

二〇一七年感恩節特會

真正的召會生活

標語

- ① 在真實的召會生活中，該擺上對主的服事，給人看見主的見證，並傾倒出對主的愛；這是主身體真正的彰顯，這身體乃是盛裝主並彰顯主的器皿。
- ② 交通—基督身體裏神聖生命的循環—乃是召會生活的實際，神聖生命的這個循環，將基督身體的眾肢體帶進一裏。
- ③ 我們要為著建造基督身體實行那合乎聖經的聚會與事奉的路，就需要有復興的生活，以及從我們對主的愛所湧流出來牧養的勞苦。
- ④ 主恢復的目標乃是要產生一個新人，這需要我們藉著以基督作我們的人位、被基督所構成並在心思的靈裏得更新，而在一個新人的感覺裏實行召會生活。

2017 Thanksgiving Conference

THE GENUINE CHURCH LIFE

Banners

- ① In the real church life the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him.
- ② Fellowship—the circulation of the divine life in the Body of Christ—is the reality of the church life, and this circulation of the divine life brings all the members of the Body of Christ into oneness.
- ③ In order to practice the scriptural way to meet and to serve for the building up of the Body of Christ, we need a revived living and a labor in shepherding that flow out from our love of the Lord.
- ④ The goal of the Lord's recovery is to bring forth the one new man, and this requires that we practice the church life in the consciousness of the one new man by taking Christ as our person, being constituted with Christ, and being renewed in the spirit of the mind.

二〇一七年感恩節特會

真正的召會生活

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實行召會生活

2017 Thanksgiving Conference

THE GENUINE CHURCH LIFE

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真正的召會生活

第一篇

實行召會生活的基本原則

讀經：林前一 2、10 ~ 13，三 3 ~ 4，弗四 3 ~ 6，約壹二 27，羅十四 1，詩一一九 140

綱 目

週 一

壹 我們必須看見並站住神的眾地方召會獨一的立場——早期召會生活的實行乃是一個城一個召會，一個城只有一個召會——徒八 1，十三 1，啓一 11：

一 『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同著所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的』——林前一 2：

- 1 召會是『神的』，這是指召會在其素質上的內容。
- 2 『在哥林多的』召會，這表明哥林多這個地方，是為著召會的存在、出現和實行；這樣的地方，成了眾召會個別的建造在其上的地方立場；因此，地方自然而然成了召會的立場。
- 3 『在基督耶穌裏被聖別，蒙召的聖徒』乃是召會的構成分子，作召會的架構。

THE GENUINE CHURCH LIFE

Message One

Basic Principles for the Practice of the Church Life

Scripture Reading: 1 Cor. 1:2, 10-13; 3:3-4; Eph. 4:3-6; 1 John 2:27; Rom. 14:1; Psa. 119:140

Outline

Day 1

I We must see and stand on the unique ground of the local churches of God—the practice of the church life in the early days was the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11:

A. “To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours”—1 Cor. 1:2:

1. The church being “of God” refers to the content of the church in its essence.
2. The church “in Corinth” shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the locality spontaneously becomes the church ground.
3. “Those who have been sanctified in Christ Jesus, the called saints” are the constituents as the framework of the church.

- 4 『同著所有在各處呼求我們主耶穌基督之名的人』，指明本書信在歷代以來曾被千萬地方的人念誦，且要一直被各地的人念誦；甚至今天我們也是這卷書的受信者。
- 5 基督是『他們的，也是我們的』，意即基督是在哥林多當地聖徒的分，也是在任何地方眾聖徒的分，他們都有分於基督的交通（享受），這交通乃是眾信徒蒙信實之神呼召所進入的—9 節。

週 二

- 二 在聖徒中間的分裂被使徒—元首基督的代表權柄—所定罪—10 ~ 13 節。
- 三 基督不是分開的—基督是獨一的，是不能分開的，也是不分開的—13 節。
- 四 分裂是屬肉體的，是照著人的樣子—三 3 ~ 4。
- 五 我們需要知道，在今日基督教分裂混亂的墮落之下，我們的實行是甚麼：
- 1 我們不有分於，也不該有分於天主教的異端、更正教的公會和任何一種基督徒的自由團體。
 - 2 但我們承認並接納在基督裏的個別信徒，只要他們相信主耶穌基督，蒙祂的血救贖，由聖靈重生，並且不是分門結黨的（多三 10），不是造成分立的（羅十六 17），不是拜偶像的（約壹五 21），也不是活在罪中的（林前五 11），即使他們仍然與前面所列的任何一種分裂有關聯。
 - 3 我們與全世界在主恢復中所有的信徒都是一，並且按非拉鐵非的原則，我們揀選愛所有的弟兄—啓三 7。

4. “With all those who call upon the name of our Lord Jesus Christ in every place” indicates that this Epistle has been and will be read by people in thousands of places throughout the generations; even today we are the recipients of this book.
5. Christ being “theirs and ours” means that Christ is the portion of the local saints in Corinth and of all the saints in whatever place, who participate in the fellowship (enjoyment) of Christ, into which all the believers have been called by the faithful God—v. 9.

