在灵里同心祷告, 和谐一致寻求神;
在主身体的灵里面, 永远祷告凭同心。

Pray with one accord in spirit

Prayer — With One Accord

779

G C G Am
 1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 $D7$ G C G Am $D7$
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
Chorus G $D/F\#$ D Em G/B C C/E
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 G D $B7/D\#$ Em C $D7$ G
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er sought.

2. Pray with one accord in spirit,
By the cross deny the soul;
All desires and all intentions
Let the Spirit now control.
3. Pray with one accord in spirit,
Pray as in the heavenlies;
All the earthly interests treading,
Fight the principalities.
4. Pray with one accord in spirit,
Supplicate relatedly;
Seek the Lord, His mind, His leading,
In the Spirit's harmony.
5. Pray with one accord in spirit,
Pray and watch persistently;
For God's kingdom and His glory,
Pray and watch in harmony.
6. Pray with one accord in spirit
Seeking God in unity;
In the Spirit of the Body
Ever pray in harmony.

第六周

因素六：为着我们生命的长大
并事奉上的用处，
对付我们天然的个性

诗歌：

读经：太十六 22～26，加二 20，林后一 8～9，二
15，三 3～6，四 5，五 20，弗六 20

纲要

【周一、周二】

壹 为着我们生命的长大并事奉上的用处，我们必须对付天然的个性：

- 一 我们天然的个性是我们与生俱来的所是，而我们的性格是我们天然个性外在的表现；天然的个性是我们里面的所是，性格是我们外在的表现。
- 二 里面的天然个性和外面的性格，乃是我们这人的精粹、素质；已在里面，就是我们天然的个性，已显于外，就是我们的性格。
- 三 在我们的基督徒生活与召会生活中，最损害我们用处的，就是照我们天然的个性而活；个性是我们在神圣生命的长大上真正的敌人，也是破坏我们在主手中用处的主要因素。

四 我们必须留意我们本性中，天然个性中的“瘤”；

Week Six

**The Factor of Dealing with Our Natural Disposition
for Our Growth in Life
and Our Usefulness in Service**

Hymns:

Scripture Reading: Matt. 16:22-26; Gal. 2:20; 2 Cor. 1:8-9; 2:15; 3:3-6; 4:5; 5:20;
Eph. 6:20

Outline

§Day 1 & Day 2

I. We must deal with our natural disposition for our growth in life and our usefulness in service:

- A. Our natural disposition denotes what we are in our makeup by birth, and our character is the outward expression of our natural disposition; natural disposition is what we are within, and character is what we express without.
- B. The inward natural disposition and the outward character are the extract, the essence, of our being; the self within is our natural disposition, and the self expressed is our character.
- C. The thing that most damages our usefulness in the Christian life and church life is our living according to our natural disposition; it is the real enemy of our growth in the divine life and the major factor that spoils our usefulness in the hand of the Lord.
- D. We must learn to take care of the “burl” in our makeup, our natural disposition;

我们若对付这个“瘤”，就会长得快，在生命长大上没有什么阻挠，对主也会更为有用。

五 个性含示于马太十六章二十三至二十六节的“思念”、“己”、和“魂生命”这几个辞；个性包含这一切的元素；事实上，我们可以说我们天然的个性就是我们的己。

六 对付我们天然的个性，意思就是对付我们的己、我们的魂生命、（22～26、）我们的旧人（罗六6）和“我”；（加二20；）你对主有多少用处，或对召会造成多少难处，乃在于你天然的个性有多少被治死；对付我们天然个性的路，乃是领悟并记住我们是钉了十字架的人，并且整天留在这个领悟和实际里。（20，五24～25，罗六6，八13下。）

七 我们天然的个性就是我们的己；个性在我们里面，个性就是我们；实际的说，否认己就是否认我们天然的个性；我们基督徒必须不断操练我们的灵而拒绝己，并凭另一个生命，就是生命树所表征之钉死并复活的基督而活，借此活基督—创二9，腓一21上，启二7，彼前二24，提前四7～8。

【周三】

贰 我们在主的工作上不该受天然的个性限制；反之，我们必须学习过反对自己，就是反对我们个性的生活；凡是我们的，凡是出乎我们的，都不能带到对主的事奉中—罗一9，七6，林后三3～6，四5：

一 有的弟兄天然的个性非常自信；他们应当不断地拒绝己并倚靠复活的三一神，借此翻掉他们的自信—一8～9。

if we deal with this “burl,” we will grow quickly without any hindrances to our growth in life, and we will also become more useful to the Lord.

E. Disposition is implied in the terms used in Matthew 16:23-26—mind, himself, and soul-life; disposition includes all these elements; actually, we may say that our natural disposition is our self.

F. To deal with our natural disposition means to deal with our self, our soul-life (vv. 22-26), our old man (Rom. 6:6), and the “I” (Gal. 2:20); how useful you will be to the Lord or how much trouble you will make to the church depends upon how much your natural disposition is killed; the way to deal with our natural disposition is to realize and remember that we are crucified persons and remain under that realization and reality throughout the day (v. 20; 5:24-25; Rom. 6:6; 8:13b).

G. Our natural disposition is our self; it is in us, and it is us; practically speaking, to deny the self is simply to deny our natural disposition; as Christians, we have to live Christ by continually exercising our spirit to reject our self and live by another life, the crucified and resurrected Christ, signified by the tree of life—Gen. 2:9; Phil. 1:21a; Rev. 2:7; 1 Pet. 2:24; 1 Tim. 4:7-8.

§Day 3

II. We should not be limited by our natural disposition in the Lord’s work; instead, we should learn to live a life of opposing ourselves, our disposition; whatever we have and whatever comes out of us cannot be brought into the Lord’s service—Rom. 1:9; 7:6; 2 Cor. 3:3-6; 4:5:

A. The natural disposition of some brothers reflects a strong self-confidence; their self-confidence must be overthrown by continually rejecting their self and by relying on the resurrecting Triune God—1:8-9.

二 人在神面前越没有蒙光照，越以为顺服神是容易的事；人越是说出便宜的话来，越是证明他还没有出过代价；话说得与神很亲近的人，恐怕离开神最远——太六1~6, 16~18, 路十八9~14, 腓三3。

三 有的弟兄天然的个性是，若是环境不齐备、条件不够，他就不作；我们不要有一种天然的个性，一定要怎样才能作工——彼前四1, 林前九23~27。

四 我们需要靠着生命与神同工，这生命能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成职事；我们必须学习事事处处经历基督的秘诀——林后六1~2, 腓四5~9, 11~13。

【周四】

五 天然的个性有一类是“英雄”型，这一型的人作什么事都要作得令人印象深刻，作得完全而完整；另一类的天然个性是“非英雄”型，非英雄型的人作什么事都不彻底、不完全。

六 有些负责弟兄在他们天然的个性中有很强的成分，使他们不能与别人配搭合作；这样的弟兄通常很能干，但也很容易在召会生活中引起难处；他们的个性甚至会带着支配的态度、压制的灵、批评的说话、以及注重规条且不赦免的灵。

七 其他的负责弟兄可能有一种天然的个性，希望所有人都喜欢他们，不愿意得罪任何人；这限制了他们在主工作中的功用，因为当主要借着

B. The less a man is enlightened by God, the more he thinks that he will have no trouble obeying God; the quicker a man makes loud claims, the more it proves that he has never paid any price; those whose words pretend intimacy with God are probably farthest away from Him—Matt. 6:1-6, 16-18; Luke 18:9-14; Phil. 3:3.

C. The natural disposition of some brothers is one of refusing to work as long as the circumstances are not perfect or the conditions are not adequate; we must reject the natural disposition that requires a particular environment before we can work—1 Pet. 4:1; 1 Cor. 9:23-27.

D. We need to work together with God by a life that is able to fit all situations, that is able to endure any kind of treatment, that is able to accept any kind of environment, that is able to work in any kind of condition, and that is able to take any kind of opportunity, for the carrying out of the ministry; we must learn the secret of experiencing Christ in everything and in every place—2 Cor. 6:1-2; Phil. 4:5-9, 11-13.

§Day 4

E. One type of natural disposition is that of the “hero”; this type must do everything in an impressive, perfect, and complete way; another type of natural disposition is that of the “non-hero”; the non-hero does not do anything in a thorough or complete way.

F. Some responsible brothers have a strong element in their natural disposition that hinders them from coordinating and cooperating with others; these ones usually are very capable, and they can also easily stir up trouble in the church life; their disposition can even be one with a dominating attitude, a suppressing spirit, critical speaking, and a legalistic and unforgiving spirit.

G. Other responsible brothers may have a natural disposition that wants everyone to like them and does not want to offend anyone; this limits their effectiveness in the Lord’s work, because when the Lord wants to

他们诚实坦率地向圣徒们说警戒或警告的话时，他们不会开口——参西一 27～29，帖前五 12～13，林前十 5～13，来三 7～19，十二 25：

- 1 不仅如此，那些有这样个性的人会对圣徒表现出天然情感的“凡火”，甚至到一个程度，使他们在照料召会、圣徒和工作时缺少正确的鉴别力与合式的监督——利二 11，十 1～2，民六 6～7，腓一 9，彼前二 25，五 2，来十三 17。
 - 2 拿细耳人之愿的主要部分乃是使自己与来自天然感情的死亡分开；（民六 6～7；）此外，素祭里没有蜜，意思是在基督里没有天然的感情或天然的良善。（利二 11，太十二 46～50，可十 18。）
- 八 我们中间任何一次背叛的源头乃是与人天然的个性有关；要得地位的野心（从撒但来的）是每一个堕落之人天然个性的主要元素；异议的根源乃是己，天然的个性——赛十四 12～13，民十二 1～2，十六 1～3，撒上十五 10～12，太十八 1～4，二十 20～28，路二二 25～27，林后十 4～5。
- 九 王下四章八至十节说到书念的妇人接待以利沙的事，以利沙每从那里经过，妇人都请他吃饭；他没有讲过一篇道，没有行过一件神迹，但那个妇人凭着他的吃饭，就看出他是“圣别的神人”；这就是以利沙给人的印象，所以我们要问一问自己：“我们给人的印象是什么？”——参林后二 15，五 20，弗六 20。
- 十 如果主拆毁了我们外面的人连同我们天然的个性，我们和人来往的时候，就不再是以我们刚硬的己去碰人；反之，我们每一次遇见人的时候，我们的灵就能出去；我们不可能突破我们

speak an honest or frank word of admonishment or warning to the saints through them, they will not do it—cf. Col. 1:27-29; 1 Thes. 5:12-13; 1 Cor. 10:5-13; Heb. 3:7-19; 12:25:

1. Furthermore, those with such a disposition can express the “strange fire” of natural affection toward the saints, even to such a degree that causes them to be lacking the proper discernment and the proper oversight in their care for the church, the saints, and the work—Lev. 2:11; 10:1-2; Num. 6:6-7; Phil. 1:9; 1 Pet. 2:25; 5:2; Heb. 13:17.
 2. A major part of the Nazarite vow is to separate ourselves from the deadness that comes through natural affection (Num. 6:6-7); also, the meal offering being without honey means that in Christ there is no natural affection or natural goodness (Lev. 2:11; Matt. 12:46-50; Mark 10:18).
- H. The source of any rebellion among us was the natural disposition of the persons involved; ambition for position (which comes from Satan) is the primary element of every fallen person’s natural disposition; the root of dissent is the self, the natural disposition—Isa. 14:12-13; Num. 12:1-2; 16:1-3; 1 Sam. 15:10-12; Matt. 18:1-4; 20:20-28; Luke 22:25-27; 2 Cor. 10:4-5.
- I. Second Kings 4:8-10 gives the account of the Shunammite woman’s reception of Elisha by providing a meal for him whenever he passed by; he did not give one message or perform one miracle, but the woman identified him as “a holy man of God” by the way he took his meal; this was the impression that Elisha gave to others, so we have to ask ourselves, “What is the impression that we give to others?”—cf. 2 Cor. 2:15; 5:20; Eph. 6:20.
- J. If the Lord breaks our outer man with our natural disposition, we will no longer present others with our strong self when we touch them; instead, our spirit will flow out whenever we touch men; it is impossible for us to break through the problems of our natural disposition, but it is possible

天然个性上的难处，但主能作到——约七 37 ~ 38，路十八 24 ~ 27，十九 2。

【周五】

叁 那灵借着复合之灵里十字架杀死的元素，借着那灵的管治，借着作为那灵之基督的光照，并借着召会生活、结果子和喂养小羊，对付我们外面的人、我们的己、我们天然的个性：

一 我们要对付天然的个性，就必须否认己并应用十字架杀死的能力；我们需要看见并在经历中实化，那在我们灵里之复合且包罗万有的灵所包含基督宝贵的死，以及基督之死的甜美和功效，这些能杀死我们天然的个性——出三十 23 ~ 25，腓一 19，罗八 13：

1 基督作为复合的灵乃是医治我们、点活我们、并杀死我们里面一切消极事物的药剂；当我们取用祂作药剂，我们就享受“耶稣的治死”，或耶稣的杀死——林后四 10 ~ 11。

2 在那灵里面有十字架杀死的元素；我们早晨拒绝己并接受神到我们里面的时候，就在一天当中感觉到，有一个杀死的过程在我们里面进行着。

二 圣灵管治的目的，就是叫我们作一个被破碎的人；神要把我们摆在完全无能为力、毫无办法的地位上，祂在我们身上才有路；我们所经过的试炼，其目的是叫我们在认识神的事上得益处，好使祂得彰显——一 8 ~ 9，十二 9 ~ 10，赛四十 28 ~ 31，何六 1 ~ 3：

1 外面之人的破碎就是我们天然个性的破碎；我们的天然个性使我们难以释放我们的灵；一个没有被神破碎的人，在主的工作上是不可信托的；我们原有

for the Lord to do it—John 7:37-38; Luke 18:24-27; 19:2.

§Day 5

III. The Spirit deals with our outer man, our self, our natural disposition, by the killing element of the cross in the compound Spirit, by the discipline of the Spirit, by the shining of Christ as the Spirit, and by the church life, fruit-bearing, and lamb-feeding:

A. In order to deal with our natural disposition, we must deny the self and apply the killing power of the cross; we need to see and realize in our experience that the compound, all-inclusive Spirit in our spirit includes the precious death of Christ and the sweetness and effectiveness of Christ's death, which can kill our natural disposition—Exo. 30:23-25; Phil. 1:19; Rom. 8:13:

1. Christ as the compound Spirit is our medication to heal us, enliven us, and kill all the negative things within us; when we take Him as our medication, we enjoy “the putting to death of Jesus,” or the killing of Jesus—2 Cor. 4:10-11.

2. In the Spirit there is the killing element of the cross; when we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us.

B. The goal of the discipline of the Holy Spirit is for us to be a broken man; God has to put us in a place of total inability and total helplessness before He can have a way in us; the purpose of the trials through which we pass is so that we can receive the benefit of knowing God for Him to be expressed—1:8-9; 12:9-10; Isa. 40:28-31; Hosea 6:1-3:

1. The breaking of the outer man is the breaking of our natural disposition; our natural disposition makes it hard for us to release our spirit; a person who is not broken by God cannot be entrusted with the Lord's

的所是，包括天然的样子和口味，都是与神配不来、与神合不来的一耶四八 11。

- 2 我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面；为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。
- 3 为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然人的各方面，为要将我们模成神长子基督的形像—罗八 28 ~ 29。
- 4 我们环境中所有的事都是我们的神量给我们的；祂定规一切临到我们身上的事，唯一的目的，就是要打掉我们那个突出点，那个刚硬的地方，那个难对付的地方—诗三九 9，太十 29 ~ 30，路十二 6。
- 5 外面的人不破碎，里面的人就不能出来；瓦器需要打破，宝贝才能显出；（林后四 7；）香膏只要在玉瓶里，香气就不能出来。（约十二 3。）
- 6 一个没有被破碎的人，不能服从别人；唯有那些经历基督作他们服从生命的人，认识他们天然个性的背叛—腓二 5 ~ 8。
- 7 凡能夸口的人，都是没有被破碎的人；会责怪别人的人，都是没有被破碎的人；人若不是什么，还以为是什么，就是没有被破碎的人；常与别人相争的人，都是没有被

work; what we are originally, including our natural appearance and taste, does not match God and is not compatible with God—Jer. 48:11.

2. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being; for this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes.
3. In order to accomplish the work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life; He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down all aspects of our natural being in order that He might conform us to the image of Christ as the firstborn Son of God—Rom. 8:28-29.
4. Everything in our environment has been measured to us by our God; He orders everything around us, the only purpose of which is to break our conspicuous, obtuse, and hard spots—Psa. 39:9; Matt. 10:29-30; Luke 12:6.
5. If the outer man is not broken, the inner man will not be released; the earthen vessel has to be broken before the treasure can be released (2 Cor. 4:7); as long as the ointment is in the alabaster box, the fragrance will not be released (John 12:3).
6. A person who is not broken cannot submit to others; only those who have experienced Christ as their life of submission know the rebelliousness of their natural disposition—Phil. 2:5-8.
7. Anyone who is boastful has not been broken, anyone who blames others has not been broken, anyone who thinks he is something when he is nothing has not been broken, and anyone who competes with

破碎的人—三 3，林前六 7，加五 25 ~ 26，六 3。

8 凡没有受过压，没有受过委屈，没有被贬低过，没有受过人难为的，在神手中是生的、野的，都没有用处；我们不要有一个错误的观念，以为自己是受神差遣、蒙神呼召、受神付托祂工作的人，所有圣徒都该佩服和尊敬我们；可能今天敬佩我们的人，明天就是耻笑我们、将我们踏在脚下的人；这就是事奉主之人的道路—约二 23 ~ 25，徒十四 11 ~ 13，18 ~ 21，可十一 8 ~ 10，参十五 9 ~ 15。

三 从我们天然的个性得救，也是由于作为大光之基督内里的光照；这光照就是叫我们看见神所看见的—箴四 18，二十 27，诗十八 28 ~ 29，太四 16，路十一 34 ~ 36，徒九 3 ~ 5，二二 6 ~ 10，二六 13 ~ 19，弗五 13，腓二 15 ~ 16：

1 神圣之光的照耀所带来的杀死，乃是基督徒经历中最大的事；光照也就是拯救，看见也就是脱离；每一个真正看见在荣耀中的主这异象的人，都会在良心里蒙光照，看见自己的不洁—赛六 1 ~ 8。

2 主多给我们光，就把我们暴露出来，叫我们谦卑；唯有这种光照才会除掉我们的骄傲，唯有这光会叫我们肉体的活动停止，才会破碎我们外面的壳子连同我们天然的个性；我们越看见神、认识神并爱神，就越厌恶自己，就越否认自己—伯四二 5 ~ 6，太十六 24，路九 23，十四 26。

3 我们绝不要凭自己的努力、自己天然的个性学习涵养或容忍，乃要学习伏在神的光中，接受祂的破碎，让环境在我们身上拆毁、破碎我们这人。

四 我们在主的手中若没有用处，不能照顾别人，乃是由于我们天然的个性；召会生活、结果子、

others has not been broken—3:3; 1 Cor. 6:7; Gal. 5:25-26; 6:3.

8. Someone who has never been pressed, mistreated, depreciated, or wronged by others is raw, wild, and useless to God; we should not have the mistaken concept that all the saints will admire and respect us because we have been sent by God, called by God, and entrusted with His work; one who respects us today may deride and trample us under his feet tomorrow; this is the way of one who serves the Lord—John 2:23-25; Acts 14:11-13, 18-21; Mark 11:8-10; cf. 15:9-15.

C. Deliverance from our natural disposition also comes from the inner shining of Christ as a great light; this shining is seeing what God sees—Prov. 4:18; 20:27; Psa. 18:28-29; Matt. 4:16; Luke 11:34-36; Acts 9:3-5; 22:6-10; 26:13-19; Eph. 5:13; Phil. 2:15-16:

1. The greatest thing in the Christian experience is the killing that comes from the shining of the divine light; the shining is the saving, and the seeing is the deliverance; everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness—Isa. 6:1-8.

2. The Lord grants us much light to expose us and to humble us; only this kind of shining will remove our pride, and only this light will stop our fleshly activities and break our outer shell with our natural disposition; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

3. We should not try to be magnanimous or forbearing by the effort of our self, our natural disposition; rather, we should learn to prostrate ourselves in God's light, receive His breaking, and allow the environment to break us and tear us down.

D. If we are not useful in the Lord's hand for taking care of people, it is due to our natural disposition; the church life, fruit-bearing, and lamb-feeding

喂养小羊这三件事治死我们天然的个性；我们要对付天然的个性，就必须爱神，借着接触神而被作为恩典的神所注入，也必须爱人，借着接触他们而将神作为恩典注入到他们里面——约二一 15～17，弗三 2，四 29，彼前四 10。

【周六】

肆 神对付雅各乃是一幅完整的图画，表明圣灵在新约信徒里面管教和变化的工作，以对付他们天然的个性，好叫基督成形在他们里面，并在他们里面完全长大而达到成熟；这乃是神赐福与我们，并使我们叫别人得福，使他们能得着神圣三一之神圣分赐的供应——罗十二 2，林后三 18，来六 1 上，创十二 1～3，结三四 26，民六 22～27：

- 一 雅各的一生表明一个生来天然的人必须经过破碎，才能成为“以色列”，就是神的王子；神借着我们的环境所拆毁的，不过是我们没有价值的己，我们天然的个性；然而，神所建造到我们里面的，乃是祂自己这至宝、卓越、无限量者——林前三 12。
- 二 神命定雅各终生要过挣扎的生活；祂主宰安排了雅各一生中的每一个环境、遭遇和人物，并使这些都互相效力，叫雅各得益处，使祂可以将雅各这抓夺者，抓脚跟的人，变化成以色列，神的王子——创二五 26，三二 24～32。
- 三 雅各生命成熟（变化的最后阶段）最有力的表显，乃是他祝福每一个人；他抓夺的手变成祝福的手；祝福是借着在生命里成熟而将作生命的神涌流给人——四七 7，10，四八 14～16，四九 1～28。

are three matters that kill our natural disposition; to deal with our natural disposition, we must love God by contacting God to be infused with Him as grace, and we must love people by contacting them to infuse them with God as grace—John 21:15-17; Eph. 3:2; 4:29; 1 Pet. 4:10.

§Day 6

IV. God's dealing with Jacob is a full picture of the Holy Spirit's discipline and His transforming work in the New Testament believers to deal with their natural disposition so that Christ may be formed in them, fully grown in them, unto maturity; this is God's blessing us and making us a blessing to others that they may be supplied with the divine dispensing of the Divine Trinity—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a; Gen. 12:1-3; Ezek. 34:26; Num. 6:22-27:

- A. Jacob's life shows that a natural person must pass through breaking in order to become Israel, a prince of God; what God tears down through our environment is our worthless self, our natural disposition; however, what God builds into us is Himself, the peerless, supereminent, and infinite One—1 Cor. 3:12.
- B. God destined Jacob to live a struggling life all his days; He sovereignly arranged every circumstance, situation, and person in Jacob's life and caused them all to work together for Jacob's good so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God—Gen. 25:26; 32:24-32.
- C. The strongest manifestation of Jacob's maturity in life (the last stage of transformation) is the fact that Jacob blessed everyone; his supplanting hands became blessing hands; blessing is the overflow of God as life to others through the maturity in life—47:7, 10; 48:14-16; 49:1-28.

第六周■周一

晨兴喂养

太十六 23 ~ 25 “祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

在我的职事中，我用了个性与性格这些辞来说到属灵的生命，因为我不得不找些用辞，来帮助圣徒明白魂生命、己、“我”和旧人。“天然的生命”和“天然的”这些辞，也用来说到对付我们己的属灵经历。己乃是我们的魂生命，而我们的魂生命乃是天然的。除了这些辞以外，保罗在罗马六章六节还提到旧人。这些辞各指明某一属灵的实际。…魂生命也叫作旧人。己、魂生命和旧人，全都是天然的，属于天然的生命。

我们乃是按着属灵的意义给〔个性和性格〕这些辞下定义。…我们里面有个性，外面有性格。个性是我们里面的所是，性格是我们外面的表现。里面的个性和外面的性格，乃是我们这人的精粹、素质。如果拿走了我们的性格和个性，我们这人就一无所有了。（生命的经历与长大，一六九至一七〇页。）

信息选读

新约里找不到性格和个性这些辞，但在一些经节中，就如马太十六章二十六节和路加九章二十五节，却含示了这些事实。马太十六章二十六节和路加九

WEEK 6 — DAY 1

Morning Nourishment

Matt. 16:23-25 ...He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men... If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

I have used the words disposition and character in my ministry concerning the spiritual life because I was forced to find terms that would help the saints to understand the soul-life, the self, the “I,” and the old man. The terms natural life and natural have also been used related to the spiritual experiences of dealing with our self. The self is our soulish life, and the soulish life is something natural. In addition to these terms Paul mentions the old man in Romans 6:6. Each of these terms denotes a certain spiritual reality.... The soul-life is also called the old man. The self, the soul-life, and the old man are all something natural, something of the natural life.

We define these terms [disposition and character] according to their spiritual significance.... Within we have our disposition, and without we have our character. Disposition is what we are within, and character is what we express without. The inward disposition and the outward character are the extract, the essence, of our being. If our character and disposition were taken away, there would be nothing left to our being. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 129-130)

Today's Reading

The terms character and disposition cannot be found in the New Testament, but the facts are implied in verses such as Matthew 16:26 and Luke 9:25. Matthew 16:26 and Luke 9:25 are parallel portions that use self and soul-life

章二十五节这两节是平行的，将己和魂生命用作同义辞。马太十六章二十六节说，“人若赚得全世界，却赔上自己的魂生命，有什么益处？”路加九章二十五节说，“人若赚得全世界，却丧失自己，赔上自己，有什么益处？”马太十六章二十六节的魂生命，就是路加九章二十五节的自己。魂是己的生命；而个性和性格，与己和魂都非常有关。

我们可以用不同的动物为例，说明个性上的不同。就如龟与兔：龟走得慢，兔跑得快。每种动物的活动乃是与这动物性情里的某个特点有关。…龟和兔各有自己的个性，自己的组成。

你的个性是指你与生俱来之组成里的所是。…你若是慢的，你乃是天生被组成是慢的；慢就是你的个性。同样，你若是快的，快就是你的个性。一个人可能是安静的，或是爱讲话的；二者都是里面个性的事。我们的个性虽然是神所造的，却仍需要被神对付。这似乎很矛盾—神所赐的必须被神对付。然而，这非常合乎神圣的启示，也是我们的经历所印证的。

性格指我们（里面的人）外面的表现。…个性总是外显于我们的性格中。…性格的组成，约百分之三十是你的天性，百分之七十是你的习性。比方说，一个小孩若放在中国家庭里，他就会被摆进中国的模子里。同一个小孩被放在别种国籍的家庭里，长大了就会象那种国籍的人。

我们无法改变我们里面的性情，但我们能改变或改正我们外面的性格。…许多弟兄服兵役时受过训练。他们刚开始服兵役时不是很守时，但受过一些训练和严厉的惩治以后，他们就被调整成为守时的。…这种训练改变了他们外面的性格。（生命的经历与长大，一七〇至一七二页。）

参读：为着召会的建造正常结果子和牧养的路，第一至三、五、七至八章。

as synonyms. Matthew 16:26 says, “What shall a man be profited if he gains the whole world, but forfeits his soul-life?” Luke 9:25 says, “What is a man profited if he gains the whole world but loses or forfeits himself?” The soul-life in Matthew 16:26 is the self in Luke 9:25. The soul is the life of the self, and the matters of disposition and character are very much related to both the self and the soul.

To illustrate the differences in disposition, we may use different animals, such as a turtle and a rabbit. A turtle walks slowly, and a rabbit runs quickly. Each activity is related to a particular thing within the nature of each animal.... The turtle and the rabbit each has its own disposition, its own makeup.

Your disposition denotes what you are in your makeup by birth.... If you are slow, you were made slow by birth; being slow is your disposition. Likewise, if you are quick, quickness is your disposition. One may be silent or talkative; both are matters of inward disposition. Although our disposition is something made by God, it still needs to be dealt with by God. This seems to be contradictory—something given by God must be dealt with by God. However, this is very much according to the divine revelation, and it is also confirmed by our experience.

Character refers to our outward expression... [of] our inner being. The disposition is always explicitly expressed in our character.... Character is composed of about thirty percent nature and of about seventy percent habits. For example, if a child is placed in a Chinese home, he will be cast into a Chinese mold. The same child placed in a family of another nationality will resemble a person of that nationality when he grows up.

We cannot change our inward nature, but we can change or correct our outward character.... Many brothers have been trained in the military service. When they first entered the military service, they were not very punctual, but after some training and severe discipline, they were adjusted to be punctual.... This kind of training changed their outward character. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 130-131)

Further Reading: CWWL, 1973-1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” chs. 1-3, 5, 7-8

第六周■周二

晨兴喂养

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

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

在我们的基督徒生活与召会生活中，最损害我们用处的，就是照我们的个性而活。…有些弟兄姊妹在他们的个性中有很强的成分，使他们不能与别人配搭合作。有些弟兄姊妹如果受安排作一些事，他们就不能包容别人在那件工作上一同来帮助，他们必须包办一切。这样的弟兄姊妹通常很能干，但也很容易在召会生活中引起难处。

主的工作是身体的工作，也是借着身体的工作；所以配搭是迫切需要的。使徒保罗很有才干，但他还需要别人帮助他，并与他配搭。…连主自己也需要与别人配搭。事实上，我们大多数人不喜欢与别人一同作工。我们若是懒惰松散的人，可能会喜欢别人为我们劳苦；但我们若是殷勤的人，一直地在劳苦，就不喜欢别人与我们一同作工，因为无论别人作什么，都会搅扰我们正在作的事。

在我们属灵生活、基督徒生活、召会生活、并主的工作中，我们必须学习作个一直反对自己的人。…反对自己就是反对我们的个性。（生命的经历与长大，一九二至一九三页。）

WEEK 6 — DAY 2

Morning Nourishment

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

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The thing that most damages our usefulness in the Christian life and church life is our living according to our disposition.... Some brothers and sisters have a strong element in their disposition that hinders them from coordinating and cooperating with others. If certain brothers or sisters are assigned a certain work, no one else can be included with them to help in that work; they must do it exclusively. Such brothers or sisters are usually very capable, and they can also easily stir up trouble in the church life.

The Lord's work is a work of the Body and by the Body; therefore, coordination is desperately needed. The apostle Paul was very capable, but he also needed a number of others to help him and coordinate with him.... Even the Lord Jesus Himself needed to coordinate with others. Actually, most of us do not like to work with others. If we are lazy, careless persons, we may like others to labor for us. But if we are diligent persons, laboring all the time, we may not like others to work with us, because whatever they do interferes with what we are doing.

In our spiritual life, in our Christian life, in our church life, and in the Lord's work, we must learn to be people who are always opposing ourselves.... To oppose ourselves is to oppose our disposition. (CWVL, 1989, vol. 3, "The Experience and Growth in Life," p. 146)

照我多年的观察，我们在神圣生命的长大上，真正的敌人乃是我们的个性。我们的个性也是破坏我们在主手中用处的因素。…我发现许多圣徒最终在神圣的生命上停止长大，不能更进一步往前，…（是）由于他们个性上特别、怪僻的一面。…他们放弃了世界，为主牺牲了许多事物。他们也听了许多信息，并且爱这些信息。然而，还有特别、怪僻的一面留在他们里面。他们本性的那一部分成了坚固的营垒，使他们无法在生命长大上进步。

我们怪僻的特性可以比作木块中的木纹。…一块木头的质料可能很好，但若有节瘤，就不容易锯切，而没有什么用处。凡没有任何怪僻特性的基督徒，是长得最多、最快的人。…在事奉上，最有用处的人，是那些一直拒绝并否认他们所是的人。

在我们属灵生命的开头几年，我们可能长得很快。然而，由于我们的个性，我们的成长可能慢下来，甚至停顿下来。…我们必须留意我们本性中，个性中的“瘤”。我们若对付这个“瘤”，就会长得快，并在属灵生命上步入坦途，在生命长大上没有什么阻挠，对主也会更为有用。

所有圣徒，特别是那些受训练全时间事奉主的人，若都能治死他们的个性，凡事就能顺遂。不然，每一个受了训的人都会成为召会潜在的难处。我们若受了训练，却用我们的野心和才干来实行，结果就是难处。…你对主有多少用处，或对召会造成多少难处，乃在于你的个性有多少被治死。所以，对付个性是一件紧要的事。（生命的经历与长大，一九八至一九九、二〇三、一九六页。）

参读：生命的经历与长大，第十三、二十一至二十五篇。

According to my observation over many years, the real enemy of our growth in the divine life is our disposition. Our disposition is also the factor that spoils our usefulness in the hand of the Lord.... I have learned that many saints eventually stopped growing in the divine life and could make no further progress... due to a particular, peculiar aspect of their disposition. They had given up the world and had sacrificed many things for the Lord. They also listened to the messages and loved them. However, a particular, peculiar aspect remained in their being. That part of their makeup became a stronghold that held them back from making progress in the growth in life.

