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國際長老及負責弟兄訓練

INT'L TRAINING FOR ELDERS AND RESPONSIBLE ONES

(April 2021)

總題：召會生活之恢復
極重要的因素

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

晨興聖言

Holy Word Morning Revival

總題：召會生活之恢復 極重要的因素

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

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總題：召會生活之恢復
極重要的因素

第一週

因素一：與主合作帶進新的復興，
以終結這個世代

詩歌：

讀經：哈三 2，徒二六 19，22，太十四 19，22～23，腓
一 19～22，25，約二一 15～17

綱要

【週一】

壹 在神的選民中間，一直有復興的渴望—哈三
2，何六 2，羅八 20～22，詩一一九 25，
50，107，154，約六 57，63，林後三 3，6。

貳 我們藉着達到神所賜給我們之神聖啓示的
最高峯—神永遠經綸的啓示，（提前一 3～
4，林前九 17，徒二六 19，22，）就能進
入一個新的復興；這是關於神創造人並對
付祂選民之目的（創一 26，伯十 13，參弗
三 9）這個重大問題的重大答案：

一 隱藏在神心裏的奧秘乃是神永遠的經綸，（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,) 就是神永遠的目的和祂的心願, 要把祂自己在祂神聖的三一裏, 就是父在子裏藉着靈, 分賜到祂所揀選的人裏面, 作他們的生命和性情, 使他們能與祂一樣, 作祂的複製, (羅八 29, 約壹三 2,) 成爲一個生機體, 就是基督的身體, 作爲新人, (弗二 15~16,) 成爲神的豐滿, 就是神的彰顯, (一 22~23, 三 19,) 而終極完成於新耶路撒冷。(啓二一 2~二二 5。)

二 神成爲人, 好使人在生命和性情上(但不在神格上)成爲神, 爲着產生並建造基督的身體, 以終極完成新耶路撒冷; 這是整本聖經的要素, 是聖經這『盒子』裏的『鑽石』, 也就是神永遠的經綸—創一 26, 約十二 24, 羅八 29:

1 神藉着成了肉體而成爲人, 有分於人的人性; 人藉着變化而在生命和性情上(但不在神格上)成爲神, 有分於神的神性—約一 14, 林後三 18, 西三 4, 彼後一 4, 腓二 5, 羅八 29, 來二 10, 弗一 5, 羅八 19, 約壹三 2, 約一 12~13。

2 這神、人的羅曼史, 乃是整本聖經的主題, 是神經綸的內容, 也是整個宇宙的祕密—歌一 1, 六 13, 參哈一 1, 二 4, 羅一 17:

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

b 三一神終極完成爲丈夫, 三部分的人變化爲新婦, 二者要成爲一對夫婦, 一個團體至大的神人一啓二一 2, 9, 二二 17 上。

【週二】

三 神中心的啓示以及主的恢復中心的啓示乃是神成

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

了肉體，（約一1，14，）肉體成了賜生命的靈，（林前十五45下，）賜生命的靈成了七倍加強的靈，（啓一4，三1，四5，五6，）為要建造召會，（太十六18，）成為基督的身體，（弗四15～16，）終極完成新耶路撒冷。（啓二一2，9，二二17上，參創二22，約十九34。）

四 神與人要成為一個實體，而這一個實體就是神性與人性的調和；這個調和要終極完成於新耶路撒冷，作為整本聖經的總結—啓二一3，22，2，9，參利二4～5，詩九二10。

五 『我盼望全地眾召會的聖徒，尤其是同工和長老，都看見這啓示，然後起來禱告，求神給我們新的復興—一個歷史上從未有過的復興』—歷代志生命讀經，一七頁。

叁 我們若實行過神人的生活，這生活就是基督身體的實際，自然而然就會有團體的模型，就是活在神經綸裏的模型，建立起來；這模型要成為召會歷史中最大的復興，把主帶回來—詩四八2與註1，啓三12，21：

【週三】

一 神需要一班團體的人，藉着神聖啓示的高峯，憑着祂的恩典被興起來，過一種照着這啓示的生活；復興乃是我們所看見之異象的實行。

二 基督的跟從者（太五1，二八19）被構成爲門徒，乃是藉着基督在地上的人性生活，作神人的模型，就是祂在人性裏否認自己而活神；（約五19，30；）這徹底改變了他們對人的觀念。（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 我們的生活該是基督這第一個神人之生活模型的翻版，複製—彼前二 21，太十一 28～29，弗四 20～21，約十七 4，五 17，腓一 19～22，25。

四 吹入門徒裏面之生命與實際的靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際—約十六 13，二十 22：

【週四】

1 在第一個神人之職事的開始，祂受浸好盡全般的義，承認按祂的肉體（祂的人性——14，羅一 3，八 3）說，祂一無用處，只配死和埋葬—太三 15～17。

2 祂在用五餅二魚食飽五千人的神蹟上，訓練門徒要跟祂學；（十一 29；）祂『望着天』祝福五餅二魚，（十四 19，）指明祂知道祝福的源頭不是祂這受差遣者，而是父那差遣者。（約十 30，五 19，30，七 6，8，18。）

3 主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上在禱告中獨自與父在一起—太十四 22～23，路六 12。

4 主過接觸神的生活，（可一 35，路五 16，六 12，九 28，來七 25，）不住的活在神的同在裏，（徒十 38 下，約八 29，十六 32，）並過接觸人的生活，將神供應到人裏面，把他們帶進神新約經綸的禧年。（路四 18～19，來八 2，參創十四 18，徒六 4。）

5 在祂這人裏面，世界的王撒但毫無所有（沒有立場，沒有機會，沒有盼望，任何事都沒有可能）—約十四 30 下，參 20，林後十二 2 上，西一 27，提後四 22，約三 6 下，四 23～24，約壹五 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 照着主的模型過神人生活惟一的路，乃是把我們全人置於調和的靈，並照着調和的靈行事、生活並為人——羅八 2, 4, 10, 6, 11, 16, 林前六 17, 羅十 12, 加五 25, 弗六 17~18, 帖前五 16~20, 提前四 6~7, 提後一 6~7。

六 『我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見新的復興，也要結束這個世代』——歷代志生命讀經，三四頁。

【週五】

肆 我們藉着有分於基督天上的職事，餵養祂的小羊並牧養祂的羊，以照顧神的羊羣，就是召會，結果帶進基督的身體，就能進入一個新的復興；這是把使徒的職事和基督天上的職事合併——約二 15~17, 彼前二 25, 五 1~4, 來十三 20~21, 啓一 12~13:

一 我們必須照着主耶穌在祂盡職時的榜樣牧養人，以完成神永遠的經綸——太九 36, 約十 11, 來十三 20, 彼前五 4:

1 在神完整的救恩中，神整個新約經綸的內容，乃是基督作為人子來救贖我們脫離罪，藉着祂的死完成祂法理的救贖，藉此顧惜我們，（提前一 15, 弗一 7，）並作為神子來將神聖的生命豐盛的分賜到我們裏面，在祂的復活裏完成祂生機的拯救，藉此餵養我們。（約十 10, 林前十五 45 下, 弗五 29。）

2 我們沒有父的愛和赦免的心，也沒有救主牧養和尋找的靈，這是我們不結果子的原因——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 我們必須在耶穌的人性裏顧惜人（使他們快樂，並使他們覺得愉快和舒適）；（太九 10，路七 34；）我們必須在基督的神性裏餵養人（以那在三個時期中盡其職事之包羅萬有的基督餵養他們）。（太二四 45 ~ 47。）
- 4 基督必須經過撒瑪利亞，特意繞道去敘加，要得着一個不道德的婦人，藉着請那婦人給祂水喝，而顧惜她，好用湧流的三一神作生命的水餵養她—約四 3 ~ 14，啓二二 1。
- 5 主是沒有罪的一位，但祂不定罪那行淫的婦人，卻顧惜她，在法理一面赦免她的罪，並在生機一面使她從罪得自由；（約八 1 ~ 11，32，36；）基督藉着釘十字架而拯救的第一個人，乃是一個判處死刑的強盜，這也是很有意義的。（路二三 42 ~ 43。）
- 6 主到耶利哥，只是爲着要探訪並得一個人，就是稅吏長，而祂的傳揚乃是一種牧養；（十九 1 ~ 10；）祂也藉着給孩子們按手，而顧惜那些父母。（太十九 13 ~ 15。）

【週六】

- 二 我們必須照着使徒保羅的榜樣牧養人；保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣，照顧神的羣羊—帖前二 7 ~ 8，11 ~ 12，提前一 16，徒二十 28：
- 1 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』（20）教導他們，並且流淚勸戒每一位聖徒，三年之久，（31，19，）將神一切的旨意告訴他們。（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 保羅親密的關切信徒，（林後七 2～7，門 7，12，）他下到軟弱之人的水平上，好能得着他們。（林後十一 28～29，林前九 22，參太十二 20。）
 - 3 爲着聖徒的緣故，他樂意花費他所有的，指他的財物；並花費他所是的，指他這人；（林後十二 15；）他是奠祭，與基督這產生酒者是一，犧牲他自己，使別人得以享受基督。（腓二 17，士九 13，弗三 2。）
 - 4 保羅憑靈而行而尊重神，好叫他能將那靈服事給人，而尊重人—林後三 3，6，8，加五 16，25，士九 9。
 - 5 保羅在他的教訓裏指明，召會是養育人的家，是醫治並恢復人的醫院，也是教導並造就人的學校—弗二 19，帖前五 14，林前十四 31。
 - 6 他啓示，我們爲着建造基督的身體，要成爲甚麼或要作甚麼，極超越的路乃是愛—八 1，十二 31，十三 4～8 上，弗一 4，三 17，四 2，15～16，五 2，六 24，啓二 4～5，西一 18 下，帖前一 3。
- 三 『我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興』—活力排，四九頁。
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.

第一週■週一

晨興餽養

哈三 2『…耶和華阿，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『我的性命幾乎歸於塵土；求你照你的話將我救活。』

復興這件事是小申言者書『外殼』裏面的『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，每天在你裏面，有意或無意，都會有一個渴望並自然而然的禱告：『主阿，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裏乃是一。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。）

信息選讀

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並救贖的人裏面，使他們都在生命和性情上與祂一模一樣，使他們成為祂的複製，以彰顯祂。這團體的彰顯要終極完成於新耶路撒冷。因此，新耶路撒冷就是成為肉體的擴大和擴增，達到完滿的總結，就是三一神的豐滿，讓祂在祂調和着人性之神性裏彰顯祂自己。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)

在撒下七章十二節神題到大衛的後裔，在十四節上半祂說，『我要作他的父，他要作我的子。』這裏我們看見一件非常有意義的事—大衛的後裔成了神的兒子。這些經節清楚揭示，人的後裔，就是人的兒子，能成爲神的兒子。這含示神的目的，是要使祂自己成爲人，爲要使人在生命和性情上（但不在神格上）成爲神。（撒母耳記生命讀經，二四八頁。）

神因着祂心頭的願望，〔是要與人成爲一，〕就在成爲肉體時成爲人，並且接觸人，與人展開一部羅曼史。神在新約中開啓祂的心意以前，天使和人都不知道神在作甚麼。（弗三9。）他們不領悟，他們的神成爲丈夫，要娶妻子。這位丈夫是神聖的，祂所要娶的妻子是屬人的。

藉着在聖別的靈裏神聖的能力，耶穌的人性被提高到神聖的兒子名分裏，提高到神性裏。（羅一3~4。）藉此祂由神而生，不是作神的獨生子，乃是作神的長子，（八29，）這指明有許多兒子要隨着。今天我們的基督在神聖的意義上是神，在屬人的意義上是人。祂是神人。

這神人是神聖、宇宙羅曼史中的新郎，（約三29，）但祂的配偶僅僅是人，仍與祂不相配。…所以，神重生祂所揀選的人。重生是將神性放在人性裏，將人性提高到神性的標準。然而，重生還沒有完成這過程。我們在我們的靈裏得重生，但我們不僅是靈，我們更是魂。神爲了提高我們整個人，首先必須重生我們的靈，然後變化我們的魂。我們魂的變化是需要時間的。

基督是神而人者，祂變化過的佳偶是人而神者。二者在生命和性情上相同，彼此完全相配。（雅歌結晶讀經，九四、九六至九七頁。）

參讀：瑪拉基書生命讀經，第四篇；聖經中管制並支配我們的異象，第一篇；約伯記生命讀經，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

第一週■週二

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間…。』

林前十五 45『…「首先的人亞當成了活的魂；」
末後的亞當成了賜生命的靈。』

啓五 6『我又看見寶座與四活物中間，…有羔羊
站立，像是剛被殺過的，有七角和七眼，就是
神的七靈…。』

我們都需要對神中心的啓示有清楚的看見。神中心的啓示就是神成爲肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，爲要建造召會，產生基督的身體，終極完成新耶路撒冷。我們需要看見，三一神成爲肉體，這肉體成了賜生命的靈，而賜生命的靈成了七倍加強的靈。這靈是爲着建造召會，召會要成爲基督的身體，終極完成新耶路撒冷，作神經綸的最後目標。…今天主的恢復，就是恢復這些關於神永遠經綸行動中，有關神的靈緊要點。（神聖奧祕的範圍，一三頁。）

信息選讀

我相當關心所有的同工和長老。他們許多人可能對於主的恢復是甚麼，沒有完全的領會。…關於主當前的恢復，我盼望你們沒有一人因着你們老舊的神學，或是你們對於恢復的老舊領會而受阻。（神聖奧祕的範圍，一四頁。）

基督使祂自己這第一個神人成爲一個原型，好大量複製許多弟兄—許多神人。（羅八 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

我只知道這一件事，就是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神。這是我惟一的負擔，我惟一的信息。神與人要成爲一個實體，而這一個實體，就是神性與人性的調和。這個調和要終極完成於新耶路撒冷，那就是整本聖經的總結。（過照着聖經中神聖啓示高峯之生活實行的路，二八頁。）

最近我與同工、長老們交通，對他們說了很率直的話。我說，『弟兄們，你們有許多人爲主作工，還是在作事務。你們那樣在聖徒中間領頭，不是照着靈，乃是照着你們自己的那種認識。所以你們就造出許多的形式，而要別人來作你所定規的形式。這常常會引起意見，甚至分裂。』所有的同工和長老，從今天起，應該有所改變。…你們蒙主呼召、爲主所立，乃是要實行神的經綸，而神的經綸完全是以基督爲中心，以基督爲實際。若是沒有基督，就沒有神的經綸。我們在主的恢復裏、在召會中，可能每一天都很忙碌，我們也可能很殷勤、很忠心，但我們作的事卻不是神經綸的內容、實際和中心。所以我們需要轉。

我向主禱告：『主阿，求你使我們在你的恢復裏，有一次真正、真實的復興。』…今天急切的需要，就是實行過一種屬於神人的生活，這些神人乃是神經綸的組成分子。

所有長老、同工應該追求這個實際，好被主作成模型，就是活在神經綸裏的模型。這樣，他們和他們的召會就會成爲這樣的模型。這就是在我的禱告裏我所說真正的復興。（過照着神啓示之高峯的生活，二八、三二頁。）

參讀：基督徒的生活，第二篇；三一神的啓示與行動，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

第一週■週三

晨興餽養

彼前二 21『你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

今天我們從主所看見的，…乃是神中心的線，就是神的經綸，以基督爲中心與普及，也就是以基督爲中心、實際和一切。這位基督如今是賜生命的靈，內住於我們重生的靈，與我們的靈成爲一。（林前十五 45 下，六 17。）

爲着這樣一個高深奧妙的啓示，主需要一個模型。祂需要一班團體的人，藉着這神聖啓示的高峯，憑着祂的恩典被興起來，過一種照着這啓示的生活。…過釘十字架的生活，好叫我們能活基督，這個模型在那裏？…藉着耶穌基督之靈全備的供應而活基督、顯大基督，這個模型在那裏？這種生活在那裏？這些啓示都釋放出來了，並且這些信息也都印成了書，但是模型在那裏？（過照着神啓示之高峯的生活，二九頁。）

信息選讀

門徒跟從主三年半，看見主所作的，看見主如何行事爲人，並如何說話。這將他們構成門徒。…基督用祂人性的生活，祂那包羅一切、了結一切、釋放生命、創造新人的死，以及祂那分賜生命的復活這三個過程，將跟從祂的人構成門徒。

祂在復活裏成了賜生命的靈，並進到他們裏面。…在創世記二章，神用地上的塵土造人，然後將生命之氣吹到人裏面。（7。）這就叫人活了，也就是說，成了一個活的人。基督在祂復活的當日，

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

將自己吹到祂的門徒裏面，他們就也成了活的。（約二十 22。）他們靠神聖的生命得以活過來。吹入他們裏面之生命與實際的靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際。

跟從基督的人被構成門徒，乃是藉着基督在地上的人性生活，作神人的模型—藉着在人性裏否認祂自己而活神，（約五 19, 30,）徹底改變了他們對人的觀念。（腓三 10, 一 21 上。）門徒因着看見主耶穌在祂的人性裏，否認祂自己而活神，他們的觀念就徹底改變了。

他們藉着基督的釘十字架，廢除他們人的生命，使他們活神聖的生命，（加二 20,）而被構成門徒。

他們也藉着基督的復活，認識祂是神的長子，（羅一 4, 徒十三 33, 羅八 29,）而被構成門徒。身為神的獨生子，基督只有神聖的生命和性情；祂沒有任何人性的東西。但是身為神的長子，祂兼有神人二性。基督有人性的生命和性情，但祂藉着否認祂的人性生命和性情，而活神聖的生命和性情。這是祂神聖奧祕的生活，使所有跟從祂的人在三年半之中被構成祂的門徒。

他們也被構成門徒，認識祂是賜生命的靈。（林前十五 45。）

我們若向我們裏面的那靈敞開，禱告着來思想這裏所交通的，我們就會被構成門徒。惟有被構成門徒的人，纔是活力排的構成分子。他們已經被構成門徒，成了有活力的人。門徒乃是在人性生活中活神聖生命的人。職事的活力乃是由於一個人在他人性的生活中活出神聖的生命來；這樣，他所說的就是神聖的，是出於一個被釘十字架的人性生活。我們必須否認我們人性的生命，好釋放一些神聖的東西。這是我們有活力的主要因素。（活力排，二三至二五頁。）

參讀：活力排，第二至四、六至十一篇；神在人裏的行動，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

第一週■週四

晨興餽養

太三 15 ~ 16『…因為我們理當這樣盡全般的義。…耶穌受了浸，隨即從水裏上來，看哪，諸天向祂開了，祂就看見神的靈，彷彿鴿子降下，落在祂身上。』

十一 29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學…。』

第一個神人基督，以特別的方式活在地球上，為着完成神永遠的經綸，這經綸要終極完成於新耶路撒冷。四福音的中心乃是基督。馬太一章十八節和二十節說，這位神人的成孕乃是出於聖靈。神人是一個人位，卻有兩個源頭。第一個源頭是神聖的，第二個源頭是屬人的。祂是兼有屬人與神聖二性的一個人。

在祂盡職作任何事之前，祂所作的第一件事乃是受浸，照着約翰所帶進的義路而盡義。（太三 15，二一 32。）…主耶穌承認，按祂的肉體（祂的人性—約一 14，羅一 3，八 3）說，祂一無用處，只配死和埋葬。耶穌需要受浸，因為祂成了肉體，而肉體在神眼中是一無用處，只配死和埋葬的。藉着浸，將這樣一個死人埋葬，乃是義路，而不是律法及其律例和規條的路。（神人的生活，四二至四四頁。）

信息選讀

主告訴門徒要跟祂學，指明祂乃是他們的榜樣。（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].

馬太十四章十九節說，祂拿着五個餅兩條魚，在祝福的時候，是望着天。換句話說，祂是望着天而為食物祝福。『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，父纔是祝福的源頭。

…這裏有一個很大的功課要我們學。讀聖經的人大多注意到在馬太十四章裏，主從無變有的神蹟。但我們必須看見，主在這裏為我們所立的榜樣。我們必須記得，祂在門徒面前仰望天上的父，並祝福五餅二魚。祂這樣祝福之後，就告訴門徒該作甚麼。毫無疑問的，祂所作的乃是榜樣，要門徒跟祂學。按照這個榜樣，我們必須看見，我們不是差遣者，我們只是差遣者所差遣的人。無論我們能作多少，我們應當看見，我們仍然需要從源頭，就是從那差遣我們者而來的祝福，使我們能把祝福傳給受益處的人。

在行了神蹟後，主就獨自上山去禱告。（23，參路六12。）…主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上在禱告中獨自與父在一起。我們若到一個地方去，有了極大的成功，我們會立即離開，還是會留下來享受這個大的成功？我們必須看見並跟從主耶穌的榜樣。祂沒有留在所行大神蹟的結果裏。祂獨自上山去禱告。『獨自』這辭很有意義。這意思是說，祂不讓人知道祂去禱告；否則，他們會跟着祂。祂離開他們，獨自在禱告中與父在一起。我喜歡這三句話：『在山上』、『在禱告中』、『與父在一起』。我們應當從主在這裏的榜樣學，操練在山上在禱告中與祂在一起。祂望着天，意思是祂不信靠自己。（神人的生活，一四六、一五〇至一五一頁。）

參讀：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

第一週■週五

晨興餵養

約十 10～11『…我來了，是要叫羊得生命，並且得的更豐盛。我是好牧人，好牧人為羊捨命。』

神整個新約經綸的內容，乃是基督作人子顧惜我們，並作神子餵養我們。

在四卷福音書中所描繪的耶穌，是非常顧惜人的。…眾人都需要祂來顧惜他們，使他們快樂、受安慰、得安息。祂若以神聖的身分來到我們這裏，就會使我們受驚嚇。但甚至罪大惡極的稅吏，也能像朋友一樣與祂同坐，與祂一同喫喝交談。（路十五 1，太九 10。）

神差祂的兒子，在祂的人性裏為我們的罪作了平息的祭物（約壹四 10）—顧惜。…神差祂的兒子到我們這裏來，使我們在祂的神性裏藉着祂得生並活着（9）—餵養。…神將祂的獨生子賜給我們，（約三 16，）使我們…藉着祂在祂人性裏的救贖，不至滅亡—顧惜，反而在祂的神性裏得着永遠的生命—餵養。…基督是人子，來救贖我們脫離罪（提前一 15）—顧惜。這是新約的第一部分。…基督是神子，來將神聖的生命豐盛的分賜到我們裏面（約十 10）—餵養。這是新約的第二部分。（活力排，九九、一〇一、一〇八至一〇九頁。）

信息選讀

我相信，我們沒有父神愛和赦免的心，沒有救主牧養和尋找的靈，乃是我們不結果子的原因。我知道你們都勞苦作工，但幾乎沒有果子。主說，『樹總是

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

憑果子認出來的，』（太十二 33，）但我們卻是不結果子的樹。…一位良善溫和的牧師可能沒有特別的恩賜，如講道的恩賜；他可能只是探望人，並且當人來聚會時歡迎他們；但是照着統計數字，這樣的牧師一年也會得着百分之十的擴增。反觀我們，甚至還沒有百分之十的擴增。你能看見我們是何等的荒涼麼？你們有許多人是優秀的講員，認識較高的真理。我們所持有的真理，比基督教的真理高得多；但因着我們缺少父那愛和赦免的心，以及子那牧養和尋找的靈，我們就沒有果子。我們定罪人、規範人，卻不牧養人、尋找人。我們缺少愛和牧養。這些是我們結果子，得着人的重要因素。…我們訓練青年人去得着人，還是去規範人？我們必須重新省察自己的行為，如哈該所言。（該一 5。）我們的行為是不正確的；有些地方出了問題。（對同工長老們以及愛主尋求主者愛心的話，四二至四三頁。）

傳福音是對罪人最高的牧養。…基督…乃是藉着牧養盡祂的職事。祂到耶利哥，只是為着要探訪一個人，就是稅吏長。（路十九 1～10。）祂不是去舉行…福音大會。祂的目的是要去傳福音得一個人，而祂的傳揚乃是一種牧養。…約翰四章說，當主在去加利利的路上，祂『必須經過撒瑪利亞』（4。）祂…繞道…為要接觸一個犯罪的撒瑪利亞婦人，她先前有過五個丈夫。主豫先知道她會來到雅各井。雅各井乃是豫表基督，祂是泉源，直湧入永遠的生命。（14 下。）我們必須學習主的榜樣，特意繞道至敘加，以得着一個人。

我們在一個人身上花三年的工夫來得着他，這是值得的。你如果連續探訪一個人三年，你就能得着他。這樣過了十二年，你就有四個新人隨着你參加召會的聚會。（活力排，七五頁。）

參讀：約翰福音結晶讀經，第七、十三篇；以弗所書生命讀經，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

第一週■週六

晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會…。』

林後十二 15『我極其喜歡為你們花費，並完全花上自己…。』

腓二 17『然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

我們可能感覺我們是剛強的。保羅在林前九章二十二節說，『向軟弱的人，我就成為軟弱的，為要得軟弱的人。』這意指我們要下到軟弱之人的水平。向生病的人，我們就下到生病之人的水平。這是藉着探訪牧養人的路。保羅也說，『有誰絆跌，我不焦急？』這是對跌倒之人絆跌的原因，憂急且氣憤。這顯示保羅作好牧者，照顧神羣羊的榜樣。（活力排，七七至七八頁。）

信息選讀

在行傳二十章保羅與以弗所長老的談話中，保羅說他『或在公眾面前，或挨家挨戶』教導他們。（20。）…他這樣作乃是要成全聖徒。凡與他們有益的，他沒有一樣避諱不告訴他們的；（20；）他也把神一切的旨意都告訴他們。（27。）使徒保羅所作的，是何等美妙的成全的工作！

保羅一再回到每一位聖徒的家，流淚勸戒、勸勉他們。使徒的說話該滿了同情，常有眼淚。你想作使徒麼？那你就學習如何流淚。在十九節，保羅

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

說他服事主，凡事謙卑，常常流淚。然後在三十一節，他說他不住的流淚勸戒每一位聖徒。使徒流淚告訴他所牧養親愛的聖徒，一切關於神和祂旨意的事；他不僅公開的說，他也看望聖徒的家。（李常受文集一九八八年第四冊，四四一至四四三頁。）

林前十二章的末了啓示，愛是極超越的路。（31下。）一個人如何作長老？…一個人如何作同工？…我們如何牧養人？愛是極超越的路。愛是我們申言並教導人極超越的路。爲着我們的所是和所作，愛乃是極超越的路。

召會既不是逮捕人的警察局，也不是審判人的法庭，乃是養育信徒的家。作父母的都知道，他們的孩子越壞，就越需要父母的養育。如果我們的孩子是天使，就不需要我們作父母養育他們。召會是愛的家，爲着養育兒女。召會也是醫院，爲着醫治並恢復有病的人。最後，召會也是學校，爲着教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。

愛遮蓋人並建造人，所以爲着建造基督的身體，在我們的所是所作上，愛乃是極超越的路。

我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興。我們在已過講說並教導了很多，但很少牧養。牧養和教導應當像雙腳，爲着我們與主一同行動。我們的牧養該一直帶着教導，而我們的教導也應當一直帶着牧養。（活力排，九三至九五、四九頁。）

參讀：包羅萬有的基督，第五至六章；哥林多後書生命讀經，第四十四篇；腓立比書生命讀經，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

第一週詩歌

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讚美主—祂的萬有包羅性

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A^b A^b7 D^b B^bm A^b Fm B^b7 E^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-5 | 1-1 | 3·2 1 | 2-- |

一 遠在時間尚未起首,萬有尙都未開始,
 A^b A^b7 D^b B^bm A^b D^b E^b7 A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- |

在父懷中並榮耀裏,你是神的獨生子。
 A^b E^b7 A^b D^b E^b
 5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |

當父將你賜給我們,你的身位仍一樣,
 A^b D^b B^bm A^b D^b A^b E^b7 A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- ||

為將父的所有豐滿,藉着聖靈來表揚。

二 藉着你死並你復活, 你就成為神長子;
 藉着重生分賜生命, 我們成為神眾子。
 我們是你生命繁殖, 是你許多的弟兄,
 我們是你榮耀複本, 是你神聖的擴充。

三 你曾是那惟一麥粒, 落到地裏而死了;
 藉着死亡,並藉復活, 顯出繁殖的榮耀。
 你使我們由你得生, 變成許多的子粒;
 眾人調和成為一餅, 作你豐滿的身體。

四 我們是你的複製品, 是你身體並新婦,
 是你表現、是你豐滿, 永遠讓你來居住。
 我們是你普及、繼續, 是你生命的開展,
 是你長成、是你富餘, 與你合一永無間。

WEEK 1 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

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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.