Day 2

- B. Divisions among the saints are condemned by the apostle as the deputy authority of Christ the Head—vv. 10-13.
- C. Christ is not divided—Christ is unique, not divisible nor divided—v. 13.
- D. Division is of the flesh, according to the manner of man—3:3-4.
- E. We need to see our practice under today’s divisive and confusing degradation of Christianity:
1. We do not and should not participate in the Catholic heresy, the Protestant denominations, and any kind of free groups of Christians.
 2. But we recognize and receive the individual believers in Christ who believe in the Lord Jesus Christ, who are redeemed by His blood and regenerated by the Holy Spirit, and who are not factious (Titus 3:10), not making divisions (Rom. 16:17), not worshipping idols (1 John 5:21), nor living in sin (1 Cor. 5:11), even if they are still related to any of the above-listed divisions.
 3. We are one with all the believers who are in the Lord’s recovery throughout the world, and in the principle of Philadelphia, we choose to love all the brothers—Rev. 3:7.

4 我們沒有任何信經；我們只有一本由聖經本身且按聖經本身正確繙譯並解釋的獨一的聖經。

週 三

貳 我們必須看見並持守基督宇宙身體獨一的——弗四 3～6:

一 基督宇宙身體獨一的一，乃是屬那靈的，信徒不該破壞這一，乃該以和平的聯索，竭力保守這個一——3 節。

二 在整個宇宙中，只有一個獨一的基督身體，有三一神為其內容——4～6 節:

- 1 一位靈為其內容的素質。
- 2 一位主為其內容的元素。
- 3 那三而一的超越眾人，貫徹眾人，也在眾人之內的父神為其內容的源頭。

三 我們必須看見並實行基督宇宙身體的調和:

- 1 神已經將身體調和在一起（林前十二 24）；這是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。
- 2 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。
- 3 調和是為著建造基督宇宙的身體（弗一 23），好照著神的喜悅（三 8～10，一 9～10），完成那作神經綸最終目標的新耶路撒冷（啓二一 2）。

4. We do not have any creed; we have only the unique Bible properly translated and interpreted by and according to the Bible itself.

Day 3

II. We must see and keep the unique oneness of the universal Body of Christ—Eph. 4:3-6:

A. The unique oneness of the universal Body of Christ is of the Spirit, which oneness believers should not break but keep diligently in the uniting bond of peace—v. 3.

B. In the whole universe there is only one unique Body of Christ, with the Triune God as its contents—vv. 4-6:

1. The one Spirit is the essence of its contents.
2. The one Lord is the element of its contents.
3. God the Father is the source of its contents, as the One who is over all and through all and in all triunely.

C. We must see and practice the blending of the universal Body of Christ:

1. God has blended the Body together (1 Cor. 12:24); this is 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.
2. 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.
3. This 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).

週 四

叁 我們必須藉著服從主的作頭並受身體的平衡而實行召會生活：

- 一 我們必須從使徒行傳，並從十五章使徒和長老的經歷有所學習，絕不要憑自己下斷案；此外，我們也不該給別人建議或指示；我們沒有一個人有資格這麼作：
 - 1 我們不是主，不是主人，也不是莊稼的主（路十2，約四35）；惟有主耶穌才是莊稼的主，祂是主人，是身體的頭，我們必須尊重祂，而不憑自己下斷案。
 - 2 我們若吩咐別人去那裏，他們就不需要禱告，而只要照我們的話行動；這樣作就篡奪了主的地位，把自己當作主，這對主是最大的侮辱。
 - 3 每一個人都必須禱告，直到清楚主的引導；每一個人都必須被帶到主的面光中來接觸祂。

週 五

二 為著主的行動，我們也需要受基督身體的平衡：

- 1 假設領頭的人經過許多禱告以後，對某件事情有真實的負擔；那麼他們所該作的，就是藉著交通把負擔傳給眾聖徒，並請求眾聖徒禱告。
- 2 最終，聖徒從主得著個人的引導，於是有所行動；這樣，就沒有一個人是個人主義的或背叛的。

Day 4

III. We must practice the church life by submitting to the headship of the Lord and by being balanced by the Body:

- A. We must learn from the book of Acts and from the experience of the apostles and elders in Acts 15 never to make decisions on our own; furthermore, we should not make suggestions to others or give instructions to them; none of us is qualified to do this:
 1. We are not the Lord or the Master, and we are not the Lord of the harvest (Luke 10:2; John 4:35); only the Lord Jesus is the Lord of the harvest, the Master, and the Head of the Body, and we must honor Him by not making decisions in ourselves.
 2. If we tell others where to go, there would be no need for them to pray; instead, they would simply act on our word; to do this is to usurp the position of the Lord and to make ourselves the Lord; this is the greatest insult to the Lord.
 3. Everyone must pray until he is clear about the Lord's leading; everyone must be brought into the presence of the Lord to contact Him.