Our particular traits can be compared to the grain in a piece of wood.... A piece of wood may be of good quality, but if it has a knot or burl, it cannot be sawed easily; it is not useful. The Christians who do not have any peculiarity, any peculiar traits, are the ones who grow the most and the fastest.... In the service the ones who are the most useful are the ones who always reject and deny what they are.

In the first few years of our spiritual life, we may have grown quickly. However, our growth may have slowed down or even come to a standstill because of our disposition.... We must learn to take care of the “burl” in our makeup, our disposition. If we deal with the “burl,” we will grow quickly and have a free way in our spiritual life without any hindrances to our growth in life. We will also become more useful to the Lord.

If all the saints, especially those who are being trained to serve the Lord full time, kill their disposition, everything will be very good. Otherwise, each trained one becomes a potential problem to the church. If we pick up the training and practice it with our ambition and capacity, trouble will be the result.... How useful you will be to the Lord or how much trouble you will make to the church depends upon how much your disposition is killed. Therefore, dealing with the disposition is a crucial matter. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 150, 153, 148)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” msgs. 13, 21-25

第六周■周三

晨兴喂养

林后三 5～6 “并不是我们凭自己够资格…；我们之所以够资格，乃是出于神；祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

一 9 “自己里面也断定是必死的，叫我们不靠自己，只信靠那叫死人复活的神。”

什么样的人能在主面前给主用呢？…第一，他必须是个爱主、要主的人。不爱主，不要主的人根本谈不到给主用。…第二，他总得有一点遇着主，总得有一点看见了主。他总得有一个启示，看见说，神永远的旨意就是要把基督作到人里面来，并且要把基督彰显在人身上。…第三，他的自己，他这个人总归碰着了一点十字架。他看见说，凡是出乎他的，凡是他自己的，都不能带到主的事奉上来。…只有看见你自己不过是荆棘，不过是大麻风，是天然的人，是属肉体的，你才宝贝十字架的经历。这一个叫作天然的启示也可以，叫作十字架的启示也可以。有了爱主的心之后，起码你要看见两个启示，一个是关乎基督的，一个是关乎自己的，也就是关乎十字架的。

但是光有这三步还不行。光有这三步，你能作有价值的，但是你不能作够多的。…你定规是把基督作出去的，你定规是把基督事奉出去的。但是…也许你一年只能一次把基督服事出去，也许你半年只能把基督服事给一个人。（性格，五〇至五一页。）

信息选读

WEEK 6 — DAY 3

Morning Nourishment

2 Cor. 3:5-6 Not that we are sufficient of ourselves...; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

What kind of person is useful to the Lord?... First, he must love and desire the Lord. Do not even talk about being used by the Lord if you do not love and desire Him.... Second, he must have a vision of the Lord and an encounter with Him. He needs to have a revelation that God's eternal purpose is to work Christ into us and to express Christ through us.... Third, his self, his person, must have been dealt with by the cross. He must realize that whatever he has and whatever comes out of him cannot be brought into the Lord's service.... Only when you have seen that you are fleshly and nothing but a thornbush, a leper, and a natural man will you treasure the experience of the cross. This can be called the revelation of the natural man or the revelation of the cross. After you have a heart to love the Lord, you must have at least two revelations, one concerning Christ and the other concerning the self, which also concerns the cross.

However, these three aspects are not sufficient. With these you can do something valuable but nothing extensive. You will surely dispense Christ and minister Christ, though perhaps only once a year, or to one person in six months. (CWWL, 1953, vol. 3, "Character," p. 577)

Today's Reading

（第四步是关乎）性格。…我们不是把我们的性格给人，乃是用性格把基督托出去。…（比方说，）一位弟兄记性不强，性格善忘，请问这一个善忘的性格，能不能代表这位弟兄里面所认识的基督？不能。但是这一个性格影响他的事奉实在大。他要合于主的使用，就必须补上这一个东西。他要学习记事情，身上要带着小册子，把该作的事都记在上面。我不过举一个很小的例子就是了。

我们今天既是奉献给主的人，前途也不要了，什么都不要了，就是为着事奉主，我们就应该有相当的功用。但是很可惜，我们显出来的功用太少了，我们受个性的限制太大了。若是我们不把老旧的个性翻掉，我们在主手中的用处恐怕就到此为止。

有的弟兄个性非常自信，自信他能作什么，他这个自信就叫他看不见光。他在一个地方作工，过了一年、两年，什么也没有作出来。…但是他一直不觉得是自己不行，只觉得别人不行。…你翻掉你的自信就有用处了。…若是我们能冲破个性的界限，我们工作的果效…应该加三倍还不止。…有的人就是不能运用环境，而要环境来造他。若是环境不齐备、条件不够，他就不作。要知道，在我们这个工作里头要环境齐备是很难的。…（乃）在于你随机应变，…你非要就环境不可。…不要有一个个性，一定要怎样才能作工。（性格，五二至五三、六四至六五页。）

新约的执事…是靠着生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事。（圣经恢复本，林后六1注1。）

参读：性格，第三、五至七篇；事奉主者的存心、配搭与功用，第三至四篇。

The fourth aspect [is] the aspect of character... We do not minister our character to others, but we bear Christ to them by our character. For example, a certain brother may be absent-minded and forgetful. Can his forgetful character replace the Christ whom he knows inwardly? Not at all. But his character greatly affects his service. He must make up this lack if he wants to be suitable for the Lord's use. He must learn to remember things. He should carry a pocket notebook to record things that need to be done. This is just a small example.

Since we have consecrated ourselves to the Lord and have given up our future and everything to serve Him, we should be very useful. Unfortunately, we are extremely limited by our disposition and, as a result, too little of our function is manifested. If we do not overthrow our old disposition, I am afraid that our usefulness in the hand of the Lord will cease.

The disposition of some brothers reflects a strong self-confidence. They believe that they can do anything and are thus blinded by their self-confidence. After working in one place for a year or two, they may have accomplished nothing.... However, they always feel that this is because of others' shortage and never their own.... You will be useful only if such confidence is overthrown.... If we can break through the constraints of our disposition, the effectiveness of our work will more than triple. Some people do not know how to utilize their environment ... [but] expect their environment to suit them. They refuse to work as long as the circumstances are not perfect or the conditions are not adequate. You must realize that in our work it is almost impossible to have a perfect environment.... It all depends on how flexible we are to adapt to our circumstances and adjust to all environments.... Reject the disposition that requires a particular environment before you can work. (CWWL, 1953, vol. 3, "Character," pp. 578-579, 588-589)

The ministers of the new covenant...worked together with God by a life (not by any gift) that was all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (2 Cor. 6:1, footnote 1)

Further Reading: CWWL, 1953, vol. 3, "Character," chs. 3, 5-7; CWWL, 1968, vol. 2, pp. 225-241, 449-454

第六周■周四

晨兴喂养

太十九 25 ~ 26 “门徒听见了，就极其惊讶，说，这样谁能得救？耶稣看着他们说，在人这是不能的，在神凡事都能。”

我们的个性以不同的形式表现出来。（天然的个性）有一类是“英雄”型。有这一型个性的弟兄姊妹，作什么事都要作得令人印象深刻，作得完全而完整。他们若要说话，就要说得很突出，不然就不说。他们作事也很强、很快。另外一型的个性是“非英雄”型。这一型的人作什么事都不彻底、不完全。（生命的经历与长大，一八九页。）

信息选读

王下四章说到那个书念的妇人接待以利沙的事，圣经记载说，“书念…有一个大户的妇人，强留他吃饭。此后，以利沙每从那里经过，就转进去吃饭。妇人对丈夫说，我看出那常从我们这里经过的是别的神人。”（8 ~ 9。）以利沙…没有讲过一篇道，没有行过一件神迹，他每从那里经过，就是进去吃饭。那个女人凭着他的吃饭，就看出他是一个神人。

今天我们也要问一问自己：“我们给人的印象是什么？”…我们外面的人（若没有）被破碎…，我们所给人的印象，就都是我们那个外面的人。我们每一次到人面前去的时候，或者叫人心里难受，觉得你是一个爱自己、…刚硬、…骄傲的人；或者…是一个聪明、…口才非常好的人。也许你是给人一个所谓好的印象。但是，…神不满意这个，召会也不需要这个。

WEEK 6 — DAY 4

Morning Nourishment

Matt. 19:25-26 And when the disciples heard this, they were greatly astonished and said, Who then can be saved? And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Our disposition is expressed in many forms. One type is that of the “hero.” Brothers or sisters who have this type of disposition must do everything in an impressive, perfect, and complete way. If they are to speak, they must do it in an outstanding way, or they will not speak. They are also very strong and quick in doing things.... Another type, the “non-hero” does not do anything in a thorough or complete way. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 144)

Today's Reading

Second Kings 4 gives us the account of the Shunammite woman's reception of Elisha. The Bible says..."there was a wealthy woman..., who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there. And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God" (vv. 8-9). Elisha... did not give one message or perform one miracle. Every time he passed through, he turned aside and had a meal there. The woman identified him as a man of God by the way he took his meal.

Today we have to ask ourselves, "What is the impression that we give to others?"... If the outer man is not broken, the impression that others receive from us will be nothing but the outer man. Every time we contact others, we may give them an unpleasant feeling that we are self-loving, stubborn, and proud or...clever and extremely eloquent. Perhaps we give others a so-called good impression.... God is not satisfied, and the church has no need of our so-called good impressions.

弟兄们，神是要求我们的灵能出去，召会也是需要我们的灵能出去。…我们有一个…非常要紧的需要，就是我们外面的人必须被破碎。如果外面的人没有被破碎，我们的灵就不能出去，我们就不能给人一个灵的印象。

有一个弟兄在那里…讲的题目是圣灵，但是，他所有的话语、所有的态度、以及所引的故事，都是充满了他自己。人坐在那里听，实在难受。他…讲的话语是圣灵，给人的印象是自己。…如果我们这个人没有受对付，我们在神的工作上就没有多大用处。…如果主拆毁了我们外面的人，我们和人来往的时候，就不再是以我们刚硬的己去碰人；反之，我们每一次遇见人的时候，我们的灵就能出去。（人的破碎与灵的到来，一〇七至一〇八、一一六页。）

在四福音里，彼得在主面前最难的对付是与他的个性有关。即使到了加拉太二章十一至二十一节，那时彼得的个性还没有完全受对付。…但按照整本新约的记载，彼得至终有了突破。在加拉太二章，保罗当面责备彼得，因为彼得多多少少还活在他的个性里。但在彼后三章十五至十六节，彼得对保罗有很高的推荐。彼得若是仍旧活在他的个性里，就不会对曾经责备他的人作这样强而有力的推荐。责备人会得罪人，但彼得没有被触犯。这可能指明，他的“瘤”，就是造成难处的因素，已经从他挪去。

人的手无法挪去个性的因素，但是在主的手中就有办法。在马太十九章二十五节，门徒问主：“这样谁能得救？”主回答说，“在人这是不能的，在神凡事都能。”（26。）…我们不可能突破我们个性上的难处，但主能作到。（生命的经历与长大，二〇二页。。）

参读：人的破碎与灵的到来，第六至八篇。

Brothers, God requires that our spirit be released, and the church also requires that our spirit be released. We have a... crucial need: Our outer man must be broken. If the outer man is not broken, our spirit will not be released, and the impression we give to others will not be an impression of the spirit.

A brother once was speaking on the subject of the Holy Spirit, but all his words, attitude, and stories exposed him as a man full of the self. While others were listening, they were uncomfortable.... His words were on the Holy Spirit, but the impression he gave to others was of his self.... If our person is not dealt with, we will be of little use to God's work. If the Lord breaks our outer man, we will no longer present others with our strong self when we touch them. Instead, our spirit will flow out whenever we touch men. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," pp. 238-239, 244-245)

In the four Gospels Peter's most difficult dealing before the Lord was related to his disposition. Even by the time of Galatians 2:11-21, Peter's disposition had not yet been thoroughly dealt with.... According to the record of the whole New Testament, however, Peter eventually broke through. In Galatians 2 Paul rebuked Peter to his face because Peter still lived in his disposition to some degree, but in 2 Peter 3:15-16 Peter highly commended Paul. If Peter had been still living in his disposition, he would not have made such a strong commendation of the one who rebuked him. Rebuking offends people, but Peter was not offended. This may indicate that the "burl," the troublemaking factor, had been removed from him.

By man's hand there is no way to remove the factor of the disposition, but in the Lord's hand there is a way. In Matthew 19:25 the disciples asked the Lord, "Who then can be saved?" The Lord replied, "With men this is impossible, but with God all things are possible" (v. 26).... It is impossible for us to break through the problem of our disposition, but it is possible for the Lord to do it. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 152-153)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 6-8

第六周■周五

晨兴喂养

林后四7“但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

10“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

我们有基督这宝贝在可怜的瓦器里。（林后四7。）我们也许以为自己相当好，但实际上并不好。…我们没有一个人比别人好；我们都是亚当的子孙，有同样堕落的性情。

我们需要领悟，天然的生命是神和基督的仇敌。…我们若要跟从主，第一个条件就是否认己，并一直将十字架杀死的能力应用在己身上。（参太十六24。）我们需要让…十字架治死己。我们要跟从主，不需要教训，也不需要行为上受调整。我们乃是需要被治死，需要被破碎。（李常受文集一九六八年第二册，五六七至五六八页。）

信息选读

我们的个性就是我们的己。…个性在我们里面，个性就是我们。我们的个性使我们难以释放我们的灵。…外面之人的破碎就是我们个性的破碎。…我们在年轻的时候对付个性是比较容易的。（生命的经历与长大，一八一至一八二页。）

倪弟兄看见我们天然的所是算不得什么；唯有那灵在我们这人里面所构成的才算数。我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面。为这缘故，我们天然的力量、天然的智慧、天然的

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

We have Christ as the treasure in a poor earthen vessel (2 Cor. 4:7). We may think that we are quite good, but in reality we are not good.... None of us is better than others; we are all descendants of Adam with the same fallen nature.