第二週

因素二：緊緊跟隨那藉着時代的職事 所得時代完整的異象

詩歌：

讀經：林後三 3, 6, 8, 四 1, 五 18～20, 十一 2～3,
提前一 3～4, 18, 啓二 2 1～2, 14, 17 上

綱要

【週一】

壹 每一個時代都有那個時代的異象，我們既然藉着時代的職事，得着時代完整的異象，就必須照着這時代的異象事奉神，並緊緊跟隨這異象—徒二六 19, 弗一 17, 三 9, 提前四 6:

一 今天我們能同心合意，乃是因為我們只有一個異象，就是構上時代、承繼一切的異象，也就是神永遠經綸的異象—弗一 17, 三 2, 9, 啓二 10, 提前一 3～4, 羅十五 6, 林前一 10, 徒二六 13～19, 腓三 13～14。

二 聖經中管制的異象，乃是神永遠經綸的屬天異象，就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作為父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的複製，成為一個生機體，基督的身體，就是新人，作神的豐滿，神的彰顯，這要終

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

極完成於新耶路撒冷—弗一10，三9，提前一3~4，羅八29，約壹三2，弗一22~23，二15~16，三19，啓三12，21，二一2，9~10，徒二六19。

三 『我〔李弟兄〕告訴倪弟兄：「就是你不走這條路，我還要走這條路；我不會因你而走，也不會因你而不走。我看見這條路是主的路，這是個異象。」』（時代的異象，五三頁。）

【週二】

貳 主給祂當前恢復的異象，乃是神永遠經綸包羅萬有的異象，及其終極完成—新耶路撒冷的異象—箴二九18上，徒二六18~19，二二15，啓二一2，9~11：

一 聖經向我們所啓示的，其總和乃是新耶路撒冷；新耶路撒冷乃是聖經整個啓示的全部組成—創二八10~22，約一1，14，29，32，42，51，啓二一3，22。

二 我們活出新耶路撒冷，就是成為新耶路撒冷；我們作出新耶路撒冷，就是憑湧流的三一神建造新耶路撒冷—耶二13，約四14下，七37~39，啓二二1~2上。

三 每一個地方召會該是新耶路撒冷的小影，每一個信徒該是『小新耶路撒冷』；凡歸屬於新耶路撒冷的，都該是我們團體和個人的經歷—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體表現，有其法理和生機的方面—羅五10，啓二二14：

1 神完滿的救恩，乃是以神的義為基礎，並以神的生命為完成所組成—羅一16~17，五10，17~18，

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

21, 路十五 22 ~ 23, 參耶二 13, 十三 23, 十七 9, 二三 5 ~ 6, 三一 33。

2 整個新耶路撒冷乃是生命建造在義之根基上的事—啓二—14, 19 ~ 20, 二二 1, 參創九 8 ~ 17, 詩八九 14。

【週三】

五 當我們經歷神生機救恩的每一段, 我們就一層一層的爬上去, 直到我們成爲新耶路撒冷裏的人—羅五 10, 17, 21, 八 10, 6, 11, 啓二二 1 ~ 2, 參耶十八 15, 彌五 2:

- 1 我們得了重生, 有分於神的生命, 成爲神的種類, 神的兒女, 得着神兒子的名分—約一 12 ~ 13, 啓二一 7, 二二 14 下。
- 2 我們成爲聖別, 有分於神的性情, 成爲與聖城一樣的聖—帖前五 23, 弗五 26。
- 3 我們得以更新, 有分於神的心思, 成爲與新耶路撒冷一樣的新—林後四 16, 弗四 23。
- 4 我們被變化, 有分於神的所是, 被作爲金、銀(珍珠)、和寶石的三一神所構成—林前三 12, 林後三 18, 羅十二 2, 啓二一 18 ~ 21。
- 5 我們被模成神長子的形像, 有分於神的形像, 得有新耶路撒冷顯出的樣子—羅八 28 ~ 29, 啓二一 11, 四 3。
- 6 我們被榮化, 有分於神的榮耀, 得以完全被新耶路撒冷的榮耀所充滿—羅八 21, 腓三 21, 啓二一 11。

【週四】

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; Psalms 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

叁活出並作出新耶路撒冷，乃是照着新約獨一的職事（就是時代的職事）之內在素質與總和，活出並作出神完整的救恩，為着基督身體的實際和新的復興—腓一 19，二 13，羅五 10，林後四 1，弗四 11～12，16：

一 那靈的職事乃是新約的職事，以活神的靈為神聖奧秘的『墨』，書寫在我們心上，而使我們成為神，把我們作成基督的活信—這是神聖啓示的最高峯—林後三 3，6，8，18，四 1，賽四二 6，四九 6，詩四五 1～2：

1 藉着那靈的職事，我們被『基督化』，成為生命的城和基督的新婦；因此，那靈作為終極完成的三一神，與新婦作為變化過的三部分召會，成為婚配，過神人調為一靈、卓越絕頂、福樂洋溢的生活—羅五 10，啓二 7，二二 1～2，17 上。

2 我們若要被構成為新約的執事，以建造基督的身體，就必須經歷哥林多後書中包羅萬有之靈的各個方面—施膏的靈、印塗的靈、作質的靈、（一 21～22，五 5、）書寫的靈、（三 3、）賜生命的靈、（6、）供職的靈、（8、）使人自由的靈、（17、）變化人的靈、（18、）和傳輸的靈。（十三 14。）

二 義的職事乃是基督的職事，祂是我們客觀的義，使我們得稱義，也是我們主觀的義，藉那靈變化的工作，『刺繡』到我們裏面，使我們活出基督，並作基督真正的彰顯—這就是神人生活—三 9，詩四五 13～14，羅八 4，詩二三 3：

1 藉着義的職事，我們接受基督作我們客觀的義，並

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

享受祂作我們主觀的義，好使我們成為新耶路撒冷，在新天新地裏作義的新造—林前一 30，腓三 9，彼後三 13，參賽三三 22。

- 2 客觀的義（所賜給我們的基督）帶進恩典（我們所享受的基督），而恩典帶進主觀的義（我們所活出的基督）—羅五 1～2，17～18，路十五 22～23。
- 3 恩典的能力運行在我們裏面，產生主觀的義，使我們與神、與人、甚至與自己都是對的；它不僅征服罪，也勝過在我們這人裏面的撒但、罪和死，使我們在生命中作王—提後二 1，羅五 17，21。
- 4 我們所接受，使我們得稱義的義是客觀的，使我們滿足公義之神的要求，而得勝聖徒的義是主觀的，使他們滿足得勝基督的要求—啓二二 14，十九 7～8。

【週五】

三 和好的職事乃是藉着赦罪使世人與基督和好的職事，為着他們法理的救贖；也是使信徒與基督和好的職事，使他們成為活在靈裏，在至聖所裏的人，為着他們生機的救恩—這是按着神牧養人—林後五 18～21，彼前五 1～6，來十三 20：

- 1 主當前的恢復，乃是要把我們帶進詩篇二十三篇裏基督那是靈的牧養的實際裏，這是在詩篇二十二篇裏基督救贖之死與產生召會之復活的結果，也是在詩篇二十四篇裏基督來作王建立祂的國度，得以成就的因素。
- 2 藉着和好的職事，我們被牧養到神裏面，享受祂作生命水的泉，使我們成為永遠的錫安這團體的至

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

聖所，就是神所在的地方—啓七 14，17，十四 1，二一 16，22，詩二十 2，二四 1，3，7～10，四八 2，五十 2，八七 2，一二五 1，結四八 35 下。

3 和好的職事乃是使徒的職事，與基督天上的職事合作，以牧養神的羣羊，為要按照神永遠的經綸，建造基督的身體，終極完成新耶路撒冷—約二一 15～17，徒二十 28～29，啓一 12～13。

【週六】

肆 主的恢復把我們帶回到新約獨一的職事；這職事（林後三 18，四 1）有以下的特徵：

- 一 供應神經綸的健康教訓，並打那美好的仗，抵擋異議者那些不同且怪異的教訓，連同人天然熱心、天然感情、天然力量、天然才幹的凡火—提前一 3～4，18，來十三 9，提後二 1～15，利十 1～11。
- 二 產生眾地方召會作金燈臺，成為耶穌的見證，有同樣的素質、樣子和彰顯，並且憑一位靈建造基督獨一的身體，把我們眾人成全到三一神的一裏—啓一 10～13，20，約十七 23，弗四 1～4，11～13，亞四 6。
- 三 豫備得勝者，使他們在基督這『君尊的住處』裏，並在眾地方召會這些『象牙宮』裏，成為基督的新婦，祂的『王后』，好終極完成新耶路撒冷，就是『王宮』；把我們許配基督，激起我們在那向着基督的單純和純潔裏愛祂，使我們成為祂的王后—詩四五 1～15，啓二一 2，9～10，林後十一 2～3。
- 四 加強我們，使我們得以在達到榮耀的途徑上，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，在基督受苦的交通裏跟隨祂，使生命得着顯明和繁增—約十二 24～26，西一 24，林後四 10～11，16～18，十一 23～33。

五 將基督作為恩典、真理、生命、和那靈分賜到我們裏面，使我們得着對基督的啓示，對基督有享受，並在生命中長大，好使我們在生命中得救，而在生命中作王—一 12，24，腓一 25，羅五 10，17。

六 藉着真理的話，並藉着話中之水的洗滌，聖別我們；憑那是靈之基督顧惜並保養的同在，牧養我們—約十七 17，弗五 26，29～30，啓一 12～13。

七 拆毀宗教階級制度，將我們調和為一，使我們都成為基督的弟兄、基督的奴僕和基督的肢體，實際的成為基督的一個身體；拆毀邱壇，惟獨高舉基督，使基督在召會中作一切—太二三 8～12，林前十二 24，申十二 1～3，林後四 5，十 3～5，西三 10～11。

八 使我們眾人盡功用，實行神命定之路，並引領我們，使我們無論羔羊往那裏去，都跟隨祂，好將國度的福音傳遍整個居人之地—羅十二 4～5，弗四 11～12，啓十四 4，太二四 14。

九 將我們帶進新的復興，活出新耶路撒冷並作出新耶路撒冷，好得着那作為神經綸最高峯之基督身體的實際—林後三 6，8～9，五 18～20，羅十二 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.

第二週■週一

晨興餽養

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

弗一 17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

在這一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新約福音書裏的異象，就是講耶穌地上的職事；有的人事奉神，甚麼異象也沒有。我們要在異象裏事奉神，就必須達到保羅書信的末了，又達到啓示錄中的七個召會、歷世代、國度、新天新地、以及召會的終極完成一新耶路撒冷。因此，簡單的說，我們若要事奉神，就我們的異象必須是從創世記亞當的頭一個異象，一路直到召會終極出現的新耶路撒冷。

今天我們能同心合意，因為我們只有一個異象，只有一個看法。我們都在這一個構上時代，並承繼一切的異象裏。（時代的異象，五〇至五一、五八頁。）

信息選讀

我實在相信，掃羅在往大馬色的路上所看見的異象，比彼得看見的更進步。在新約關於彼得的記載裏，或是他的書信裏，沒有一點線索給我們看見，這位三一神如何將祂自己作到我們裏面，使我們成爲祂的複製，眾人建造一起成爲基督的身體，作三一神的生機體，與祂成爲一。然而在往大馬色的路上，保羅看見一個異象，主對他說，『掃羅，掃羅，

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

你為甚麼逼迫我？』（徒九4。）這裏的『我』是團體的，包括主耶穌和祂所有的信徒。雖然只是一個『我』字，異象卻很大。

保羅看見的異象的確是深，在加拉太書一開頭就說到關於神的兒子。（一16。）說到神的兒子，就涉及三一神。這位三一神啓示到保羅裏面，使保羅成為祂的肢體，和眾肢體一同構成祂的身體，與祂聯成一個大的『我』。雖然保羅一開頭所看見的這異象，很高、很深、很奧祕，但保羅並沒有立刻盡職。乃是到行傳十三章，在安提阿有幾位申言者和教師，他們事奉主，禁食的時候，聖靈說，『要為我分別巴拿巴和掃羅，去作我召他們所作的工。』（1～2。）這時保羅纔清楚他所得着的異象，並且受差遣去完成他所領受的職事。

巴拿巴和保羅都是猶太人，奉差遣往外邦各地去傳福音，這不是一個小可的異象。當初神僅僅差彼得去和外邦人接觸，到外邦人家裏。這裏保羅卻從主領受重大的使命——『遠遠的往外邦人那裏去』（二二21，）就是到外邦一國一國、一城一城去。這是很大的異象：『就是外邦人在基督耶穌裏，藉着福音得以同為後嗣，同為一個身體，並同為應許的分享者。』（弗三6。）

主的恢復藉着我們親愛的倪柝聲弟兄帶進來後，他就因此成了眾矢之的。一九三四年，…我告訴倪弟兄：『就是你不走這條路，我還要走這條路；我不會因你而走，也不會因你而不走。我看見這條路是主的路，這是個異象。』（時代的異象，四三至四五、五三頁。）

參讀：新路實行的異象與具體步驟，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

第二週 ■ 週二

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

二二 1～2『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹…。』

聖經六十六卷書總結於新耶路撒冷。聖經六十六卷書裏所記載，一切正面事物的總和，乃是新耶路撒冷。一面，我們可以說，聖經向我們揭示了神聖啓示的中心線，就是神的經綸和神的分賜。另一面，我們可以簡要的說，聖經向我們所啓示的，其總和乃是新耶路撒冷。新耶路撒冷乃是聖經整個啓示的全部組成。（以賽亞書生命讀經，四三八頁。）

信息選讀

『神』是說到祂這一位在已過的永世裏就有一個定旨，定了一個計畫，並且為着成就祂這計畫創造了萬有。『羔羊』是說到祂這一位救贖我們，完成了完全的救贖，來成就神的計畫。因此，〔啓示錄二十二章一節的〕神和羔羊的寶座指明，這寶座是要藉着基督的救贖來成就神的計畫。神的計畫和基督的救贖，都是藉着這寶座而得成就的。寶座乃是生命水的河所流自的源頭，這河帶着長在其中的生命樹而湧流。（2。）為着完成神永遠的定旨，寶座流出神自己，使祂的定旨藉這生命的水流能得完成。

不要以為新耶路撒冷僅僅是將來為着一班人的客觀事物。我們必須看見，啓示錄二十一和二十二章

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

裏所記載的，該是我們今天非常個人的經歷。按經歷說，每一個正確、正常的基督徒，都是一個『小新耶路撒冷』。凡是要歸於團體新耶路撒冷的，都是我們個人親自所該經歷的。對我們而言，在我們每個人裏面，都有神聖三一的三個門。不僅如此，我們每個人裏面，也必須有神和羔羊的寶座。我們必須讓祂在我們心裏、在我們靈裏登寶座；換句話說，在我們這人的最中心，應當有神和羔羊的寶座。

在我們基督徒的經歷中，獨特的項目該是那位定意者和救贖者的寶座。這樣的寶座必須設立在我們全人裏面，且該成爲我們基督徒生活的中心。這就是說，我們要接受定意的神和救贖我們的基督，作我們的元首、主和權柄。我們該甘願使自己服從這樣的元首權柄。我們敬拜祂是主，並接受祂作我們的權柄。我們讓祂在我們裏面，並在我們的基督徒生活中登上寶座。

我們在這裏的生活不是爲着自己。我們的生活、存在，乃是爲着成就神的定旨，好成就基督所已經完成的。因此，我們經歷那一位在寶座上作元首、作主的，並且自己服從這樣的權柄。在我們的日常生活、家庭生活、婚姻生活、職業生活、和召會生活裏，中心必須是神的寶座。我們凡事都該服從祂的元首權柄。…每當我們願意使自己服從這元首權柄，我們立刻感覺到有個滿了神豐富的東西，在我們裏面湧流。這就是三一神的流，作了我們的生命、生命的供應、和全人的一切。在我們裏面，我們感覺到這樣的流，這流來自神和羔羊的寶座，乃是生命的水。（李常受文集一九八四年第三冊，六二三至六二五頁。）

參讀：約翰福音結晶讀經，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

第二週■週三

晨興餽養

約三 15『叫一切信入祂的都得永遠的生命。』

羅八 30『…所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

啓二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

同工們要看見，我們只該作一個工作，就是要把神所揀選的人作成重生的人，聖別的人，更新的人（就是新人），變化的人，模成的人（就是模成神長子形像的人），並榮化的人。將來在新耶路撒冷的，都是這一種的人。…這麼一層一層爬上去，爬到最高點，就是大家都一致了，都沒有肉體了，沒有天然了，都是在靈裏，都是天國，都是新耶路撒冷裏的人。…〔我們〕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冊一中文尚未出書。）

信息選讀

首先，我們這些神人有神聖的權利有分於神的生命。約翰三章十五節告訴我們，凡信入主耶穌的人都得永遠的生命。永遠的生命就是神聖的生命，神的生命。…藉着重生，祂已經將祂的生命放在我們裏面，分賜到我們裏面。

我們這些神人也有神聖的權利有分於神的性情。（在）以弗所一章四節…我們看見，神在基督裏揀選我們，乃是有特別的目的一使我們成為聖別。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。…對我們這些神所揀選的人，成為聖別就是有分於神的性情。（彼後一 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).

因着我們藉着重生成了神人，所以我們也有權利有分於神的心思。這就是說，我們雖是人，卻能有神聖的心思。腓立比二章五節說，『你們裏面要思念基督耶穌裏面所思念的。』我們需要讓基督的心思成爲我們的心思。

接着，神人有神聖的權利有分於神的所是。我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們要變化成爲主的形像，『乃是從主靈變化成的。』這指明變化的工作不是由屬於主靈的事物所作的，乃是由主靈親自作的。因此，我們是憑神自己的所是而被變化的。

我們作爲神人也有神聖的權利有分於神的形像。十八節說，我們正『漸漸變化成爲與祂同樣的形像』。這就是復活並得榮之基督的形像。在神的創造裏，人是在外面按着神的形像被造；但我們所要變化成爲的形像，乃是內在的。變化成爲與祂同樣的形像，就是模成神長子這復活得榮之基督的形像，與祂一式一樣。（羅八 29。）

至終，我們要被帶進神的榮耀，有分於神的榮耀。希伯來二章十節說，神要領許多的兒子進榮耀裏去。保羅在羅馬八章三十節說到這事：『祂所豫定的人，又召他們來；所召來的人，又稱他們爲義；所稱爲義的人，又叫他們得榮耀。』得榮耀乃是神完整救恩的一步，在此神用祂生命和性情的榮耀完全浸透我們的身體。這樣，祂就將我們的身體改變形狀，使之同形於祂兒子復活、榮耀的身體。（腓三 21。）這是神生機救恩終極的一步，在此神就等着完滿的彰顯，至終要顯明於新耶路撒冷。（基督的三個時期—成肉體、總括與加強，四四至四八頁。）

參讀：羅馬書的結晶，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," msg. 5-6

第二週■週四

晨興餽養

林後三 6『〔神〕使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

8～9『何況那靈的職事，豈不更帶着榮光？若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。』

在林後三章三節，…『用』這個字指明，屬靈的墨，就是活神的靈，乃是書寫者所用的素質、元素。…那靈不是書寫者，也不是書寫的工具，乃是書寫時所用的素質、元素、本質。活神的靈，就是活神自己，不是作工具像筆，乃是作元素…；使徒們用這元素供應基督作內容，書寫傳輸基督的活信。

新約的職事不是僅僅教導的職事。學校裏的老師，沒有一位曾經把某種素質寫到你裏面。他們可能灌輸你一些觀念，但是他們並沒有把甚麼素質儲存在你裏面。然而，新約的職事不僅教導我們，更在我們裏面書寫。不僅如此，這新約的職事不是用觀念、知識或神學書寫，乃是用一種素質，一種既真實又具體的東西書寫。…藉着新約的職事，基督已經寫到我們裏面。一種神聖的素質已經寫到我們裏面；這種素質就是那靈。（哥林多後書生命讀經，二五六至二五八頁。）

信息選讀

那靈是施膏的靈和印塗的靈。這靈也在我們心裏作質，就是作豫嘗。（林後一 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

這主觀的靈的五方面。首先祂是書寫的靈；（3；）然後祂是叫人活、賜人生命的靈。（6。）祂也是供職的靈，總是將基督供應到我們裏面。（8。）祂是使人自由的靈，（17，）釋放我們脫離一切捆綁我們的事物。祂釋放我們脫離道理、字句、成文律法和規條的轄制。祂藉着除去一切的帕子而釋放我們，使我們能以沒有帕子遮蔽的臉觀看並返照基督。然後祂是變化人的靈。（18。）…這奇妙的靈將基督一切的豐富連同父的豐滿，都傳輸到我們裏面。（李常受文集一九六九年第一冊，五一二至五一三頁。）

客觀的義是基督作神給我們的義，成為我們的義，而這義消除了神對我們這些罪人公義的審判。亞當藉着罪，將審判帶給我們；基督是義，消除了這審判。審判是因罪而來，但義是因恩典而來。恩典也是基督；恩典乃是神在子裏給我們享受。客觀的義的結果乃是恩典，而恩典的結果乃是主觀的義。至終，客觀的義、恩典、主觀的義這三者，都是基督自己。客觀的義是基督賜給了我們，恩典是基督給我們享受，主觀的義是基督從我們活出。（羅馬書的結晶，七四頁。）

啓示錄十九章八節…的『義』指基督作我們主觀的義，就是從我們活出的基督。我們所接受，使我們得救的義（就是基督—林前一30）是客觀的，使我們滿足公義之神的要求；而得勝聖徒的義是主觀的，（腓三9，）使他們滿足得勝基督的要求。我們若要有這義，就必須讓基督自己從我們活出，作我們主觀的義。（詩篇生命讀經，三二三頁。）

參讀：哥林多後書生命讀經，第二十五至二十九章；經歷基督作生命為着召會的建造，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

第二週■週五

晨興餽養

林後五 18 ~ 21 『…〔神〕藉着基督使我們與祂自己和好，又將這和好的職事賜給我們；…且將這和好的話語託付了我們。所以我們為基督作了大使，…我們替基督求你們：要與神和好。神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。』

保羅在林後五章十八至二十節接着說到和好的職事。…保羅在二十節有關與神和好的話，不是對罪人說的，乃是對哥林多信徒說的。這些信徒已經局部與神和好了，但是他們還沒有完全與神和好。…保羅在林前一章題到他們是聖徒，是蒙神呼召進入祂兒子交通裏的一班人；因此，他們必定多多少少與神和好了。（哥林多後書生命讀經，三七六、三七八頁。）

信息選讀

哥林多信徒與神局部和好之後，仍舊活在肉體裏、活在外面的肉體裏。他們與神之間，有肉體、天然的人這層分隔的幔子。這層幔子並不等於聖所入口處的簾子，而是相當於會幕裏面的幔子，就是隔開聖所與至聖所的幔子。哥林多信徒也許是在聖所裏面，但他們不是在至聖所裏面。…他們與神所在的地方仍是隔離的。因此，他們並沒有完全與神和好。林後五章十九節是叫世人與神和好，二十節是叫已經與神和好的信徒，進一步與神和好。這清楚指明，人與神完全的和好有兩步。第一步是罪人脫離罪與神和好；為這目的，基督為我們的罪死了，

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，）使我們的罪蒙神赦免。這是基督的死者觀的一面。在這一面，祂在十字架上擔當我們的罪，替我們受了神的審判。第二步是活在天然生命中的信徒脫離肉體與神和好。為這目的，基督替我們這個『人』死了，使我們能在復活的生命裏向祂活着。（林後五 14～15。）這是基督的死主觀的一面。在這一面，祂替我們成爲罪，受神審判，被神剪除，使我們能在祂裏面成爲神的義。藉着祂死的這兩面，祂就使神所揀選的人，完全與神和好了。

這兩步的和好，由會幕的兩層幔子清楚的描繪出來。頭一層幔子稱爲簾子。（出二六 37。）罪人藉着贖罪之血的和好被帶到神這裏，就經過這簾子進入聖所。這豫表和好的第一步。但還有第二層幔子，（31～35，來九 3，）將他與在至聖所裏的神隔開。這層幔子需要裂開，使他能被帶到至聖所裏的神這裏。這是和好的第二步。哥林多的信徒已經與神和好，經過頭一層幔子進入了聖所；但他們仍活在肉體裏，還需要經過已經裂開的第二層幔子，（太二七 51，來十 20，）進入至聖所，在他們的靈裏與神同活。（林前六 17。）哥林多後書的目的就是要帶他們到這裏，使他們成爲在靈裏，（林前二 15，）在至聖所裏的人。使徒說，『求你們：要與神和好，』就是這意思。

哥林多人雖然已經得救，局部的與神和好，但是他們仍活在肉體裏，也就是活在魂裏，活在外面的人、天然的人裏。肉體、天然人的幔子仍然使他們與神隔開。這意思是說，他們天然的人是阻隔的幔子。因此，他們需要第二步的和好。（哥林多後書生命讀經，三七八至三八〇頁。）

參讀：哥林多後書生命讀經，第三十七篇；詩篇生命讀經，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

第二週■週六

晨興餽養

林後四 1『因此，我們既照所蒙的憐憫，受了這職事，就不喪膽。』

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

保羅在林後十一章二節的話…深深摸着我們的心，挑旺我們對主耶穌的愛。生命讀經的信息，…只要讀幾頁，…你裏面就重新覺得，主耶穌像新郎一樣那麼可愛、寶貴。你自然而然的會說，『哦，主耶穌，親愛的新郎，我愛你。主，為着你的話，為着你的職事，為着你的恢復，我感謝你。』…真正的職事…會挑旺我們對我們的新郎主耶穌的愛。

我們必須從二節看見，我們已經許配給一個丈夫，好叫我們如同貞潔的童女獻給基督。因此，我們該說，『我們親愛的主耶穌是我們獨一的丈夫，我是祂的童女的一部分。我不管甚麼道理或神學，我只在意那供應基督給我的職事。主是我所愛，令人愉悅、寶貝的一位。』

保羅在十一章…題醒哥林多信徒，他曾把他們許配一個丈夫，他不是將他們當作神學生獻上，乃是將他們如同貞潔的童女獻給基督。（哥林多後書生命讀經，五四四至五四五頁。）

信息選讀

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

每當有人用純誠的靈傳講真正的福音和真實的耶穌，就會將主耶穌供應給人，使人珍賞祂、寶愛祂、跟隨祂、以祂為一切。歷世紀以來，許多人按着聖經傳講並教導人，但他們的傳講與教導卻打岔信徒，使信徒偏離了主耶穌基督這寶貴的人位。原則上，這等人打岔信徒，正與蛇在創世記三章所作的一樣。（哥林多後書生命讀經，五五一頁。）

詩篇四十五篇八節下半說，『象牙宮中有絲絃樂器的聲音，使你快樂。』在這節裏，宮表徵眾地方召會；象牙表徵基督復活的生命；（約十九 36；）絲絃樂器表徵讚美。在主眼中看為美麗，且作祂彰顯的眾地方召會，是用基督復活的生命建造的；並且有來自眾地方召會的讚美，使祂快樂。我們讚美主時，需要珍賞祂在美德上的所是，以及祂的所作，以產生召會作祂的彰顯。實在說來，基督的衣服，就是祂的美德，產生了召會作祂的彰顯；祂的衣服和召會都滿了甜美。

（在詩篇四十五篇，）王豫表基督，王后豫表召會，那些圍繞王后的人豫表信徒。在豫表上，這王后不是單獨、個別的人—她是團體的。…信徒是王后和尊貴、美麗婦女的構成成分。

啓示錄十九章七節和九節上半所說的情況就是這樣。七節說，『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』這節說到羔羊的妻。然而，九節上半說，『凡被請赴羔羊婚筵的有福了。』這節說到那些被請赴羔羊婚筵的人。…這裏的妻子，基督的新婦，不是召會，乃是得勝者。…賓客也是得勝者。這就是說，一面，得勝者是新婦；另一面，他們是賓客。…所以，基督的新婦實際上是一班得勝者。（詩篇生命讀經，三一—、三一五至三一六頁。）

參讀：真理信息，第四章；長老訓練第一冊，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

第二週詩歌

WEEK 2 — HYMN

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

E^b $C7$ Fm E^b B^b7 E^b
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |
 一 哦 主 耶 穌, 你 的 贖 民 是 你 身 體 並 新 婦,
 A^b E^b $C7$ Fm E^b B^b7 E^b
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 作 你 豐 滿, 作 你 表 現, 使 你 彰 顯 你 豐 富。
 B^b E^b B^b E^b
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |
 你 永 是 她 一 切 一 切, 她 是 你 恩 的 宣 告;
 A^b E^b A^b E^b B^b7 E^b
 5 · 3 1 · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 你 要 將 她 完 全 浸 透, 要 她 有 分 你 榮 耀。
 B^b B^b7 E^b
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 看 哪, 神 的 聖 城! 滿 了 神 的 光 明!
 Gm E^b Fm E^b B^b7 E^b
 5 · #4 5 1 | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 這 是 神 完 滿 的 表 現, 永 顯 於 人 性。

- 二 是神與人完全相調， 大哉，敬虔的奧祕；
 神的榮耀，豐滿、燦爛， 人作神居，榮無比。
 是一宇宙偉大器皿， 全然表現神豐滿；
 完全調着神的聖潔， 使神榮美得彰顯。
- 三 乃是神所變化的人， 一個永活的組合；
 如同珍珠、寶石珍貴， 與神榮形相符合。
 從神寶座—她的中心， 流出生命的活水；
 基督在此作生命樹， 結出鮮果，豐而美。
- 四 是一永遠精金燈臺， 托着基督作明燈；
 神在基督作她榮光， 藉着聖靈來照明。
 乃是終極、完滿表現， 是神調人的建造；
 乃是神、人互作居所， 是神計畫的目標。

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

E^b A^b E^b Fm B^b7 E^b
 1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
 E^b A^b E^b/B^b B^b7 E^b
 5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 B^b B^b7/D E^b E^b/G B^b B^b7/D E^b
 9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 E^b E^b/G A^b E^b/G A^b E^b/B^b B^b7 E^b
 13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
 E^b A^b/E^b E^b B^b $Fm7$ B^b7 E^b B^b
 17 (Chorus) (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 E^b/G E^b A^b Fm E^b/B^b B^b7 E^b
 21 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.