Day 5

B. For the Lord's move we also need to be balanced by the Body:

1. Suppose the leading ones, after much prayer, are truly burdened about a certain matter; what they should do then is through fellowship pass on their burden to the saints and ask the saints to pray.
2. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly; in this way no one will be individualistic or rebellious.

肆 我們必須實行召會屬靈的憲章（屬靈的規則和規律），就是十字架、基督作生命、聖靈、基督作頭、身體、對同作信徒者持包容的態度以及神的話：

- 一 聖殿的祭壇（結四十 47）表徵基督的十字架，不僅是內院的中心，也是殿整個範圍的中心；這祭壇，豫表十字架，事實上乃是宇宙的中心：
 - 1 十字架作為宇宙的中心，指向基督包羅萬有的死，其中牽連了神、人和一切受造之物；在十字架上的死對神是釋放（路十二 49～50，約十二 24），對人和一切消極的事物是了結（羅六 6，來二 14，九 26～28，加六 14，弗二 14～15）。
 - 2 在基督的死裏，神在人裏經過死而得釋放，人在神裏受死而被了結；主的死乃是祂的釋放；我們越經過十字架，基督這生命就越被釋放到別人裏面——林後四 12。
 - 3 十字架朝每個方向擴展到神建造的每個角落；因此，我們若要在神的殿裏接觸神，並享受祂的豐富，就必須經過十字架。
- 二 我們若沒有基督作生命，就沒有召會生活；召會生活就是基督作生命被我們團體的實化出來——約十 10 下，林前十五 45 下，羅八 6。

週 六

- 三 我們若用十字架核對自己，並且尊榮、顯大、高舉並尊重主耶穌基督，我們就在對的地位上，在我們靈裏經歷聖靈；那靈是我們的憲章；我們說話時，若沒有裏面那靈膏油的塗抹，就該停止——16 節，約壹二 20、27。

IV. We must practice the spiritual charter (spiritual rules and regulations) of the church, which is the cross, Christ as life, the Holy Spirit, the headship of Christ, the Body, a general attitude toward our fellow believers, and the Word of God:

- A. The altar in the temple (Ezek. 40:47) signifies the cross of Christ, and it is the center not only of the inner court but also of the entire premises of the temple; this altar, typifying the cross, is actually the center of the universe:
 1. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures; the death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15).
 2. In Christ's death God passed through death in man to be released, and man died in God to be terminated; the death of the Lord was His release; the more we pass through the cross, the more Christ as life is released into others—2 Cor. 4:12.
 3. The cross spreads in every direction and to every corner of God's building; thus, if we wish to contact God and enjoy His riches in His house, we must pass through the cross.
- B. If we do not have Christ as life, we do not have the church life; the church life is simply Christ as life realized by us in a corporate way—John 10:10b; 1 Cor. 15:45b; Rom. 8:6.

Day 6

- C. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to experience the Holy Spirit in our spirit; the Spirit is our charter; if we do not have the inner anointing of the Spirit while we are speaking, we should stop—v. 16; 1 John 2:20, 27.

四 在升天裏，基督正式就職，得著全宇宙中完滿的元首權柄（弗一 20～22，徒二 36）；神使基督在三層天上向著召會作萬有的頭，基督也是各人的頭（林前十一 3 上）：

- 1 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—西二 19，太二三 8～12。
- 2 我們要知道在神的家中當怎樣行（提前三 15），首先必須留意，在所作的一切事上都不要侮辱基督的元首權柄。
- 3 許多弟兄常常不經意的侮辱了基督的元首權柄，告訴聖徒該作甚麼，而沒有鼓勵他學習如何接觸主。

五 我們必須受基督身體的規律、約束和限制；一面，我們必須留在我們作為基督身體肢體而有的度量之內（弗四 16）；另一面，我們必須『盡〔我們〕的職事』，就是在身體裏並為著身體充盈我們職事的完滿度量（提後四 5）；凡我們所說並所作的，都必須在身體裏，藉著身體，並為著身體。

六 基督徒是分裂的，因為他們缺了包容的靈；他們也許談論羅馬十二章的身體，但如果我們沒有十四章，就絕不會有身體生活：

- 1 要實行十二章所啓示的身體生活，我們必須學習十四章所啓示接納信徒的實際功課，使召會生活成為包羅萬有的，能容納各種的真基督徒。
- 2 這樣的接納，需要十二章二節所提的變化；我們若仍是天然的，就不能接納那些在道理或實行上和我們持不同看法的人。

D. In His ascension Christ was inaugurated into the full headship of the entire universe (Eph. 1:20-22; Acts 2:36); in the third heaven Christ was given to be Head over all things to the church, and He is also the head of every man (1 Cor. 11:3a):

1. The headship of Christ does not allow for there to be any other heads or subheads; any other head is an insult to Christ—Col. 2:19; Matt. 23:8-12.
2. In order to know how to conduct ourselves in the house of God (1 Tim. 3:15), we first must be careful not to insult the headship of Christ in anything that we do.
3. Many brothers often unconsciously insult the headship of Christ by telling a saint what to do instead of encouraging him to learn how to contact the Lord.