We need to realize that the natural life is the enemy of God and of Christ.... If we intend to follow the Lord, the first condition is that we deny ourselves and apply the killing power of the cross to the self constantly [cf. Matt. 16:24]. We need to... [let] the cross put the self to death. In order to follow the Lord, we do not need teaching; neither do we need to be adjusted in our behavior. Rather, we need to be put to death; we need to be broken. (CWWL, 1968, vol. 2, pp. 450-451)

Today's Reading

Our disposition is our self.... It is in us, and it is us. Our disposition makes it hard for us to release our spirit.... The breaking of the outer man is the breaking of our disposition.... It is easier to deal with our disposition when we are young. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 138)

Watchman Nee saw that what we are by nature means nothing; only what the Spirit constitutes within our being counts. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural

聪明、天然的个性、天然的缺点、天然的美德、和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。祂也许将某个人安排在我们家里，为要拆毁我们天然的快或慢。祂也许安排某些事，废掉我们天然的聪明或迟钝。祂也许安排另一种处境，拆毁我们天然的智慧或愚拙。祂用各种人事物拆毁我们天然人的各方面，为要将我们模成基督的形像。（倪柝声—今时代神圣启示的先见，一一八至一一九页。）

许多时候，是主在那里打我们，但我们一直把人当作对象，这是完全找错了路。我们向着主要有一个态度：“因为这是你所作的，我就闭口不语。”（诗三九9。）我们要记得，对付你的不是你的弟兄，不是你的姊妹，不是你的亲戚朋友，对付你的不是什么人，对付你的乃是神。你总得看见这一个。我们要看见：这么多年，主在我身上一一直管治我，要对付我这个人，可是因为我无知，我就在那里怪人，我就在那里怪命运，这是不认识神的手，这是错了。你要记得，所有的事都是神“量”给你的。你所遇见的该有多少、多长、多重，该到哪里为止，都是经祂量过的。主在那里定规一切临到你身上的事，没有别的目的，就是要打掉你那个突出点，打掉你那个刚硬的地方，打掉你那个难对付的地方。盼望主恩待我们，能看见主在我们身上工作的意义；也盼望主多给我们光，把我们的自己显露出来，叫我们爬不起来。（人的破碎与灵的出来，一一五至一一六页。）

参读：倪柝声—今时代神圣启示的先见，第十五至十七章；倪柝声文集第三辑第十一册，第二十五篇；主工人的性格，第三章。

disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. He may arrange to place a certain person in our home in order to tear down our natural quickness or slowness. He may arrange certain matters to abolish our natural cleverness or dullness. He may arrange another situation to tear down our natural wisdom or folly. He uses all kinds of persons, matters, and things to tear down all aspects of our natural being in order that He may conform us to the image of Christ. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 115-116)

The Lord often chastises us, but we turn our attention to men and take the wrong track. Our attitude before the Lord should be as the psalmist said, “I did not open my mouth; for You have done this” (Psa. 39:9). We have to remember that it is not our brother, sister, friends and relatives, or any other person who is dealing with us. It is God who is dealing with us. We have to see this. We have to realize that the Lord has been disciplining us and dealing with us all these years. Because of our ignorance we have put the blame on others or even on fate. This is total ignorance of God’s hand. It is wrong. We have to remember that everything has been measured to us by our God. The amount, the length, and the intensity of what befalls us are all measured by Him. He orders everything around us, the only purpose of which is to break our conspicuous, obtuse, and hard spots. May the Lord be gracious to us and show us the meaning of His work in us. May He grant us much light to expose us and to humble us. (CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” p. 244)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-17; CWWN, vol. 57, ch. 25; CWWN, vol. 52, “The Character of the Lord’s Worker,” ch. 3

第六周■周六

晨兴喂养

创二五 26 “随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。”

四七 7 “约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。”

说到天然，创世记里的雅各…是最好的代表人物。…雅各一生的故事中，最突出的点，还是他天然的努力和办法。所有有办法的人都难免诡诈，雅各也是这样。他的诡诈不过是浮面的表现，天然的生命才是他潜在的特点。雅各在成熟以前，他所有的故事，都给我们看见他的天然。他有能力、有办法、有本事、有干才、有手腕，实在是一个天然很强的人。

许多的折磨、打击、难为，都是为着破碎他的天然。…雅各的天然受到这样彻底的破碎，他的生命在神里面就达到了丰满成熟的境地。他…不再是一个诡诈能抓（“雅各”的意思）的人，乃是神的王子（“以色列”的意思）。（生命的经历，二九七至二九九页。）

信息选读

神在我们身上的拆毁，不是苦待我们，乃是恩待我们。…神所拆毁的，不过是我们没有价值的己。然而，神所建造的，乃是将至宝、无限量的神自己赐给我们。到了圣经最末了，给我们看见新耶路撒冷，其中有生命树的果子。…新耶路撒冷乃是纯金、珍珠、宝石的构成；这些都是指着神自己说的。新耶路撒冷在性质、形状、性情、和荣耀上都是神自己。

WEEK 6 — DAY 6

Morning Nourishment

Gen. 25:26 And after that his brother came forth, and his hand was holding on to Esau's heel, so his name was called Jacob...

47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

When speaking of the natural constitution, Jacob, in the book of Genesis, is the best representative.... The most outstanding characteristic in the entire life of Jacob is his natural endeavoring and scheming. All those who scheme are inevitably crafty. So also was Jacob. His craftiness was but the superficial expression; his natural constitution was his hidden characteristic. Before Jacob became matured, all his history revealed his natural constitution. He was able, resourceful, full of schemes, and very capable and skillful; he was truly one who was exceedingly strong in the natural constitution.

The afflictions, sufferings, and troubles that beset him were for the breaking of his natural constitution.... When Jacob's natural constitution was thoroughly broken, his life in God attained to a mature and full stage.... He was no more a supplanter (the meaning of Jacob) but a prince of God (the meaning of Israel). (CWWL, 1953, vol. 3, "The Experience of Life," pp. 413-415)

Today's Reading

God's breaking is not a matter of being cruel to us but of being gracious to us.... What He tears down is our worthless self. However, what God builds into us is Himself, the peerless and infinite One. The end of the Bible shows the New Jerusalem with the tree of life.... The New Jerusalem is a structure built with pure gold, pearl, and precious stones, all of which refer to God Himself. The New Jerusalem is just God Himself in essence, appearance, nature, and glory.

雅各的一生表明一个生来天然的人必须经过破碎，才能成为“以色列”，就是神的王子。一个人要充满神的成分，非经过拆毁的过程不可。这是雅各在圣经里所代表的地位。…他被起名叫雅各，意思就是抓脚跟的人，是一个抓夺的人；（创二五 26；）同时，他也是个诡诈、满了章程的人。然而，雅各被神破碎再破碎，拆毁再拆毁，对付再对付，到一个地步，雅各的名字改了，神称他为“以色列”，（三二 28，）意即神的王子。…这意思是，雅各经过神的拆毁后，里面满了神的成分。（认识生命与召会，三二二、三二〇页。）

雅各一生的记载…给我们看见，神在祂拣选、预定和呼召上的定旨，是要将罪人变化为神的王子，有神的形像彰显祂，并施行神的管治权代表祂。（参创一 26。）神命定雅各终生要过挣扎的生活。不仅如此，神主宰安排了雅各一生中的每一个环境、遭遇和人物，并使这些都互相效力，叫雅各得益处，使祂可以将雅各这抓夺者，抓脚跟的人，变化成以色列，神的王子。…神对付雅各，乃是圣灵在新约信徒里面管教和变化工作的一幅完整图画。（罗八 28～29，十二 2，林后三 18。）（圣经恢复本，创二五 26 注 1。）

雅各生命成熟最有力的表显，乃是他祝福每一个人，包括法老、（创四七 7，10、）雅各的两个孙子、（四八、）以及他自己的十二个儿子。（四九 1～28。）雅各抓夺的手变成祝福的手。（四八 14～16。）生命成熟是被神这生命充满，祝福是借着在生命里成熟而涌流生命，涌流神。祝福人乃是将人带进神的同在里，并将神带进人里面作恩典、爱和交通，使他们享受三一神—父、子、灵。（十四 18～19，民六 23～27，林后十三 14。）雅各祝福法老，指明他比法老更大。（来七 7。）（创四七 7 注 1。）

参读：生命的经历，第十一至十二篇；认识生命与召会，第十九至二十篇；创世记生命读经，第六十七篇。

Jacob's life shows that a natural person must pass through breaking in order to become Israel, that is, a prince of God. For a person to be filled with God's element, he must pass through the process of breaking. This is what Jacob represents in the Bible.... His name Jacob means "heel holder, supplanter" (Gen. 25:26). He was a person full of schemes and plots, but he was broken, torn down, and dealt with by God again and again to the point that God changed his name and called him Israel (32:28), meaning "prince of God."...This means that after passing through God's breaking, Jacob was filled with the element of God. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 338, 336)

The record of Jacob's life... shows us that the purpose of God in His selecting, predestinating, and calling is to transform sinners into royal sons of God who bear God's image to express Him and exercise God's dominion to represent Him (cf. Gen. 1:26). God destined Jacob to live a struggling life all his days. Furthermore, God sovereignly arranged every circumstance, situation, and person in Jacob's life and caused them all to work together for Jacob's good, so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God.... God's dealing with Jacob is a full picture of the Holy Spirit's discipline and His transforming work in the New Testament believers (Rom. 8:28-29; 12:2; 2 Cor. 3:18). (Gen. 25:26, footnote 1)

The strongest manifestation of Jacob's maturity in life is the fact that Jacob blessed everyone, including Pharaoh (Gen. 47:7, 10), Jacob's two grandsons (ch. 48), and his own twelve sons (49:1-28). Jacob's supplanting hands became blessing hands (48:14-16). Maturity in life is a matter of being filled with God as life, and blessing is the overflow of life, the overflow of God through the maturity in life. To bless others is to bring them into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit (14:18-19; Num. 6:23-27; 2 Cor. 13:14). That Jacob blessed Pharaoh indicates that he was greater than Pharaoh (Heb. 7:7). (Gen. 47:7, footnote 1)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 11-12; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 19-20; Life-study of Genesis, msg. 67

第六周诗歌

WEEK 6 — HYMN

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — —

一 救我脱离自己、天然，主啊，我愿被建造，

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — —

同众圣徒作你圣殿，为着充满你荣耀。

1 1 | 6 — 6 7 · 6 | 6 — 5 — 1 1 | 1 — 1 7 1 | 3 — 2 —

救我脱离乖僻个性，脱离骄傲与单独；

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — ||

使我甘愿服你权柄，让你有家可居住。

二 生命供应，活水流通，
守住等次，尽我功用，
自己所经，自己所见，
不再高估，不再稍偏，

长进、变化又配搭；
成全别人，不践踏。
所是、所有并所能，
接受一切的平衡。

三 持定元首，联络供应，
充满神的一切丰盛，
同尝基督莫测大爱，
长大成人，不作婴孩，

享受基督的丰富；
因神增加得成熟，
赏识基督的阔长；
满有基督的身量。

四 作神居所，作你身体，
成为你的团体大器，
圣城景色、新妇荣美，
透出你的荣耀光辉，

主啊，我愿被建造，
让你来显你荣耀。
今在此地就彰显，
将你照耀在人间。

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

- By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Buidled up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.
- By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.
- In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.
- In God's house and in Thy Body
Buidled up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第七周

因素七： 相调为着基督身体的实际

诗歌：

读经：罗十二5，林前六17，十二24，31下，十三1～8上，十17，利二4，弗三16～17上，四16

纲要

【周一】

壹 神经纶的最高峰乃是基督身体的实际；基督身体的实际完全是生机的一罗八2，6，10～11，十二4～5：

一 使徒保罗完成的职事，完完全全以基督的身体为焦点，特别是罗马书、哥林多前书、以弗所书、歌罗西书；身体是神不断作工的最终目标，因此身体就是神整个启示最拔尖的点—罗十二4～5，林前十二12～13，18～22，弗一22～23，二16，三6，四4，12，15～16，五23，30，西一18，24，二19，三15。

二 罗马十二章是由生机联结这个角度来论到基督的身体，五节说，“我们这许多人，在基督里是一个身体”：

1 这节的“在基督里”就指明生机的联结；“在基督里”乃是一件生机联结的事—参约三16，罗六3～6，十一17，19，十六7～10，林前一30，林后二17，五17，十二2，加三27。

Week Seven

The Factor of Blending for the Reality of the Body of Christ

Hymns:

Scripture Reading: Rom. 12:5; 1 Cor. 6:17; 12:24, 31b; 13:1-8a; 10:17; Lev. 2:4; Eph. 3:16-17a; 4:16

Outline

§Day 1

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

A. The completing ministry of the apostle Paul is altogether focused on the Body of Christ—in particular, Romans, 1 Corinthians, Ephesians, and Colossians; the Body is the ultimate item of God's continual working, so the Body is the top point of God's entire revelation—Rom. 12:4-5; 1 Cor. 12:12-13, 18-22; Eph. 1:22-23; 2:16; 3:6; 4:4, 12, 15-16; 5:23, 30; Col. 1:18, 24; 2:19; 3:15.

B. Romans 12 speaks of the Body from the angle of the organic union; verse 5 says, “We who are many are one Body in Christ”:

1. Two words from this verse indicate the organic union—in Christ; “in Christ” is a matter of the organic union—cf. John 3:16; Rom. 6:3-6; 11:17, 19; 16:7-10; 1 Cor. 1:30; 2 Cor. 2:17; 5:17; 12:2; Gal. 3:27.

2 我们在基督里是一个身体，与祂有生机的联结；这联结使我们在生命里与祂是一，也与祂身体所有的肢体是一；我们留在这生机的联结里，就是实际的活在基督的身体里—罗八 16，林前六 17，提后四 22，罗八 4～6。

3 身体的实际乃是留在与基督生机的联结里；约翰十五章一至十一节启示，基督是真葡萄树，我们是祂的枝子；我们作为基督的枝子，必须住在祂里面，住在祂里面，意思是留在与祂生机的联结里—4～5 节，参八 31，十五 7。

【周二】

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

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

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

三 爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路—林前八 1 下，十二 31 下，十三 1～8 上，13。

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

五 我们若要有基督身体的实际，就必须让基督安家在我

2. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body; when we remain in this organic union, we are actually living in the Body of Christ—Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rom. 8:4-6.

3. The actuality of the Body of Christ is in our remaining in the organic union with Christ; John 15:1-11 reveals that Christ is the true vine and that we are His branches; as the branches of Christ, we must abide in Him, which simply means to remain in our organic union with Christ—vv. 4-5; cf. 8:31; 15:7.

§Day 2

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

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

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

C. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—1 Cor. 8:1b; 12:31b; 13:1-8a, 13.

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

E. If we would have the reality of the Body of Christ, we must allow Christ to

们心里；基督身体的实际乃是对内住基督内里的经历—弗三 16～17 上，四 16，西一 27，三 4，15。

六 主急切地需要基督身体的实际在众地方召会出现；除非这个身体有相当的出现，否则主耶稣不会回来—弗一 22～23，四 16，五 27，30，启十九 7。

七 主需要得胜者，好完成神的经纶，使祂得着基督的身体，并毁坏祂的仇敌；没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶新妇—弗一 10，三 10，启十二 11，十九 7～9。

【周三】

叁 主的恢复乃是建造锡安—得胜者作基督身体的实际，终极完成于新耶路撒冷；在召会生活中，我们必须竭力达到今日的锡安—弗一 22～23，四 16，林前一 2，十二 27，启十四 1，二一 2：

一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际—诗四八 2，11～12，五十 2，二十 2，五三 6 上，八七 2。

二 耶路撒冷预表全体的召会，锡安预表召会中的得胜者；旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着—王上八 1，诗五一 18，一〇二 21，一二八 5，一三五 21，赛四一 27，珥三 17。

三 新耶路撒冷乃是得胜者的总和；主信徒中的遗民，较早的得胜者，将成为基督的新妇，为时

make His home in our hearts; the reality of the Body is the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:16; Col. 1:27; 3:4, 15.

F. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.

G. The Lord needs the overcomers to carry out the economy of God to have the Body of Christ and to destroy His enemy; without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—Eph. 1:10; 3:10; Rev. 12:11; 19:7-9.

§Day 3

III. The Lord's recovery is to build up Zion—the overcomers as the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2:

A. As the highlight and beauty of the holy city, Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—Psa. 48:2, 11-12; 50:2; 20:2; 53:6a; 87:2.

B. Jerusalem typifies the whole body of the church, while Zion typifies the overcomers of the church; every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

C. The New Jerusalem is the totality of the overcomers; a remnant of the Lord's believers, the earlier overcomers, will be the bride of Christ for one

一千年；（启十九7～9，二十4～6；）然后他们要与主其余的信徒，较晚的得胜者，一同成为基督的妻子，直到永远（二一2～3，7）：

- 1 较早的得胜者乃是耶路撒冷里之锡安的实际，就是召会里之基督身体的实际，他们心中想往锡安大道；他们借着钉十字架的基督（由作他们避难所之窝的铜祭坛所表征），并借着在升天里复活的基督（由作他们安息之房屋的金香坛所表征），合并到作他们居所的神里面，借此在里面接受召会的路一诗四八2，八四3～5，参箴二七8。
- 2 得胜的意思是我们爱主胜于我们的己，胜于我们的魂生命；为着基督身体的实际，得胜者唯独认识基督并爱基督—腓三10，四12，启二4～5，7，十二11。
- 3 主在等待一班得胜者，在复活里活出基督身体的实际，成为基督的新妇，将祂带回来，并引进祂的国度时代；为此我们要祷告：“主啊，愿我能蒙你的怜悯、恩典，作你的得胜者。”

【周四】

肆 神已经将身体调和在一起；（林前十二24；）“调和”这辞的意思是“调整”、“使之和谐”、“调节”、并“调在一起”，含示失去区别：

- 一 我们要为着基督身体的实际而相调，就必须经过十字架，凭着那灵，为着基督身体的建造，将基督分赐给别人。
- 二 调和的意思是，我们总该停下来与别人交通；若没有与其他一同配搭的圣徒交通，我们就不该作什么；因为交通调整我们，使我们和谐，

thousand years (Rev. 19:7-9; 20:4-6); then they will join the rest of the Lord's believers, the later overcomers, to be the wife of Christ for eternity (21:2-3, 7):

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

§Day 4

IV. God has blended the Body together (1 Cor. 12:24); the word blended means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions:

- A. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.
- B. Blending means that we should always stop in order to fellowship with others; we should not do anything without fellowshipping with the other saints who are coordinating with us, because fellowship adjusts us,

调节我们，把我们调在一起—参结一12与注1。

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

四 这样的调和不是交际，乃是个体肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和—参林前一9。

【周五】

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

- 1 相调的目的是要将我们众人引进基督身体的实际；我们需要在作为手续的众地方召会里，好被带进基督身体的实际这目标里。
- 2 主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。
- 3 保罗认为召会是一个饼，（林前十17，）这种想法不是他自己发明的，乃是取自旧约里的素祭；（利二4；）素祭的细面，每一部分都是用油调和的一那就是相调。
- 4 少有人说到相调，因为这事不仅非常高深，也非常奥秘；相调不是一件物质的事；我们相调的意义，乃是基督身体的实际。
- 5 相调乃是为着建造基督宇宙的身体，（弗一23，）为

harmonizes us, tempers us, and mingles us—cf. Ezek. 1:12 and footnote 1.