第三週

因素三：召會是在三一神裏，
眾地方召會作基督身體的彰顯，
以及眾聖徒在身體的感覺裏
實行召會生活

詩歌：

讀經：帖前一1，帖後一1，太十六18，十八17，林前一2，
十二12～27

綱要

【週一】

壹 召會是在三一神裏——『在父神和主耶穌基督裏，帖撒羅尼迦人的召會』——帖前一1：

一 帖前一章一節向我們啓示出一個重大的事實：召會是在獨一的神裏，這位神是我們的父和主耶穌基督：

- 1 召會不僅屬於神並屬於基督，也是在神裏並在基督裏的。
- 2 我們要看見，我們所在地的召會是神的，也是在神裏的；是基督的，也是在基督裏的；這樣的看見是極其重要的。

二 召會是由人所組成，但這些人——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

三一神裏的—1 節，帖後—1。

三 召會乃是一班由父神而生，有祂生命和性情，並被帶進與基督生機聯結的人：

- 1 召會要在神裏，神必須成爲我們的父，我們也必須與祂有生命的關係—約壹三 1 上：
 - a 帖前一章一節裏的『父』字指明生命的關係；在父神裏，我們已經重生，如今我們是祂的兒女，與祂有生命的關係—約一 12 ~ 13。
 - b 召會是在父神裏，含示召會是在神的定旨、計畫、揀選和豫定裏—弗一 4 ~ 5。
 - c 在父神裏的召會，就是在那是獨一發起者和起始者裏的召會—羅十一 36，林前八 6，太十五 13。

【週二】

- 2 在主耶穌基督裏，就是在基督一切所是和所作裏與祂有生機的聯結—帖前一 1，林前一 30：
 - a 在主耶穌基督裏，我們一切屬舊造的都已了結，因爲在基督裏就是在祂的死裏，這死了結一切消極的事物—羅六 4。
 - b 帖前一章一節裏『基督』這名稱指明復活一切的豐富；因此，在基督裏就是在復活裏—羅八 10 ~ 11。
- 四 召會是在經過過程的三一神—父、子和聖靈—裏，這一位成了賜生命的靈，同着父和子—林前十五 45 下，約十四 17，23。

【週三】

貳 地方召會乃是基督的身體在某一地方的顯出—

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 基督這獨一的身體，彰顯於許多地方召會裏，乃是在神聖的一裏，如三一神所是的，也是在神聖的性質、元素、素質、彰顯、功用和見證上；雖然有許多召會，但眾召會有一個神聖性質、一個神聖元素、一個神聖素質、一個神聖彰顯、一個神聖功用、和一個神聖見證，因為眾召會乃是一個身體—啓一11, 約十七11, 21, 23。
- 二 馬太十六章十八節所啓示的召會是宇宙召會，基督獨一的身體；十八章十七節所啓示的召會是地方召會，是基督獨一的身體在某一地方的顯出。
- 三 一個宇宙召會—基督的身體—成了許多地方召會—基督身體在地方上的顯出—羅十二4~5, 十六16。
- 四 基督獨一的身體在許多地方顯為眾地方召會—弗四4, 啓一4, 11:
 - 1 基督的身體是眾地方召會的源頭—弗一22~23, 二21~22。
 - 2 宇宙身體之於眾召會就像父親，眾召會就像父親的兒女—羅十二4~5, 十六4。

【週四】

- 五 每一個地方召會都是基督獨一宇宙身體的一部分，是這身體一個地方上的彰顯—弗四4, 林前一2, 十二27:
 - 1 就宇宙一面說，眾地方召會乃是一個身體；就地方一面說，每一個地方召會都是這宇宙身體在地方上的顯出；因此，地方召會不是身體，只是身體的一部分，身體的一個顯出。
 - 2 宇宙的基督在每個地方召會裏都有祂自己的一部

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；每個地方召會都是基督的一部分，所有這些部分就構成基督的身體—弗一 23，二 22。

六 召會地方的立場，基本上就是基督身體那獨一的，實行於眾地方召會中—四 4，帖前一 1：

- 1 基督宇宙的身體和地方召會都是獨一無二的。
- 2 全宇宙中有一個獨一的身體，而每個地方各自有一個獨一的地方召會。
- 3 這獨一的一是召會生活中基本的元素—徒一 14，二 46，林前一 10，腓一 27，二 1～2。

七 在不同地方的眾召會，乃是為着基督宇宙的彰顯—弗一 23，啓一 4，11，二二 16 上：

- 1 一個地方召會若將一切變成地方的，只彰顯自己的地方，就成了一個地方的宗派，地方的分裂。
- 2 基督的身體所有基本的事—那靈、基督、神、聖經、使徒的教訓、和使徒的交通—都不是地方的。

八 在我們的考量裏，基督的身體應當是第一，地方召會應當是第二—太十六 18，十八 17，弗四 4，16，二 21～22，林前十二 12，一 2：

- 1 地方召會是神達到祂經綸目標—基督的身體—所採取的手續—羅十六 1，4，16，十二 4～5。
- 2 我們應當把我們的地方召會看作基督身體的一部分—林前一 2，十 16～17，十二 12～13，20，27。

【週五】

叁 我們需要在身體的感覺裏實行召會生活—12～27 節：

一 我們要有身體的生活，就必須滿有對身體的感

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,

覺，以頭的感覺為自己的感覺—羅十二 15，林前十二 26 ~ 27，徒九 4 ~ 5：

- 1 我們作肢體的，若在凡事上都能有頭的感覺，又能顧到身體，我們的心思、意念、言語、行動，就都能以身體為是一弗四 15 ~ 16，西二 19。
- 2 我們該否定自己，認同身體；（太十六 24，羅十二 4 ~ 5，15，林前一 2，十二 12 ~ 27；）我們若這樣作，我們所過的生活就是身體的生活，主也就能得着祂身體的彰顯—弗四 15 ~ 16，一 22 ~ 23。
- 3 我們享受基督，就使我們對基督的身體有感覺—西二 16 ~ 17，19。

二 我們無論作甚麼，都與身體有關；所以，每當我們作甚麼事，我們必須正確的考慮到身體—林後八 21，弗四 16：

- 1 我們不該作任何事而沒有顧到身體—林前十二 12 ~ 27。
- 2 我們需要考慮身體對我們所作的會有怎樣的感覺；也要考慮身體，主的恢復，會如何反應。
- 3 我們如何行為舉止，乃在於我們看見身體的程度。
- 4 如果我們單單在自己的地方召會裏同心合意，而不顧到其他的召會，這種同心合意乃是一個宗派，一個分裂—徒一 14，十五 25。
- 5 我們若顧到身體，關心身體，就不會有難處了—弗四 4，16。

【週六】

三 在組成基督那獨一宇宙身體的眾召會當中，沒有組織，但有基督身體的交通—徒二 42，約壹

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 地上所有的召會乃是一個身體，在這一個身體裏有神聖生命的循環—基督身體的交通—約壹—3。
- 2 交通與一有關；基督身體裏神聖生命的循環，把身體所有肢體帶進一裏—弗四 3 ~ 4, 羅十六 1 ~ 23。
- 3 眾地方召會該與全地上所有真正的地方召會有交通，以保守基督身體宇宙的交通。
- 4 雖然召會的行政是地方的，（徒十四 23，）但召會的交通乃是宇宙的；（二 42；）在許多城市中有許多召會，但在整個宇宙中只有一個交通。

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.

第三週■週一

晨興餽養

帖前一 1『…給在父神和主耶穌基督裏，帖撒羅尼迦人的召會…。』

弗一 4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們…成爲聖別…；按着祂意願所喜悅的，豫定了我們，…得兒子的名分…。』

羅十一 36『…萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

（帖撒羅尼迦前後書）都是寫給在帖撒羅尼迦的地方召會，就是由該城所有在基督裏的信徒所組成的。這樣的地方召會是屬於信徒的，也是在父神和主耶穌基督裏的。這指明這樣的地方召會是由父神所生，有祂的生命和性情，並在主耶穌基督一切的所是和所作裏，與祂有生機的聯結。因此，召會是屬於人的，（如帖撒羅尼迦人，）但在生機上是在神裏並在主裏的。這種在神的生命和性情裏生機的聯結，乃是信徒爲着召會生活，過聖別生活不可少的基礎。這樣的生活乃是這兩封書信的主題。

保羅在帖前一章一節說到在父神和主耶穌基督裏，帖撒羅尼迦人的召會。這裏的介系詞『在…裏』非常重要，指出召會是在三一神裏的。召會是由人所組成，但這些人一信徒一乃是在三一神裏的。在帖撒羅尼迦的召會，一面是屬於帖撒羅尼迦人的，另一面是在父神裏的。（帖撒羅尼迦前書生命讀經，三至四頁。）

信息選讀

召會不僅在神裏，也在父裏。這裏的『父』字指明生命的關係。神不再只是我們的創造者，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

我們的父。神是召會人的父，因為我們都已經從神而生。我們已經從神而生，現今神乃是我們的父，這是何等奇妙的事實！

假定你的父親是美國總統，你題到他的時候就可以說，『我的父親總統。』…只說『我們的總統』，指明你可能是公民。但你若說『我的父親總統』，這就指明總統是你的父親，你與他有生命的關係。同樣的原則，我們能說神是我們的父。神不再僅僅是我們的創造者，祂已成了我們的父，因為我們已經從神而生。不僅如此，耶穌基督也是我們的主。阿利路亞，我們有父，也有主！

父神有一個確定的旨意，就是要產生眾子。祂不是一位愚昧、沒有定旨的父。祂乃是有定旨、有計畫的。神的揀選和豫定都是根據祂的定旨。神首先揀選我們，然後豫定我們。這指明神是獨一的發起者和起始者。因此，召會在父神裏，含示召會乃是在神的定旨、計畫、揀選和豫定裏。毫無疑問，召會也在神的呼召裏。在父神裏的召會，就是在那是發起者和起始者裏的召會。

召會在父裏面這種領會不僅是道理；這在我們實際的經歷中與我們很有關係。今天基督徒中間有一個難處，就是他們有許多不同的目的和計畫；有許多發起人和起始人。這是不對的。我們基督徒都只該有獨一的目的，就是我們父的定旨。我們也該有父的獨一計畫。這意思是說，發起者和起始者只該有一位，就是父。我們不該發起或起始甚麼事。如果所有的基督徒都放棄他們自己的目的和計畫，只有一位發起者和起源者，請想想看，會有怎樣的光景出現。在我們眾人當中會有何等的一！再沒有任何分門別類的事了。（帖撒羅尼迦前書生命讀經，五二、七三至七四頁。）

參讀：帖撒羅尼迦前書生命讀經，第一、三、五、七至九篇；基督身體的內在觀點，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

第三週■週二

晨興餽養

羅六 4『所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督…從死人中復活一樣。』

八 11『…那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

現在我們要接着來看召會在主耶穌基督裏的意義。在基督裏是件大事。在基督裏就沒有罪、肉體、己、天然生命、舊造、死和撒但。我們若在基督裏，一切消極的事物就都被了結。罪、死、己、肉體、撒但、舊造都已了結。對於在基督裏的人來說，神以外的一切事物都已經了結了。（帖撒羅尼迦前書生命讀經，七四至七五頁。）

信息選讀

我們在主恢復中的人說，我們實行召會生活。但每當我們這樣聲明的時候，我們必須查看，我們是否仍然固守自己的文化或個性。關於這事，我們有時候盼望別人同情我們。…但是在主耶穌基督裏面沒有軟弱的器皿。因此，我們不該盼望人同情我們天然的個性。…若要召會實際的在主耶穌基督裏，我們就都必須被了結並埋葬。我們必須死，然後擺在墳墓裏。這就是在主耶穌基督裏。…羅馬六章三節…清楚的說，浸入基督乃是浸入基督的死。這樣，我們怎麼能在基督裏卻不在祂的死裏？在基督裏就是被埋葬、被了結。…不管我們喜不喜歡聽，在基督裏就是被了結，這是個事實。

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.

在特會或訓練這種特殊的期間，眾聖徒從不同的城市或地區來在一起。表面看來，沒有人說自己地方的好處；但我們裏面深處，可能因着自己從某個地方來而感到驕傲。我們心裏可能會說，『…我們的地方是最好的。』這樣想就是高擡自己。我們說我們是某個地方的，就把自己排除於主耶穌基督之外。召會必須單單是在父神和主耶穌基督裏的。

召會乃是在父神和主耶穌基督裏。在帖前一章一節，基督這名稱是指復活裏的一切豐富。主如果僅僅是耶穌而不是基督，我們就無法在祂裏面。但因為祂是主耶穌基督，我們就能在祂裏面，並且現今就在祂裏面。我們在那裏？我們乃是在主耶穌基督裏面。耶穌這名字含示，我們在舊造裏和墮落裏的一切所是都已經了結；而基督這名稱含示，我們再也不在自己、舊造、罪、死、世界和撒但裏，而是在復活、那靈、義、聖、能力、力量和權能裏。因着我們在基督裏，我們甚至與祂同坐在寶座上。哦，在基督裏何等美好！

在主耶穌基督裏的意思，一面是我們被了結，不再在舊造裏面；另一面是說，我們在基督裏就是在復活裏。在基督裏就是在復活裏、在那靈裏、在能力裏、在力量裏、在權柄裏。

你知道因着你在基督裏，你就在寶座上麼？你不僅在能力、權能、力量和權柄裏，你也在寶座上。基督復活以後，升到諸天之上登了寶座；我們既在祂裏面，也就在寶座上。我們有時候需要對撒但說，『撒但，你難道沒有看見我在何處？我在基督裏，也在寶座上！』（帖撒羅尼迦前書生命讀經，七五至七六、八九至九〇頁。）

參讀：哥林多前書生命讀經，第一至三篇；主恢復中的五個重點，第一、四章；主恢復的簡說。

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

第三週■週三

晨興餽養

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

羅十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

十六 16『…基督的眾召會都問你們安。』

我們需要看見身體對地方召會有益處，地方召會對身體也有益處。我們可以用家庭為例來說明。…我們若沒有父親，我們就是孤兒。孤兒得不到父親的好處、益處，所以受很多苦。但一個人若沒有兒女，也會受苦。這是個很好的例子，說明基督的身體如何是眾地方召會的源頭。這樣一個宇宙的身體對眾召會就像父親，而眾召會就像這父親的兒女。

地方召會中許多的肢體實際上可能不是直接藉着那地的召會而得救。他們反而是在別處得救，來自其他的地方。這就是身體對那個地方召會的好處。這是『父親』對他『兒女』的益處。我們中間有些人享受了從身體所承受的基業，卻又放棄身體，不顧到身體。他們引起分裂，這分裂乃是墮落基督教的一部分。（召會生活中引起風波的難處，三二頁。）

信息選讀

基督正在建造的召會，乃是宇宙的召會，不是在一國或一城的召會。在馬太十六章十八節，主耶穌對彼得說，『你是彼得，我要把我的召會建造在這磐石上。』…基督自己乃是召會在其上建造的磐石。在十八節的召會，乃是宇宙的召會，就是在全宇宙中獨一的召會。

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.

宇宙召會乃是基督獨一的身體。根據以弗所一章二十二至二十三節，基督是頭，召會是祂的身體。基督作頭只有一個身體。（四4。）一個頭有一個以上的身體是不正常的。…今天在基督教裏，基督獨一的身體已經分裂成數不清的『眾多身體』。…所有不同的『會』，都宣稱他們的頭是基督。這意思是說，一個頭基督，有許多的身體。這不僅是錯的，更是古怪的！在今天不正常的情形中，我們很強的說，基督只有一個獨一的身體。只有一個頭，一個身體。當然，這一個身體不可能只是一個地方召會。這一個身體必定是宇宙召會，是整個的召會。基督作頭是獨一的，宇宙召會作身體也是獨一的。

這一個宇宙召會，一個身體，包括所有的地方召會。地方召會可能有成千上萬，但在一起構成一個宇宙召會。每個地方召會只是宇宙召會的一部分。宇宙召會是基督獨一的身體，眾地方召會是那一個身體在地方上的顯出。

眾地方召會都包括在一個宇宙召會裏。行傳十五章四十一節說到在敘利亞和基利家的眾召會；羅馬十六章四節題到外邦的眾召會。林後八章一節說到在馬其頓省的眾召會；加拉太一章二節說到在加拉太省的眾召會；啓示錄一章四節說到在亞西亞省的眾召會。…在新約裏，我們能看見許多的地方召會，而這許多地方召會在一起，可以看作是一個宇宙的召會。

地方召會是基督身體在地方上的顯出。（林前十二27，弗二22。）…就着宇宙一面說，眾召會乃是一個身體；就着地方一面說，每一個地方召會乃是那個宇宙身體在地方上的顯出。一個地方召會不是身體，只是身體的一部分，只是身體在地方上的顯出。（李常受文集一九八四年第四冊，六五六至六五九頁。）

參讀：長老訓練第十一冊，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

第三週■週四

晨興餽養

弗四 4『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

林前十二 27『你們就是基督的身體，並且各自作肢體。』

眾地方召會構成基督的一個身體。（弗四 4。）在馬太十六章十八節，…召會是單數的，指明…召會必定是宇宙的召會。但在使徒行傳和書信中，聖經多次說到『眾召會』，…這是因為一個召會，宇宙的召會，乃是眾召會的總和，而眾召會乃是一個宇宙召會在地方上的組成分子。（李常受文集一九八四年第四冊，六五九頁。）

信息選讀

我們要來看，召會真正的立場是甚麼。立場是指一棟建築興建的地點。…召會已經擴展到歐洲、北美和南美洲、非洲和亞洲的許多國家。在所有不同的國家中，召會乃是建造在正確的立場上。…建造召會的正確立場，乃是地方的立場。…（譬如，）召會現今建造在首爾。因此，首爾成了召會的立場。…我們可以說有許多召會，但這許多召會仍然是一個召會。…就着地方一面說，我們是在許多召會裏；但就着宇宙一面說，我們都是在一個召會裏。你是在地方召會裏，還是在宇宙召會裏？聰明的回答乃是：『我是藉着在地方召會裏，而在宇宙召會裏。』我們不是在羅馬會、英國會、美國會、或韓國會裏；我們乃是藉着在地方召會裏，而在宇宙召會裏。既然我們現今是在首爾，我們就該說，我們是藉着在首爾的召會裏，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.

在宇宙召會裏。雖然我和妻子住在安那翰，但我們該記得，在我們與首爾的聖徒同住的期間，我們不是在安那翰的召會裏，乃是在首爾的召會裏。

你乃是藉着是在一個正確地方召會裏的肢體，而成爲在耶穌基督所正在建造的宇宙召會裏的肢體。當我們在首爾的時候，我們是藉着在首爾的召會裏作肢體，而得以是在宇宙召會裏的肢體。…只要我們是一個正確地方召會裏的眾肢體，我們在宇宙一面就是眾召會的眾肢體。

召會的立場不該只是地方的，乃該是宇宙的。就着地方一面說，召會的立場是地方的立場；就着宇宙一面說，召會的立場是真正的一。基督只有一個身體。基督身體的一，乃是召會宇宙的立場。

假如在韓國的眾地方召會彼此是一，卻不與其他各洲的眾召會是一。若是這樣，在韓國的眾召會雖然有地方的立場，卻沒有宇宙的立場，就是基督身體一的立場。在全宇宙中，基督只有一個身體。在北美洲、南美洲、歐洲、非洲、澳洲和亞洲，這六大洲的眾地方召會，乃是一個身體。這是真正的一的宇宙立場。

在英國的眾召會可能對在德國的眾召會說，『我們是在英國的眾召會，你們是在德國的眾召會；所以不要來麻煩我們。』在地方一面說，他們可以說是對的；但就着宇宙一面說，他們錯了。他們保守了地方的一，卻破壞了宇宙的一。在地方一面，召會的立場是地方的立場；在宇宙一面，召會的立場乃是基督宇宙身體的一。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冊，六六〇至六六三頁。）

參讀：主恢復的簡說，一個真正的召會；關於相調的實行，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

第三週■週五

晨興餽養

林前十二 25 ~ 26『免得身體上有了分裂，總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』

我們既是基督身體上的肢體，就需要對身體有感覺。首先，這感覺乃是以頭的感覺為感覺。腓立比一章八節保羅說，『我在基督耶穌的心腸裏，…切切的想念你們眾人。』這就是說保羅是以基督的心腸為他自己的心腸來顧到召會。這也就是說他是基督的感覺為自己的感覺，來對待基督的身體。基督的感覺成了他對身體的感覺。我們都該像保羅一樣，以頭的感覺為感覺；這對我們過身體的生活，是極其需要的。再者，我們不僅要以頭的感覺為感覺，還要以顧到身體為原則。保羅在林前十二章二十五節下至二十六節也說，『總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』我們要能有身體的生活，就必須這樣顧到同作肢體的，滿有對身體的感覺。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，四〇頁。）

信息選讀

因着我們不認識身體，風波一個接一個發生。對我們這種疾病惟一的救治，就是對身體的看見。關於基督的身體，倪弟兄教導說，我們無論作甚麼，都必須考慮眾召會有甚麼感覺。我們作一件事時，不可忘記我們是基督身體上的肢體，這身體不僅是一個地

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

方召會。地方召會不是一個『地方身體』；若是這樣，就變成地方宗派了。身體乃是基督的身體，由三一神同這地上所有的信徒，同所有地方召會所構成。

我們如何行為舉止，乃在於我們看見身體的程度。…我要再說，每當我們作一件事時，我們必須正確的考慮到身體。我們必須考慮身體對我們所作的會有怎樣的感覺。最大的難處，惟一的難處，就是不認識身體，不顧到身體。我們若顧到身體並關心身體，就沒有難處。

我們在這裏是為着身體。沒有身體作後盾，沒有主的恢復作後盾，我們就沒有路實行地方召會。我們若實行地方召會生活，卻忽畧了身體的觀點，我們的地方召會就成了地方宗派。

恢復是為着身體，不是為着任何個人，或僅僅為着任何個別的地方召會。我們若要作某件事，就必須考慮身體，主的恢復，會如何反應。…我們都需要回到真理上，而實行真理就是顧到身體。有時身體是強壯的，有時身體是軟弱的，但仍然是身體。我們若回到真理這裏，並顧到身體裏正確的次序，身體就立即變得更剛強。一切的難處都是由於一件事：沒有看見、不認識、不顧到身體。我們必須尊重身體。

我們必須立定志向，要否定自己，並為着主、為着主的恢復、為着身體作得勝者。我們該禱告：『主，我知道你需要得勝者。沒有得勝者，你就沒有路往前。主，我要成為這些得勝者中的一個。』得勝者看見身體，認識身體，並顧到身體。（召會生活中引起風波的難處，二六、三四至三六頁。）

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，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

第三週■週六

晨興餽養

徒二 42 『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

林前十 16 ~ 17 『…我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

在組成基督宇宙身體的眾召會之間，沒有組織，卻有基督身體的交通。…正如人的身體沒有組織，卻有血液循環；照樣，我們也不該有組織，但我們應該有交通。如果眾召會都留在身體的循環和交通裏，就會很健康。然而在人天然的觀念中，要麼就是有組織，不然就是與別人無關。一面，我們在眾召會之間不該有組織；另一面，我們應該敞開和眾召會有交通。但是，有些地方或區域的召會，可能不願意和別的召會有交通。這樣的態度完全是錯的。眾召會應該留在身體的交通裏。（新約總論第七冊，一六七頁。）

信息選讀

在正確的召會生活中，召會的行政是地方的，但召會的交通乃是宇宙的。…雖然召會的行政在地方一面是分開的，也是同等的，但召會的交通在宇宙一面乃是一。在交通上不是分開的。…召會的交通不僅在一國之內是一，乃是在全宇宙是一。這不是說，在英國是一個交通，在美國有另一個交通，在德國有另一個交通，在中國有另一個交通，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

又有另一個交通。在這些國家裏，在許多城裏雖各自有召會，但在全宇宙只有一個交通。

這個交通稱為使徒的交通。行傳二章四十二節說，在五旬節當天信了主耶穌，成了召會肢體的那三千人，都堅定持續在使徒的教訓和交通裏。在召會裏，交通和教訓都應當普遍的是一。在眾召會中，我們只該教導一件事—耶穌基督是那靈成為我們的生命，為着產生召會。這是使徒的教訓。若有不同的教訓進來，我們必須拒絕。（提前一3～4。）我們只接受一種教訓，就是使徒的教訓；我們也只有一種交通，就是使徒的交通。

約壹一章三節說，『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』使徒的交通是與父並與子的交通。這意思是說，使徒的交通是與三一神的交通。全球只有一個基督徒的交通，就是與三一神所有的使徒的交通。

這交通彰顯於主的桌子。當我們喫餅時，我們就有分於基督身體的交通；當我們喝杯時，我們就有分於主血的交通。（林前十16。）主的身體和血是獨一的，基督身體和血的交通也是獨一的。我們藉着有分於一個餅，就成了基督那奧祕的身體。（17。）因此，這宇宙的交通乃是基督身體的交通。這交通是由使徒們傳給我們的。因此，這是使徒的交通，而這交通是與三一神的交通。這樣的交通必須是宇宙的。在行政上，眾召會在地方上是分開的；但在交通上，眾召會在宇宙一面乃是聯結為一的。（李常受文集一九八四年第四冊，六六四、六六六至六六七頁。）

參讀：新約總論，第一百九十二、二百、二百零三至二百零四篇；一個身體和一位靈，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

第三週詩歌

WEEK 3 — HYMN

598

召會—定義

降 E 大調

7 6 7 6 雙 (英 824)

4/4

一 召會 是 主 的 身 體, 也 是 神 的 居 所;
 是 眾 聖 徒 的 結 集, 也 是 神 人 調 和;
 創 世 以 前 神 所 選, 十 架 主 死 所 贖;
 性 質, 地 位 全 屬 天, 地 上 任 何 不 屬。

- 二 她是新造的新人, 基督復活所生;
 聖靈裏面受了浸, 藉道之洗成聖。
 基督是她的生命, 又是她的元首;
 她與基督同性情, 高升遠超萬有。
- 三 她的根基已立定, 乃是耶穌基督;
 能與基督同神聖, 纔是她的事物。
 凡屬她者都需要 經過十架妙死,
 在復活裏被建造, 全是金、銀、寶石。
- 四 她的元素全是一: 一神、一主、一靈、
 一身、一信並一洗, 一望, 神所命定。
 三一之神在裏面, 眾人成爲一身,
 藉信聯結, 因洗斷, 憑望等候主臨。
- 五 她的所有眾肢體, 出自各方、各民,
 全都結合成爲一, 不分任何身分;
 沒有猶太或外邦, 沒有自主、爲奴,
 沒有卑下或高尚, 只有新人“基督。”
- 六 宇宙之中獨一個, 分在各地出現;
 一地一會爲原則, 地方立場爲限。
 地方行政雖獨立, 各向元首負責,
 宇宙交通卻一體, 無何離異間隔。
- 七 她在各地的出現, 都是撒冷雛形;
 爲作基督的豐滿, 先有聖城情景:
 基督是燈, 神是光, 她是燈臺照明,
 顯出榮耀的形像, 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.