E. We must be regulated, restricted, and limited by the Body of Christ; on the one hand, we must stay within our measure as members of the Body (Eph. 4:16); on the other hand, we must “fully accomplish,” fill up the full measure, of our ministry in and to the Body (2 Tim. 4:5); all that we say and do must be in the Body, through the Body, and for the Body.

F. Christians are divided because they lack a spirit of generality; they may talk about the Body in Romans 12, but without Romans 14 we can never have the Body life:

1. In order to practice the Body life revealed in Romans 12, we must learn the practical lessons of receiving the believers, as revealed in Romans 14, so that the church life may be all-inclusive, able to include all kinds of genuine Christians.
2. Such receiving requires the transformation mentioned in Romans 12:2; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice.

3 只要人是真基督徒，有新約的基本信仰，我們就不該見外，即使他在道理上的看法與我們不同；反之，我們該在同一的主裏接納他——十四 1。

七 『你的話極其精煉，為你的僕人所愛』——詩一一九 140：

- 1 聖經，神的話，乃是神的呼出；神的說話就是神的呼出；因此，祂的話就是靈或氣；所以，聖經乃是這位是靈之神的具體化——提後三 16，約六 63。
- 2 因此那靈乃是聖經的素質、本質，猶如磷是火柴的基本本質；我們必須用我們的靈，劃擦聖經的靈，以點著神聖的火。

3. As long as one is a genuine Christian and has the fundamental faith of the New Testament, we should not exclude him, even though he may differ from us with respect to doctrine; rather, we should receive him in the same one Lord——14:1.

G. “Your word is very pure, / And Your servant loves it”——Psa. 119:140:

1. The Scripture, the word of God, is the very breathing out of God; God’s speaking is God’s breathing out; hence, His word is spirit, or breath; thus, the Scripture is the embodiment of God as the Spirit——2 Tim. 3:16; John 6:63.
2. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches; we must strike the Spirit of the Scripture with our spirit to catch the divine fire.

第一週 ◊ 週一

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

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

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。因此，新約也強調召會地方的一面。（聖經恢復本，林前一 2 註 2。）

將啓示錄這卷書寄給那七個召會，等於寄給〔亞西亞〕那七城。這清楚顯示，早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會。沒有一個城有一個以上的召會。這就是地方召會，是以城為單位，不是以街道或區域為單位。地方召會行政的區域，應當包括該召會所在的整個城市，不該大於或小於該城的界限。所有在這界限內的信徒，應當構成該城內惟一的地方召會。（啓一 11 註 2。）

信息選讀

林前一章二節說到神的召會。召會必須是屬神的，不該別有所屬。這是指召會在其素質上的內容。每樣物質都有其源頭，然後有其元素。就內在一面

WEEK 1 — DAY 1

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

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

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also. (1 Cor. 1:2, footnote 2)

[Revelation's] being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

Today's Reading

First Corinthians 1:2a speaks of the church of God. The church has to be of God. It should not be of anything else. This refers to the content of the church in its essence. Every substantial matter has its source. Then it has its element.

說，在元素裏面有素質。召會的內容，在素質上就是神自己。

…二節…〔也〕說到在哥林多的召會。這表明哥林多這個地方，是為着召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場。（徒八1，十三1，啓一11。）為着召會的存在、出現和實行，的確需要一個地點；照着新約，那地點就是一個地方。在哥林多的召會，是建造在哥林多。在雅典的召會，是建造在雅典城的立場上。…因此，地方自然而然成了召會的立場。

在基督耶穌裏被聖別，蒙召的聖徒，乃是召會的構成分子，作召會的架構。（林前一2中。）三一神是召會的內容，有那靈為素質，主為元素，父為源頭。召會的架構是真正的信徒，真實的聖徒，在基督耶穌裏被聖別的人。召會必須是屬神的，在其地方立場上，以聖徒作構成分子。

哥林多前書是寫給在哥林多的聖徒，同着所有在各處呼求我們主耶穌基督之名的人——在哥林多的聖徒以外，本書信在各處的受信者。（一2下。）甚至今天我們也是這卷書的受信者。這封書信是寫給由哥林多城裏的聖徒所組成，在哥林多的召會，但它歷代以來曾被千萬地方的人念誦，且要一直被各地的人念誦。

…基督是『他們的，也是我們的』，意即基督是在哥林多當地聖徒的分，也是在任何地方眾聖徒的分，他們都有分於基督的交通（享受），這交通乃是眾信徒蒙信實之神呼召所進入的。（一2下，9。）同樣的基督，不僅是一個地方召會的分，也是地上眾召會的分。祂是神所分給我們共同的分。每個地方召會都有基督的一分。我們也為信實的神所召，進入基督的交通。身為蒙召的聖徒，基督是我們的分，我們已蒙召，進入了以基督作中心的享受、交通。（神聖奧祕的範圍，九二至九五頁。）

參讀：神聖奧祕的範圍，第六章。

Intrinsically within the element, there is the essence. The content of the church essentially is God Himself.