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

D. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of—cf. 1 Cor. 1:9.

§Day 5

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

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

要照着神的喜悦，终极完成新耶路撒冷，（后二一2，）
作神经纶的最终目标。（弗三8～10，一9～10。）

【周六】

伍 神心头的愿望是要那在耶稣身上是实际者，
也就是记载在四福音书里耶稣的神人生活，
能借着实际的灵重复在基督身体的许多肢
体上，而成为基督身体的实际，就是神经
纶中的最高峰—弗四20～24，3～4：

一 基督身体的实际，乃是实际的灵，就是耶稣的灵，
调着我们的灵；耶稣的灵包含那在耶稣身上是实
际者，也就是耶稣的神人生活—约十六13，徒
十六7，罗八16，林前六17，腓一19～21上。

二 当我们活在调和的灵里，我们就凭实际的灵，照着
那在耶稣身上是实际者，照着四福音里祂的模型，
而学基督，使祂的传记成为我们的历史；基督身体
作为新人的生活，应当与四福音里所启示之耶稣
的生活完全一样—弗一17，二22，三5，16，四
23，五18，六18，加六17～18，罗一1，9，腓二5。

三 基督身体的实际乃是成全之神人所过的团体生
活，他们是真正的人，但他们不凭自己的生命，
乃凭经过过程之神的生命而活；经过过程之神的
属性借着他们的美德彰显出来—四5～9。

四 基督身体的实际乃是蒙重生、被变化、得荣耀
的三部分神人，在基督的复活里，与三一神在
永远联结里调和的生活—利二4～5，诗九二
10，林前十二12，十17：

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

1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal
of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

§Day 6

V. The desire of God's heart is that the reality in Jesus, the God-
man living of Jesus as recorded in the four Gospels, would
be duplicated in the many members of Christ's Body by the
Spirit of reality to become the reality of the Body of Christ,
the highest peak in God's economy—Eph. 4:20-24, 3-4:

A. The reality of the Body of Christ is the Spirit of reality, who is the Spirit
of Jesus, mingled with our spirit; the Spirit of Jesus includes the reality in
Jesus, the God-man living of Jesus—John 16:13; Acts 16:7; Rom. 8:16; 1
Cor. 6:17; Phil. 1:19-21a.

B. When we live in the mingled spirit, we are learning Christ according to
the reality in Jesus by the Spirit of reality according to His model in the
four Gospels so that His biography becomes our history; the living of the
Body of Christ as the new man should be exactly the same as the living of
Jesus revealed in the four Gospels—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18;
6:18; Gal. 6:17-18; Rom. 1:1, 9; Phil. 2:5.

C. The reality of the Body of Christ is the corporate living by the perfected
God-men, who are genuine men but are not living by their life but by the
life of the processed God, whose attributes have been expressed through
their virtues—4:5-9.

D. The reality of the Body of Christ is the mingling living in the eternal union
of the regenerated, transformed, and glorified tripartite God-men with
the Triune God in the resurrection of Christ—Lev. 2:4-5; Psa. 92:10; 1 Cor.
12:12; 10:17:

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

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

五 被成全之神人所过这团体、调和的生活，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远—启二—2～3，9下～11，22。

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

E. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:2-3, 9b-11, 22.

第七周■周一

晨兴喂养

罗十二4~5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神经纶的最高峰（乃是）基督身体的实际。我们都知道“基督的身体”一辞。我们甚至也可能看见了基督身体的启示。然而…在我们里面，在我们中间，我们很少看见基督身体的实际。…这个实际与任何组织，或任何带有组织性质的事毫无关系。并且基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完完全全是生机的。（关于相调的实行，二八至二九页。）

信息选读

保罗的著作是神圣启示的完成。你必须晓得，这个完成的职事完全以身体为中心点。…如果你挪去了罗马十二章，林前十二章，以弗所一章、四章，歌罗西一章、二章，你就从保罗的著作里挪去了论到基督身体的章节。从这几章可以看见神圣启示拔尖的点、终极的点，就是身体。…身体是神不断作工的最终目标，因此身体就是神整个启示最拔尖的点。

首先我们必须晓得，我们这些蒙救赎的罪人都已经成了基督身体的一部分。我们也必须晓得，基督身体的各部分都是生机的；不但是生机的，而且在生机上也是合式的。…要在基督身体的生机上成为合式的，意思并不是说，你只要受浸进入召会，你就成为基督身体上的肢体了；意思乃是说，你必须

WEEK 7 — DAY 1

Morning Nourishment

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

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

Today's Reading

Paul's writings are the completion of the divine revelation. You have to realize that this completing ministry is altogether focused on the Body.... If you take away Romans 12, 1 Corinthians 12, Ephesians 1 and 4, and Colossians 1 and 2, you take away the chapters concerning the Body of Christ from Paul's writings. From these chapters you can see the top point, the ultimate point, of God's divine revelation, the Body. The Body is the ultimate item of God's continual working, so the Body is the top point of God's entire revelation.

First of all, we have to realize that we redeemed sinners have all been made part of Christ's Body. Also, we have to realize that all the parts of Christ's Body are organic. They are not only organic but also properly organic.... To be properly organic in the Body does not mean that you simply get baptized and that you get into a so-called church, and then you become a member of the Body of Christ; rather, it means that you must be organically united with Christ.

在生机上与基督联结。你必须是在生机上合式地栽植到基督身体里的一部分，然后你就与基督的身体有合式的生机联结，成为身体的一部分。

在罗马书、哥林多前书、以弗所书、歌罗西书这四卷书里面，…每一卷都从不同的角度来看基督的身体。罗马十二章五节的“在基督里”指明生机的联结。“在基督里”乃是一件生机联结的事。“我们这许多人，在基督里是一个身体。”单是这个小小的片语就告诉我们，十二章由哪一种角度来说到身体。它是由生命的联结、生机的联结这个角度来说的。那么我们怎样才能进到基督里呢？我们不是生在基督里，而是生在亚当里，但我们借着重生移植到基督里。…“在基督里”这个小小的片语在新约里用了许多次。每当你读到“在基督里”，你必须记得，这是表明与基督生机的联结。…为什么十二章论到身体的功用？因为它是根据我们在基督里有生机的联结来说到身体；在这种与基督的联结里有生命。…这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。

我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，就是在身体之外。你需要核对自已，看看你一整天有多少时间是活在这生机的联结里。你必须承认，你不怎么留在这生机的联结里。…身体的实际乃是留在与基督生机的联结里。…约翰十五章吩咐我们要住在祂里面，住在祂里面的意思就是留在与祂生机的联结里。我们留在这生机的联结里，就是实际地活在身体里。如果我们没有留在与基督这生机的联结里，我们就离开了身体。只要你凭自己说了什么，你就离开了身体。这意思是说，你的闲谈、随便说话、任意交谈，乃是一个很强的标记，说出你离开了身体。（李常受文集一九八〇年第一册，三三八至三四四页。）

参读：成全训练，第二十三至二十四章。

You must be a part properly planted into Christ's Body organically. Then you will have a proper organic union with the Body of Christ. Then you will become a part of the Body.

Among these four books—Romans, 1 Corinthians, Ephesians, and Colossians—[each]... has its own angle of viewing the Body. Two words from Romans 12:5 indicate the organic union—in Christ. “In Christ” is a matter of the organic union. “We who are many are one Body in Christ.” Just this one little phrase tells us from which angle Romans 12 speaks of the Body. It speaks from the angle of the life union, from the angle of the organic union. How then could we get into Christ? We were not born in Christ; we were born in Adam, but by being reborn we have been transplanted into Christ.... This little phrase in Christ has been used many times in the New Testament. Whenever you read in Christ, you must remember that this indicates the organic union with Christ. Why does Romans 12 talk about the function of the Body? Because it talks about the Body based upon the organic union we have in Christ. In this union with Christ there is...a life that unites us together...with Christ [and]...with all the other members of Christ.

When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are out of the Body. You need to check yourself for one day to see how much time you remain in this organic union. You will have to admit that you do not remain very much in this organic union.... The actuality of the Body is the remaining in the organic union with Christ.... John 15 charges us to abide in Him. To abide in Him simply means to remain in this organic union. When we remain in this organic union, we are actually living in the Body. If we do not remain in this organic union with Christ, we have left the Body. As long as you say something by yourself, you have left the Body. This means that your gossip, your free talk, your loose conversation, is a strong sign that you have left the Body. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 250-254)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” chs. 23-24

第七周■周二

晨兴喂养

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

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

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

信息选读

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

WEEK 7 – DAY 2

Morning Nourishment

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

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

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

Today's Reading

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

在今天主的恢复里，…我们若看自己是个别的召会或个别的信徒，我们就完了。我们该看自己是一个身体。我们肉身的各部分若持守自己的辖区，以为自己是自主的，我们的身体就完了。但感谢主，我们肉体的各肢体都是彼此顺服的，以致我们的身体能顺畅地行动、工作。

倪柝声弟兄（和我）…在主恢复里的行事为人和行动，总是一个身体。这就是为什么主的恢复在已过七十多年来能在这地上存在。我们没有用任何组织来保守什么，但主的恢复仍在这里。主的恢复仍然存在，并且一直受到基督身体的原则所保守。

基督的身体是召会的内在意义。…召会没有身体是没有意义的。但阿利路亚，这里有身体！没有身体，召会就没有意义，但有了身体，召会就有内在的意义。

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

以弗所三章说到，我们得加强到里面的人里，基督安家在我们心里，以及我们被充满（不是覆盖或披戴），成为神一切的丰满，就是神的所是、素质和元素。…借着对内住基督这内里的经历，我们与众圣徒一同领略基督无限的量度，我们也借此被建造起来。（李常受文集一九六五年第一册，一二九页。）

参读：活力排，第八篇；关于主的恢复之工作的交通，四八至八〇页。

In the recovery today, ... if we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished. But thank the Lord that all the members of our physical body are submissive to one another so that our body can act and operate smoothly.

Brother Watchman Nee [and I]...always behaved, acted, and took action in the recovery as one Body. This is why the Lord's recovery could exist on this earth over these past approximately seventy years. We do not have any organization to keep anything, but the recovery is still here. The recovery is still existing and has been kept by the principle of the Body.

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

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

Ephesians 3 says that we are strengthened into the inner man, that Christ makes His home in our heart, and that we are filled (not covered or clothed) unto all the fullness of God, that is, the very being, essence, and element of God.... It is through this inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ, and it is by this that we are built up. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 94)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; Fellowship concerning the Work of the Lord's Recovery, Section 3

第七周■周三

晨兴喂养

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

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得着终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年。（启二十四 ~ 六。）（关于相调的实行，四六至四七页。）

信息选读

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。

到那时，所有蒙神救赎的人都要被变化，不只在生命和性情上与神一样，甚至显出来的样子也与神一样。…神显出来好象碧玉。（启四 3。）然后在启示录二十一章，整座新耶路撒冷显出来好象碧玉。（11。）因此，蒙神救赎的人在生命、性情和样子上，但不是神格上，完全成为神。

WEEK 7 – DAY 3

Morning Nourishment

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

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6). (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” p. 138)

Today's Reading

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion.... Zion is the very spot where God is, that is, the Holy of Holies.

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

得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。…主的恢复就是要建造锡安。（关于相调的实行，四七至四九页。）

神在圣经中作事，是先找得少数的人当作基本，以作到多数的人身上。…耶路撒冷是预表召会的，其中有一座锡安山。一是预表全体的召会，一是预表召会中的得胜者。耶路撒冷是大的，锡安是小的。耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安；论犹太人的失败和罪恶，就称为耶路撒冷。神从来都是让耶路撒冷被践踏，却保守锡安。耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着。

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上。（启十四。）神每次都是借少数的信徒，把生命流到召会里，以复兴召会。把血流出来，才能把生命流出来，如同主一样。得胜者，代替召会站在得胜的地位，也代替召会，忍受苦难和羞辱。所以，神的得胜者，…必须出代价，让十字架割断一切出于旧造的，必须对付阴间的门。（太十六 18。）…你肯不肯伤自己的心，来得着神的心？你肯不肯叫自己失败，让主得胜？（倪柝声文集第一辑第十一册，一二四至一二六页。）

参读：异象的高峰与基督身体的实际，第三篇；倪柝声文集第一辑第十一册，神的得胜者，一二三至一三一页。

The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God.... The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

According to the Bible, when God wants to do something, He first chooses a small number of people as a base and then works the same thing into the majority of the people. Jerusalem typifies the church. Within Jerusalem, there was Mount Zion. One typifies the whole body of the church, while the other typifies the overcomers of the church. Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned. Whenever there is something that has to do with the failures and sins of the Jews, Jerusalem is mentioned. God always allowed Jerusalem to be trodden down, but He always protected Zion. There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old. Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. As the Lord has done once before, so these overcomers have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising. Thus, the overcomers of God... have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18). Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? (CWWN, vol. 11, pp. 761-763)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 3; CWWN, vol. 11, pp. 760-766

第七周■周四

晨兴喂养

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

神已经将身体调和在一起。（林前十二 24。）“调和”这辞的意思也是调整、使之和谐、调节、并调在一起。神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位特性也许是慢。但在身体的生活里，…所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。同工和长老必须学习被除去。无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，乃该为着召会。只要我们实行这几点，就会有调和。（神圣奥秘的范围，一〇〇至一〇一页。）

信息选读

所有这些点的意思，就是我们该交通。一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…若没有与其他一同配搭的圣徒交通，我们就不该作什么。…在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么。

WEEK 7 – DAY 4

Morning Nourishment

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

God has blended the Body together (1 Cor. 12:24). The word blended also means “adjusted,” “harmonized,” “tempered,” and “mingled.” God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother’s distinction may be quickness, and another’s may be slowness. But in the Body life...all such distinctions are gone. God has blended all the believers of all different races and colors.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. 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. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160)

Today’s Reading

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us.... We should not do anything without fellowshiping with the other saints who are coordinating with us.... In our coordination in the church life and in the Lord’s work, we all have to learn not to do anything without fellowship.

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

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

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

这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和。…调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（9~10，三8~10，启二一2。）（神圣奥秘的范围，一〇一至一〇三页。）

参读：神圣奥秘的范围，第六章。

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. 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.... 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.

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

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

Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6

第七周■周五

晨兴喂养

罗十六 1 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。”

16 “你们要用圣别的亲嘴彼此问安。基督的众召会都问你们安。”

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

罗马书末了三章给我们看见，我们要特别在两件非常重要的事上，在生命中作王。第一就是在效法使徒，将各地的召会带进基督身体的交通。（十四 3，十五 7～9，25～33。）第二就是在跟随使徒的脚踪，将众圣徒带到基督身体全体相调的生活中。（十六。）

罗马书末了三章给我们看见，使徒照着神并照着基督的接纳，而有的的一种基督身体生活的相调和交通。这样的解释，是历代的解经家所没有看见的。十六章给我们看见使徒的一个绝佳榜样，他将众圣徒带到基督身体全体相调的生活中。我们在这样的生活中，才能真实地在生命中作王。（经历神生机的救恩等于在基督的生命中作王，七一、七四页。）

信息选读

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调的生活中，使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（罗十六 1～16，21～24，20。）在罗马十六章，使徒保罗将圣徒一一提名问安，至少有二十七位圣徒，…并且普遍地问圣徒的安。这给我

WEEK 7 – DAY 5

Morning Nourishment

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

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

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

The last three chapters of Romans show that we need to reign in life particularly in 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 (ch. 16).