第四週

因素四：基督的身體 和地方召會中的權柄

詩歌：

讀經：羅九 23，太二八 18，弗一 22～23，來四 16，啓四 2，二二 1～2

綱要

【週一】

壹 神是至高的權柄；祂有一切的權柄—羅九 21～22：

- 一 神的權柄實在就是神的本身；權柄是出自於神自己的所是—啓二二 1。
- 二 所有的權柄—屬靈的、地位的、和行政的—都是來自於神—林後十 8，十三 10，約十九 10～11，創九 6。
- 三 認識權柄是裏面的開啓，不是外面的教導—徒二二 6～16。
- 四 主耶穌是一個在權柄之下的人；祂降卑自己，行父的旨意，順從至死，且死在十字架上—太八 9，約四 34，六 38，腓二 7～8。
- 五 主在神性裏為神的獨生子，已經有管理萬有的權柄；然而，祂在人性裏為人子，作屬天之國的王，天上地上所有的權柄，是在祂復活之後賜給祂的—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 神所高舉的耶穌現今作為地上君王的元首，乃是所有掌權者的元首；祂是神聖行政裏至高的元首，以完成神永遠的計畫—徒二 23, 36, 五 31, 啓一 5。

七 在基督的升天裏，神使祂成為召會身體獨一的頭，並使祂就職作宇宙的頭；全宇宙的頭乃是耶穌—西一 18, 徒二 36, 弗一 22 ~ 23。

【週二】

貳 基督是團體身體（召會）的頭，也是所有個別信徒的頭；祂是我們各人直接的頭，我們都在祂的權柄之下—西一 18, 林前十一 3:

一 基督作頭，就是祂在身體上有一切的權柄—羅九 21, 23, 太二八 18:

- 1 身體不能任意動，是頭有命令纔動。
- 2 指揮身體及其眾肢體的權柄是操之於頭。

二 我們是不是服在元首的權柄之下，就可以證明我們有沒有認識身體的生命—林前十一 3, 弗四 15 ~ 16, 西一 18, 三 4:

- 1 身體只能有一個頭，只能服從一個頭—一 18。
- 2 惟有基督是獨一的元首，我們必須服從祂，尊榮並見證神所高舉之基督獨一的元首權柄—弗一 22 ~ 23, 太二三 8 ~ 12。

三 為着在身體裏生活，我們需要認識身體中的權柄—弗一 22 ~ 23, 西一 18, 二 19:

- 1 關於身體中的權柄，首要的就是元首的權柄貫通全

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

身體—弗五 23 ~ 24 :

- a 當我們直接服從元首的時候，我們也必須顧到身體；我們若說我們是服從元首的權柄，卻不顧到身體，這是不可能的。
 - b 惟有主是我們的頭，只有祂有權柄指揮祂身上肢體的行動。
- 2 在身體裏，長老和使徒是代表的權柄，執行元首的權柄—徒十四 23，提前五 17 上，林前十二 28 :
- a 一面，眾肢體直接服從元首—弗五 24 上。
 - b 另一面，眾肢體也服從元首的代表—來十三 17。

【週三】

叁 召會的秩序來自召會中的權柄—尊重基督獨一的元首權柄—西一 18，腓一 1:

- 一 召會裏沒有人的組織，卻有屬靈的秩序—1 節，林前十四 40，十一 34 下。
- 二 召會的頭是主基督，召會中的權柄是基督的作頭—太二八 18，西一 18。
- 三 召會中應當有秩序，但這秩序來自基督的作頭—弗一 22 ~ 23。
- 四 我們惟有服從基督獨一的元首權柄，纔能真實的實行召會生活—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 召會中的秩序來自於基督的作頭實際的被我們實現出來—林前十一 3, 16, 弗一 22。
- 2 在召會中，我們若不是實際的將基督的作頭實現出來，而有屬靈的秩序，我們就不可能實行真實的召會生活—林前十一 3, 十四 40。

【週四】

肆 在召會中，神的權柄由使徒和長老所彰顯並代表—十二 28, 彼前五 1 ~ 3:

- 一 神分派長老和使徒在召會中作權柄—林前十二 28, 徒十四 23。
- 二 使徒和長老在他們自己裏面並沒有權柄，他們只有站在元首的權柄底下時，纔有權柄；他們是代表元首的權柄而在召會中執行權柄。
- 三 神為着顯明祂在召會中的權柄，就在各地方召會中設立長老來代表祂的權柄—23 節，多一 5:
 - 1 在宇宙召會裏有使徒的職分，這職分賦與使徒地位和權利，為着地方召會的行政設立長老—林前十二 28, 徒十四 23, 多一 5。
 - 2 在使徒選立長老時，聖靈與他們是一；使徒選立長老照着聖靈的引導—徒二十 28。
 - 3 長老的權柄是為着代表並彰顯神的權柄—彼前五 1 ~ 3。
 - 4 長老作監督，主要的責任不是轄管，乃是牧養，給羣羊（就是神的召會）周全柔細的照顧—徒二十 28。
 - 5 關於長老職分，合乎聖經的原則總是有多位長老；

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

因着長老職分是多數的，就沒有固定的領頭人，並且能顧到、保守、並尊重基督獨一的元首權柄——十四 23，多一 5。

6 在召會生活中，我們要信從那些帶領我們的，且要服從；（來十三 17；）我們若不能服從神所設立的代表權柄，就不能服從神。

【週五】

伍 今天在召會生活裏有神聖的管理，這管理來自神和羔羊的寶座——啓二二 1～2：

一 召會中神聖的權柄是為着讓神將祂自己分賜到我們裏面作生命，作生命的供應，並作全豐全足的恩典；只有藉着服從神的寶座，我們纔能有分於祂流通之恩典全豐全足的源頭——林後十三 14，啓二二 1～2，16 上。

二 希伯來四章十六節之施恩的寶座，就是啓示錄四章之掌權的寶座；到了二十二章一至二節，這寶座成了神和羔羊的寶座，從那裏流出『一道生命水的河，明亮如水晶』（1）：

1 這寶座雖然是掌權的寶座，元首的寶座，卻有生命水的河從寶座流出來——1 節。

2 這寶座不僅是神的，更是神和羔羊的寶座，意即神在羔羊裏流出，作為恩典給我們享受：

a 我們絕不該將權柄與恩典分開，或將恩典與權柄分開；恩典與權柄乃是一——來四 16，啓二二 1。

b 每當我們來到這寶座前，我們就覺得神的恩典如同

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

江河流到我們裏面—來四 16，啓二二 1 ~ 2。

- 3 今天主耶穌不是僅僅憑權柄掌權，乃是藉着祂生命的湧流作恩典，在召會裏，在眾召會中間，並在眾召會之上掌權—四 2 ~ 3，五 6，七 9，二二 1 ~ 2。

【週六】

三 神和羔羊的寶座—權柄—不僅是神聖行政的源頭，也是神聖交通的源頭—1 ~ 2 節：

- 1 在身體裏有權柄和交通這兩條線—林前十一 3，十二 12 ~ 13，18，一 9，十 16 ~ 17。
- 2 寶座是權柄的事，而湧流的河是交通的事；這交通乃是由那『純金，好像透明的玻璃』的街道所表徵—啓二一 21：
 - a 寶座代表神聖的權柄，從這寶座流出生命水的河，使我們享受神聖的交通—二二 1 ~ 2。
 - b 在這交通裏，有神聖的權柄；因為在神的經綸裏，權柄總是與交通並行—林後十 8，十三 10，14。
- 3 為着在實行上建造地方召會，我們同時需要神和羔羊的寶座，以及生命水的河，明亮如水晶，從神和羔羊的寶座流出來，流在街道中—啓二二 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.

第四週■週一

晨興餽養

太二八 18『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。』

弗一 22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

基督的元首權柄在舊約中尚未完全得建立，因為祂還沒有成爲肉體。在舊約時，基督只是神的兒子，還不是人的兒子。這點很重要。基督要得着完滿的元首權柄，祂需要二性：神性和人性。祂若僅僅是神，就還不敷資格作頭。祂要作頭，就必須是神又是人。…按照人的觀念，基督是神，就已經敷資格作宇宙的頭。然而照着神的經綸，神在祂的行政中，不會僅僅作爲神來施行審判。行傳十七章三十一節說，『祂已經定了日子，要藉着祂所設立的人，按公義審判天下；祂已叫這人從死人中復活，供萬人作可信的憑據。』（李常受文集一九七八年第二冊，八一七頁。）

信息選讀

在積極一面，神需要一個行政，來執行祂永遠的定旨；在消極一面，神需要有管治，來對付祂的仇敵和所有邪惡的權勢。…因爲神是造物者，撒但是受造者，所以神絕不會降低祂的身分，直接對付撒但。…神需要人來完成祂永遠的定旨，並對付祂的仇敵。因此，在基督成爲人之前，祂的元首權柄尚未完全得完成，尚未完全得建立。

藉着成爲肉體，基督就不再只是神的兒子，祂也成爲人的兒子。如今祂有兩種元素：神聖的元素和

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萬有的頭，就需要有神性和人性，並完成兩件事。基督要顧到神的兩項需要，祂需要完成神永遠的定旨，並擊敗神的仇敵。基督藉着死在十字架上，一面成就了神的定旨；另一面也擊敗了撒但，在十字架上廢除了死的能力。（來二 14。）因此，基督成就了一切。藉着成爲肉體，祂取得人性的元素；藉着釘十字架，祂成就神的定旨，並且擊敗、廢除神的仇敵。

基督在墳墓裏安息三日之後復活，然後升上諸天。在升天裏，祂正式就職，得着全宇宙中完滿的元首權柄。神使基督在三層天上向着召會作萬有的頭。基督也是各人的頭。（林前十一 3 上。）

基督升天之前，祂的元首權柄尚未完全得建立，因爲祂需要成爲人，釘十字架，以成就神永遠的定旨，並擊敗、廢除神的仇敵。這個真理是在聖經裏，但我們若沒有光，就無法看見。因爲人的心思只能懂道理，所以我們需要屬天的光、從天上來的異象和啓示，好看見真理的異象。我們需要一再重複這個真理，直到我們裏面的眼睛得開，能覓看見。一旦基督藉着成爲肉體取得人性，又藉着釘十字架成就神永遠的定旨，並擊敗、廢除神的仇敵，祂就在元素上和成就上覓資格作萬有的頭。因此，在基督的升天裏，神使祂正式就職，爲着神的行政得着管治萬有的宇宙元首權柄。今天基督的元首權柄已經完全得着建立。（李常受文集一九七八年第二冊，八一七至八一九頁。）

參讀：倪柝聲文集第三輯第一冊，權柄與順服（上編），第九至十篇；權柄與順服（下編），第一至九篇；馬太福音生命讀經，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

第四週■週二

晨興餽養

西一 18『祂…是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

按照人的觀念，我們的身體有一種安排的方式：肩膀是手臂的頭、手臂是手的頭、手是手指的頭。因此，我們的觀念乃是一個身體裏有許多的頭。然而，按照醫學，只有一個頭，它直接下命令給身體的每一個肢體。…在直接從頭領受命令這件事上，肩膀、手臂、手、和手指完全是同等的。…保羅這位最偉大的使徒，直接聽命於元首基督；我們這些最小的肢體，也直接聽命於元首基督。這樣就尊榮了元首。基督的元首權柄不允許有任何其他的『頭』或『小頭』。任何其他的頭對基督都是侮辱。因此，召會中除了基督以外，沒有別的頭。（李常受文集一九七八年第二冊，八二七至八二八頁。）

信息選讀

倘若一位弟兄是基督身體的肩膀，另一位是小指頭，頭一位弟兄該對第二位說，『不要高舉我。我的地位和你一樣。你不是頭，我也不是。你直接聽命於頭，我也是。』在今天的基督教裏，甚至在某些地方召會中，這項真理幾乎完全失去了。我們知道如何聽命於較高的弟兄，卻不知道如何直接聽命於我們的元首。這是錯誤的。

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.

召會絕非照着人的想法或屬世組織的辦法所構成，而是以基督作生命，並以基督作獨一的元首所構成。在召會—基督的身體—裏，沒有別的頭。無論一個肢體的位置或功用為何，都直接聯於頭；每個肢體都有相同的地位，沒有居間的肢體。這與天主教的教訓相反，他們教導所謂的『聖母』，在信徒和耶穌中間作居間調停者。我們都知道這個天主教的教訓是錯誤的，但在我們的實行中，我們可能仍會覺得某些人是我們和主之間的居間者。

一面來說，我們絕不該成為神百姓和主自己之間的居間者。我們需要讓主的百姓直接聽命於主。憑着主的憐憫，在已過這些年間，每一次聖徒來找我交通，我從未給他們決定、命令或誡命。反而我總是告訴他們：『你需要到主面前，禱告尋求主直接的引導。』另一面來說，我們絕不該以某人為我們和主之間的居間者。因為大多數的信徒都是軟弱的，所以他們偏好倚靠別人，而不直接去找主。…這很可怕。

憑着主的憐憫，從五十多年前主在我們中間的恢復開始以來，主就向我們啓示這個真理：每一個肢體都是直接聯於元首。倪柝聲弟兄是第一個如此實行的人，他很小心，避免介入任何肢體和元首之間。…我和他多年同處，看過許多例子。他從未告訴人作甚麼、不作甚麼。…他使我們清楚一件事：他不是元首或領頭人，他只是一個有負擔將神的話語供應給祂百姓的弟兄。…今天我們中間竟然有人宣稱自己是領頭的，或是宣稱將來要領頭，這真是可恥！然而，事實上，許多聖徒接受這種論調，這指明我們不認識真理，也沒有實行真理。（李常受文集一九七八年第二冊，八二八至八三〇頁。）

參讀：正當召會生活極重要的原則，第三章；哥林多後書生命讀經，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

第四週■週三

晨興餽養

林前十一 3『我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。』

十四 40『凡事都要端正得體的按着次序行。』

召會的秩序來自召會中的權柄。…聖經清楚告訴我們，召會是基督的身體和神的家。毫無疑問，我們的身體中有權柄，一個家或家庭中也有權柄。…只要一個身體是活的、站立的，其中就有權柄，…只要有身體就必定有權柄；只要我們有家或家庭，也就必定有權柄。這說明召會中的確有權柄。（李常受文集一九六三年第三冊，三九八至三九九頁。）

信息選讀

身體的權柄乃是頭。一個人站着，是身體托着頭，還是頭維持身體？我們如果把一個人的頭砍掉，他的身體就會倒下。沒有頭，身體就無法站立。似乎是身體托着頭，但事實上是頭維持身體。所以，頭乃是權柄。召會的頭是主基督，召會的權柄是基督的作頭。很清楚，召會中應當有秩序，但這秩序來自基督的作頭。我們必須領悟、尊崇並尊重主的作頭。我們若不在主的作頭之下，我們在召會的秩序上就絕不能是對的。已過年間多次有弟兄姊妹來見我說，『李弟兄，我就是無法贊同某些長老。』每一次有人把這樣的問題帶到我這裏，我就問他們：『此刻關於這件事，你是在主的作頭之下麼？』每次，發問的人必定承認他（或她）不在主的作頭之

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。我就回答說，『首先你必須與主是對的。將自己服在主的作頭之下，然後你就會清楚。』

作長老只有一條路，那就是服從主的作頭。你越服從主的作頭，就越有資格並受裝備來作長老。主的作頭就是召會中的權柄。我們若要實行召會生活，就必須學功課，常常服從主作頭的權柄。主是頭，我們都是在祂作頭之下的肢體。如果我們與頭的關係不對，我們就與身體不對；並且毫無疑問，也會與其他肢體不對。我們與頭對了，我們與所有肢體，與身體就都是對的。我們若不在主作頭的權柄之下，就沒有立場對弟兄姊妹說甚麼，好有所調整。我們若想要向他們說甚麼，我們必須服在主的作頭之下。不服從主的作頭，卻向弟兄姊妹說一些話，這就是背叛。我們向主是背叛的，向身體（召會）也是背叛的。

榮耀基督並尊崇基督最好的路，就是以祂作頭，禱告說，『主，你是頭。我接受你作頭，我真誠的說話行事，我在你的作頭之下。』

召會的秩序來自於基督的作頭實際的被我們實現出來。…如果我們每一個人都服從基督的作頭，並禱告說，『主，你是頭，我在生活中實際的實現你的作頭，』那麼每一個難處都會解決。難處不是藉着道理或教訓得解決，乃是藉着實現基督的作頭纔得解決。（李常受文集一九六三年第三冊，三九九至四〇〇、四〇二至四〇三、四〇六頁。）

參讀：召會的組織，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

第四週■週四

晨興餽養

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

徒二十 28『聖靈立你們作全羣的監督，你們就當爲自己謹慎，也爲全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

在宇宙召會裏只有一種職分—使徒的職分。保羅在羅馬一章五節說到這職分，他說他領受了『恩典和使徒的職分，爲祂的名在萬國中使人順從信仰』。

只有使徒有地位和權利，在地方召會裏設立長老。看見這點對我們是很重要的，這樣我們纔會棄絕宗教階級制度和任何的組織。在新約裏我們看見神建立和實行召會的路。神的路是在宇宙召會裏有一個使徒的職分，這職分賦與使徒地位和權利，爲着地方召會的行政設立長老。（新約總論第七冊，一三四至一三五頁。）

信息選讀

行傳十四章二十三節告訴我們，使徒『在各召會中爲他們選立了長老』。保羅在提多書一章五節說，『我從前留你在革哩底，是要你將我所未辦完的事辦理妥當，又照我所吩咐你的，在各城設立長老。』我們要強調一個事實，就是這裏的『各城』，比較行傳十四章二十三節的『各召會』，指明地方召會行政的界限就是該召會所在的城，並且一城只該有一個召會。…在各城設立長老就是在各召會中設立長老。

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.

在召會中某些弟兄是作長老的。在頭一個地方召會，耶路撒冷的召會中，（徒八1，）有長老們照管召會的行政。（十一30，十五2，4，6，22，十六4，二一18。）後來，每一個召會都設立了長老，所以有在以弗所召會的長老。（二十17。）新約啓示長老不是由會眾選舉出來的，乃是使徒照着他們生命成熟的程度而設立的，並且受使徒囑咐在召會中要顧到帶領和牧養的事。

長老也背負着牧養地方召會的負擔。地方召會就像一羣羊，長老乃是羣羊的牧人，照管羣羊的情形並應付需要。

在行傳二十章二十八節，保羅囑咐以弗所的長老要『牧養神的召會』。長老作監督，主要的責任不是轄管，乃是牧養，給羣羊（就是神的召會）周全柔細的照顧。

照着彼前五章二節，長老不是轄管者，而是牧人。牧養是對羣羊所施合式的照顧。羣羊需要受到照顧、保護，被帶領前往正確的方向，並被帶到一個有喫有喝的地方。這就是牧養。

彼得在二節並不是叫長老牧養自己的羣羊，他乃是囑咐他們牧養神的羣羊。…所以，長老不該以為他們在召會中領頭，召會就是屬於他們的。…召會稱為基督的召會、神的召會、和眾聖徒的召會；（羅十六16，林前一2，十四34；）但召會不是使徒或長老的召會。召會是由眾聖徒組成的，所以是眾聖徒的召會。召會是基督所贖回的，所以是基督的召會。召會是神所重生的，所以是神的召會。（新約總論第七冊，一三五至一三六、一四〇至一四一頁。）

參讀：召會的組織，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

第四週■週五

晨興餽養

啓四 2『我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

神的寶座在新耶路撒冷的中心，是生命供應的惟一源頭。神藉着祂的行政，將祂自己分賜到我們裏面作生命，作生命的供應，並作永遠、絕對、包羅萬有的恩典。神將祂自己分賜到我們裏面，取決於祂的行政。為這緣故，在今天的召會生活裏有神聖的權柄和召會的治理。…這管理來自神的寶座。召會中神聖的權柄，乃是為着讓神將祂自己分賜到我們裏面作生命，作生命的供應，並作全豐全足的恩典。只有藉着服從神的權柄，神的管理，我們纔能有分於祂全豐全足的恩典。（新約總論第十四冊，三六二至三六三頁。）

信息選讀

希伯來四章十六節之施恩的寶座，就是啓示錄四章之掌權的寶座；到了二十二章一至二節，這寶座成了神和羔羊的寶座，從那裏流出一道生命水的河，明亮如水晶。這河流通整座新耶路撒冷城，河中長着生命樹，這啓示我們，這位豐富的基督同着活的靈，乃是從施恩的寶座流出來。恩典就是長着生命樹的那道湧流的河。對於不信的人和鬼魔，神和羔羊的寶座只是權柄的寶座；對於我們，卻是施恩的寶座。每當我們來到這寶座前，我們就覺得有一些東西在流動，滋潤並供應我們；這就是恩典。我們確實能喝到並喫到這供應。

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.

希伯來四章的寶座是施恩的寶座，但啓示錄四章的寶座主要的是掌權的寶座。聖經末了的寶座既是掌權的寶座，也是施恩的寶座。神和羔羊的寶座當然是爲着神聖的行政；因此，這是掌權的寶座。然而，從寶座流出來的並不是權柄，乃是生命水的河同着生命樹作生命的供應。這不僅是權柄，也是恩典。

我們絕不該將權柄與恩典分開，或將恩典與權柄分開。恩典與權柄乃是一。我們若得着恩典，就在權柄之下；我們若在權柄之下，就有分於恩典。…代表元首地位的長老職分，必須藉着生命的流來運用。這寶座雖然是掌權的寶座，元首的寶座，卻有生命水的河從寶座流出來。當我們注視寶座時，就看見權柄和元首的地位；但當我們注視河時，卻看見生命水和生命樹。這指明正確的長老職分並不是對人運用權柄，乃是將生命流入他們裏面。我們是在掌權，但不是憑着權柄掌權，乃是藉着內裏生命的湧流掌權。

今天主耶穌不是僅僅憑權柄掌權，乃是藉着祂生命的湧流作恩典，在召會裏，在眾召會中間，並在眾召會之上掌權。我們越有分於祂的生命，就越有權柄。在召會生活中你所敬重的人，乃是生命成熟的人。然而，沒有一個自居權柄的人會受尊敬。在眾聖徒靈裏深處，不會尊敬那樣的長老職分。生命乃是權柄的彰顯。我們需要活出基督，而不可自居權柄。我們所活出的基督，就是我們對別人的權柄。我們要享受這樣的權柄直到永遠。那寶座，就是生命供應同着神聖權柄的源頭，將是我們永遠的享受。（新約總論第十四冊，三六三至三六五頁。）

參讀：新約總論，第十八、一百七十五、二百零一、四百三十二篇；召會生活之恢復極重要的因素，第五章；使徒的教訓與新約中的領導，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

第四週■週六

晨興餽養

啓二二 1～2『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。』

在新耶路撒冷城裏，有生命的活水從寶座流出來。寶座是權柄的問題，生命的活水是交通的問題。生命的流通就是交通，所帶下來的就是權柄；新耶路撒冷的建造就在這裏。今天我們在召會中，從寶座流出的生命活水，在我們中間該是流通的。（祭司職分與神的建造，二一至二二頁。）

信息選讀

你若仔細觀察人的身體，就能看見在人的身體裏，有兩個系統是不可缺少的。用屬靈的話來說，這兩個系統就是權柄與交通。權柄就是我們素常所說的等次配搭。比方，我的膀臂是在頭以下，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；…假使手腕脫臼了，或者膀臂脫臼了，一出了問題，全身立刻覺得不舒服。這就是權柄等次的一條線，一個系統。

此外，身體裏還有血液循環，就是身體裏的交通。全身四肢百體雖然相當多，但裏頭的血液循環卻是一個。…每一個肢體向着所有的肢體，都是開啓的；既供應所有的肢體，也接受所有肢體的供應。我們的身體能毅正常、強壯，完全是靠這兩個系統。這兩面只要其中一面有狀況，身體就會出問題。（祭司職分與神的建造，六頁。）

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)

寶座有一源頭，並且寶座就是那個源頭；寶座有一目標，並且寶座就是那個目標。寶座是源頭湧流出去，也是湧流回來的目標。這就是神聖的交通，這交通就是行政。這交通，這行政，是由金的街道所表徵，這街道就是基礎本身。

寶座不僅是神行政的源頭，也是神聖交通的源頭。街道不僅表徵神行政的交通，也表徵蒙神救贖之人的交通。這由街道及其往來交通所表徵的神聖交通，帶着神聖的供應而湧流。這供應就是生命水的河與生命樹。河是作飲料，樹是作食物，為着生命的供應。

啓示錄二十二章告訴我們，那道生命水的河，乃是從神和羔羊的寶座流出來。（1～2。）因此，當神和羔羊在我們裏頭登上寶座，在我們裏頭能掌權、能作主時，那個生命就顯為大能，在我們裏頭供應我們。因着主渴望在我們裏頭設立祂的寶座，祂就在乎在我們裏面的權柄、地位和管治權。我們必須給祂管治權。

召會是神掌權的地方；神兒子的這個寶座就設立在召會中間；祂的權柄和掌權，該在所有聖徒裏面有地位。雖然他們都有神的生命，就是主自己，也有主的寶座、權柄、和國度在他們裏面，許多人就是不肯服主的權柄，不肯讓主坐在他們裏面的寶座上，或讓主在他們裏面設立祂的國度，得着祂管治的範圍。我們必須領悟，這若是我們的情形，我們就不能作一個活而剛強的基督徒，主耶穌的能力不能從我們得着彰顯，神聖的生命也不能供應我們。（新約總論第十四冊，三五九至三六一頁。）

參讀：祭司職分與神的建造，第八篇；國度之於信徒，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

第四週詩歌

204

聖靈的豐滿—活水

7 7 7 7 副 (英 984)

G 大調

6/4

一 生命活水 水晶河， 流自天上的寶座，
 帶着權柄 施交通， 無處不能流得通。
 (副) 生命活水 在流通， 處處都要流得通，
 帶着權柄 施交通， 處處都要流得通。

G Am G Em A7 D
 3 4 3 2 6 7 | 1 -- 5 -- | 1 2 1 6 7 1 | 2 ----- |

G C G E A7 D7 G
 3 2 1 1 7 6 | 5 -- 1 -- | 1 7 6 7 5 2 | 1 ----- |

G E7 D7 Am D G
 3 3 3 3 4 5 | 5 -- 2 -- | 2 2 2 2 1 2 | 3 ----- |

E7 E° A7 D7 D7 G
 3 3 3 3 4 5 | 5 -- #4 -- | 5 4 #1 2 3 2 | 1 ----- ||

二 生命活水是聖靈， 是神流出作生命，
 帶着權柄而流通， 處處都要流得通。

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

四 河的兩岸生命樹， 表明神來作食物，
 必須活水能流通， 纔能供應得無窮。

五 主阿，你曾被裂開， 為將活水流出來；
 求你也將我打破， 讓你活水能通過。

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.