First Corinthians 1:2b speaks of the church at Corinth. This shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth. The church in Athens is built on the ground of the city of Athens.... Thus, the locality spontaneously becomes the church ground.

Those who have been sanctified in Christ Jesus, the called saints, are the constituents as the framework of the church (1 Cor. 1:2c). The Triune God is the contents of the church, with the Spirit as the essence, the Lord as the element, and the Father as the source. The church's framework is the genuine believers, the real saints, the sanctified ones in Christ Jesus. The church must be of God, on its local ground, and with the saints as the constituents.

First Corinthians was written to the saints in Corinth with all those who call upon the name of our Lord Jesus Christ in every place—the recipients of this Epistle in every place other than the saints in Corinth (1:2d). Even today we are the recipients of this book. This Epistle was written to the church in Corinth, the composition of the saints in that city, but it has been and will be read by people in thousands of places throughout the generations.

Christ being “theirs and ours” means that Christ is the portion of the local saints in Corinth and of all the saints in whatever place, who participate in the fellowship (enjoyment) of Christ, into which all the believers have been called by the faithful God (1:2e, 9). The same Christ is the portion not only for one local church but also for all the churches on the earth. He is the common portion allotted to us by God. Every local church has a portion of Christ. Also, we have been called by the faithful God into the fellowship of Christ. As called saints, Christ is our portion, and we have been called into the enjoyment, the fellowship, of Christ as the center. (The Divine and Mystical Realm, pp. 80-83)

Further Reading: The Divine and Mystical Realm, ch. 6

第一週 ◊ 週二

晨興餽養

林前一 10『弟兄們，我藉我們主耶穌基督的名，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。』

13『基督是分開的麼？保羅為你們釘了十字架麼？或者你們是浸入保羅的名裏麼？』

在聖徒中間的分裂，被使徒—元首基督的代表權柄—所定罪。（林前一 10～13。）保羅寫信給在哥林多的召會，因為他聽說在他們中間有分裂。有些人說他們是屬保羅的，有些人說他們是屬亞波羅的，有些人說他們是屬磯法的，還有些人說他們是屬基督的。他們分成四班人，但保羅問他們：『基督是分開的麼？』好像保羅在問：『你們有幾位基督？難道你們有一位基督給磯法，有一位給亞波羅，有一位給保羅，甚至有一位是給基督的麼？…你們眾人所在的交通，是一位獨一基督的交通。基督不是分開的。』

…基督是獨一的，是不能分開的，也是不分開的。（一 13。）基督不是分開的，而今天在基督徒中間有這麼多分裂，這是何等羞恥！（神聖奧秘的範圍，九五至九六頁。）

信息選讀

保羅說，分裂是屬肉體的，是照着人的樣子。（林前三 3～4。）臺灣人要有臺福會，因為他們喜歡臺灣的味道。有些華語弟兄不喜歡參加英語聚會，因為他們懷念中國的味道。甚至在美國之內就有德州人和紐約人、黑人和白人；他們文化的驕傲和天然的偏好都是引起分裂的。我們不該有自己的味道。

WEEK 1 — DAY 2

Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, 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.

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

Divisions among the saints are condemned by the apostle as the deputy authority of Christ the Head (1 Cor. 1:10-13). Paul wrote to the church in Corinth because he heard that there were divisions among them. Some said that they were of Paul, others that they were of Apollos, others that they were of Cephas, and still others that they were of Christ. They were divided into four groups, but Paul asked them, "Is Christ divided?" It was as if Paul were asking, "How many Christs do you have? Do you have a Christ for Cephas, for Apollos, for Paul, and even for Christ?... The fellowship you all are in is the fellowship of one unique Christ. Christ is not divided."

Christ is unique, not divisible nor divided (1:13). What a shame it is that there are so many divisions among today's Christians when Christ is not divided. (The Divine and Mystical Realm, p. 83)

Today's Reading

Paul said that division is of the flesh, according to the manner of man (1 Cor. 3:3-4). The Taiwanese want to have a Taiwan Gospel Church because they like the flavor of Taiwan. Some Chinese brothers do not like to attend the English meetings, because they miss the Chinese flavor. Even within the United States there are the Texans and the New Yorkers and the blacks and the whites, whose cultural pride and natural preferences are divisive. We should not have our own

因着任何種族、國籍、或文化的味道而分裂，就是屬肉體的，是照着人的樣子，不是照着聖徒的樣子。

關於召會屬靈、神聖的事，我們必須記住四個緊要點。第一，我們必須經過十字架。我們本土的味道該被基督除去。…在召會中，天然的人沒有地位，惟有基督是一切，又在一切之內。（西三11。）在十字架上，猶太人和外邦人都被除去了。第二，一切都該憑着那靈。第三，這是要將基督分賜給別人。第四，一切都是為着建造召會。換句話說，無論我們作甚麼，都該經過十字架，憑着那靈，將基督分賜給別人，以建造召會作基督的身體。