The last three chapters of Romans show the blending and fellowship of the Body life brought forth through the apostle's receiving according to God and Christ; such an explanation was not seen by the Bible expositors throughout the generations. Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 513, 515)

Today's Reading

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (Rom. 16:1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names.... Moreover, he greeted the saints generally. This shows that he had a

们看见，他对每一位圣徒都相当的认识、了解、关心。这样的推荐和问安，不仅说到众圣徒之间的关切，也说到众召会之间的交通。因着召会这样在身体里的交通，就使平安的神能将撒但践踏在我们脚下，并使我们能得享基督丰富的恩典。（经历神生机的救恩等于在基督的生命中作王，七五页。）

照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体。…主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。我们都有物质的身体，但事实上我们的身体不是我们这人的实际。…照样，全球所建立的众召会是有形的骨架，但在众召会中间也许没有基督身体的实际。

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

我们看见圣言里有相调的真理，但少有人说到相调，因为这事不仅非常高深，也非常奥秘。相调不是一件物质的事。（关于相调的实行，五、一四至一五、一九页。）

参读：召会生活中引起风波的难处，第三至四章。

considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich grace of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 516)

According to Ephesians 1:22-23, the goal of God's economy is the church, which is Christ's Body. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being.... Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ.

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

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

Further Reading: CWWL, 1993, vol. 2, "The Problems Causing the Turmoils in the Church Life," chs. 3-4

第七周■周六

晨兴喂养

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

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

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

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

信息选读

WEEK 7 — DAY 6

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

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

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

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

Today's Reading

得成全就是借着不断操练弃绝己，凭另一个生命活着，而得着成熟。这是照着保罗所说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20 上。）保罗活着，是借死而活。他向他天然的人死，而凭他的新人同神圣的生命活着。所以他说，借着耶稣基督之灵全备的供应，他活基督，并显大基督。（腓一 19 ~ 21 上。）

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）基督的死是一个模子，保罗将他自己放在那个死的模子里，在那里被模成基督的死。在保罗这个人身上，众人可以看见十字架的记号和形像。…他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。

基督身体的实际不仅仅是一个团体的生活，也是一个调和的生活，…这种生活…仍在进行。这是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活。…这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵。这复活将终极完成的神分赐给信徒，并将那胜过死的生命释放到信徒里面。…这样一个调和的生活作为基督身体的实际，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远。

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

参读：异象的高峰与基督身体的实际，第四篇。

To be perfected...is to be matured by continually exercising to reject the self and live by another life. This is according to what Paul says: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20a). Paul lived by dying to live. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a).

In Philippians 3 Paul says that he lived a life conformed to the death of Christ (v. 10). The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there. On this man, Paul, all men could see the mark and the image of the cross.... His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

The reality of the Body of Christ is not just a corporate living but a mingling living, ... [a living that] is still going on. It is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ.... Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers. Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity.

Anyone who lives such a mingling life would never be a trouble to anyone. They have been delivered out of themselves and have been transformed and perfected. They would not despise or condemn anyone, nor would they be bothered by others. They would not have anything to do with dissension, rebellion, or division. Instead, they would be here in the recovery as the high peak, Mount Zion, in Jerusalem. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 129-131)

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

第七周诗歌

基督作实际与人位

C 大调

4/4

1. 我 们 聚 集 来 敬 拜 你， 在 灵 和 实 际
 里； 诸 天 界 里 黑 暗 势 力， 无 不 溃 崩、 逃
 匿。 宇 宙 万 有 惟 一 实 际， 就 是 基 督 自
 己； 心 眼 得 开， 何 等 欢 喜， 同 享 基 督 实 际！

2. 宝贝人位—基督自己—
 生在我们灵里；
 神圣生命分赐不已，
 直至充盈满溢。
 赞美我主永活表里，
 作人位何实际！
 求使我们赏识、经历：
 里面之人是你。

3. 团体生活内在意义：
 基督显于身体；
 基督肢体构成身体—
 全是基督自己。
 祂的成分在众人里，
 添加、相调为一；
 一个新人显于全地，
 基督再临可期。

WEEK 7 — HYMN

In spirit and reality

Experience of Christ — As Our Person

1182

1. In spir - it and re - al - i - ty We meet to wor - ship
 Thee, And ev - ery prin - ci - pal - i - ty Must fall down or must
 flee. Re - al - i - ty, re - al - i - ty, O what a joy to
 see, That Christ may be en - joyed by us As our re - al - i - ty.

2. A Person, Thou hast come in us,
 Into our spirit now,
 And quickened us until we know
 Our inner man art Thou.
 O praise Thee, Lord, we sense Thee thus,
 Forever inwardly;
 Thy Person in each one of us
 Is our reality.

3. And now the corporate life we live—
 Christ in His Body known;
 Where every portion adds more Christ,
 Until the whole is shown.
 O Hallelujah, one new man!
 Our portions blend as one;
 In one accord, express the Lord,
 And He will quickly come.

第八周

因素八：在恢复的召会中
过得胜的生活，
以终极完成神圣的经纶
并成为新耶路撒冷

诗歌：

读经：启三7～8，11～12，21，十九7，二一2，9～11

纲要

【周一】

壹 得胜者由得胜的基督作为七倍加强的灵所产生，他们有负担要建造基督的身体而预备基督的新妇—弗四16，启五6，十九7～9：

一 得胜者是为着建造基督的身体，以终极完成新耶路撒冷—弗四12，16，启二7下，三12，21：

1 没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶新妇—十九7～9。

2 基督作为七倍加强的赐生命之灵所产生的得胜者，在今世建造身体，为着在国度时代新耶路撒冷初步的完成，至终为着在新天新地里新耶路撒冷完满的完成—一4，二7，四5，五6，三12，二一2。

Week Eight

**The Factor of Living an Overcoming Life
in the Recovered Church
to Consummate the Divine Economy
and Become the New Jerusalem**

Hymns:

Scripture Reading: Rev. 3:7-8, 11-12, 21; 19:7; 21:2, 9-11

Outline

§Day 1

I. The overcomers are produced by the overcoming Christ as the sevenfold intensified Spirit, and they are burdened for the building up of the Body of Christ as the preparation of the bride of Christ—Eph. 4:16; Rev. 5:6; 19:7-9:

A. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:12, 16; Rev. 2:7b; 3:12, 21:

1. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—19:7-9.

2. The overcomers produced by Christ as the sevenfold intensified, life-giving Spirit build up the Body in this age for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new

earth—1:4; 2:7; 4:5; 5:6; 3:12; 21:2.

二 在启示录二、三章的七封书信中，每一封末了主所给的应许，都是说出得胜者现今的享受，以及在要来的千年国给他们的赏赐—二7下，11下，17下，26～28，三5，12，21：

- 1 我们若要在来世进去享受主的快乐，得着主作我们极大的赏赐，就必须现今在今世赢得祂并忠信地享受祂—太二五21下，23下，腓三8～9，创十五1。
- 2 我们今天若不忠信地享受并经历基督作祂各样应许的实际，就不能在国度时代有分于这些应许的实现；原则乃是：我们的所是要成为我们的赏赐—林前九24～27。

【周二】

贰 就表号说，在非拉铁非的召会预表恢复的召会—启三7：

- 一 在非拉铁非的召会预言性地描绘弟兄相爱的召会，就是正当的召会生活—7节。
- 二 在非拉铁非的召会有一个显著的特征，就是遵守主的话—7～8节。
- 三 在启示录三章八节主说，在非拉铁非的召会没有否认祂的名；主的话是祂的彰显，而主的名是祂自己—西三16～17，太十八20。
- 四 从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证—启三8。

【周三】

B. The Lord's promises at the end of each of the seven epistles in Revelation 2 and 3 refer both to the present enjoyment of the overcomers and to the reward given to them in the coming millennial kingdom—2:7b, 11b, 17b, 26-28; 3:5, 12, 21:

1. In order to enter into the Lord's joy and receive the Lord as our exceeding great reward in the next age, we need to gain Him and faithfully enjoy Him today in this age—Matt. 25:21b, 23b; Phil. 3:8-9; Gen. 15:1.
2. If we do not faithfully enjoy and experience Christ as the reality of His promises today, we will not participate in their fulfillment in the kingdom age; the principle is that what we are will become our reward—1 Cor. 9:24-27.

§Day 2

II. As a sign, the church in Philadelphia prefigures the recovered church—Rev. 3:7:

- A. The church in Philadelphia prophetically depicts the church of brotherly love, that is, the proper church life—v. 7.
- B. One outstanding feature of the church in Philadelphia is that she keeps the Lord's word—vv. 7-8.
- C. In Revelation 3:8 the Lord says that the church in Philadelphia has not denied His name; the Lord's word is His expression, and the Lord's name is the Lord Himself—Col. 3:16-17; Matt. 18:20.
- D. The return to the pure word from all heresies and traditions and to the exaltation of the Lord's name by abandoning every other name is the most inspiring testimony in the recovered church—Rev. 3:8.

§Day 3

五 对于恢复的召会，主是那拿着大卫的钥匙——国度的钥匙，有权柄开关的——7 节，赛二二 22：

- 1 这是神家（由为着建造神国的大卫家所预表）之宝库的钥匙——三九 2，撒下七 16。
- 2 大卫的钥匙是为着保存神家一切的宝藏，就是基督一切的丰富，作我们的享受——弗三 8。
- 3 大卫的钥匙为神开启整个宇宙——赛二二 22，启三 7：
 - a 大卫代表神，在地上建立了神的国，并有神治理的钥匙——赛二二 22。
 - b 基督是真大卫，更大的大卫，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神；因此，祂拿着大卫的钥匙——太一 1，十二 3～8，十六 18～19。
 - c 基督拿着大卫的钥匙，这表征祂是神经纶的中心；祂是彰显神并代表神的那一位，祂拿着钥匙，要开启神管治权下的一切事物——西一 15～18。

【周四】

叁 主耶稣要使恢复之召会中的得胜者成为那建造到神殿中的柱子——启三 11～12 上：

- 一 主变化我们，就是带走我们天然的元素，并以祂神圣的素质顶替之，借此叫我们作柱子——罗十二 2，林后三 18：
 - 1 启示录三章十二节里“叫”的意思，就是将我们构成一样东西，以创造的方式构造我们。
 - 2 在今天的召会生活中，主正在将祂自己作到我们里面，将我们作成、构成神殿中的柱子。

E. To the recovered church, the Lord is the One who has the key of David, the key of the kingdom, with authority to open and to shut——v. 7; Isa. 22:22:

1. This is the key of the treasury of the house of God, which is typified by the house of David for the building up of the kingdom of God——39:2; 2 Sam. 7:16.
2. The key of David is for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment——Eph. 3:8.
3. The key of David opens the whole universe for God——Isa. 22:22; Rev. 3:7:
 - a. David represents God in establishing God's kingdom on earth and has the key of God's dominion——Isa. 22:22.
 - b. As the real David, the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David——Matt. 1:1; 12:3-8; 16:18-19.
 - c. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion——Col. 1:15-18.

§Day 4

III. The Lord Jesus will make the overcomer in the recovered church a pillar built into the temple of God——Rev. 3:11-12a:

- A. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine essence——Rom. 12:2; 2 Cor. 3:18:
 1. The meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way.
 2. In the church life today, the Lord is working Himself into us and making us, constituting us, into pillars in the temple of God.

二 在启示录二十一章二十二节我们看见，在新耶路撒冷里，三一神自己要成为殿：

- 1 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子—三 12 上。
- 2 这包含与三一神调和，并由祂构成—弗 3:16 ~ 17 上。

三 甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子—启 3:12 上，加 2:9：

- 1 这些圣徒有时会感觉到召会实际上不是别的，乃是三一神；这事实由金灯台是召会的象征所指明—启 1:12, 20。
- 2 今天召会里的柱子，就是在三一神里的柱子；在来世，这些得胜的信徒要在神殿中作柱子；神的殿就是神自己—三 12 上，二 22。
- 3 由此我们看见，作成柱子包含三一神与忠信的信徒调和，并构成到他们里面—林后 13:14。

四 要在非拉铁非召会中得胜，就要将我们在主恢复中所得着的持守到底；我们若是这样作，主就会把我们作成神殿中的柱子—启 3:11 ~ 12 上。

【周五】

肆 在恢复的召会中的得胜者乃是由经过过程并终极完成的三一神所构成，并且成为新耶路撒冷—“新妇，就是羔羊的妻”—12 节下，二 2, 9 ~ 11：

- 一 圣经中管制的异象乃是：三一神将祂自己作到祂所拣选并救赎的人里面，好以神圣的三一浸透他们全人，为着产生并建造召会作基督的身

B. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:

1. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God—3:12a.
2. This involves being mingled with the Triune God and constituted with Him—Eph. 3:16-17a.

C. Even in today's church life, the overcoming saints are pillars in the Triune God—Rev. 3:12a; Gal. 2:9:

1. These saints sometimes have the consciousness that the church is actually nothing other than the Triune God, as indicated by the golden lampstands as a symbol of the church—Rev. 1:12, 20.
2. The pillars in the church today are pillars in the Triune God; in the coming age these overcoming believers will be pillars in the temple of God, which is God Himself—3:12a; 21:22.
3. From this we see that being made pillars involves the Triune God being mingled with and constituted into the faithful believers—2 Cor. 13:14.

D. To overcome in the church in Philadelphia is to keep what we have received in the Lord's recovery to the end; if we do this, the Lord will make us a pillar in the temple of God—Rev. 3:11-12a.

§Day 5

IV. The overcomer in the recovered church is constituted with the processed and consummated Triune God and becomes the New Jerusalem, “the bride, the wife of the Lamb”—v. 12b; 21:2, 9-11:

- A. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as

体，终极完成于新耶路撒冷——弗四 4～6，启二一 2，9～10。

二 新耶路撒冷是神性与人性调和、相调并建造在一起，所组成的一个实体；一切的组成成分都有相同的生命、性情和构成，因此是一个团体人——约十四 20，23，启二一 2～3，9～23：

1 新耶撒路冷是神经纶之中心异象和神圣启示之高峰的终极完成——二，9～11 节。

2 新耶路撒冷是由蒙神拣选、救赎、重生、圣别、更新、变化、模成并荣化，而成为神的一班人所组成——约三 6，来二 11，罗十二 2，八 29～30：

a 我们成为神，意即我们由经过过程并终极完成的三一神所构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远——启二一 11。

b 信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷；这是最高的真理，也是最高的福音——罗一 1，3～4，五 10，启二一 2，三 12。

【周六】

三 “我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他〔得胜者〕上面”——12 节下：

1 神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明得胜者为神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，也全属于得胜者；并且他与神、与新耶路撒冷、与主也是一。

2 神的名意即神自己，新耶路撒冷的名意即城本身，主的名意即主自己——12 节下。

the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.

B. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—John 14:20, 23; Rev. 21:2-3, 9-23:

1. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—vv. 2, 9-11.

2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:

a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.

b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.

§Day 6

C. “I will write upon him [the overcomer] the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name”——v. 12b:

1. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.

2. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes

- 3 将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面—约十四 19 ~ 20，23，弗三 16 ~ 17。
- 4 说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就；千年国的新耶路撒冷是单给得胜者的奖赏—启三 12 下。

the Lord Himself—v. 12b.

3. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.
4. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.

第八周■周一

晨兴喂养

弗四 12 “为要成全圣徒，目的是…为着建造基督的身体。”

启五 6 “我又看见…有羔羊站立，象是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。”

二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

我盼望所有的同工都看见基督的三个时期，三个段落：成肉体—基督在肉体里的时期，总括—基督成为赐生命之灵的时期，以及加强—基督成为七倍加强、赐生命之灵的时期。这三个时期乃是基督历史的三个段落。…所以我们强调这三个辞—成肉体 (incarnation)、总括 (inclusion)、以及加强 (intensification)，并着重以下的事实：“成肉体”产生蒙救赎的人；“总括”产生众召会；“加强”产生得胜者，以建造基督的身体，终极完成于新耶路撒冷，作神经纶独一的目标。这就是新约里的启示。(基督的三个时期—成肉体、总括与加强，一八页。)

信息选读

第一个时期—成肉体的时期—是在物质的范围里，为着完成法理的救赎，那是物质的事。第二个时期—总括的时期—乃是神圣并奥秘的。在第三个时期—加强的时期—里，将会有一种在神圣奥秘之范围里的成熟，基督的身体要被建造起来，以完成新耶路撒冷。

在祂的第二个时期，就是祂成了复合、包罗万有、赐生命之灵的时期，基督产生了众召会，但身体没

WEEK 8 — DAY 1

Morning Nourishment

Eph. 4:12 For the perfecting of the saints...unto the building up of the Body of Christ.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having... seven eyes, which are the seven Spirits of God sent forth into all the earth.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

I hope that all the co-workers will see the three stages, the three sections, of Christ: incarnation—the stage of Christ in the flesh; inclusion—the stage of Christ as the life-giving Spirit; and intensification—the stage of Christ as the sevenfold intensified life-giving Spirit. These three stages are the three sections of Christ's history.... Therefore, we emphasize these three words—incarnation, inclusion, and intensification—and stress the facts that incarnation produces redeemed people, that inclusion produces the churches, and that intensification produces the overcomers to build up the Body, which consummates in the New Jerusalem as the unique goal of God's economy. This is the revelation in the New Testament. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 196)

Today's Reading

The first stage—incarnation—is in the physical realm for the accomplishment of judicial redemption, which is a physical matter. The second stage—inclusion—is divine and mystical. In the third stage—intensification—there will be a maturing and a ripening in the divine and mystical realm, and the Body will be built up to consummate the New Jerusalem.