第五週

因素五：真正的同心合意

詩歌：

讀經：徒一 14，二 46，四 24，五 12，十五 25，羅十五 6

綱要

【週一】

壹 在召會裏真正的同心合意，乃是實行基督身體的一，就是那靈的一——弗四 3～6：

一 從以弗所四章四至六節我們可以看見，我們一的實行，乃是基於召會一的屬性：一位靈、一位主、一位神、一個身體、一信、一浸、一個盼望。

二 在召會裏實行真正的同心合意，就是應用——徒一 14，二 46。

三 一的實行在於同心合意；當一得以實行時，這一就成為同心合意——十五 25：

1 在約翰福音裏主強調一；但在使徒行傳裏所強調的是同心合意——約十 30，十七 11，21～23，徒一 14，二 46，四 24，十五 25。

2 將福音書與使徒行傳分開的界石，乃是那一百二十人中間的同心合意——一 14：

a 他們已經在基督的身體裏成為一，在那一裏，他們同心合意，堅定持續的禱告——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 當使徒們和信徒們實行召會生活時，他們乃是同心合意的實行—二 46，四 24，五 12。

【週二】

四 同心合意乃是一的心臟，核仁，核心—弗四 3，徒四 24，羅十五 6：

- 1 一就像我們的身體，同心合意就像身體裏的心臟。
- 2 我們屬靈的病乃像身體裏面心臟的病；我們中間的病就是，我們不穀同心合意；所以，我們只維持着一種『心』裏有病的一。

【週三】

貳 同心合意是指在我們內裏的所是，我們的心思和意志裏的和諧—徒一 14：

一 在行傳一章十四節，希臘字 homothumadon，何莫突瑪頓，用來指同心合意：

- 1 這字由 homo，何莫，『相同』，和 thumos，突莫斯，『心思、意志、目的（魂、心）』組成，指整個人內裏感覺的和諧。
- 2 我們應該有一樣的心思和一樣的意志，在魂裏和心裏有一樣的目的；意即我們整個人都包括在內。

二 在馬太十八章十九節，希臘字 sumphoneo，舒封尼歐，用來表徵同心合意：

- 1 這字的意思是『和諧的，一致的』，指樂器或人發聲所產生和諧的聲調。
- 2 信徒中間的同心合意，或內裏感覺的和諧，就像一

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

首和諧的樂曲一樣。

- 3 當我們同心合意時，我們對神成了一首樂曲；我們成了一篇詩章，不僅是文字的，更是有聲音，有音調，有曲調的。

【週四】

叁 維持同心合意的因素乃是使徒的教訓—徒二 42, 46:

- 一 一的實行—同心合意—是照着使徒的教訓—42 節。
- 二 使徒行傳告訴我們，信徒中間有同心合意，並且所有同心合意的人都堅定持續在使徒的教訓裏。
- 三 使徒們在各處，在各召會中，教導眾聖徒同樣的事—林前四 17, 七 17, 十一 16, 十四 34:
 - 1 我們也必須在全地各國的各召會中，教導同樣的事—太二八 19 ~ 20。
 - 2 新約中沒有這個思想：一個教訓適合一處召會，卻不適合其他處召會；反而，新約啓示所有的召會在領受教訓的事上是一樣的一多一 9。

肆 當我們實行同心合意時，必須學習在一個靈裏，同有一個魂—腓一 27:

- 一 我們需要轉向我們的靈，然後同有一個靈而進到我們的魂裏，使我們能同心合意—二 2, 5, 四 2。

【週五】

- 二 我們若要有真正同心合意的因素，就需要『在一樣的心思和一樣的意見裏，彼此和諧』—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 在地方召會的生活中，使我們無法實現同心合意的難處，乃是我們的意見—太十六 22 ~ 25，腓二 2，四 2。
- 2 在主的工作裏、在召會生活中、以及在屬靈的生命上，最大的破壞因素就是我們的意見—林前一 10 ~ 13 上。
- 3 意見乃是黑暗的表記；（約十一 9 ~ 10；）每當我們發表和主旨相反的意見時，那意見就表示我們是在黑暗裏行。
- 4 主行事從不根據任何人的意見；祂行事總是照着祂自己的旨意，並且祂不會依照我們的意見（包括照着我們的意見而有的禱告）而被推動—約壹五 14 ~ 15。

三 同心合意乃是在我們全人裏面是一，結果我們在外面的說話上也是一—羅十五 5 ~ 6:

- 1 有同一的心思和同一的口，意思是我們只有一個頭—基督，因為只有頭有心思和口；我們應該以基督的心思來思想，並以頭的口來說話—西一 18 上，腓二 2，5，四 2。
- 2 當我們同心合意時，我們都說一樣的話；我們都用同一的口說話。
- 3 要有同心合意並同一的口，惟一的路乃是讓基督在我們的心裏和口裏有地位作一切，使神能得榮耀—弗三 17 上，21。

【週六】

伍 同心合意是開啓新約中一切福分的萬能鑰匙—徒一 14，弗一 3，羅十五 29:

一 我們要寶貝神的祝福，並領悟在召會生活中，

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

一切都在於神的祝福—弗一 3。

二 我們都願意看見眾召會得着神所命定的福—詩一三三 3。

三 我們實行召會生活，需要認識使召會蒙受『基督之福的豐滿』的路—羅十五 29：

1 我們要領悟神的福只能臨到同心合意的光景上，這是很重要的；因為神只會祝福同心合意—徒二 46。

2 我們要領受神的祝福，就必須實行一，而實行一的路乃是憑着同心合意—四 24，十五 25，羅十五 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.

第五週■週一

晨興餽養

弗四 4～6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

約十七 11『…聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

在以弗所四章四節，保羅告訴我們要保守那靈的一之後，他並沒有說，『一個召會和一位靈；』他乃是說，『一個身體和一位靈。』召會可以是複數，如在不同地方的眾召會，但身體絕不可以是複數。無論就着地方或宇宙來看，身體都是一個。相對而言，召會就着宇宙說是一個，就着地方說卻有許多。

在身體裏我們需要一；在召會裏並在眾召會之間，我們需要同心合意。同心合意是爲着我們的實行；一主要的是爲着實際，爲着事實。在約翰十七章，主耶穌爲這樣的事實禱告；在五旬節那日，藉着將祂自己作爲終極完成的那靈澆灌下來，祂就完成了祂的禱告。那是一的實際。在完成一的實際之後，就需要有一的實行。當一得以實行時，這一就成爲同心合意。（李常受文集一九八九年第四冊，四八五至四八六頁。）

信息選讀

如果我們只有一作爲實際，而沒有現時、實行的同心合意，我們所有的一就是客觀而抽象的，對我們並不真實。如果我們要應用藉着那靈的澆灌而完成的一，我們就必須實行同心合意。我們中間若沒

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，我們怎能說有一？在禱告聚會裏，我們如果各人禱告各人的，在彼此之間沒有同心合意，怎能說我們是在實行一？只要我們中間存在着不同，就沒有一的應用。我們必須讓同心合意吞滅一切的不同；然後一纔會出現。

主沒有教導我們有關一的事。在約翰十七章，祂為一禱告；但在馬太十八章，祂引導我們實行同心合意。在十九節，主說到兩個人在地上和諧一致的在一起禱告；那是祂在引導、訓練、指引我們和諧一致的禱告。要試驗我們是否在實行一，可以查看我們在禱告聚會中是否同心合意。當某些人禱告時，我們可能搖頭表示不悅；當另一些人禱告時，我們可能點頭表示同意。這種搖頭或點頭是一個很強的證明，我們不是在實行一，因為我們沒有同心合意。

在地上只要有兩個人同心合意的禱告，他們的禱告必得答應。同心合意乃是一的實行和應用，而一乃是我們實行同心合意的基礎。

我們的同心合意絕不可基於不同種族和膚色。我們實行同心合意，乃是基於我們有共同生命的事實。我們在種族或膚色上或有不同，但我們來在一起禱告時，必須忘記不同的種族和膚色。

我們若沒有同樣的認識、同樣的意向、同樣的目的、和同樣的目標，我們就不可能在一起同心合意的禱告。這樣的禱告是沒有基礎的。我們每一個人若有自己的意見、自己的意向、自己的目標，就沒有基礎讓我們可以同心合意的禱告。但是當我們這些蒙拯救，愛主，並且認真為着主定旨的人來在一起，我們就必然有基礎可以同心合意的禱告。（李常受文集一九八九年第四冊，四八六至四八八頁。）

參讀：長老訓練第十冊，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

第五週■週二

晨興餽養

弗四 3『以和平的聯索，竭力保守那靈的一。』

徒四 24『他們聽見了，就同心合意的高聲向神說，
主宰阿，你是造天、地、海和其中萬物的。』

在召會裏正確的同心合意乃是實行身體真正的一。…在馬太十八章十九節，就是在約翰十七章主為着這一禱告之前，祂訓練門徒實行同心合意。…同心合意就是實行一。主在約翰十七章禱告後四十多天，一百二十位門徒實行主在馬太十八章的指引，在一起同心合意的禱告。（徒一 14。）（李常受文集一九八九年第 4 冊，四九一頁。）

信息選讀

要建立活力排，我們需要在合乎主渴望的同心合意裏，以多而徹底的禱告，保守那靈的一，就是身體的一。（弗四 3，徒一 14，四 24。）沒有同心合意，我們就無法保守一。同心合意乃是一的心臟，核仁。…我們若沒有同心合意，神就無法答應我們的禱告，因為我們沒有將身體實行出來。我們沒有同心合意，意思就是我們沒有將身體實行出來。按照對新約正確的解釋，同心合意就是一個身體。我們必須實行身體的原則，纔會有同心合意。雖然我們可能沒有彼此打架，卻仍然沒有同心合意。因着我們一起留在恢復裏，我們看見主的祝福，但卻是有限。所以，我們需要同心合意，將身體實行出來。

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.

如果在一個團體中間沒有同心合意，主在他們身上能作甚麼？這是為甚麼我對活力排的負擔如此沉重。我非常清楚我們中間沒有豐滿並完全的同心合意。所以，在某種意義上，主很難在我們中間自由行動。我們若沒有同心合意，神就無法答應我們的禱告。神若無法答應我們的禱告，祂能在我們身上作甚麼？若沒有同心合意，我們就很難使人藉着神大能的救恩得救、悔改並重生。因此，我們不彀同心合意，乃是非常嚴重的病。我們病了多年，卻可能察覺不出自己有病。我們可能來聚會、讚美主並申言，我們可能作了這一切事，卻沒有察覺我們不彀同心合意。

雖然我研讀聖經多年，直到最近我纔看見，一就像（我們的）身體，同心合意就像身體裏的心臟。我們（屬靈）的病不像肉身外面的病，乃像身體裏面心臟的病。…我們需要知道我們的病是甚麼。我們中間的病就是，我們不彀同心合意。所以，我們只維持着一種『心』裏有病的一。…我們仍然在這裏為着這個一，但我們裏面不彀有同心合意。因這緣故，主很難答應我們的禱告，特別在結果子使主恢復得擴增的事上，更是如此。為此，我們的確需要在祂面前謙卑下來。

聖徒在活力排裏聚集一起，乃是要恢復我們；恢復我們的意思就是要醫治我們、治療我們。我們病了，因此需要醫治。我們所需要的醫治，就是在足彀的同心合意裏聚集成排。摸着我們中間疾病的路，乃是建立活力排。（關於活力排之急切需要的交通，一〇一至一〇二、一〇七、九二至九三頁。）

參讀：關於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

第五週■週三

晨興餽養

太十八 19『我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

徒一 14『這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

馬太十八章十九節用了 *sumphoneo*，舒封尼歐，這個希臘字，來表徵同心合意。這字的意思是『和諧的，一致的』，指樂器或人發聲所產生和諧的聲調。…信徒中間的同心合意，或內裏感覺的和諧，就像一首樂曲，就像音樂一樣。…當我們同心合意時，在神眼中，我們對祂就成了一首樂曲。我們成了一篇詩章，不僅是文字的，更是有聲音，有音調，有曲調的。…這樣的同心合意乃是一的核仁。換句話說，一就像果核，同心合意就像核仁。行傳一章十四節用另一個希臘字來指同心合意：*homothumadon*，何莫突瑪頓，由 *homo*，何莫，『相同』，和 *thumos*，突莫斯，『心思、意志、目的（魂、心）』組成，指整個人內裏感覺的和諧。（關於活力排之急切需要的交通，九一頁。）

信息選讀

主在地上盡職的三年半裏，向門徒傳講了許多教訓。然後祂藉着死離去，三日內又回來，成了賜生命的靈與他們同在。祂將自己吹入門徒裏面以後，與他們同在四十天，訓練他們經歷祂看不見的同在。然後祂升到諸天之上，將門徒留在這地上。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…除了禱告以外，甚麼也不作，他們禱告的關鍵乃是同心合意。（徒一 14。）

在馬太十八章十九節，主說到兩三個人禱告中和諧一致。這節的『和諧一致』沒有『同心合意』那樣強。同心合意的希臘文，homothumadon，何莫突瑪頓，意義很強而且包羅很廣。…國語和合本聖經將這字譯為同心合意，意即相同的心思和相同的意志。在羅馬十五章六節，欽定英文譯本將這字譯為『一個心思』。

在使徒行傳裏，那一百二十人是在一個心思裏禱告；他們在整個魂裏和心裏，有相同的心思和相同的意志，帶着相同的目的。每逢我們禱告的時候，我們當然該運用我們的靈，但我們也該在整個魂裏和心裏，有相同的心思和相同的意志，帶着相同的目的。這就是說，我們的全人都該在一裏面。主升天以後，那一百二十人成爲這樣的人，他們是在整個魂裏和心裏，有同一的心思、同一的意志、帶着同一的目的。他們同心合意，意思就是他們的全人是一。聖經沒有一卷書用『同心合意』一辭像使徒行傳用得那樣多。

同心合意是禱告、那靈與話的關鍵和命脈。你們也許多方禱告，尋求聖靈的浸，並從主的話得到許多知識，但你們若缺少同心合意，就看不見祝福。

在使徒行傳裏有三個項目—禱告、那靈與話，以及一個關鍵—同心合意。然而，到了十五章以後，這卷書裏不再使用同心合意這辭。這多多少少含示，甚至在使徒行傳所記述的那段期間，同心合意就失去了。十五章記述使徒和長老在耶路撒冷召開會議，要解決割禮的攪擾。（1～33。）在十五章末了，巴拿巴和保羅之間有異議。從這次事件以後，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冊，九三至九六頁。）

參讀：使徒行傳生命讀經，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

第五週■週四

晨興餽養

徒二 42『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

46『他們天天同心合意，堅定持續的在殿裏，並且挨家挨戶擘餅，存着歡躍單純的心用飯。』

在任何一種社會、團體或運動中，你若期待同心合意，就需要有出自同樣認知的同樣思想。…沒有同心合意，沒有一個（團體）能成就任何事情。任何社會、團體或運動，都需要這種出自同樣思想、同樣認知的同心合意。因此，使徒行傳告訴我們：一面，門徒同心合意；另一面，所有同心合意的人都持續在使徒的教訓裏。（二 42。）使徒的教訓是持守同心合意的因素。（李常受文集一九八六年第一冊，一九六頁。）

信息選讀

這合一的實行是照着使徒的教訓。（林前四 17 下，七 17 下，十一 16，十四 34 上。）使徒在各處，在各召會中，教導眾聖徒同樣的事。同時，這合一的實行也是照着那靈對眾召會所說同樣的話。（啓二 7 上，11 上，17 上，29，三 6，13，22。）啓示錄二、三章寫給七個召會的七封書信，都是對眾召會說的，凡有耳的，就應當聽。沒有一卷書，不是寫給眾召會的。眾召會所有的是同一本聖經，大家都是照着同樣的話實行合一。結果，這合一的實行就指明七個召會的七個金燈臺是完全相同的。（啓

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。) 眾召會是神的金燈臺，雖是分開，各自獨立，但在本質、形狀、功用、和彰顯上是完全一樣的。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一四至一五頁。）

使徒保羅在眾召會教導同樣的事。（林前四 17，七 17。）這就是說，在不同地方的眾召會應當都是相同的。在歌羅西四章十六節，保羅寫着說，『這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』給歌羅西召會的書信，也是為着老底嘉召會；給老底嘉召會的書信，也是為着歌羅西召會。因此，每一封書信不僅是為着受信的召會，也是為着眾召會。這指明主要眾召會同心合意。

在提前一章三節，保羅說他曾勸提摩太仍住在以弗所，好囑咐那幾個人不可教導不同的事。教導不同的事就是教導與使徒所教訓的不同的事，也就是教導與神新約經綸不同的事。（4。）這指明所有施教者在眾召會裏，都應當照着使徒的教訓教導相同的事。當然，這也指明眾召會在教訓的事上應當是一。…〔這意思是說，〕眾召會不應當教導與新約所啓示神新約的經綸不同的事。例如，在保羅的時候有些基督徒教師教導摩西的律法，（提前一 7，）以及猶太人的家譜。（4。）這些教訓不同於照着新約所教導正確的啓示將基督供應給人。（今日主恢復中內在的難處及其合乎聖經的救治，三二至三三頁。）

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

第五週■週五

晨興餽養

林前一 10『…我…懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

羅十五 5～6『但願那賜…鼓勵的神，叫你們…彼此思念相同的事，使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

要實行同心合意，我們必須在一樣的心思和一樣的意見裏，彼此和諧。（林前一 10。）在一樣的心思裏彼此和諧，乃是在我們的魂裏有實行上的一。當我們心思中的思想藉着我們的話語發表出來時，就成了我們的意見。當這些意見留在我們的心思中，就只是我們的思想。當我們不同的思想發表成爲意見時，就可能造成問題。（李常受文集一九八九年第四冊，四九二頁。）

信息選讀

主在約翰十一章九至十節對門徒所說的話指明，他們的意見乃是他們行走在黑暗裏的表記：『耶穌回答說，白晝不是有十二小時麼？人若在白晝行走，就不至碰跌，因爲看見這世界的光。若在黑夜行走，就必碰跌，因爲那光不在他裏面。』…意見乃是黑暗的表記，因爲發表意見就是說荒謬的話。一個人說話荒謬，原因就是他在黑暗裏。但主耶穌完全在光中，並且祂自己就是光。不僅如此，每當有主同在的時候，就是白晝。主耶穌在這兩節裏似乎是說，『只要我在這裏，你們就不在黑暗裏。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

既然光在這裏，就是白晝。我說我們該往猶太去。但如果你們說我們不該去，你們就是發表相反的意見，並且是在黑暗裏。』

每當我們發表和主旨意相反的意見時，那意見就表示我們不是在白晝行走，而是在黑暗裏行走。如果我們跟隨主，凡祂所說的，我們都應該說『阿們』，而不該發表甚麼意見。…惟有主知道我們該說甚麼。當祂說，『我們去罷，』那就在白晝，在光中。主的引導總是光。如果我們跟隨祂的引導，我們就會在白晝，並且在光中行走。（李常受文集一九八二年第二冊，三九〇頁。）

整卷哥林多前書給我們看見，這一樣的話就是基督，這一樣的心思和意見也是基督。我們在生活中，以基督作我們的中心和一切，我們所說的、所想的、所領會的就都是基督；這就是同心合意，就是合一的實行。哥林多的信徒有人說自己是屬保羅的，有人說自己是屬亞波羅的，也有人說自己是屬磯法的，另有人很高明的說自己是屬基督的。他們有四個所屬，就有四種的心思，說四種不同的話，有了四種結果，就是分裂。合一沒有了，基督的身體沒有了，建造也沒有了。所以一章十節就在對付這個東西，使我們被主得着，保羅沒有了，亞波羅沒有了，磯法也沒有了，只有基督。大家想的是基督，說的是基督，看法是基督，講法是基督，意見、見地也是基督，一切都是基督。這位基督在祂的復活裏，已成了賜生命的靈，（十五 45 下，）在我們裏面作我們的享受。我們合一的實行就在於祂，我們說祂、想祂、享受祂、發表祂，彼此就和諧了，合一了。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一三頁。）

參讀：腓立比書生命讀經，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

第五週■週六

晨興餽養

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

羅十五 29『我也曉得，我去的時候，必帶着基督之福的豐滿而去。』

將福音書和使徒行傳分開的界石，不是聖靈裏的浸，乃是那一百二十人的同心合意。你若要經歷靈浸，必須有同心合意。若是地方召會的眾肢體同心合意，靈浸就在那裏。…沒有這把鑰匙，門不會開啓。同心合意是『一切房間的萬能鑰匙』，是開啓新約中一切福分的萬能鑰匙。這就是爲何保羅告訴友歐底亞和循都基，她們需要這種同心合意。（腓四 2。）保羅知道這些姊妹愛主，但她們失去了同心合意。（李常受文集一九八六年第一冊，一〇三至一〇四頁。）

信息選讀

大家要知道，神的福與恩只能臨到同心合意的光景上，這光景就是合一的實行。舊約詩篇一百三十三篇說，『看哪，弟兄和睦同居，是何等的善，何等的美！這好比那上好的油，澆在亞倫的頭上，流到鬍鬚，又流到他的衣襟；又好比黑門的甘露，降在錫安山；因爲在那裏有耶和華所命定的福，就是永遠的生命。』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.

這合一的實行牽涉到我們的心思，我們的愛，也牽涉到我們所說的話。我們大家不知不覺都違反了合一的實行。常常我們的心思像脫韁的野馬，不受約束，我們的愛沒有規律，我們的言語輕率、隨便，這些都破壞了信徒的合一，是我們失去主祝福的因素。…或許我們不說咒罵的壞話，卻說話隨便，意見多多，無形中就給召會帶來了難處，在聖徒中間散佈了分裂。

所以我們必須有警覺；若是先思想、考慮一下，這是不是基督，然後再說，就沒有難處了。若是愛聖徒，問問自己，這樣的愛有沒有等次、高低或厚薄，以受主調整。說話也是這樣，是基督纔說，不是基督就不要說。我裏面有很重的負擔，我們都願意這裏的召會蒙恩、得福，但不要忘了詩篇一百三十三篇，神所命定那永遠生命的福，乃是在弟兄和睦同居上，像膏油澆透全身，像甘露降在錫安。…我們…看見主禱告祂信徒的合一，不是世人所說的合一，也不是過去我們所領會的合一，乃是我們眾人在父的名和生命裏，在父實際的話裏，也在父神性彰顯的榮耀裏，一同被成全出來的合一。惟有在此，纔能有神的祝福。當然我們應當勞苦，為主作工，但我們的光景若沒有合一，也沒有操練同心合意，恐怕我們的結果就不豐厚。所以，我們要蒙神祝福，就一定要實行合一，而實行合一的路就是同心合意。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一五至一六頁。）

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，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

第五週詩歌

WEEK 5 — HYMN

Pray with one accord in spirit

Prayer — With One Accord

563

禱告—同心合意

8 7 8 7 副 (英 779, 不同調)

降 B 大調

4/4

B^b E^b B^b F_7 B^b
 $5 \cdot \underline{6}$ $\underline{5}$ $\underline{1}$ $\underline{7}$ $\underline{6}$ | $\underline{6} - \underline{5} -$ | $\underline{4} \cdot \underline{3}$ $\underline{4}$ $\underline{5}$ $\underline{6}$ $\underline{5}$ | $\underline{5} - \underline{3} \cdot \underline{0}$ |
 一 要在靈裏同心禱告, 不照你心所思想,
 B^b E^b B^b F_7 B^b
 $5 \cdot \underline{6}$ $\underline{5}$ $\underline{1}$ $\underline{7}$ $\underline{6}$ | $\underline{6} - \underline{5} -$ | $\underline{4} \cdot \underline{3}$ $\underline{4}$ $\underline{5}$ $\underline{6}$ $\underline{7}$ | $\underline{1} - - \underline{0}$ |
 只照深處恩膏塗抹, 成全主心所願望。
 F_7 B^b Gm D F_7
 $2 \cdot \underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{3}$ $\underline{2}$ | $\underline{1} - \underline{5} -$ | $\underline{6} \cdot \underline{6}$ $\underline{6}$ $\underline{6}$ $\underline{7}$ $\underline{1}$ | $\underline{2} - \underline{\#2} -$ |
 (副) 要在靈裏同心禱告, 不照你心所思想,
 B^b E^b B^b E^b F_7 B^b
 $3 \cdot \underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{1}$ $\underline{6}$ | $\underline{5} - \underline{3} -$ | $\underline{4} \cdot \underline{6}$ $\underline{5}$ $\underline{1}$ $\underline{7} \cdot \underline{7}$ | $\underline{1} - - \underline{0}$ ||
 只照深處恩膏塗抹, 成全主心所願望。

- 二 要在靈裏同心禱告, 藉着十架否認己;
一切願望、所有心意, 都要讓靈來管理。
- 三 要在靈裏同心禱告, 坐在天上用權柄;
屬地利益全踏腳下, 進攻空中的首領。
- 四 要在靈裏同心禱告, 與眾聖徒同祈求;
尋求主的心意、帶領, 靈中和諧永保守。
- 五 要在靈裏同心禱告, 儆醒、禱告要持久;
為神國度和神榮耀, 儆醒、禱告到成就。
- 六 要在靈裏同心禱告, 和諧一致尋求神;
在主身體的靈裏面, 永遠禱告憑同心。

779

1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 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.