我們需要知道，在今日基督教分裂混亂的墮落之下，我們的實行是甚麼。我們不有分於，也不該有分於天主教的異端、更正教的公會、和任何一種基督徒的自由團體。…但我們承認並接納在基督裏的個別信徒，只要他們相信主耶穌基督，蒙祂的血救贖，由聖靈重生，並且不是分門結黨的，（多三10，）不是造成分立的，（羅十六17，）不是拜偶像的，也不是活在罪中的，（林前五11，）即使他們仍然與前面所列的任何一種分裂有關聯。羅馬十六章十七節說，我們要注意那些造成分立的人。…我們接納任何不在〔上述四種〕類別中的人，因為我們不是分裂的；但我們不能到〔分裂的〕聚會裏。

我們與全世界在主恢復中所有的信徒都是一。再者，我們沒有任何信經；我們只有一本由聖經本身且按聖經本身正確繙譯並解釋的獨一的聖經。神的話是神默示的。我們應當只按聖經解釋聖經。

…基督徒生活中所有的美德，都該經過十字架，憑着那靈，分賜基督，並且是為着召會。…我們愛任何人，都必須核對我們的己是否被除去，我們的愛是否憑着那靈。再者，我們愛人不是為着我们的利益，乃是為着分賜基督，並為着建造基督的身體。（神聖奧秘的範圍，九六至九九頁。）

參讀：主恢復的簡說，附錄——一個真正的召會。

flavor. Being divided because of any racial, national, or cultural flavor is fleshly, according to the manner of man and not according to the manner of the saints.

Concerning the spiritual and divine things for the church, we must keep in mind four crucial points. First, we must go through the cross. Our native flavor should be crossed out by Christ...In the church there is room for no natural person, but Christ is all and in all (Col. 3:11). On the cross both the Jews and the Gentiles were crossed out. Second, everything should be by the Spirit. Third, this is to dispense Christ to others. Fourth, everything is for the building up of the church. In other words, whatever we do should be through the cross by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ.

We need to know what our practice is under today's divisive and confusing degradation of Christianity. We do not and should not participate in the Catholic heresy, the Protestant denominations, and any kind of free groups of Christians...But we recognize and receive the individual believers in Christ who believe in the Lord Jesus Christ, who are redeemed by His blood and regenerated by the Holy Spirit, and who are not factious (Titus 3:10), not making divisions (Rom. 16:17), and not worshipping idols or living in sin (1 Cor. 5:11), even if they are still related to any of the above listed divisions. Romans 16:17 says that we are to mark those who make, or create, divisions...We receive anyone who is not in these categories, because we are not divisive, but we cannot go to their meetings, because their meetings are divisive.

We are one with all the believers who are in the Lord's recovery throughout the world. Also, we do not have any creed; we have only the unique Bible properly translated and interpreted by and according to the Bible itself. God's Word is inspired. We should interpret the Bible only according to the Bible.

All the virtues in the Christian life should be through the cross and by the Spirit to dispense Christ for the church...When we love anyone, we have to check whether or not our self is crossed out and our love is by the Spirit. Also, we do not love people for our interest but for the dispensing of Christ and for the building up of the Body. (The Divine and Mystical Realm, pp. 83-85)

Further Reading: A Genuine Church

第一週 ◇ 週三

晨興餽養

弗四 3～6『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

基督宇宙身體獨一的一，乃是屬那靈的。以弗所四章三節說，我們需要竭力保守那靈的一。這對我們是很重的話。我們屬肉體的人必須保守那靈的一。為此我們的確必須受十字架的對付。我們的肉體、性情、己、『我』，該被基督的十字架除去。然後我們該跟隨那靈。這樣，我們就能有那靈的一，為着分賜基督，並為着建造祂的身體。我們不該破壞這一，乃該以和平的聯索，竭力保守這一。（神聖奧秘的範圍，九九頁。）

信息選讀

在整個宇宙中，只有一個獨一的基督身體。不是在美國有一個基督的身體，而在日本有另一個基督的身體。…基督的身體…是獨一的，有…一位靈為其內容的素質；一位主為其內容的元素；再者，那三而一的超越眾人，貫徹眾人，也在眾人之內的神為其內容的源頭。素質屬於元素，元素來自源頭。…在基督的身體裏，三一神是內容—父是源頭，子是元素，靈是素質。

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

WEEK 1 — DAY 3

Morning Nourishment

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

The unique oneness of the universal Body of Christ is of the Spirit. Ephesians 4:3 says that we need to be diligent to keep the oneness of the Spirit. This is a strong word for us. We fleshly people must keep the oneness of the Spirit. For this we surely must be dealt with by the cross. Our flesh, our nature, our self, our “I,” should be crossed out by the cross of Christ. Then we should follow the Spirit. Then we can have the oneness of the Spirit for the dispensing of Christ and for the building up of His Body. We should not break this oneness but keep it diligently in the uniting bond of peace. (The Divine and Mystical Realm, pp. 85-86)

Today's Reading

In the whole universe, there is only one unique Body of Christ. There is not the Body of Christ in America and another Body of Christ in Japan....The one Spirit is the essence of its contents. The one Lord is the element of its contents. Also, God the Father is the source of its contents, who is over all and through all and in all triunely. The essence is of the element and the element comes from the source....In the Body of Christ the Triune God is the contents—the Father is the source, the Son is the element, and the Spirit is the essence.