In His second stage, the stage of His being the compound, all-inclusive, life-giving Spirit, Christ has produced the churches, but not much of the Body was

有多少产生出来，也没有多少真实并实际的建造。…为要使身体得以完全并完整的产生，就需要基督的第三个时期，就是加强的时期；在此一时期，基督成了七倍加强的灵。

可以说，我在中国大陆所作的工，主要的是产生蒙救赎的人；只有少部分工作是为着产生众召会。这指明我在中国大陆的工作，主要的是第一时期里的工作。然而，我来到台湾，就开始作总括时期里的工作，许多召会就兴起来了。如今我有负担执行加强时期里的工作。所以我向主祷告说，“主，我在竭力，要尽我所能的作得胜者，好建造你的身体，以完成新耶路撒冷。”

我们该作包括这三个段落的工。我担心许多同工仍然只在第一段落，成肉体的段落里作工。如果这是你的光景，你就需要改进并往前。你已过所学习并所作的并不充分。当然，你不该忽视第一时期的东西，因为那些乃是根基。如今你需要开始在这根基上建造，至终要有这建造的完成。根基乃是成肉体时期里的工作；建造是在总括时期里的工作；建造的完成是在加强时期里的工作。我要请求你们思想“加强”这件事，并迫切地祷告，说，“主，…我不要留在成肉体的工作里，甚至不要留在总括的工作里。我要从总括往前到加强。主，你已经七倍加强了，我祷告我也要得着七倍加强，以胜过召会的堕落，使你的身体得以建造起来，以完成新耶路撒冷。”（基督的三个时期—成肉体、总括与加强，一七、一六、一五、一八至一九页。）

参读：异象的高峰与基督身体的实际，第二至四篇。

produced and built up in an actual and practical way. In order for the Body to be produced in a full and complete way, there is the need of the third stage of Christ, the stage of intensification in which Christ becomes the sevenfold intensified Spirit.

I can say that the work which I did in mainland China was mainly to produce redeemed people. Only a small part of my work there was for the producing of churches. This indicates that my work in China was mainly a work in the first stage. However, when I came to Taiwan, I began to do a work in the stage of inclusion, and many churches were raised up. Now I am burdened to carry out a work in the stage of intensification. Therefore, I pray to the Lord, saying, “Lord, I am endeavoring to do my best to be an overcomer for the building up of Your Body to consummate the New Jerusalem.”

We should be doing a work of all three sections. I am concerned that many of the co-workers are still working only in the first section, the section of incarnation. If this is your situation, you need to improve and to advance. What you have learned and what you have done in the past are not adequate. Of course, you should not discard the things of the first stage, for those things are the foundation. Now you need to begin building on this foundation and eventually have the completion of the building. The foundation is the work in the stage of incarnation; the building up is the work in the stage of inclusion; and the completion of the building is the work in the stage of intensification. I would urge you to consider this matter of intensification and to pray desperately, saying, “Lord, ...I do not want to remain in the work of incarnation nor even in the work of inclusion. I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem.” (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” pp. 195, 194, 196-197)

Further Reading: CWWL, 1994-1997, vol. 1, “The High Peak of the Vision and the Reality of the Body of Christ,” chs. 2-4

第八周■周二

晨兴喂养

启三 8 “我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

10 “你既遵守我忍耐的话，我也必保守你免去…试炼的时候。”

太十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

“非拉铁非”，原文意弟兄相爱。就表号说，在非拉铁非的召会预表十九世纪初期，主在英国兴起的弟兄们所恢复的正当召会生活。正如在撒狄的召会所预表改革的召会，是对在推雅推喇的召会所预表背道天主教的反应；照样，弟兄相爱的召会，也是对死的、改革的召会的反应。这反应要继续对背道的天主教和堕落的更正教作相反的见证，直到主回来。

在非拉铁非的召会有一个显著的特征，就是遵守主的话。（启三 8。）按照历史，没有别的基督徒象非拉铁非召会的圣徒，曾那样严谨地遵守主的话。在非拉铁非的召会—恢复的召会—不在意传统，乃在意神的话。（新约总论第七册，五四三至五四四页。）

信息选读

我们不该认为在非拉铁非的召会是刚强、有能、并得胜的。我们也许非常高估在非拉铁非的召会，但主说她只是稍微有一点能力。讨主喜悦的，不是我们刚强，乃是我们用自己的一点能力，尽我们所能地作。

WEEK 8 — DAY 2

Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial...

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

In Greek, Philadelphia means “brotherly love.” As a sign, the church in Philadelphia prefigures the proper church life recovered by the brothers who were raised up by the Lord in England in the early part of the nineteenth century. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back.

One outstanding feature of the church in Philadelphia is that she kept the Lord’s word [Rev. 3:8]. According to history, no other Christians have kept the Lord’s word as strictly as those in the church in Philadelphia. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God. (The Conclusion of the New Testament, pp. 2525-2526)

Today’s Reading

We should not regard the church in Philadelphia as being strong, powerful, and prevailing. Whereas we may estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong but that we use our little power to do the best we can.

在启示录三章八节主也说，在非拉铁非的召会没有否认祂的名。…话是主的发表，名是主自己。背道的召会偏离了主的话，成了异端。虽然改革的召会多少有点恢复到主的话上，但他们否认了主的名，以许多别的名称呼自己。恢复的召会不但完全回到主的话上，也弃绝了主耶稣基督之外一切的名。…偏离主的话就是背道，以主的名之外的名称呼召会，就是属灵的淫乱。召会如同贞洁的童女许配给基督，（林后十一2，）除了她丈夫的名以外，不该有别的名。…在恢复的召会生活里，没有巴兰的教训，（启二14，）没有尼哥拉党的教训，（15，）没有耶洗别的教训，（20，）也没有撒但深奥之事，（24，）唯有主纯正的话。同样，恢复的召会没有所谓的公会（名称），唯有主耶稣基督这独一的名。从主的话偏离到各种异端，并在基督的名以外高举许多的名，是堕落的基督教最显著的记号；从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证。

主是那拿着大卫的钥匙，开了就没有人能关的，（三7，）祂给恢复的召会一个敞开的门，无人能关。（8。）从十九世纪初期，正当召会生活的恢复开始，直到如今，主的恢复始终有敞开的门。组织的基督教越想关闭这门，这门就越敞开。今天尽管有许多反对，这门在世界各地总是敞开的。钥匙是在召会元首的手中，不在反对者的手中。（新约总论第七册，五四四至五四五页。）

参读：新约总论，第二百三十八、四百一十二篇；启示录生命读经，第十五篇；神圣的经纶，第十四章。

In Revelation 3:8 the Lord also says that the church in Philadelphia has not denied His name.... The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and has become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself with many other names. The recovered church has not only returned to the Lord's word in a full way but has also abandoned all names other than that of the Lord Jesus Christ.... To deviate from the Lord's word is apostasy, and to denominate the church with any name other than the Lord's is spiritual fornication. The church as the chaste virgin betrothed to Christ (2 Cor. 11:2) should not have any name other than her Husband's.... In the recovered church life we have no teachings of Balaam (Rev. 2:14), no teachings of the Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24); we have only the pure word of the Lord. Likewise, the recovered church has no denominations (names) but the unique name of the Lord Jesus Christ. The deviation from the Word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure Word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church.

As the One who has the key of David and who opens and no one shall shut (3:7), the Lord has given the recovered church "an opened door which no one can shut" [v. 8]. Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been wide open to the Lord's recovery. The more that organized Christianity tries to shut the door, the wider it is open. In spite of much opposition, the door today is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. (The Conclusion of the New Testament, pp. 2526-2527)

Further Reading: The Conclusion of the New Testament, msg. 238, 412; Life-study of Revelation, msg. 15; CWWL, 1984, vol. 3, "The Divine Economy," ch. 14

第八周■周三

晨兴喂养

启三7“你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。”

赛二二 22 “我必将大卫家的钥匙放在他肩头上；他开了就没有人能关，关了就没有人能开。”

当神创造了人，就派人管理一切受造之物。（创一 26。）这指明神的心意是要人有管治权在地上代表神。但是因着堕落，人失去了这管治权，后来再也没有完全恢复过。…直等到神的选民以色列人进入美地，建造了圣殿以后，这管治权才再度出现。…殿与神的形像有关，因为殿是神的家，就是祂的彰显，而殿是建造在城内的。殿象征神的彰显，城象征神的管治权。因此，借着殿和城，创世记一章里所启示的形像和管治权，多少有几分实现出来。（新约总论第十四册，一〇三至一〇四页。）

信息选读

大卫所拿着的钥匙，就是神整个管治权的钥匙。神的管治权，包括了全宇宙，特别是人类。这个管治权有一把钥匙，归那位曾为国度争战，且为圣殿预备一切的人所有，这人的名字是大卫。大卫代表神，在地上建立了神的国。因此，他有神管治宇宙之权柄的钥匙。不过，大卫只是预表，并不是实际。基督乃是真大卫，比大卫更大。（太十二 1～8。）祂是建造神的殿—召会，又是建立神国的那一位。（十六 18～19。）今天的召会，既是神的家（殿），

WEEK 8 — DAY 3

Morning Nourishment

Rev. 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

Isa. 22:22 And I will set the key of the house of David upon his shoulder—when he opens, no one will shut; when he shuts, no one will open.

When God created man, He gave him dominion over all creatures [Gen. 1:26]. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it.... We do not see this power until God's chosen people, the children of Israel, entered into the good land and built the temple.... The temple is related to God's image because, being God's house, it is His expression. The temple was built in the city. The temple signifies God's expression, and the city signifies God's dominion. The image and dominion revealed in Genesis 1 are, at least to some extent, fulfilled in the temple and the city. (The Conclusion of the New Testament, pp. 4199-4200)

Today's Reading

The key held by David is the key of God's entire dominion. God's dominion includes the whole universe, particularly mankind. This dominion has a key, which is possessed by the person who fought the battle for the kingdom and who made preparations for the temple. The name of this person is David. David represents God in establishing God's kingdom on earth. Hence, he has the key of God's dominion in the universe. David, however, is just a type, not the reality. The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God's temple, the church, and established God's kingdom (16:18-19). Therefore, in the church today, which is both a house and a kingdom, we have

也是神的国，所以我们有神的彰显和代表。基督比大卫更大，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神。因此，祂拿着大卫的钥匙；这钥匙代表神，为神开启整个宇宙，表征基督就是神经纶的中心。祂是彰显神并代表神的那一位，祂拿着钥匙，要开启神管治权下的一切事物。

启示录三章七节…说，基督是那“开了就没有人能关，关了就没有人能开”的一位。因为这把宇宙的钥匙，就是神经纶的钥匙，是在祂手中。主就是用这钥匙对待召会。

以赛亚二十二章二十二至二十四节，预言基督乃是拿着大卫钥匙的一位。二十二章中要紧的主题是神的家。…我们若考量二十二章的上下文，又读启示录三章中有关基督拿着大卫钥匙的话，就知道基督拿着大卫的钥匙，乃是为着神的家，为着神的建造。

在非拉铁非的得胜者要在神的殿中作柱子，神的殿最终要扩大成为新耶路撒冷。按照启示录二十一章二十二节，新耶路撒冷里没有殿，因为在永世里，殿已经扩大成为一座城；这座城长宽高都相等，（16，）这就是至圣所的扩大。这是神的家终极的完成。基督拿着大卫的钥匙，为神争战，并且建造圣殿，建立神的国，这一切都是为着神的建造。

基督拿着大卫的钥匙，并且开了又关，不是为叫我们圣别或属灵，乃是叫我们得以被建造。圣别和属灵，都是为叫我们能在神的殿中作柱子。（新约总论第十四册，一〇四至一〇六页。）

参读：经过过程之神圣三一在信徒里的分赐、变化、并建造，第一、四篇。

God's expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Thus, He holds the key of David, that which represents God and opens the whole universe for God. It signifies that Christ is the center of God's economy. He is the One who expresses and represents God, holding the key to open everything in God's dominion.

Revelation 3:7 also says that Christ is the One who "opens and no one will shut, and shuts and no one opens." He opens and shuts because the universal key, the key of God's economy, is in His hand. The Lord uses this key to deal with the church.

Isaiah 22:22-24 is a prophecy concerning Christ as the One who holds the key of David. The crucial subject in Isaiah 22 is the house of God.... If we consider the context of Isaiah 22 and read the context of the word regarding Christ as the One holding the key of David in Revelation 3, we will realize that Christ's holding the key of David is for God's house, God's building.

The overcomers in Philadelphia will be pillars in the temple of God, and the temple of God will ultimately be enlarged into the New Jerusalem. According to Revelation 21:22, there is no temple in the New Jerusalem, for in eternity the temple will be enlarged into a city, which, having three equal dimensions (v. 16), will be the enlargement of the Holy of Holies. This is the ultimate consummation of God's house. Christ's holding the key of David, fighting the battle for God, building the temple, and establishing the kingdom of God are all for God's building.

Christ, holding the key of David, opens and shuts, not that we might be holy or spiritual but that we might be built up. Both holiness and spirituality are to enable us to be pillars in the temple of God. (The Conclusion of the New Testament, pp. 4200-4201)

Further Reading: CWWL, 1994-1997, vol. 1, "The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers," chs. 1, 4

第八周■周四

晨兴喂养

启三 11～12 “我必快来，你要持守你所有的，免得有人夺去你的冠冕。得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去…”

二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

（启示录三章十二节）里的得胜者，要成为建造在神殿中的柱子。他既建造在神的建筑里，就绝不再从那里出去。这应许要在千年国成就，作得胜者的奖赏。在非拉铁非召会中得胜，不是指去得什么，或去胜过什么别的，乃是要持守我们在主的恢复里所已经领受的，直到末了。你若这样作，主就叫你在神殿中作柱子。这使我们回想创世记二十八章雅各的梦。雅各从梦中醒来后，就把所枕的那块石头立作柱子，为着神的建造。…这个原则在今天完全相同。主立了许多石头在祂的恢复里作柱子。…一块石头一旦被立作柱子建造在建筑里，就绝不会被挪去，因为已经建造上去了。…你若被建造在殿中作柱子，就是你要离去也不可能。（启示录生命读经，二三一至二三二页。）

信息选读

主变化我们，就是带走我们天然的元素，并以祂神圣的素质顶替之，借此叫我们作柱子。所以，启示录三章十二节里“叫”的意思，就是将我们构成一样东西，以创造的方式构造我们。在今天的召会生活中，主正在将我们作成、构成神殿中的柱子。

WEEK 8 — DAY 4

Morning Nourishment

Rev. 3:11-12 I come quickly; hold fast what you have that no one take your crown. He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore...