第六週

因素六：爲着我們生命的長大 並事奉上的用處， 對付我們天然的個性

詩歌：

讀經：太十六 22 ~ 26，加二 20，林後一 8 ~ 9，二
15，三 3 ~ 6，四 5，五 20，弗六 20

綱要

【週一、週二】

壹 爲着我們生命的長大並事奉上的用處，我們必須對付天然的個性：

- 一 我們天然的個性是我們與生俱來的所是，而我們的性格是我們天然個性外在的表現；天然的個性是我們裏面的所是，性格是我們外在的表現。
- 二 裏面的天然個性和外面的性格，乃是我們這人的精粹、素質；已在裏面，就是我們天然的個性，已顯於外，就是我們的性格。
- 三 在我們的基督徒生活與召會生活中，最損害我們用處的，就是照我們天然的個性而活；個性是我們在神聖生命的長大上真正的敵人，也是破壞我們在主手中用處的主要因素。

四 我們必須留意我們本性中，天然個性中的『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;

我們若對付這個『瘤』，就會長得快，在生命長大上沒有甚麼阻撓，對主也會更為有用。

五 個性含示於馬太十六章二十三至二十六節的『思念』、『己』、和『魂生命』這幾個辭；個性包含這一切的元素；事實上，我們可以說我們天然的個性就是我們的己。

六 對付我們天然的個性，意思就是對付我們的己、我們的魂生命、（22～26、）我們的舊人（羅六6）和『我』；（加二20；）你對主有多少用處，或對召會造成多少難處，乃在於你天然的個性有多少被治死；對付我們天然個性的路，乃是領悟並記住我們是釘了十字架的人，並且整天留在這個領悟和實際裏。（20，五24～25，羅六6，八13下。）

七 我們天然的個性就是我們的己；個性在我們裏面，個性就是我們；實際的說，否認己就是否認我們天然的個性；我們基督徒必須不斷操練我們的靈而拒絕己，並憑另一個生命，就是生命樹所表徵之釘死並復活的基督而活，藉此活基督—創二9，腓一21上，啓二7，彼前二24，提前四7～8。

【週三】

貳 我們在主的工作上不該受天然的個性限制；反之，我們必須學習過反對自己，就是反對我們個性的生活；凡是我們自己的，凡是出乎我們的，都不能帶到對主的事奉中—羅一9，七6，林後三3～6，四5：

一 有的弟兄天然的個性非常自信；他們應當不斷的拒絕己並倚靠復活的三一神，藉此翻掉他們的自信—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 人在神面前越沒有蒙光照，越以為順服神是容易的事；人越是說出便宜的話來，越是證明他還沒有出過代價；話說得與神很親近的人，恐怕離開神最遠——太六1～6，16～18，路十八9～14，腓三3。
- 三 有的弟兄天然的個性是，若是環境不齊備、條件不彀，他就不作；我們不要有一種天然的個性，一定要怎樣纔能作工——彼前四1，林前九23～27。
- 四 我們需要靠着生命與神同工，這生命能適應一切處境，忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成職事；我們必須學習事事處處經歷基督的祕訣——林後六1～2，腓四5～9，11～13。

【週四】

- 五 天然的個性有一類是『英雄』型，這一型的人作甚麼事都要作得令人印象深刻，作得完全而完整；另一類的天然個性是『非英雄』型，非英雄型的人作甚麼事都不徹底、不完全。
- 六 有些負責弟兄在他們天然的個性中有很強的成分，使他們不能與別人配搭合作；這樣的弟兄通常很能幹，但也很容易在召會生活中引起難處；他們的個性甚至會帶着支配的態度、壓制的靈、批評的說話、以及注重規條且不赦免的靈。
- 七 其他的負責弟兄可能有一種天然的個性，希望所有人都喜歡他們，不願意得罪任何人；這限制了他們在主工作中的功用，因為當主要藉着

- 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

他們誠實坦率的向聖徒們說警戒或警告的話時，他們不會開口—參西一 27～29，帖前五 12～13，林前十 5～13，來三 7～19，十二 25：

- 1 不僅如此，那些有這樣個性的人會對聖徒表現出天然情感的『凡火』，甚至到一個程度，使他們在照料召會、聖徒和工作時缺少正確的鑑別力與合式的監督—利二 11，十 1～2，民六 6～7，腓一 9，彼前二 25，五 2，來十三 17。
 - 2 拿細耳人之願的主要部分乃是使自己與來自天然感情的死亡分開；（民六 6～7；）此外，素祭裏沒有蜜，意思是在基督裏沒有自然的感情或天然的良善。（利二 11，太十二 46～50，可十 18。）
- 八 我們中間任何一次背叛的源頭乃是與人天然的個性有關；要得地位的野心（從撒但來的）是每一個墮落之人天然個性的主要元素；異議的根源乃是己，天然的個性—賽十四 12～13，民十二 1～2，十六 1～3，撒十五 10～12，太十八 1～4，二十 20～28，路二 25～27，林後十 4～5。
- 九 王下四章八至十節說到書念的婦人接待以利沙的事，以利沙每從那裏經過，婦人都請他喫飯；他沒有講過一篇道，沒有行過一件神蹟，但那個婦人憑着他的喫飯，就看出他是『聖別的神人』；這就是以利沙給人的印象，所以我們也要問一問自己：『我們給人的印象是甚麼？』—參林後二 15，五 20，弗六 20。
- 十 如果主拆毀了我們外面的人連同我們天然的個性，我們和人來往的時候，就不再是以我們剛硬的己去碰人；反之，我們每一次遇見人的時候，我們的靈就能出去；我們不可能突破我們

speaking 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

天然個性上的難處，但主能作到——約七 37 ~ 38，路十八 24 ~ 27，十九 2。

【週五】

叁 那靈藉着複合之靈裏十字架殺死的元素，藉着那靈的管治，藉着作為那靈之基督的光照，並藉着召會生活、結果子和餵養小羊，對付我們外面的人、我們的己、我們天然的個性：

一 我們要對付天然的個性，就必須否認己並應用十字架殺死的能力；我們需要看見並在經歷中實化，那在我們靈裏之複合且包羅萬有的靈所包含基督寶貴的死，以及基督之死的甜美和功效，這些能殺死我們天然的個性——出三十 23 ~ 25，腓一 19，羅八 13：

1 基督作為複合的靈乃是醫治我們、點活我們、並殺死我們裏面一切消極事物的藥劑；當我們取用祂作藥劑，我們就享受『耶穌的治死』，或耶穌的殺死——林後四 10 ~ 11。

2 在那靈裏面有十字架殺死的元素；我們早晨拒絕己並接受神到我們裏面的時候，就在一天當中感覺到，有一個殺死的過程在我們裏面進行着。

二 聖靈管治的目的，就是叫我們作一個被破碎的人；神要把我們擺在完全無能為力、毫無辦法的地位上，祂在我們身上纔有路；我們所經過的試煉，其目的是叫我們在認識神的事上得益處，好使祂得彰顯——一 8 ~ 9，十二 9 ~ 10，賽四十 28 ~ 31，何六 1 ~ 3：

1 外面之人的破碎就是我們天然個性的破碎；我們的天然個性使我們難以釋放我們的靈；一個沒有被神破碎的人，在主的工作上是不可信託的；我們原有

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，包括天然的樣子和口味，都是與神配不來、與神合不來的一耶四八 11。

- 2 我們與生俱來的所是，無論好壞，無論有沒有用，都是天然的，都是攔阻聖靈將神聖的生命構成到我們這人裏面；為這緣故，我們天然的力量、天然的智慧、天然的聰明、天然的個性、天然的缺點、天然的美德，加上我們的性格和習慣，都必須被拆毀，好使聖靈在我們裏面形成新的個性、新的性格、新的習慣、新的美德、和新的屬性。
- 3 爲了完成這重新構成的工作，神的聖靈在我們裏面運行，用神聖的生命光照、感動、引導、並浸透我們；祂也在我們的環境裏作工，安排我們處境裏的每一細節和人事物，好拆毀我們天然人的各方面，爲要將我們模成神長子基督的形像—羅八 28 ~ 29。
- 4 我們環境中所有的事都是我們的神量給我們的；祂定規一切臨到我們身上的事，惟一的目的，就是要打掉我們那個突出點，那個剛硬的地方，那個難對付的地方—詩三九 9，太十 29 ~ 30，路十二 6。
- 5 外面的人不破碎，裏面的人就不能出來；瓦器需要打破，寶貝纔能顯出；（林後四 7；）香膏只要在玉瓶裏，香氣就不能出來。（約十二 3。）
- 6 一個沒有被破碎的人，不能服從別人；惟有那些經歷基督作他們服從生命的人，認識他們天然個性的背叛—腓二 5 ~ 8。
- 7 凡能誇口的人，都是沒有被破碎的人；會責怪別人的人，都是沒有被破碎的人；人若不是甚麼，還以爲是甚麼，就是沒有被破碎的人；常與別人相爭的人，都是沒有被

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 凡沒有受過壓，沒有受過委屈，沒有被貶低過，沒有受過人難為的，在神手中是生的、野的，都沒有用處；我們不要有一個錯誤的觀念，以為自己是受神差遣、蒙神呼召、受神付託祂工作的人，所有聖徒都該佩服和尊敬我們；可能今天敬佩我們的人，明天就是恥笑我們、將我們踏在腳底下的人；這就是事奉主之人的道路—約二 23 ~ 25，徒十四 11 ~ 13，18 ~ 21，可十一 8 ~ 10，參十五 9 ~ 15。

三 從我們天然的個性得救，也是由於作為大光之基督內裏的光照；這光照就是叫我們看見神所看見的—箴四 18，二十 27，詩十八 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 神聖之光的照耀所帶來的殺死，乃是基督徒經歷中最大的事；光照也就是拯救，看見也就是脫離；每一個真正看見在榮耀中的主這異象的人，都會在良心裏蒙光照，看見自己的不潔—賽六 1 ~ 8。

2 主多給我們光，就把我們暴露出來，叫我們謙卑；惟有這種光照纔會除掉我們的驕傲，惟有這光會叫我們肉體的活動停止，纔會破碎我們外面的殼子連同我們天然的個性；我們越看見神、認識神並愛神，就越厭惡自己，就越否認自己—伯四二 5 ~ 6，太十六 24，路九 23，十四 26。

3 我們絕不要憑自己的努力、自己天然的個性學習涵養或容忍，乃要學習伏在神的光中，接受祂的破碎，讓環境在我們身上拆毀、破碎我們這人。

四 我們在主的手中若沒有用處，不能照顧別人，乃是由於我們天然的個性；召會生活、結果子、

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

餒養小羊這三件事治死我們天然的個性；我們要對付天然的個性，就必須愛神，藉着接觸神而被作為恩典的神所注入，也必須愛人，藉着接觸他們而將神作為恩典注入到他們裏面——約二一 15～17，弗三 2，四 29，彼前四 10。

【週六】

肆 神對付雅各乃是一幅完整的圖畫，表明聖靈在新約信徒裏面管教和變化的工作，以對付他們天然的個性，好叫基督成形在他們裏面，並在他們裏面完全長大而達到成熟；這乃是神賜福與我們，並使我們叫別人得福，使他們能得着神聖三一之神聖分賜的供應——羅十二 2，林後三 18，來六 1 上，創十二 1～3，結三四 26，民六 22～27：

- 一 雅各的一生表明一個生來天然的人必須經過破碎，纔能成為『以色列』，就是神的王子；神藉着我們的環境所拆毀的，不過是我們沒有價值的己，我們天然的個性；然而，神所建造到我們裏面的，乃是祂自己這至寶、卓越、無限量者——林前三 12。
- 二 神命定雅各終生要過掙扎的生活；祂主宰安排了雅各一生中的每一個環境、遭遇和人物，並使這些都互相効力，叫雅各得益處，使祂可以將雅各這抓奪者，抓腳跟的人，變化成以色列，神的王子——創二五 26，三二 24～32。
- 三 雅各生命成熟（變化的最後階段）最有力的表顯，乃是他祝福每一個人；他抓奪的手變成祝福的手；祝福是藉着在生命裏成熟而將作生命的神湧流給人——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.

第六週■週一

晨興餽養

太十六 23 ~ 25 『祂卻轉過來，對彼得說，撒但，退我後面去罷！你是絆跌我的，因為你不思念神的事，只思念人的事。於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』

在我的職事中，我用了個性與性格這些辭來說到屬靈的生命，因為我不得不找些用辭，來幫助聖徒明白魂生命、己、『我』和舊人。『天然的生命』和『天然的』這些辭，也用來說到對付我們己的屬靈經歷。己乃是我們的魂生命，而我們的魂生命乃是天然的。除了這些辭以外，保羅在羅馬六章六節還題到舊人。這些辭各指明某一屬靈的實際。…魂生命也叫作舊人。己、魂生命和舊人，全都是天然的，屬於天然的生命。

我們乃是按着屬靈的意義給（個性和性格）這些辭下定義。…我們裏面有個性，外面有性格。個性是我們裏面的所是，性格是我們外面的表現。裏面的個性和外面的性格，乃是我們這人的精粹、素質。如果拿走了我們的性格和個性，我們這人就一無所有了。（生命的經歷與長大，一六九至一七〇頁。）

信息選讀

新約裏找不到性格和個性這些辭，但在一些經節中，就如馬太十六章二十六節和路加九章二十五節，卻含示了這些事實。馬太十六章二十六節和路加九

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

章二十五節這兩節是平行的，將己和魂生命用作同義辭。馬太十六章二十六節說，『人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？』路加九章二十五節說，『人若賺得全世界，卻喪失自己，賠上自己，有甚麼益處？』馬太十六章二十六節的魂生命，就是路加九章二十五節的自己。魂是己的生命；而個性和性格，與己和魂都非常有關。

我們可以用不同的動物為例，說明個性上的不同。就如龜與兔：龜走得慢，兔跑得快。每種動物的活動乃是與這動物性情裏的某個特點有關。…龜和兔各有自己的個性，自己的組成。

你的個性是指你與生俱來之組成裏的所是。…你若是慢的，你乃是天生被組成是慢的；慢就是你的個性。同樣，你若是快的，快就是你的個性。一個人可能是安靜的，或是愛講話的；二者都是裏面個性的事。我們的個性雖然是神所造的，卻仍需要被神對付。這似乎很矛盾—神所賜的必須被神對付。然而，這非常合乎神聖的啓示，也是我們的經歷所印證的。

性格指我們（裏面的人）外面的表現。…個性總是外顯於我們的性格中。…性格的組成，約百分之三十是你的天性，百分之七十是你的習性。比方說，一個小孩若放在中國家庭裏，他就會被擺進中國的模子裏。同一個小孩被放在別種國籍的家庭裏，長大了就會像那種國籍的人。

我們無法改變我們裏面的性情，但我們能改變或改正我們外面的性格。…許多弟兄服兵役時受過訓練。他們剛開始服兵役時不是很守時，但受過一些訓練和嚴厲的懲治以後，他們就被調整成爲守時的。…這種訓練改變了他們外面的性格。（生命的經歷與長大，一七〇至一七二頁。）

參讀：爲着召會的建造正常結果子和牧養的路，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

第六週■週二

晨興餽養

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

在我們的基督徒生活與召會生活中，最損害我們用處的，就是照我們的個性而活。…有些弟兄姊妹在他們的個性中有很強的成分，使他們不能與別人配搭合作。有些弟兄姊妹如果受安排作一些事，他們就不能包容別人在那件工作上一同來幫助，他們必須包辦一切。這樣的弟兄姊妹通常很能幹，但也很容易在召會生活中引起難處。

主的工作是身體的工作，也是藉着身體的工作；所以配搭是迫切需要的。使徒保羅很有才幹，但他還需要別人幫助他，並與他配搭。…連主自己也需要與別人配搭。事實上，我們大多數人不喜歡與別人一同作工。我們若是懶惰鬆散的人，可能會喜歡別人為我們勞苦；但我們若是殷勤的人，一直在勞苦，就不喜歡別人與我們一同作工，因為無論別人作甚麼，都會攪擾我們正在作的事。

在我們屬靈生活、基督徒生活、召會生活、並主的工作中，我們必須學習作個一直反對自己的人。…反對自己就是反對我們的個性。（生命的經歷與長大，一九二至一九三頁。）

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)

照我多年的觀察，我們在神聖生命的長大上，真正的敵人乃是我們的個性。我們的個性也是破壞我們在主手中用處的因素。…我發現許多聖徒最終在神聖的生命上停止長大，不能更進一步往前，…（是）由於他們個性上特別、怪僻的一面。…他們放棄了世界，為主犧牲了許多事物。他們也聽了許多信息，並且愛這些信息。然而，還有特別、怪僻的一面留在他們裏面。他們本性的那一部分成了堅固的營壘，使他們無法在生命長大上進步。

我們怪僻的特性可以比作木塊中的木紋。…一塊木頭的質料可能很好，但若有節瘤，就不容易鋸切，而沒有甚麼用處。凡沒有任何怪僻特性的基督徒，是長得最多、最快的人。…在事奉上，最有用處的人，是那些一直拒絕並否認他們所是的人。

在我們屬靈生命的開頭幾年，我們可能長得很快。然而，由於我們的個性，我們的成長可能慢下來，甚至停頓下來。…我們必須留意我們本性中，個性中的『瘤』。我們若對付這個『瘤』，就會長得快，並在屬靈生命上步入坦途，在生命長大上沒有甚麼阻撓，對主也會更為有用。

所有聖徒，特別是那些受訓練全時間事奉主的人，若都能治死他們的個性，凡事就能順遂。不然，每一個受了訓的人都會成為召會潛在的難處。我們若受了訓練，卻用我們的野心和才幹來實行，結果就是難處。…你對主有多少用處，或對召會造成多少難處，乃在於你的個性有多少被治死。所以，對付個性是一件緊要的事。（生命的經歷與長大，一九八至一九九、二〇三、一九六頁。）

參讀：生命的經歷與長大，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," msg. 13, 21-25

第六週■週三

晨興餽養

林後三 5～6『並不是我們憑自己設資格…；我們之所以設資格，乃是出於神；祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

一 9『自己裏面也斷定是必死的，叫我們不依靠自己，只依靠那叫死人復活的神。』

甚麼樣的人能在主面前給主用呢？…第一，他必須是個愛主、要主的人。不愛主，不要主的人根本談不到給主用。…第二，他總得有一點遇着主，總得有一點看見了主。他總得有一個啓示，看見說，神永遠的旨意就是要把基督作到人裏面來，並且要把基督彰顯在人身上。…第三，他的自己，他這個人總歸碰着了一點十字架。他看見說，凡是出乎他的，凡是他自己的，都不能帶到主的事奉上來。…只有看見你自己不過是荊棘，不過是大痲瘋，是天然的人，是屬肉體的，你纔寶貝十字架的經歷。這一個叫作天然的啓示也可以，叫作十字架的啓示也可以。有了愛主的心之後，起碼你要看見兩個啓示，一個是關乎基督的，一個是關乎自己的，也就是關乎十字架的。

但是光有這三步還不行。光有這三步，你能作有價值的，但是你不能作穀多的。…你定規是把基督作出去的，你定規是把基督事奉出去的。但是…也許你一年只能一次把基督服事出去，也許你半年只能把基督服事給一個人。（性格，五〇至五一頁。）

信息選讀

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

（第四步是關乎）性格。…我們不是把我們的性格給人，乃是用性格把基督托出去。…（比方說，）一位弟兄記性不強，性格善忘，請問這一個善忘的性格，能不能代表這位弟兄裏面所認識的基督？不能。但是這一個性格影響他的事奉實在大。他要合於主的使用，就必須補上這一個東西。他要學習記事情，身上要帶着小冊子，把該作的事都記在上面。我不過舉一個很小的例子就是了。

我們今天既是奉獻給主的人，前途也不要了，甚麼都不要了，就是為着事奉主，我們就應該有相當的功用。但是很可惜，我們顯出來的功用太少了，我們受個性的限制太大了。若是我們不把老舊的個性翻掉，我們在主手中的用處恐怕就到此為止。

有的弟兄個性非常自信，自信他能作甚麼，他這個自信就叫他看不見光。他在一個地方作工，過了一年、兩年，甚麼也沒有作出來。…但是他一直不覺得是自己不行，只覺得別人不行。…你翻掉你的自信就有用處了。…若是我們能衝破個性的界限，我們工作的果效…應該加三倍還不止。…有的人就是不能運用環境，而要環境來造他。若是環境不齊備、條件不彀，他就不作。要知道，在我們這個工作裏頭要環境齊備是很難的。…（乃）在於你隨機應變，…你非要就環境不可。…不要有一個個性，一定要怎樣纔能作工。（性格，五二至五三、六四至六五頁。）

新約的執事…是靠着生命（不是任何恩賜）與神同工，這生命是全豐全足、全然成熟的，能適應一切處境，忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成他們的職事。（聖經恢復本，林後六1註1。）

參讀：性格，第三、五至七篇；事奉主者的存心、配搭與功用，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

第六週■週四

晨興餽養

太十九 25 ~ 26『門徒聽見了，就極其驚訝，說，這樣誰能得救？耶穌看着他們說，在人這是不可能的，在神凡事都能。』

我們的個性以不同的形式表現出來。（天然的個性）有一類是『英雄』型。有這一型個性的弟兄姊妹，作甚麼事都要作得令人印象深刻，作得完全而完整。他們若要說話，就要說得很突出，不然就不說。他們作事也很強、很快。另外一型的個性是『非英雄』型。這一型的人作甚麼事都不徹底、不完全。（生命的經歷與長大，一八九頁。）

信息選讀

王下四章說到那個書念的婦人接待以利沙的事，聖經記載說，『書念…有一個大戶的婦人，強留他喫飯。此後，以利沙每從那裏經過，就轉進去喫飯。婦人對丈夫說，我看出那常從我們這裏經過的是聖別的神人。』（8~9。）以利沙…沒有講過一篇道，沒有行過一件神蹟，他每從那裏經過，就是進去喫飯。那個女人憑着他的喫飯，就看出他是一個神人。

今天我們也要問一問自己：『我們給人的印象是甚麼？』…我們外面的人（若沒有）被破碎…，我們所給人的印象，就都是我們那個外面的人。我們每一次到人面前去的時候，或者叫人心裏難受，覺得你是一個愛自己、…剛硬、…驕傲的人；或者…是一個聰明、…口才非常好的人。也許你是給人一個所謂好的印象。但是，…神不滿意這個，召會也不需要這個。

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.

弟兄們，神是要求我們的靈能出去，召會也是需要我們的靈能出去。…我們有一個…非常要緊的需要，就是我們外面的人必須被破碎。如果外面的人沒有被破碎，我們的靈就不能出去，我們就不能給人一個靈的印象。

有一個弟兄在那裏…講的題目是聖靈，但是，他所有的話語、所有的態度、以及所引的故事，都是充滿了他自己。人坐在那裏聽，實在難受。他…講的話語是聖靈，給人的印象是自己。…如果我們這個人沒有受對付，我們在神的工作上就沒有多大用處。…如果主拆毀了我們外面的人，我們和人來往的時候，就不再是以我們剛硬的己去碰人；反之，我們每一次遇見人的時候，我們的靈就能出去。（人的破碎與靈的出來，一〇七至一〇八、一一六頁。）

在四福音裏，彼得在主面前最難的對付是與他的個性有關。即使到了加拉太二章十一至二十一節，那時彼得的個性還沒有完全受對付。…但按照整本新約的記載，彼得至終有了突破。在加拉太二章，保羅當面責備彼得，因為彼得多多少少還活在他的個性裏。但在彼後三章十五至十六節，彼得對保羅有很高的推薦。彼得若是仍舊活在他的個性裏，就不會對曾經責備他的人作這樣強而有力的推薦。責備人會得罪人，但彼得沒有被觸犯。這可能指明，他的『瘤』，就是造成難處的因素，已經從他挪去。

人的手無法挪去個性的因素，但是在主的手中就有辦法。在馬太十九章二十五節，門徒問主：『這樣誰能得救？』主回答說，『在人這是不能的，在神凡事都能。』（26。）…我們不可能突破我們個性上的難處，但主能作到。（生命的經歷與長大，二〇二頁。。）

參讀：人的破碎與靈的出來，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

第六週■週五

晨興餽養

林後四 7『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

我們有基督這寶貝在可憐的瓦器裏。（林後四 7。）我們也許以為自己相當好，但實際上並不好。…我們沒有一個人比別人好；我們都是亞當的子孫，有同樣墮落的性情。

我們需要領悟，天然的生命是神和基督的仇敵。…我們若要跟從主，第一個條件就是否認己，並一直將十字架殺死的能力應用在己身上。（參太十六 24。）我們需要讓…十字架治死己。我們要跟從主，不需要教訓，也不需要行為上受調整。我們乃是需要被治死，需要被破碎。（李常受文集一九六八年第二冊，五六七至五六八頁。）

信息選讀

我們的個性就是我們的己。…個性在我們裏面，個性就是我們。我們的個性使我們難以釋放我們的靈。…外面之人的破碎就是我們個性的破碎。…我們在年輕的時候對付個性是比較容易的。（生命的經歷與長大，一八一至一八二頁。）

倪弟兄看見我們天然的所是算不得甚麼；惟有那靈在我們這人裏面所構成的纔算數。我們與生俱來的所是，無論好壞，無論有沒有用，都是天然的，都是攔阻聖靈將神聖的生命構成到我們這人裏面。為這緣故，我們天然的力量、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

聰明、天然的個性、天然的缺點、天然的美德、和天然的屬性，加上我們的性格和習慣，都必須被拆毀，好使聖靈在我們裏面形成新的個性、新的性格、新的習慣、新的美德、和新的屬性。爲了完成這重新構成的工作，神的聖靈在我們裏面運行，用神聖的生命光照、感動、引導、並浸透我們；祂也在我們的環境裏作工，安排我們處境裏的每一細節和人事物，好拆毀我們天然的所是。祂也許將某個人安排在我們家裏，爲要拆毀我們天然的快或慢。祂也許安排某些事，廢掉我們天然的聰明或遲鈍。祂也許安排另一種處境，拆毀我們天然的智慧或愚拙。祂用各種人事物拆毀我們天然人的各方面，爲要將我們模成基督的形像。（倪柝聲—今時代神聖啓示的先見，一一八至一一九頁。）

許多時候，是主在那裏打我們，但我們一直把人當作對象，這是完全找錯了路。我們向着主要有一個態度：『因爲這是你所作的，我就閉口不語。』（詩三九9。）我們要記得，對付你的不是你的弟兄，不是你的姊妹，不是你的親戚朋友，對付你的不是甚麼人，對付你的乃是神。你總得看見這一個。我們要看見：這麼多年，主在我身上一直管治我，要對付我這個人，可是因爲我無知，我就在那裏怪人，我就在那裏怪命運，這是不認識神的手，這是錯了。你要記得，所有的事都是神『量』給你的。你所遇見的該有多少、多長、多重，該到那裏爲止，都是經祂量過的。主在那裏定規一切臨到你身上的事，沒有別的目的，就是要打掉你那個突出點，打掉你那個剛硬的地方，打掉你那個難對付的地方。盼望主恩待我們，能看見主在我們身上工作的意義；也盼望主多給我們光，把我們的自己顯露出來，叫我們爬不起來。（人的破碎與靈的出來，一一五至一一六頁。）

參讀：倪柝聲—今時代神聖啓示的先見，第十五至十七章；倪柝聲文集第三輯第十一冊，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

第六週■週六

晨興餽養

創二五 26『隨後以掃的弟弟也出來了，他的手抓住以掃的腳跟，因此給他起名叫雅各。…』

四七 7『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

說到天然，創世記裏的雅各…是最好的代表人物。…雅各一生的故事中，最突出的點，還是他天然的努力和辦法。所有有辦法的人都難免詭詐，雅各也是這樣。他的詭詐不過是浮面的表現，天然的生命纔是他潛在的特點。雅各在成熟以前，他所有的故事，都給我們看見他的天然。他有能力、有辦法、有本事、有幹才、有手腕，實在是一個天然很強的人。

許多的折磨、打擊、難為，都是為着破碎他的天然。…雅各的天然受到這樣徹底的破碎，他的生命在神裏面就達到了豐滿成熟的境地。他…不再是一個詭詐能抓（『雅各』的意思）的人，乃是神的王子（『以色列』的意思）。（生命的經歷，二九七至二九九頁。）

信息選讀

神在我們身上的拆毀，不是苦待我們，乃是恩待我們。…神所拆毀的，不過是我們沒有價值的己。然而，神所建造的，乃是將至寶、無限量的神自己賜給我們。到了聖經最末了，給我們看見新耶路撒冷，其中有生命樹的果子。…新耶路撒冷乃是純金、珍珠、寶石的構成；這些都是指着神自己說的。新耶路撒冷在性質、形狀、性情、和榮耀上都是神自己。

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.