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

特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。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。誰能使黑人和白人失去他們的區別？只有神能作這事。丈夫和妻子惟有藉着失去他們的特性，纔能在他們的婚姻生活中有和諧。

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，爲着基督身體的緣故，將基督分賜給別人。…無論我們作甚麼，都不該爲着我們的利益，並照着我們的味道，而該爲着召會。只要我們實行這幾點，就會有調和。

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。

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

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。

…調和是爲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。）（神聖奧秘的範圍，一〇〇至一〇三頁。）

參讀：神聖奧秘的範圍，第六章。

the slowness disappears and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

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...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.

All of 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.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended. We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ.

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). (The Divine and Mystical Realm, pp. 86-89)

Further Reading: The Divine and Mystical Realm, ch. 6

第一週 ◊ 週四

晨興餽養

徒十五 22『那時，使徒和長老同全召會，都認為該從他們中間揀選人，差他們和保羅、巴拿巴同往安提阿去…。』

25『所以我們同心合意，認為該揀選幾個人，差他們同我們親愛的巴拿巴和保羅，往你們那裏去。』

28『因為聖靈和我們，認為…。』

使徒行傳裏沒有運動。只有耶穌活的人位活的行動，這活的人位就是聖靈。…使徒行傳惟一的一次會議是在十五章。使徒和長老聚集來處理一件事情。二十八節說，『因為聖靈和我們，認為…。』我們每次召開會議，都必須有把握說，凡我們所定意的，就是那靈的定意。我們必須能說，『聖靈和我們，認為…。』我讀聖經多年了，從來沒有注意到這一節。十五章的決定不僅是由使徒、長老同全召會定規的，也是由聖靈定規的；使徒和長老乃是跟隨那靈來定規。因此這是由聖靈、使徒和長老所作的定規。（李常受文集一九七七年第二冊，三七七至三七八頁。）

信息選讀

我們必須從行傳十五章使徒和長老的經歷有所學習，絕不要憑自己下斷案。此外，我們也不該給別人建議或指示；我們沒有一個人有資格這麼作。在使徒行傳的時代，彼得、保羅、和其他的使徒，都沒有資格憑自己下斷案或給人指示。那麼我們如何？我們必須尊重主。我們不是主，不是主人，也不是莊稼的

WEEK 1 — DAY 4

Morning Nourishment

Acts 15:22 It then seemed good to the apostles and the elders with the whole church to choose men from among them to send to Antioch together with Paul and Barnabas...

25 It seemed good to us, having become of one accord, to choose men to send to you together with our beloved Barnabas and Paul.

28 For it seemed good to the Holy Spirit and to us...

In the book of Acts there is nothing of a movement. There is just the living move of the living person of Jesus, and this living person is the Holy Spirit. The only conference in the book of Acts took place in chapter 15. The apostles and elders came together to take care of a certain matter. Acts 15:28 says, "It seemed good to the Holy Spirit and to us." Whenever we have a conference, we must have the assurance that whatever we decide is the decision of the Spirit. We must be able to say, "It seems good to the Holy Spirit and to us." I read the Bible for years without ever paying any attention to this verse. The decision made in chapter 15 was not made only by the apostles and the elders with the whole church; it was made also by the Holy Spirit, and the apostles and elders followed the Spirit to make a decision. Hence, it was a decision made by the Holy Spirit and the apostles and elders. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 283-284)

Today's Reading

We must learn from the experience of the apostles and elders in Acts 15 never to make decisions on our own. Furthermore, we should not make suggestions to others or give instructions to them. None of us is qualified to do this. At the time of the Acts, Peter, Paul, and the other apostles were not qualified by themselves to make decisions or give instructions. Then what about us? We must honor the Lord. We are not the Lord or the Master, and we are not the Lord of the harvest.

主。惟有主耶穌纔是莊稼的主，祂是主人；我們必須尊重祂，而不憑自己下斷案。…然而，我們已往在這方面都犯了錯，因為在我們中間作了許多定規。有些是個人定規的，有些是團體定規的。在有些事例中，有的人甚至替別人作決定。但主在那裏？當我們這樣作決定時，好像我們中間沒有主，似乎我們沒有那靈，只有我們自己可依賴。我們有所定規，也給人指示。我們不可以這麼作，我們必須禱告、禁食、等候主。我們必須尊重主。祂是我們的主人，我們是祂的奴僕。…我們都必須有這種態度；否則，我們就會侮辱主，至終祂會把我們放棄。…這正是…基督教失去主同在的原因。在基督教裏，許多人自居莊稼的主，自居工頭。他們雇用人，解雇人，下命令，下斷案。