21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

[In Revelation 3:12] the overcomer will be made a pillar built into the temple of God. Because he is built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer. To overcome in the church in Philadelphia is not to get anything or to overcome other things; it is to keep what we have received in the Lord's recovery to the end. If you do this, the Lord will make you a pillar in God's temple. This reminds us of Jacob's dream in Genesis 28. After Jacob had that dream, he set up the stone which he had used for a pillow to be a pillar. That pillar was for God's building.... The principle is exactly the same today. The Lord has set up a good number of stones to be pillars in His recovery.... Once a stone has been set as a pillar into the building, it can never be removed, for it has been built in.... If you have been built into the temple as a pillar, you could not leave even if you wanted to. (Life-study of Revelation, pp. 193-194)

Today's Reading

The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord's work in the church

主在召会里的工作，乃是将祂自己作到我们里面，作神圣的水流，带走我们天然的所是，并以祂的本质顶替之，使我们借着祂变化的元素逐渐经过过程。因着这变化的工作，我们就成为神殿中的柱子。

启示录三章十二节告诉我们，得胜者要在来世神的殿中作柱子。然而，二十一章二十二节说到来世和永世里的新耶路撒冷：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这里我们看见，在新耶路撒冷里，三一神自己要成为殿。这就是说，得胜者在殿中作柱子，意思就是他们要在三一神里作柱子。这包含与三一神调和，并由祂构成。这是一个奥秘。

甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子。不仅如此，这些圣徒有时会感觉到召会实际上不是别的，乃是三一神。这事实由金灯台是召会的象征所指明。（一 12，20。）不仅如此，灯台是三一神的具体化身和彰显。灯台的金表征父的性情；形状表征基督是神的具体化身和形像；七灯表征那灵是彰显。因此，灯台是三一神的具体化身，也是召会的象征。所以实际上，召会就是三一神，这样说并不为过，因为灯台是召会，也是三一神的具体化身。现今我们能看见，今天召会里的柱子，就是在三一神里的柱子。在来世，这些得胜的信徒要在神殿中作柱子；神的殿就是神自己。由此我们看见，作成柱子包含三一神与忠信的得胜者调和，并构成到他们里面。（新约总论第五册，一八五至一八六页。）

参读：新约总论，第一百一十二篇；雅歌结晶读经，第一至二、七、十二篇。

is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God.

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today's church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God. This fact is indicated by the golden lampstands as a symbol of the church (Rev. 1:12, 20). Furthermore, the lampstand is the embodiment and expression of the Triune God. The gold of the lampstand signifies the nature of the Father; the form signifies Christ as the embodiment and image of God; and the seven lamps signify the Spirit as the expression. Therefore, the lampstand is the embodiment of the Triune God and also a symbol of the church. Hence, it is not too much to say that, in actuality, the church is the Triune God, because the lampstand is the church and also the embodiment of the Triune God. Now we can see that the pillars in the church today are pillars in the Triune God. In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers. (The Conclusion of the New Testament, pp. 1215-1216)

Further Reading: The Conclusion of the New Testament, msg. 112; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 1-2, 7, 12

第八周■周五

晨兴喂养

启二一9~11 “…你来，我要将新妇，就是羔羊的妻，指给你看。我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的光荣；城的光辉如同极贵的宝石，好象碧玉，明如水晶。

神的经纶是神要成为人，为要使人在生命和性情上，但不在神格上，成为神，以产生新耶路撒冷，作三一神的扩增和彰显，直到永远。新耶路撒冷的建造乃是神将祂自己构成到人里面，使人在生命、性情和构成上与神一样，使神与人成为一个团体的实体。（历代志生命读经，四五页。）

信息选读

我们若看看今天外面的光景，就会看见缺少基督身体的建造，这身体乃是要终极完成新耶路撒冷。这就是为什么主嘱咐我释放祂神圣启示的高峰。…我们需要释放神成为人，为要使人在生命和性情上成为神，但无分于神格这个真理，…（以及）关于新耶路撒冷的真理。…主既已将祂真理的这些高峰释放出来，我们就必须学习新的语言来讲说这些真理。保罗和他周围的同工，因着他们尽职所供应的而与人有所不同。今天在主的恢复里，所有的同工必须与人有所不同；他们必须学习讲说这些关于神经纶的高峰真理—神成为人，使人能成为神，以新耶路撒冷为终极完成。这是何大神迹，何深奥秘。（新耶路撒冷的解释应用于寻求的信徒，五三至五四页。）

WEEK 8 — DAY 5

Morning Nourishment

Rev. 21:9-11 ...Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

God's economy is that God would become a man to make man God in life and in nature but not in the Godhead for the producing of the New Jerusalem as the increase and expression of the Triune God for eternity. The New Jerusalem is built by God's constituting Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity. (Life-study of 1 & 2 Chronicles, p. 36)

Today's Reading

If we look at today's outward situation, we can see the lack of the building up of the Body of Christ, which consummates the New Jerusalem. This is why the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the truth that God became a man so that man may become God in life and in nature but not in the Godhead. Then we need to release the truth concerning the New Jerusalem. Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them. Paul and [his] co-workers...were different because of what they ministered. Today in the recovery all the co-workers must be different. They must learn to speak these high truths concerning God's economy—that God became a man that man may become God, with the New Jerusalem as the ultimate consummation. This is a great miracle and a deep mystery. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 247-248)

以赛亚书里有两个简短的预言，清楚显示旧约与新约之间的连接。七章十四节说，必有童女生子，祂的名要称为以马内利。九章六节说，有一子赐给我们，祂的名要称为全能的神，永远的父。这些预言启示，神要成为人，作一个小婴孩。全能的神，永远的父，成了一个人，为要使人在生命和性情上（但不在神格上）成为神。然而，人要这样成为神，首先需要蒙救赎。以赛亚五十三章是关于基督之救赎很强的一章。那成为人的神，在祂的人性里乃是人的救赎主，为人的罪被杀。神救赎人，目的是要使蒙救赎的人在生命和性情上成为神，好使神能将祂的经纶完成于基督的身体，作基督的扩大。基督这身体要终极完成于新耶路撒冷，作神完满的彰显和扩大，直到永远。列王的历史在预表上就连于神成为人，将人救赎归回祂自己，使祂将祂所救赎的人，在生命和性情上作成神，使祂为自己得着一个宇宙团体的彰显，直到永远。简单地说，这就是神的经纶。

神经纶的目标是要在祂所救赎的人身上作工，使他们在生命和性情上（但不在神格上）成为神。这唯有借着、凭着、同着、并在赐生命的灵里，才能完成。在主的恢复里，我们要看见基督今天乃是在复活里，并且祂在复活里乃是那是灵的基督，赐生命的灵，作经过过程之三一神的终极完成，这是很要紧的。我们有祂这包罗万有、复合的灵在我们的灵里。如今我们必须每天在我们的灵里作每件事，好叫这赐生命的灵变化我们，模成我们，至终荣化我们，使我们在生命和性情上成为神。（列王纪生命读经，一五三至一五五页。）

参读：历代志生命读经，第一、五、七、十一篇；列王纪生命读经，第四、七至九、十八至二十二篇。

In the book of Isaiah two short prophecies clearly show the link between the Old Testament and the New Testament. Isaiah 7:14 says that a virgin would bring forth a son whose name would be called Immanuel. Isaiah 9:6 says that a son would be given to us and that his name would be called the mighty God and the eternal Father. These prophecies reveal that God would become a man as a little child. The mighty God, the eternal Father, became a man in order to make man God in life and in nature (but not in the Godhead). However, in order to be made God in this way, man first needed to be redeemed. Isaiah 53 is a strong chapter on the redemption of Christ. In His humanity the God who had become man was man's Redeemer, slain for man's sin. God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's full expression and enlargement for eternity. In typology the history of the kings is linked to God's becoming a man to redeem man back to Himself that He might make His redeemed people God in life and in nature so that He might have for eternity a universal, corporate expression of Himself. This, in brief, is God's economy.

The goal of God's economy is to work on His redeemed people in order to make them God in life and in nature but not in the Godhead. This can be accomplished only through, by, with, and in the life-giving Spirit. It is crucial for us in the Lord's recovery to see that our Christ today is in resurrection and that in resurrection He is the pneumatic Christ, the life-giving Spirit as the consummation of the processed Triune God. We have Him as the all-inclusive, compound Spirit in our spirit. Now every day we must do everything in our spirit in order that this life-giving Spirit may transform us, conform us, and eventually glorify us that we might be made God in life and in nature. (Life-study of 1 & 2 Kings, pp. 122-123)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 1, 5, 7, 11; Life-study of 1 & 2 Kings, msg. 4, 7-9, 18-22

第八周■周六

晨兴喂养

启三 12 “得胜的，我要…将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

基督要将祂的新名写在得胜者上面。…祂是极其古老的，今天却又是新的，祂有一个新名写在得胜者上面。这指明得胜者与这位新的基督是一。…这新名乃是照着我们的经历。换句话说，我们对主所经历的，就成了我们；我们经历神，神就成为我们。我们经历新耶路撒冷，新耶路撒冷也成为我们。我们对主有亲密、个人的经历，这些也成了我们。所以，主要恰当地标明我们，把祂的新名写在我们上面。这要指明，我们成为一种人，经历主自己作那使祂自己成了我们的一位。（新约总论第十四册，一〇九至一一〇页。）

信息选读

在得胜者上面的名指明这是他们的所是。有主耶稣的新名，意思是他们就是耶稣，因为他们有祂的新名写在他们上面。当然，他们是耶稣，乃是在生命和性情上，但不在神格上。主的新名写在得胜者上面，指明得胜者为主所据有，主自己属于他，他也与主是一。得胜者是基督的产业，也是基督的彰显，因为基督已用其元素变化了他。主的名指明主的自己。主的名写在得胜者身上，指明主的人位已

WEEK 8 — DAY 6

Morning Nourishment

Rev. 3:12 He who overcomes,...I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Christ writes His new name upon the overcomers.... He is the Christ who is exceedingly ancient yet who is new today, having a new name to write upon the overcomers. This indicates that the overcomers are one with this new Christ. This new name will be according to our experiences. In other words, what we experience of the Lord will become us. We experience God, and God becomes us. We experience the New Jerusalem, and that also becomes us. We experience the Lord in an intimate and personal way, and that becomes us. Therefore, the Lord will rightly designate us, writing upon us His new name. This will indicate that we have become a person who has experienced the Lord Himself as the One who makes Himself us. (The Conclusion of the New Testament, p. 4204)

Today's Reading

The name that is upon the overcomers indicates that this is what they are. To have the new name of the Lord Jesus means that they are Jesus, because they have His new name written upon them. Of course, their being Jesus is in life and in nature but not in the Godhead. That the Lord's new name is written upon the overcomer indicates that the overcomer is possessed by the Lord, that the Lord Himself belongs to him, and that he is one with the Lord. The overcomer is the possession of Christ, and he is the expression of Christ, who has transformed him with His elements. The name of the Lord denotes the Lord Himself. That

被作到得胜者里面。

我们有基督，但基督对我们可能不是新的。我们对基督的经历大多都是老旧的。但我们若决定要在今世作得胜者，我们就会感觉基督是如此新鲜活泼。我们会享受祂是神新的怜悯，每早晨使我们得以复苏。（哀三 22 ~ 23。）

得胜者身上…写着主的新名。就一面说，他们是在经历一位新的主，新的耶稣，新的基督。…今天我们的耶稣实在该是新的耶稣；每一天祂对我们都该是新的。

多数基督徒只有基督作他们救赎主的有限经历，没有多少人有基督作生命的经历，即使有，也很肤浅。基督不仅是我们的救赎主和我们的生命，祂也是我们的君王、申言者、祭司、亮光、能力、公义、圣别、变化、以及许多别的事物。我们越经历基督，祂对我们就越新，祂的名也越写在我们上面。首先基督是救赎主，写在我们上面；后来基督是生命、亮光、谦卑、忍耐和爱，也写在我们上面。祂的名是无穷尽的。祂的名写在我们上面，是在于我们的经历。我们越经历祂，这名就写得越长。没有人能说出基督的这新名是什么，因为这名就是我们对基督新经历的标明。当我们在某一面经历了基督，基督的那一面就成了我们的标记，就是写在我们上面的新名。这样我们对基督的经历就要延长，我们就会说，“不是我的意思，乃是祂的意思。”我们不凭着自己而行，乃照着祂的心愿而行。然后，神的名，神城的名，并主的新名，就要写在我们上面。（新约总论第十四册，一一〇至一一二页。）

参读：圣经中管制并支配我们的异象，第一至三篇；约伯记生命读经，第三、五至六、八至十、十二、十六、二十二至二十三、三十一、三十八篇。

the name of the Lord is written upon the overcomer indicates that the person of the Lord has been wrought into the overcomer.

We have Christ, but Christ may not be new to us. Mostly our experience of Christ may be old. But if we make the decision to be an overcomer in this age, we will have the sense that Christ is exceedingly fresh and new. We will enjoy Him as God's new compassions refreshing us every morning (Lam. 3:22-23).

The overcomers...bear the new name of the Lord. In a sense they are experiencing a new Lord, a new Jesus, a new Christ.... Today our Jesus should truly be a new Jesus; every day He should be new to us.

Most Christians have only the limited experience of Christ as their Redeemer. Not many have the experience of Christ as their life. Most of those who experience Christ as life experience this in a shallow way. Christ is not only our Redeemer and our life; He is also our King, Prophet, Priest, light, power, righteousness, holiness, transformation, and many other things. The more we experience Christ, the newer He will be to us, and the more His name will be written upon us. First, Christ as Redeemer is written upon us. Later, Christ as life, light, humility, patience, and love will also be written upon us. His name is inexhaustible. The writing of His name upon us depends upon our experience. The more we experience Him, the longer will be the writing of this name. No one can say what the new name of Christ is because it is simply the designation of our new experience of Christ. When we experience Christ in a certain way, that aspect of Christ will become our designation, the new name written upon us. In this way our experience of Christ will be lengthened, and we will say, "Not my will but His will." We will not act on our own but according to His heart's desire. Then the name of God, the name of the city of God, and the Lord's new name will be written upon us. (The Conclusion of the New Testament, pp. 4204-4206)

Further Reading: CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," chs. 1-3; Life-study of Job, msgs. 3, 5-6, 8-10, 12, 16, 22-23, 31, 38

第八周诗歌

WEEK 8 — HYMN

补 539

爱的召会—非拉铁非

(启示录三章七至十三节) (英1275)

F 大调

4/4

F Gm C7 F B^b Gm G7 C
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 一 爱 的 召 会—非 拉 铁 非, 请 听 荣 耀 的 事 实;
 F B^b C F B^b Gm G7 C
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 天 上 圣 别、真 实 的 主, 述 说 关 于 你 的 事。
 C7 Am Dm G7 C
 2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 · 3 | #4 · 4 5 - |
 国 度 之 门 由 祂 掌 管, 大 卫 钥 匙 祂 手 持;
 F B^b D7 Gm C7 F
 1 · 7 6 5 | 6 · 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我 已 开 门, 无 人 能 关”—祂 话 既 出 必 如 是。

- | | |
|---|---|
| 二 阿利路亚!非拉铁非,
看哪,主赐敞开的门,
因你稍微有点能力,
未曾否认祂的圣名, | 行为、工作主悦纳;
无人比你更通达。
也曾持守祂活话;
忠信见证殊可嘉。 |
| 三 蒙爱召会,非拉铁非,
主必保守,免你经过
你的仇敌终必俯伏,
“我必快来,你要持守, | 忍耐的话既遵守,
全地试炼的时候。
知主爱你到永久;
免得冠冕被夺走。” |
| 四 阿利路亚!得胜信徒
在神殿中,不再出去,
神的圣名、主的新名、
三一之神与人联结, | 必定从主得奖赏;
作为柱子显坚固。
圣城之名写身上;
互住、调和显辉煌。 |
| 五 耶路撒冷从天而降,
珍珠之门、碧玉城墙,
非拉铁非—弟兄相爱—
众召会中,凡有耳者, | 神圣新城何荣耀;
珍贵材料同建造。
得胜新妇主所要;
当听那灵在呼召! |

Glorious things to thee are spoken

The Church — Philadelphia

1275

E^b B^b B^b/D E^b A^b E^b/G F⁷ B^b
 1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
 E^b B^b B^b/D E^b A^b E^b/G F⁷ B^b
 5 These things saith the One who's ho - ly, He who's real speaks from a - bove;
 B^b/D B^b B^b/D B^b E^b Cm F⁷ B^b
 9 He that has the key of Dav - id, Who the king - dom's en - trance won,
 E^b/G A^b E^b A^b E^b A^b E^b/G A^b E^b/B^b B^b⁷ E^b
 13 “I will o - pen, no man shut-teth”— He has spok - en; it is done.

- | | |
|--|---|
| 2. Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go. | 4. Hallelujah, overcomers,
“In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad.”
God’s own name is written on them
And the new name of the Lord.
With the triune God they’re blended;
They’re the city of our God. |
| 3. Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He’ll save thee,
Which o’er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
“Hold thou fast, for I come quickly,
That no man may take thy crown.” | 5. Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear. |