雅各的一生表明一個生來天然的人必須經過破碎，纔能成爲『以色列』，就是神的王子。一個人要充滿神的成分，非經過拆毀的過程不可。這是雅各在聖經裏所代表的地位。…他被起名叫雅各，意思就是抓腳跟的人，是一個抓奪的人；（創二五 26；）同時，他也是個詭詐、滿了章程的人。然而，雅各被神破碎再破碎，拆毀再拆毀，對付再對付，到一個地步，雅各的名字改了，神稱他爲『以色列』，（三二 28，）意即神的王子。…這意思是，雅各經過神的拆毀後，裏面滿了神的成分。（認識生命與召會，三二二、三二〇頁。）

雅各一生的記載…給我們看見，神在祂揀選、豫定和呼召上的定旨，是要將罪人變化爲神的王子，有神的形像彰顯祂，並施行神的管治權代表祂。（參創一 26。）神命定雅各終生要過掙扎的生活。不僅如此，神主宰安排了雅各一生中的每一個環境、遭遇和人物，並使這些都互相効力，叫雅各得益處，使祂可以將雅各這抓奪者，抓腳跟的人，變化成以色列，神的王子。…神對付雅各，乃是聖靈在新約信徒裏面管教和變化工作的一幅完整圖畫。（羅八 28～29，十二 2，林後三 18。）（聖經恢復本，創二五 26 註 1。）

雅各生命成熟最有力的表顯，乃是他祝福每一個人，包括法老、（創四七 7，10、）雅各的兩個孫子、（四八、）以及他自己的十二個兒子。（四九 1～28。）雅各抓奪的手變成祝福的手。（四八 14～16。）生命成熟是被神這生命充滿，祝福是藉着在生命裏成熟而湧流生命，湧流神。祝福人乃是將人帶進神的同在裏，並將神帶進人裏面作恩典、愛和交通，使他們享受三一神—父、子、靈。（十四 18～19，民六 23～27，林後十三 14。）雅各祝福法老，指明他比法老更大。（來七 7。）（創四七 7 註 1。）

參讀：生命的經歷，第十一至十二篇；認識生命與召會，第十九至二十篇；創世記生命讀經，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

第六週詩歌

WEEK 6 — HYMN

606

召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

一 救我脫離自己、天然，主阿，我願被建造，
 同眾聖徒作你聖殿，爲着充滿你榮耀。
 救我脫離乖僻個性，脫離驕傲與單獨；
 使我甘願服你權柄，讓你有家可居住。

二 生命供應，活水流通，長進、變化又配搭；
 守住等次，盡我功用，成全別人，不踐踏。
 自己所經，自己所見，所是、所有並所能，
 不再高估，不再稍偏，接受一切的平衡。

三 持定元首，聯絡供應，享受基督的豐富；
 充滿神的一切豐盛，因神增加得成熟，
 同嘗基督莫測大愛，賞識基督的闊長；
 長大成人，不作嬰孩，滿有基督的身量。

四 作神居所，作你身體，主阿，我願被建造，
 成爲你的團體大器，讓你來顯你榮耀。
 聖城景色、新婦榮美，今在此地就彰顯，
 透出你的榮耀光輝，將你照耀在人間。

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.

2. By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Built 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.
3. 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.
4. 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.
5. In God's house and in Thy Body
 Built 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.

第七週

因素七： 相調為着基督身體的實際

詩歌：

讀經：羅十二 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

綱要

【週一】

壹 神經綸的最高峯乃是基督身體的實際；基督身體的實際完全是生機的一羅八 2，6，10～11，十二 4～5：

一 使徒保羅完成的職事，完完全全以基督的身體為焦點，特別是羅馬書、哥林多前書、以弗所書、歌羅西書；身體是神不斷作工的最終目標，因此身體就是神整個啓示最拔尖的點—羅十二 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 羅馬十二章是由生機聯結這個角度來論到基督的身體，五節說，『我們這許多人，在基督裏是一個身體』：

1 這節的『在基督裏』就指明生機的聯結；『在基督裏』乃是一件生機聯結的事—參約三 16，羅六 3～6，十一 17，19，十六 7～10，林前一 30，林後二 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 我們在基督裏是一個身體，與祂有生機的聯結；這聯結使我們在生命裏與祂是一，也與祂身體所有的肢體是一；我們留在這生機的聯結裏，就是實際的活在基督的身體裏—羅八 16，林前六 17，提後四 22，羅八 4～6。

3 身體的實際乃是留在與基督生機的聯結裏；約翰十五章一至十一節啓示，基督是真葡萄樹，我們是祂的枝子；我們作為基督的枝子，必須住在祂裏面，住在祂裏面，意思是留在與祂生機的聯結裏—4～5 節，參八 31，十五 7。

【週二】

貳 主的恢復是為着建造基督的身體；因此，認識身體乃是主正確的恢復—林前十二 27，弗四 16，西三 15：

一 召會是以基督的身體為其生機的因素；若沒有基督的身體，召會就沒有生命，只是一個屬人的組織—林前一 2，十二 12～13，27。

二 基督的身體是召會的內在意義；如果沒有身體，召會就沒有意義—羅十二 4～5，十六 1，4，16。

三 愛遮蓋人並建造人，所以為着建造基督的身體，在我們的所是和所作上，愛乃是極超越的路—林前八 1 下，十二 31 下，十三 1～8 上，13。

四 長老們必須彼此牧養，彼此相愛，作身體生活的模型；長老們需要彼此相愛，他們的妻子也需要彼此相愛，他們也需要愛彼此的兒女—約二 15～17，林前十三 4～8 上。

五 我們若要有基督身體的實際，就必須讓基督安家在我

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

們心裏；基督身體的實際乃是對內住基督內裏的經歷—弗三 16～17 上，四 16，西一 27，三 4，15。

六 主急切的需要基督身體的實際在眾地方召會出現；除非這個身體有相當的出現，否則主耶穌不會回來—弗一 22～23，四 16，五 27，30，啓十九 7。

七 主需要得勝者，好完成神的經綸，使祂得着基督的身體，並毀壞祂的仇敵；沒有得勝者，基督的身體就無法建造起來，而基督的身體若沒有建造起來，基督就無法回來迎娶新婦—弗一 10，三 10，啓十二 11，十九 7～9。

【週三】

叁 主的恢復乃是建造錫安—得勝者作基督身體的實際，終極完成於新耶路撒冷；在召會生活中，我們必須竭力達到今日的錫安—弗一 22～23，四 16，林前一 2，十二 27，啓十四 1，二一 2：

一 錫安作為聖城耶路撒冷的高峯和美麗，豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際—詩四八 2，11～12，五十 2，二十 2，五三 6 上，八七 2。

二 耶路撒冷豫表全體的召會，錫安豫表召會中的得勝者；舊約每次說到錫安和耶路撒冷的關係，都叫我們看見，耶路撒冷的特色、生命、祝福、建立，都是從錫安得着—王上八 1，詩五一 18，一〇二 21，一二八 5，一三五 21，賽四一 27，珥三 17。

三 新耶路撒冷乃是得勝者的總和；主信徒中的遺民，較早的得勝者，將成為基督的新婦，為時

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；（啓十九 7～9，二十 4～6；）然後他們要與主其餘的信徒，較晚的得勝者，一同成爲基督的妻子，直到永遠（二一 2～3，7）：

- 1 較早的得勝者乃是耶路撒冷裏之錫安的實際，就是召會裏之基督身體的實際，他們心中想往錫安大道；他們藉着釘十字架的基督（由作他們避難所之窩的銅祭壇所表徵），並藉着在升天裏復活的基督（由作他們安息之房屋的金香壇所表徵），合併到作他們居所的神裏面，藉此在裏面接受召會的路一詩四八 2，八四 3～5，參箴二七 8。
- 2 得勝的意思是我們愛主勝於我們的己，勝於我們的魂生命；爲着基督身體的實際，得勝者惟獨認識基督並愛基督—腓三 10，四 12，啓二 4～5，7，十二 11。
- 3 主在等待一班得勝者，在復活裏活出基督身體的實際，成爲基督的新婦，將祂帶回來，並引進祂的國度時代；爲此我們要禱告：『主阿，願我能蒙你的憐憫、恩典，作你的得勝者。』

【週四】

肆 神已經將身體調和在一起；（林前十二 24；）『調和』這辭的意思是『調整』、『使之和諧』、『調節』、並『調在一起』，含示失去區別：

- 一 我們要爲着基督身體的實際而相調，就必須經過十字架，憑着那靈，爲着基督身體的建造，將基督分賜給別人。
- 二 調和的意思是，我們總該停下來與別人交通；若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼；因爲交通調整我們，使我們和諧，

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,

調節我們，把我們調在一起—參結一12與註1。

三 一班負責弟兄也許常常在一起聚會而沒有相調；相調的意思是經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故而分賜基督，藉此我們被別人摸着，我們也摸着別人。

四 這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工、長老所享受、經歷、並有分於之基督的調和—參林前一9。

【週五】

五 我們需要跟隨使徒的腳蹤，將眾聖徒帶進基督身體全體相調的生活裏；使徒藉着推薦與問安，將我們帶進基督身體全體相調的生活裏，好使平安的神能將撒但踐踏在我們腳下，並使我們能得享基督豐富的恩典—羅十六1～16，21～23，20：

- 1 相調的目的是要將我們眾人引進基督身體的實際；我們需要在作為手續的眾地方召會裏，好被帶進基督身體的實際這目標裏。
- 2 主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體。
- 3 保羅認為召會是一個餅，（林前十17，）這種想法不是他自己發明的，乃是取自舊約裏的素祭；（利二4；）素祭的細麵，每一部分都是用油調和的—那就是相調。
- 4 少有人說到相調，因為這事不僅非常高深，也非常奧祕；相調不是一件物質的事；我們相調的意義，乃是基督身體的實際。
- 5 相調乃是為着建造基督宇宙的身體，（弗一23，）為

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.

要照着神的喜悅，終極完成新耶路撒冷，(啓二一2，)
作神經綸的最終目標。(弗三8～10，一9～10。)

【週六】

伍 神心頭的願望是要那在耶穌身上是實際者，
也就是記載在四福音書裏耶穌的神人生活，
能藉着實際的靈重複在基督身體的許多肢
體上，而成爲基督身體的實際，就是神經
綸中的最高峯—弗四 20～24，3～4：

- 一 基督身體的實際，乃是實際的靈，就是耶穌的靈，
調着我們的靈；耶穌的靈包含那在耶穌身上是實
際者，也就是耶穌的神人生活—約十六 13，徒
十六 7，羅八 16，林前六 17，腓一 19～21 上。
- 二 當我們活在調和的靈裏，我們就憑實際的靈，照着
那在耶穌身上是實際者，照着四福音裏祂的模型，
而學基督，使祂的傳記成爲我們的歷史；基督身體
作爲新人的生活，應當與四福音裏所啓示之耶穌
的生活完全一樣—弗一 17，二 22，三 5，16，四
23，五 18，六 18，加六 17～18，羅一 1，9，腓二 5。
- 三 基督身體的實際乃是成全之神人所過的團體生
活，他們是真正的人，但他們不憑自己的生命，
乃憑經過過程之神的生命而活；經過過程之神的
屬性藉着他們的美德彰顯出來—四 5～9。
- 四 基督身體的實際乃是蒙重生、被變化、得榮耀
的三部分神人，在基督的復活裏，與三一神在
永遠聯結裏調和的生活—利二 4～5，詩九二
10，林前十二 12，十 17：
 - 1 我們用『調和』這辭（英文 mingling 在這段話裏爲
現在分詞—譯註），因爲這種生活仍在進行。

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 這種調和的生活，乃是在基督的復活裏，而這復活的實際就是那靈；這復活將終極完成的神分賜給信徒，並將那勝過死的生命釋放到信徒裏面。

五 被成全之神人所過這團體、調和的生活，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠—啓二一 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.

第七週■週一

晨興餽養

羅十二4~5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

神經綸的最高峯（乃是）基督身體的實際。我們都知道『基督的身體』一辭。我們甚至也可能看見了基督身體的啓示。然而…在我們裏面，在我們中間，我們很少看見基督身體的實際。…這個實際與任何組織，或任何帶有組織性質的事毫無關係。並且基督的身體也不是一個系統制度，因為沒有一種系統制度是生機的。基督身體的實際完完全全是生機的。（關於相調的實行，二八至二九頁。）

信息選讀

保羅的著作是神聖啓示的完成。你必須曉得，這個完成的職事完全以身體為中心點。…如果你挪去了羅馬十二章，林前十二章，以弗所一章、四章，歌羅西一章、二章，你就從保羅的著作裏挪去了論到基督身體的章節。從這幾章可以看見神聖啓示拔尖的點、終極的點，就是身體。…身體是神不斷作工的最終目標，因此身體就是神整個啓示最拔尖的點。

首先我們必須曉得，我們這些蒙救贖的罪人都已經成了基督身體的一部分。我們也必須曉得，基督身體的各部分都是生機的；不但是生機的，而且在生機上也是合式的。…要在基督身體的生機上成為合式的，意思並不是說，你只要受浸進入召會，你就成為基督身體上的肢體了；意思乃是說，你必須

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.

在生機上與基督聯結。你必須是在生機上合式的栽植到基督身體裏的一部分，然後你就與基督的身體有合式的生機聯結，成爲身體的一部分。

在羅馬書、哥林多前書、以弗所書、歌羅西書這四卷書裏面，…每一卷都從不同的角度來看基督的身體。羅馬十二章五節的『在基督裏』指明生機的聯結。『在基督裏』乃是一件生機聯結的事。『我們這許多人，在基督裏是一個身體。』單是這個小小的片語就告訴我們，十二章由那一種角度來說到身體。它是由生命的聯結、生機的聯結這個角度來說的。那麼我們怎樣纔能進到基督裏呢？我們不是生在基督裏，而是生在亞當裏，但我們藉着重生移植到基督裏。…『在基督裏』這個小小的片語在新約裏用了許多次。每當你讀到『在基督裏』，你必須記得，這是表明與基督生機的聯結。…爲甚麼十二章論到身體的功用？因爲它是根據我們在基督裏有生機的聯結來說到身體；在這種與基督的聯結裏有生命。…這個生命不但把我們與基督聯結在一起，也把我們與基督所有的肢體聯結在一起。

我們留在這生機的聯結裏，就是在身體裏。我們不留在這生機的聯結裏，就是在身體之外。你需要核對自己，看看你一整天有多少時間是活在這生機的聯結裏。你必須承認，你不怎麼留在這生機的聯結裏。…身體的實際乃是留在與基督生機的聯結裏。…約翰十五章吩咐我們要住在祂裏面，住在祂裏面的意思就是留在與祂生機的聯結裏。我們留在這生機的聯結裏，就是實際的活在身體裏。如果我們沒有留在與基督這生機的聯結裏，我們就離開了身體。只要你憑自己說了甚麼，你就離開了身體。這意思是說，你的閒談、隨便說話、任意交談，乃是一個很強的表記，說出你離開了身體。（李常受文集一九八〇年第一冊，三三八至三四四頁。）

參讀：成全訓練，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

第七週■週二

晨興餽養

林前十二 27『你們就是基督的身體，並且各自作肢體。』

弗四 16『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

神的眾子，就團體而言，乃是召會；就生機而言，乃是基督的身體。基督的身體就是召會，是神的家、神的國，又是基督的新婦，配偶；這些都是以基督的身體為其生機的因素。若沒有基督的身體，召會就沒有生命，只是一個屬人的組織。若沒有基督的身體，就沒有基督的生命，也不能有神的家，因為神的家乃是父神生了兒女所成功的；這樣也就不能有神的國，因為神的國乃是神生命的範圍。若沒有基督的生命，也就沒有基督的新婦，因為新婦是基督的配偶，必須是與基督相配，纔能成對。（聖經中管制並支配我們的異象，一八至一九頁。）

信息選讀

我們需要看見保羅在以弗所一章陳明基督身體的方式。保羅說神使基督復活，叫祂坐在諸天界裏，將萬有服在祂的腳下，並使祂向着召會作萬有的頭。接着他就說，『召會是祂的身體。』（23上。）…這指明基督的身體是召會的內在意義。如果沒有基督的身體，召會就沒有意義。在希臘文，召會是艾克利西亞，ekklesia，蒙召者的聚集。但這聚集的內在意義乃是身體。

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.

在今天主的恢復裏，…我們若看自己是個別的召會或個別的信徒，我們就完了。我們該看自己是一個身體。我們肉身的各部分若持守自己的轄區，以為自己是自主的，我們的身體就完了。但感謝主，我們肉體的各肢體都是彼此順服的，以致我們的身體能順暢的行動、工作。

倪柝聲弟兄（和我）…在主恢復裏的行事為人和行動，總是一個身體。這就是為甚麼主的恢復在已過七十多年來能在這地上存在。我們沒有用任何組織來保守甚麼，但主的恢復仍在這裏。主的恢復仍然存在，並且一直受到基督身體的原則所保守。

基督的身體是召會的內在意義。…召會沒有身體是沒有意義的。但阿利路亞，這裏有身體！沒有身體，召會就沒有意義，但有了身體，召會就有內在的意義。

召會和身體有甚麼不同？…我們可以用蘋果樹來說明。…召會是架構，就像蘋果樹；基督的身體是召會的生機素質，就像蘋果是蘋果樹的生機素質。二者乃是一。召會是架構，為着存在；基督的身體是生機的內容，為着人的滿足。（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇六至一〇八頁。）

以弗所三章說到，我們得加強到裏面的人裏，基督安家在我們心裏，以及我們被充滿（不是覆蓋或披戴），成為神一切的豐滿，就是神的所是、素質和元素。…藉着對內住基督這內裏的經歷，我們與眾聖徒一同領畧基督無限的量度，我們也藉此被建造起來。（李常受文集一九六五年第一冊，一二九頁。）

參讀：活力排，第八篇；關於主的恢復之工作的交通，四八至八〇頁。

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

第七週■週三

晨興餽養

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

啓二一 2 『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

基督身體的實際，就是一班神人所過這樣生活的集合、總和。這種生活，就是基督身體的實際，要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、佔有並治理這地。這些神人在召會時代被成全，並得着終極完成。所以在下一個時代，就是國度時代，他們要與基督一同作王一千年。（啓二十四 ~ 六。）（關於相調的實行，四六至四七頁。）

信息選讀

今天在召會時代，被成全並得成熟的神人乃是錫安，就是得勝者，也就是召會中的活力排。但在新天新地，就不再有錫安，只有新耶路撒冷，因為一切原來不穀格的聖徒，那時都已穀格成為錫安。換句話說，整個新耶路撒冷都要成為錫安。…錫安就是神所在之處，也就是至聖所。

到那時，所有蒙神救贖的人都要被變化，不只在生命和性情上與神一樣，甚至顯出來的樣子也與神一樣。…神顯出來好像碧玉。（啓四 3。）然後在啓示錄二十一章，整座新耶路撒冷顯出來好像碧玉。（11。）因此，蒙神救贖的人在生命、性情和樣子上，但不是在神格上，完全成為神。

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.

得勝者就是錫安，就是神所在之處。這是神聖言中屬靈啓示的內在實際。…主的恢復就是要建造錫安。（關於相調的實行，四七至四九頁。）

神在聖經中作事，是先找得少數的人當作基本，以作到多數的人身上。…耶路撒冷是豫表召會的，其中有一座錫安山。一是豫表全體的召會，一是豫表召會中的得勝者。耶路撒冷是大的，錫安是小的。耶路撒冷的保障是在錫安。論合乎神的心意的，就稱為錫安；論猶太人的失敗和罪惡，就稱為耶路撒冷。神從來都是讓耶路撒冷被踐踏，卻保守錫安。耶路撒冷有新的，錫安卻沒有新的。因為錫安從來不會舊。舊約每次說到錫安和耶路撒冷的關係，都叫我們看見，耶路撒冷的特色、生命、祝福、建立，都是從錫安得着。

神今日在失敗的召會中，找人作那十四萬四千人，站立在錫安山上。（啓十四。）神每次都是藉少數的信徒，把生命流到召會裏，以復興召會。把血流出來，纔能把生命流出來，如同主一樣。得勝者，代替召會站在得勝的地位，也代替召會，忍受苦難和羞辱。所以，神的得勝者，…必須出代價，讓十字架割斷一切出於舊造的，必須對付陰間的門。（太十六 18。）…你肯不肯傷自己的心，來得着神的心？你肯不肯叫自己失敗，讓主得勝？（倪柝聲文集第一輯第十一冊，一二四至一二六頁。）

參讀：異象的高峯與基督身體的實際，第三篇；倪柝聲文集第一輯第十一冊，神的得勝者，一二三至一三一頁。

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

第七週■週四

晨興餽養

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

神已經將身體調和在一起。（林前十二 24。）『調和』這辭的意思也是調整、使之和諧、調節、並調在一起。神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位特性也許是慢。但在身體的生活裏，…所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我们的利益，並照着我們的味道，乃該為着召會。只要我們實行這幾點，就會有調和。（神聖奧祕的範圍，一〇〇至一〇一頁。）

信息選讀

所有這些點的意思，就是我們該交通。一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。…若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。…在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

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.

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。我們若將自己孤立隔離，就會失去許多屬靈的益處。要學習交通，要學習被調和。從現在起，眾召會該經常來在一起相調。…我們開始相調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的。

我們相調在一起，就有十字架與那靈。…我們也許來在一起，而沒有多少相調，因為每個人都留在自己裏面。每個人都害怕得罪別人與犯錯，所以保持安靜。這是照着肉體之人的樣子。我們來在一起，就該經歷十字架的了結。然後，我們該學習如何跟隨那靈，如何分賜基督，並如何為着身體的益處說話行事。

相調的意思是，你被別人摸着，你也摸着別人。但你該以相調的方式摸着別人。要經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督。我們來到相調聚會中不該安靜。我們必須豫備自己為主說話。主也許使用你，但你需要被調和、被除去，你也需要學習如何跟隨那靈，為着基督身體的緣故分賜基督。

這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工、長老所享受、經歷、並有分於之基督的調和。…調和是為着建造基督宇宙的身體，（弗一23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三8～10，啓二一2。）（神聖奧祕的範圍，一〇一至一〇三頁。）

參讀：神聖奧祕的範圍，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

第七週■週五

晨興餽養

羅十六 1『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』

16『你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。』

20『平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。』

羅馬書末了三章給我們看見，我們要特別在兩件非常重要的事上，在生命中作王。第一就是在效法使徒，將各地的召會帶進基督身體的交通。（十四 3，十五 7～9，25～33。）第二就是在跟隨使徒的腳蹤，將眾聖徒帶到基督身體全體相調的生活中。（十六。）

羅馬書末了三章給我們看見，使徒照着神並照着基督的接納，而有一種基督身體生活的相調和交通。這樣的解釋，是歷代的解經家所沒有看見的。十六章給我們看見使徒的一個絕佳榜樣，他將眾聖徒帶到基督身體全體相調的生活中。我們在這樣的生活中，纔能真實的在生命中作王。（經歷神生機的救恩等於在基督的生命中作王，七一、七四頁。）

信息選讀

我們必須跟隨使徒的腳蹤；他藉着推薦與問安，將我們帶進基督身體全體相調的生活中，使平安的神能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（羅十六 1～16，21～24，20。）在羅馬十六章，使徒保羅將聖徒一一題名問安，至少有二十七位聖徒，…並且普遍的問聖徒的安。這給我

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

們看見，他對每一位聖徒都相當的認識、了解、關心。這樣的推薦和問安，不僅說到眾聖徒之間的關切，也說到眾召會之間的交通。因着召會這樣在身體裏的交通，就使平安的神能將撒但踐踏在我們腳下，並使我們能得享基督豐富的恩典。（經歷神生機的救恩等於在基督的生命中作王，七五頁。）

照以弗所一章二十二至二十三節，神經綸的目標是召會，就是基督的身體。…主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體。我們都有物質的身體，但事實上我們的身體不是我們這人的實際。…照樣，全球所建立的眾召會是有形的骨架，但在眾召會中間也許沒有基督身體的實際。

相調的思想在聖經裏很強。在舊約裏，有為着完成神經綸之相調的豫表。…使徒保羅很強的題到這相調的豫表。在林前十章十七節保羅說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』保羅看召會是一個餅，這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。…那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。細麵來自麥粒，而麥粒來自那一粒麥子，就是基督。（約十二 24。）…我們是許多子粒，被磨成細麵，好作成召會這餅。

我們看見聖言裏有相調的真理，但少有人說到相調，因為這事不僅非常高深，也非常奧祕。相調不是一件物質的事。（關於相調的實行，五、一四至一五、一九頁。）

參讀：召會生活中引起風波的難處，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

第七週■週六

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

神人耶穌…乃是一個真正的人，但祂不憑人的生命而活，乃憑神的生命而活。要活這樣的生命，祂必須被釘十字架。新約題到的釘十字架，乃是在各各他山上木頭的十字架。但你們必須看見，基督被釘在物質的十字架上之前，祂已經是天天被釘死，有三十三年半之久。耶穌不是一個人，一個真正的人麼？是的，但祂不憑那個真正的人活着，而是把那個真正的人一直擺在十字架上。然後，在復活的意義上，祂活出神的生命。神的生命帶着其一切屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德。

這樣的生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成為成熟的基督徒，更是成為神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。（關於相調的實行，三五頁。）

信息選讀

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

得成全就是藉着不斷操練棄絕己，憑另一個生命活着，而得着成熟。這是照着保羅所說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20 上。）保羅活着，是藉死而活。他向他天然的人死，而憑他的新人同神聖的生命活着。所以他說，藉着耶穌基督之靈全備的供應，他活基督，並顯大基督。（腓一 19 ~ 21 上。）

在腓立比三章保羅說，他所過的生活，是模成基督的死。（10。）基督的死是一個模子，保羅將他自己放在那個死的模子裏，在那裏被模成基督的死。在保羅這個人身上，眾人可以看見十字架的記號和形像。…他的舊生命藉着基督復活的大能，模成基督之死的形像。復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。

基督身體的實際不僅僅是一個團體的生活，也是一個調和的生活，…這種生活…仍在進行。這是蒙重生、被變化、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活。…這種調和的生活，乃是在基督的復活裏，而這復活的實際就是那靈。這復活將終極完成的神分賜給信徒，並將那勝過死的生命釋放到信徒裏面。…這樣一個調和的生活作為基督身體的實際，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠。

任何一個人過這樣一種調和的生活，就絕不會成為任何人的難處。他們已經蒙拯救脫離自己，得着變化，得着成全了。他們不藐視別人，不定罪別人，也不受別人的攪擾。他們不會有分於異議、背叛和分裂。反之，他們要在這裏，在主的恢復裏作耶路撒冷的高峯—錫安山。（關於相調的實行，三五至三八頁。）

參讀：異象的高峯與基督身體的實際，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

第七週詩歌

基督作實際與人位

C 大調 4/4

1. 我 們 聚 集 來 敬 拜 你， 在 靈 和 實 際
裡； 諸 天 界 裏 黑 暗 勢 力， 無 不 潰 崩、 逃
匿。 宇 宙 萬 有 惟 一 實 際， 就 是 基 督 自
己； 心 眼 得 開， 何 等 歡 喜， 同 享 基 督 實 際！

- 寶貝人位—基督自己—
生在我們靈裏；
神聖生命分賜不已，
直至充盈滿溢。
讚美我主永活表裏，
作人位何實際！
求使我們賞識、經歷：
裏面之人是你。
- 團體生活內在意義：
基督顯於身體；
基督肢體構成身體—
全是基督自己。
祂的成分在眾人裏，
添加、相調為一；
一個新人顯於全地，
基督再臨可期。

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.

- 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.
- 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.

第八週

因素八：在恢復的召會中
過得勝的生活，
以終極完成神聖的經綸
並成爲新耶路撒冷

詩歌：

讀經：啓三 7～8, 11～12, 21, 十九 7, 二一 2, 9～11

綱要

【週一】

壹 得勝者由得勝的基督作爲七倍加強的靈所產生，他們有負擔要建造基督的身體而豫備基督的新婦—弗四 16, 啓五 6, 十九 7～9：

一 得勝者是爲着建造基督的身體，以終極完成新耶路撒冷—弗四 12, 16, 啓二 7 下, 三 12, 21：

1 沒有得勝者，基督的身體就無法建造起來，而基督的身體若沒有建造起來，基督就無法回來迎娶新婦—十九 7～9。

2 基督作爲七倍加強的賜生命之靈所產生的得勝者，在今世建造身體，爲着在國度時代新耶路撒冷初步的完成，至終爲着在新天新地裏新耶路撒冷完滿的完成—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

二 在啓示錄二、三章的七封書信中，每一封末了主所給的應許，都是說出得勝者現今的享受，以及在要來的千年國給他們的賞賜—二7下，11下，17下，26～28，三5，12，21：

- 1 我們若要在來世進去享受主的快樂，得着主作我們極大的賞賜，就必須現今在今世贏得祂並忠信的享受祂—太二五21下，23下，腓三8～9，創十五1。
- 2 我們今天若不忠信的享受並經歷基督作祂各樣應許的實際，就不能在國度時代有分於這些應許的實現；原則乃是：我們的所是要成爲我們的賞賜—林前九24～27。

【週二】

貳 就表號說，在非拉鐵非的召會豫表恢復的召會—啓三7：

- 一 在非拉鐵非的召會豫言性的描繪弟兄相愛的召會，就是正當的召會生活—7節。
- 二 在非拉鐵非的召會有一個顯著的特徵，就是遵守主的話—7～8節。
- 三 在啓示錄三章八節主說，在非拉鐵非的召會沒有否認祂的名；主的話是祂的彰顯，而主的名是祂自己—西三16～17，太十八20。
- 四 從一切的異端、傳統回到純正的話，並棄絕一切別的名，高舉主的名，是恢復的召會中最感人的見證—啓三8。

【週三】

earth—1:4; 2:7; 4:5; 5:6; 3:12; 21:2.

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 對於恢復的召會，主是那拿着大衛的鑰匙——國度的鑰匙，有權柄開關的——7 節，賽二二 22：

- 1 這是神家（由為着建造神國的大衛家所豫表）之寶庫的鑰匙——三九 2，撒下七 16。
- 2 大衛的鑰匙是為着保存神家一切的寶藏，就是基督一切的豐富，作我們的享受——弗三 8。
- 3 大衛的鑰匙為神開啓整個宇宙——賽二二 22，啓三 7：
 - a 大衛代表神，在地上建立了神的國，並有神治理的鑰匙——賽二二 22。
 - b 基督是真大衛，更大的大衛，祂建造了神的家，就是實際的殿，並且也建立了神的國，祂在其中施行祂完全的權柄以代表神；因此，祂拿着大衛的鑰匙——太一 1，十二 3 ~ 8，十六 18 ~ 19。
 - c 基督拿着大衛的鑰匙，這表徵祂是神經綸的中心；祂是彰顯神並代表神的那一位，祂拿着鑰匙，要開啓神管治權下的一切事物——西一 15 ~ 18。

【週四】

叁 主耶穌要使恢復之召會中的得勝者成為那建造到神殿中的柱子——啓三 11 ~ 12 上：

- 一 主變化我們，就是帶走我們天然的元素，並以祂神聖的素質頂替之，藉此叫我們作柱子——羅十二 2，林後三 18：
 - 1 啓示錄三章十二節裏『叫』的意思，就是將我們構成一樣東西，以創造的方式構造我們。
 - 2 在今天的召會生活中，主正在將祂自己作到我們裏面，將我們作成、構成神殿中的柱子。

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 在啓示錄二十一章二十二節我們看見，在新耶路撒冷裏，三一神自己要成爲殿：

- 1 得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子—三 12 上。
- 2 這包含與三一神調和，並由祂構成—弗 3:16 ~ 17 上。

三 甚至在今天的召會生活中，得勝的聖徒也是在三一神裏的柱子—啓 3:12 上，加 2:9:

- 1 這些聖徒有時會感覺到召會實際上不是別的，乃是三一神；這事實由金燈臺是召會的象徵所指明—啓 1:12, 20。
- 2 今天召會裏的柱子，就是在三一神裏的柱子；在來世，這些得勝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 由此我們看見，作成柱子包含三一神與忠信的信徒調和，並構成到他們裏面—林後 13:14。

四 要在非拉鐵非召會中得勝，就要將我們在主恢復中所得着的持守到底；我們若是這樣作，主就會把我們作成神殿中的柱子—啓 3:11 ~ 12 上。

【週五】

肆 在恢復的召會中的得勝者乃是由經過過程並終極完成的三一神所構成，並且成爲新耶路撒冷—『新婦，就是羔羊的妻』—12 節下，二 2, 9 ~ 11:

- 一 聖經中管制的異象乃是：三一神將祂自己作到祂所揀選並救贖的人裏面，好以神聖的三一浸透他們全人，爲着產生並建造召會作基督的身

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

體，終極完成於新耶路撒冷—弗四 4～6，啓二一 2，9～10。

二 新耶路撒冷是神性與人性調和、相調並建造在一起，所組成的一個實體；一切的組成成分都有相同的生命、性情和構成，因此是一個團體人—約十四 20，23，啓二一 2～3，9～23：

1 新耶撒路冷是神經綸之中心異象和神聖啓示之高峯的終極完成—2，9～11 節。

2 新耶路撒冷是由蒙神揀選、救贖、重生、聖別、更新、變化、模成並榮化，而成爲神的一班人所組成—約三 6，來二 11，羅十二 2，八 29～30：

a 我們成爲神，意即我們由經過過程並終極完成的三一神所構成，使我們在生命和性情上成爲神，作祂團體的彰顯，直到永遠—啓二一 11。

b 信徒成爲神乃是一個過程，這個過程要終極完成於新耶路撒冷；這是最高的真理，也是最高的福音—羅一 1，3～4，五 10，啓二一 2，三 12。

【週六】

三 『我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他〔得勝者〕上面』—12 節下：

1 神的名，新耶路撒冷的名，並主的新名，寫在得勝者上面，指明得勝者爲神、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，也全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。

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 節下。

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 將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面—約十四 19 ~ 20，23，弗三 16 ~ 17。
- 4 說新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就；千年國的新耶路撒冷是單給得勝者的獎賞—啓三 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.

第八週 ■ 週一

晨興餽養

弗四 12 『為要成全聖徒，目的是…為着建造基督的身體。』

啓五 6 『我又看見…有羔羊站立，像是剛被殺過的，有…七眼，就是神的七靈，奉差遣往全地去的。』

二一 2 『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

我盼望所有的同工都看見基督的三個時期，三個段落：成肉體—基督在肉體裏的時期，總括—基督成爲賜生命之靈的時期，以及加強—基督成爲七倍加強、賜生命之靈的時期。這三個時期乃是基督歷史的三個段落。…所以我們強調這三個辭—成肉體 (incarnation)、總括 (inclusion)、以及加強 (intensification)，並着重以下的事實：『成肉體』產生蒙救贖的人；『總括』產生眾召會；『加強』產生得勝者，以建造基督的身體，終極完成於新耶路撒冷，作神經綸獨一的目標。這就是新約裏的啓示。(基督的三個時期—成肉體、總括與加強，一八頁。)

信息選讀

第一個時期—成肉體的時期—是在物質的範圍裏，為着完成法理的救贖，那是物質的事。第二個時期—總括的時期—乃是神聖並奧祕的。在第三個時期—加強的時期—裏，將會有一種在神聖奧祕之範圍裏的成熟，基督的身體要被建造起來，以完成新耶路撒冷。

在祂的第二個時期，就是祂成了複合、包羅萬有、賜生命之靈的時期，基督產生了眾召會，但身體沒

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

有多少產生出來，也沒有多少真實並實際的建造。…爲要使身體得以完全並完整的產生，就需要基督的第三個時期，就是加強的時期；在此一時期，基督成了七倍加強的靈。

可以說，我在中國大陸所作的工，主要的是產生蒙救贖的人；只有少部分工作是爲着產生眾召會。這指明我在中國大陸的工作，主要的是第一時期裏的工作。然而，我來到臺灣，就開始作總括時期裏的工作，許多召會就興起來了。如今我有負擔執行加強時期裏的工作。所以我向主禱告說，『主，我在竭力，要盡我所能的作得勝者，好建造你的身體，以完成新耶路撒冷。』

我們該作包括這三個段落的工。我擔心許多同工仍然只在第一段落，成肉體的段落裏作工。如果這是你的光景，你就需要改進並往前。你已過所學習並所作的並不充分。當然，你不該忽視第一時期的東西，因爲那些乃是根基。如今你需要開始在這根基上建造，至終要有這建造的完成。根基乃是成肉體時期裏的工作；建造是在總括時期裏的工作；建造的完成是在加強時期裏的工作。我要請求你們思想『加強』這件事，並迫切的禱告，說，『主，…我不要留在成肉體的工作裏，甚至不要留在總括的工作裏。我要從總括往前到加強。主，你已經七倍加強了，我禱告我也要得着七倍加強，以勝過召會的墮落，使你的身體得以建造起來，以完成新耶路撒冷。』（基督的三個時期—成肉體、總括與加強，一七、一六、一五、一八至一九頁。）

參讀：異象的高峯與基督身體的實際，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

第八週■週二

晨興餽養

啓三 8『我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

10『你既遵守我忍耐的話，我也必保守你免去…試煉的時候。』

太十八 20『因為無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。』

『非拉鐵非』，原文意弟兄相愛。就表號說，在非拉鐵非的召會豫表十九世紀初期，主在英國興起的弟兄們所恢復的正當召會生活。正如在撒狄的召會所豫表改革的召會，是對在推雅推喇的召會所豫表背道天主教的反應；照樣，弟兄相愛的召會，也是對死的、改革的召會的反應。這反應要繼續對背道的天主教和墮落的更正教作相反的見證，直到主回來。

在非拉鐵非的召會有一個顯著的特徵，就是遵守主的話。（啓三 8。）按照歷史，沒有別的基督徒像非拉鐵非召會的聖徒，曾那樣嚴謹的遵守主的話。在非拉鐵非的召會—恢復的召會—不在意傳統，乃在意神的話。（新約總論第七冊，五四三至五四四頁。）

信息選讀

我們不該認為在非拉鐵非的召會是剛強、有能、並得勝的。我們也許非常高估在非拉鐵非的召會，但主說她只是稍微有一點能力。討主喜悅的，不是我們剛強，乃是我們用自己的一點能力，盡我們所能的作。

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.

在啓示錄三章八節主也說，在非拉鐵非的召會沒有否認祂的名。…話是主的發表，名是主自己。背道的召會偏離了主的話，成了異端。雖然改革的召會多少有點恢復到主的話上，但他們否認了主的名，以許多別的名稱呼自己。恢復的召會不但完全回到主的話上，也棄絕了主耶穌基督之外一切的名。…偏離主的話就是背道，以主的名之外的名稱呼召會，就是屬靈的淫亂。召會如同貞潔的童女許配給基督，（林後十一2，）除了她丈夫的名以外，不該有別的名。…在恢復的召會生活裏，沒有巴蘭的教訓，（啓二14，）沒有尼哥拉黨的教訓，（15，）沒有耶洗別的教訓，（20，）也沒有撒但深奧之事，（24，）惟有主純正的話。同樣，恢復的召會沒有稱謂的公會（名稱），惟有主耶穌基督這獨一的名。從主的話偏離到各種異端，並在基督的名以外高舉許多的名，是墮落的基督教最顯著的記號；從一切的異端、傳統回到純正的話，並棄絕一切別的名，高舉主的名，是恢復的召會中最感人的見證。

主是那拿着大衛的鑰匙，開了就沒有人能關的，（三7，）祂給恢復的召會一個敞開的門，無人能關。（8。）從十九世紀初期，正當召會生活的恢復開始，直到如今，主的恢復始終有敞開的門。組織的基督教越想關閉這門，這門就越敞開。今天儘管有許多反對，這門在世界各地總是敞開的。鑰匙是在召會元首的手中，不在反對者的手中。（新約總論第七冊，五四四至五四五頁。）

參讀：新約總論，第二百三十八、四百一十二篇；啓示錄生命讀經，第十五篇；神聖的經綸，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

第八週■週三

晨興餽養

啓三7『你要寫信給在非拉鐵非的召會的使者，說，那聖別的、真實的，拿着大衛的鑰匙，開了就沒有人能關，關了就沒有人能開的，這樣說。』

賽二二 22『我必將大衛家的鑰匙放在他肩頭上；他開了就沒有人能關，關了就沒有人能開。』

當神創造了人，就派人管理一切受造之物。（創一 26。）這指明神的心意是要人有管治權在地上代表神。但是因着墮落，人失去了這管治權，後來再也沒有完全恢復過。…直等到神的選民以色列人進入美地，建造了聖殿以後，這管治權纔再度出現。…殿與神的形像有關，因為殿是神的家，就是祂的彰顯，而殿是建造在城內的。殿象徵神的彰顯，城象徵神的管治權。因此，藉着殿和城，創世記一章裏所啓示的形像和管治權，多少有幾分實現出來。（新約總論第十四冊，一〇三至一〇四頁。）

信息選讀

大衛所拿着的鑰匙，就是神整個管治權的鑰匙。神的管治權，包括了全宇宙，特別是人類。這個管治權有一把鑰匙，歸那位曾為國度爭戰，且為聖殿豫備一切的人所有，這人的名字是大衛。大衛代表神，在地上建立了神的國。因此，他有神管治宇宙之權柄的鑰匙。不過，大衛只是豫表，並不是實際。基督乃是真大衛，比大衛更大。（太十二 1～8。）祂是建造神的殿—召會，又是建立神國的那一位。（十六 18～19。）今天的召會，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

也是神的國，所以我們有神的彰顯和代表。基督比大衛更大，祂建造了神的家，就是實際的殿，並且也建立了神的國，祂在其中施行祂完全的權柄以代表神。因此，祂拿着大衛的鑰匙；這鑰匙代表神，為神開啓整個宇宙，表徵基督就是神經綸的中心。祂是彰顯神並代表神的那一位，祂拿着鑰匙，要開啓神管治權下的一切事物。

啓示錄三章七節…說，基督是那『開了就沒有人能關，關了就沒有人能開』的一位。因為這把宇宙的鑰匙，就是神經綸的鑰匙，是在祂手中。主就是用這鑰匙對待召會。

以賽亞二十二章二十二至二十四節，豫言基督乃是拿着大衛鑰匙的一位。二十二章中要緊的主題是神的家。…我們若考量二十二章的上下文，又讀啓示錄三章中有關基督拿着大衛鑰匙的話，就知道基督拿着大衛的鑰匙，乃是為着神的家，為着神的建造。

在非拉鐵非的得勝者要在神的殿中作柱子，神的殿最終要擴大成為新耶路撒冷。按照啓示錄二十一章二十二節，新耶路撒冷裏沒有殿，因為在永世裏，殿已經擴大成為一座城；這座城長寬高都相等，（16，）這就是至聖所的擴大。這是神的家終極的完成。基督拿着大衛的鑰匙，為神爭戰，並且建造聖殿，建立神的國，這一切都是為着神的建造。

基督拿着大衛的鑰匙，並且開了又關，不是為叫我們聖別或屬靈，乃是叫我們得以被建造。聖別和屬靈，都是為叫我們能在神的殿中作柱子。（新約總論第十四冊，一〇四至一〇六頁。）

參讀：經過過程之神聖三一在信徒裏的分賜、變化、並建造，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

第八週■週四

晨興餽養

啓三 11～12『我必快來，你要持守你所有的，免得有人奪去你的冠冕。得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去…。』

二一 22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

（啓示錄三章十二節）裏的得勝者，要成為建造在神殿中的柱子。他既建造在神的建築裏，就絕不再從那裏出去。這應許要在千年國成就，作得勝者的獎賞。在非拉鐵非召會中得勝，不是指去得甚麼，或去勝過甚麼別的，乃是要持守我們在主的恢復裏所已經領受的，直到末了。你若這樣作，主就叫你在神殿中作柱子。這使我們回想創世記二十八章雅各的夢。雅各從夢中醒來後，就把所枕的那塊石頭立作柱子，為着神的建造。…這個原則在今天完全相同。主立了許多石頭在祂的恢復裏作柱子。…一塊石頭一旦被立作柱子建造在建築裏，就絕不會被挪去，因為已經建造上去了。…你若被建造在殿中作柱子，就是你要離去也不可能。（啓示錄生命讀經，二三一至二三二頁。）

信息選讀

主變化我們，就是帶走我們天然的元素，並以祂神聖的素質頂替之，藉此叫我們作柱子。所以，啓示錄三章十二節裏『叫』的意思，就是將我們構成一樣東西，以創造的方式構造我們。在今天的召會生活中，主正在將我們作成、構成神殿中的柱子。

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

主在召會裏的工作，乃是將祂自己作到我們裏面，作神聖的水流，帶走我們天然的所是，並以祂的本質頂替之，使我們藉着祂變化的元素逐漸經過過程。因着這變化的工作，我們就成爲神殿中的柱子。

啓示錄三章十二節告訴我們，得勝者要在來世神的殿中作柱子。然而，二十一章二十二節說到來世和永世裏的新耶路撒冷：『我未見城內有殿，因主神全能者和羔羊爲城的殿。』這裏我們看見，在新耶路撒冷裏，三一神自己要成爲殿。這就是說，得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子。這包含與三一神調和，並由祂構成。這是一個奧祕。

甚至在今天的召會生活中，得勝的聖徒也是在三一神裏的柱子。不僅如此，這些聖徒有時會感覺到召會實際上不是別的，乃是三一神。這事實由金燈臺是召會的象徵所指明。（一 12，20。）不僅如此，燈臺是三一神的具體化身和彰顯。燈臺的金表徵父的性情；形狀表徵基督是神的具體化身和形像；七燈表徵那靈是彰顯。因此，燈臺是三一神的具體化身，也是召會的象徵。所以實際上，召會就是三一神，這樣說並不爲過，因爲燈臺是召會，也是三一神的具體化身。現今我們能看見，今天召會裏的柱子，就是在三一神裏的柱子。在來世，這些得勝的信徒要在神殿中作柱子；神的殿就是神自己。由此我們看見，作成柱子包含三一神與忠信的得勝者調和，並構成到他們裏面。（新約總論第五冊，一八五至一八六頁。）

參讀：新約總論，第一百一十二篇；雅歌結晶讀經，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

第八週■週五

晨興餽養

啓二一 9 ~ 11 『…你來，我要將新婦，就是羔羊的妻，指給你看。我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。

神的經綸是神要成爲人，爲要使人在生命和性情上，但不在神格上，成爲神，以產生新耶路撒冷，作三一神的擴增和彰顯，直到永遠。新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成爲一個團體的實體。（歷代志生命讀經，四五頁。）

信息選讀

我們若看看今天外面的光景，就會看見缺少基督身體的建造，這身體乃是要終極完成新耶路撒冷。這就是爲甚麼主囑咐我釋放祂神聖啓示的高峯。…我們需要釋放神成爲人，爲要使人在生命和性情上成爲神，但無分於神格這個真理，…〔以及〕關於新耶路撒冷的真理。…主既已將祂真理的這些高峯釋放出來，我們就必須學習新的語言來講說這些真理。保羅和他周圍的同工，因着他們盡職所供應的而與人有所不同。今天在主的恢復裏，所有的同工必須與人有所不同；他們必須學習講說這些關於神經綸的高峯真理—神成爲人，使人能成爲神，以新耶路撒冷爲終極完成。這是何大神蹟，何深奧祕。（新耶路撒冷的解釋應用於尋求的信徒，五三至五四頁。）

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)

以賽亞書裏有兩個簡短的豫言，清楚顯示舊約與新約之間的連接。七章十四節說，必有童女生子，祂的名要稱為以馬內利。九章六節說，有一子賜給我們，祂的名要稱為全能的神，永遠的父。這些豫言啓示，神要成為人，作一個小嬰孩。全能的神，永遠的父，成了一個人，為要使人在生命和性情上（但不在神格上）成為神。然而，人要這樣成為神，首先需要蒙救贖。以賽亞五十三章是關於基督之救贖很強的一章。那成為人的神，在祂的人性裏乃是人的救贖主，為人的罪被殺。神救贖人，目的是要使蒙救贖的人在生命和性情上成為神，好使神能將祂的經綸完成於基督的身體，作基督的擴大。基督這身體要終極完成於新耶路撒冷，作神完滿的彰顯和擴大，直到永遠。列王的歷史在豫表上就連於神成為人，將人救贖歸回祂自己，使祂將祂所救贖的人，在生命和性情上作成神，使祂為自己得着一個宇宙團體的彰顯，直到永遠。簡單的說，這就是神的經綸。

神經綸的目標是要在祂所救贖的人身上作工，使他們在生命和性情上（但不在神格上）成為神。這惟有藉着、憑着、同着、並在賜生命的靈裏，纔能完成。在主的恢復裏，我們要看見基督今天乃是在復活裏，並且祂在復活裏乃是那是靈的基督，賜生命的靈，作經過過程之三一神的終極完成，這是很要緊的。我們有祂這包羅萬有、複合的靈在我們的靈裏。如今我們必須每天在我們的靈裏作每件事，好叫這賜生命的靈變化我們，模成我們，至終榮化我們，使我們在生命和性情上成為神。（列王紀生命讀經，一五三至一五五頁。）

參讀：歷代志生命讀經，第一、五、七、十一篇；列王紀生命讀經，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

第八週■週六

晨興餽養

啓三 12『得勝的，我要…將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。』

約十四 23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

基督要將祂的新名寫在得勝者上面。…祂是極其古老的，今天卻又是新的，祂有一個新名寫在得勝者上面。這指明得勝者與這位新的基督是一。…這新名乃是照着我們的經歷。換句話說，我們對主所經歷的，就成了我們；我們經歷神，神就成爲我們。我們經歷新耶路撒冷，新耶路撒冷也成爲我們。我們對主有親密、個人的經歷，這些也成了我們。所以，主要恰當的標明我們，把祂的新名寫在我們上面。這要指明，我們成爲一種人，經歷主自己作那使祂自己成了我們的一位。（新約總論第十四冊，一〇九至一一〇頁。）

信息選讀

在得勝者上面的名指明這是他們的所是。有主耶穌的新名，意思是他們就是耶穌，因爲他們有祂的新名寫在他們上面。當然，他們是耶穌，乃是在生命和性情上，但不在神格上。主的新名寫在得勝者上面，指明得勝者爲主所據有，主自己屬於他，他也與主是一。得勝者是基督的產業，也是基督的彰顯，因爲基督已用其元素變化了他。主的名指明主的自己。主的名寫在得勝者身上，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

被作到得勝者裏面。

我們有基督，但基督對我們可能不是新的。我們對基督的經歷大多都是老舊的。但我們若決定要在今世作得勝者，我們就會感覺基督是如此新鮮活潑。我們會享受祂是神新的憐憫，每早晨使我們得以復甦。（哀三 22 ~ 23。）

得勝者身上…寫着主的新名。就一面說，他們是在經歷一位新的主，新的耶穌，新的基督。…今天我們的耶穌實在該是新的耶穌；每一天祂對我們都該是新的。

多數基督徒只有基督作他們救贖主的有限經歷，沒有多少人有基督作生命的經歷，即使有，也很膚淺。基督不僅是我們的救贖主和我們的生命，祂也是我們的君王、申言者、祭司、亮光、能力、公義、聖別、變化、以及許多別的事物。我們越經歷基督，祂對我們就越新，祂的名也越寫在我們上面。首先基督是救贖主，寫在我們上面；後來基督是生命、亮光、謙卑、忍耐和愛，也寫在我們上面。祂的名是無窮盡的。祂的名寫在我們上面，是在於我們的經歷。我們越經歷祂，這名就寫得越長。沒有人能說出基督的這新名是甚麼，因為這名就是我們對基督新經歷的標明。當我們在某一面經歷了基督，基督的那一面就成了我們的標記，就是寫在我們上面的新名。這樣我們對基督的經歷就要延長，我們就會說，『不是我的意思，乃是祂的意思。』我們不憑着自己而行，乃照着祂的心願而行。然後，神的名，神城的名，並主的新名，就要寫在我們上面。（新約總論第十四冊，一一〇至一一二頁。）

參讀：聖經中管制並支配我們的異象，第一至三篇；約伯記生命讀經，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

第八週詩歌

補 539

愛的召會—非拉鐵非

(啓示錄三章七至十三節) (英1275)

F 大調

4/4

1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 一 愛 的 召 會—非 拉 鐵 非, 請 聽 榮 耀 的 事 實;
 1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 天 上 聖 別、真 實 的 主, 述 說 關 於 你 的 事。
 2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 · 3 | #4 · 4 5 - |
 國 度 之 門 由 祂 掌 管, 大 衛 鑰 匙 祂 手 持;
 1 · 7̣ 6 5 | 6 · 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我 已 開 門, 無 人 能 關”—祂 話 既 出 必 如 是。

- 二 阿利路亞!非拉鐵非, 行爲、工作主悅納;
 看哪,主賜敞開的門, 無人比你更通達。
 因你稍微有點能力, 也曾持守祂活話;
 未曾否認祂的聖名, 忠信見證殊可嘉。
- 三 蒙愛召會,非拉鐵非, 忍耐的話既遵守,
 主必保守,免你經過 全地試煉的時候。
 你的仇敵終必俯伏, 知主愛你到永久;
 “我必快來,你要持守, 免得冠冕被奪走。”
- 四 阿利路亞!得勝信徒 必定從主得獎賞;
 在神殿中,不再出去, 作爲柱子顯堅剛。
 神的聖名、主的新名, 聖城之名寫身上;
 三一之神與人聯結, 互住、調和顯輝煌。
- 五 耶路撒冷從天而降, 神聖新城何榮耀;
 珍珠之門、碧玉城牆, 珍貴材料同建造。
 非拉鐵非—弟兄相愛— 得勝新婦主所要;
 眾召會中,凡有耳者, 當聽那靈在呼召!

WEEK 8 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia

1275

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.
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.”
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.
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.