雖然主使我們有負擔到校園去，但我們不該使這件事成爲一種運動。你憑自己替別人定規任何事，這對那靈都是一種侮辱。倘若你這麼作，你就必須悔改；如果必要的話，還要求別人赦免你，因為你指示他們該作甚麼。我們沒有一個人應當告訴別人該去那裏。這對主是何等的侮辱！你是誰？誰給你權柄向別人題議？你需要幫助別人接觸主。青年弟兄姊妹們，你們需要禱告。…每一個人人都必須禱告，直到清楚主的引導。不要盼望別人指示你該去那裏，那是組織，是宗教。我們中間每一個人，從領頭的到最小的，都必須被帶到主的面光中來接觸祂。不錯，主的行動是往校園去，但也許在祂的主宰權柄裏，祂不許可你去。祂可能引導數百人去，卻吩咐你留在你所在的地方。這證明我們中間所進行的不是一種運動，而完全是主的引導。（李常受文集一九七七年第二冊，三七八至三八〇頁。）

參讀：那靈與基督的身體，第一章。

Only the Lord Jesus is the Lord of the harvest. He is the Master, and we must honor Him by not making decisions in ourselves....Nevertheless, we have all transgressed in this respect in the past....Some decisions were made by individuals, and others by groups. In certain cases some even made decisions for others. But where is the Lord? When we make decisions in this way, it seems that there is no Lord among us. It seems that we do not have the Spirit but only ourselves to depend on. We make decisions and we give instructions. Instead of doing this, we must pray, fast, and wait on the Lord. We need to honor Him. He is our Master, and we are His slaves....We all must have this attitude; otherwise, we shall insult the Lord, and eventually He will give us up. This is the reason Christianity has lost the Lord's presence. Many of those in Christianity have made themselves the Lord of the harvest, the masters of the work. They hire some, lay off some, give orders, and make decisions.

Although the Lord has burdened us to go to the campuses, we should not turn this into a movement. Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray.... Everyone must pray until he is clear about the Lord's leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him. Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord's leading. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 284-286)

Further Reading: CWWL, 1977, vol. 2, "The Spirit and the Body," ch. 1

第一週 ◇ 週五

晨興餽養

林前十二 13 ~ 14『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。身體原不是一個肢體，乃是許多肢體。』

假設領頭的人經過許多禱告以後，對某件事情有真實的負擔。那麼他們所該作的，就是藉着交通把負擔傳給眾聖徒，並請求眾聖徒禱告。最終，聖徒從主得着個人的引導，於是有所行動。這樣就沒有一個人是個人主義的或背叛的。這就是為甚麼我們要有基督的身體。一面我們有那靈，另一面我們有基督的身體。那靈與基督的身體使我們平衡。你必須核對一下，你從主所得的引導是不是與基督身體的感覺一致，我們需要受平衡。

有些人聽見接受基督身體的平衡這件事，以為這種平衡所產生的結果，正如領頭人作了決定，吩咐他們去那個地方一樣。很可能外面的結果一樣，但裏面的本質截然不同。假設我是個領頭的人，替別人作決定，然後告訴人該移民到那個地方去。這對主乃是一種侮辱。倘若我這麼作，別人就不需要禱告，他們只要照我的話行動。這樣作就篡奪了主的地位，把自己當作主，這對主是最大的侮辱。…你從主接受負擔以後，就需要顧到基督的身體。因此，我們顧到兩面，就是那靈的一面和基督身體的一面。（李常受文集一九七七年第二冊，三八三至三八四頁。）

信息選讀

我們必須說到召會的憲章。…我們不只不該有成文的規則，也不該有暗示的規則。事實上，我們對

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 12:13-14 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit. For the body is not one member but many.

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body. We have both the Spirit on the one hand and the Body on the other hand. The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced.

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different. Suppose I am a leading one and make decisions for others. After making the decision, I then tell the others to what place they should move. This is an insult to the Lord. If I were to do this, there would be no need for the others to pray. Instead, they would simply act on my word. To do this is to usurp the position of the Lord and to make myself the Lord. This is the greatest insult to the Lord... After you have received a burden from the Lord, you need to take care of the Body. Thus, we take care of both sides, the side of the Spirit and the side of the Body. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 288-289)

Today's Reading

We must speak of the charter of the church....Not only should we have no written rules, but we should also have no understood rules. In fact, we should

於召會不該有任何一種外面的規則、規律和法規。反之，我們該有召會屬靈的憲章，就是給召會屬靈的規則和規律。

召會第一個屬靈的規律乃是十字架。召會是藉着基督而產生的，但基督的十字架乃是基督所藉以並憑以產生召會的憑藉。（李常受文集一九六三年第三冊，四〇九至四一〇頁。）

表徵基督十字架的祭壇，不僅是內院的中心，也是殿整個範圍的中心。這祭壇實際上乃是宇宙的中心。十字架作為宇宙的中心，指向基督包羅萬有的死，其中牽連了神、人、和一切受造之物。（見結四三 13 註 2。）在十字架上的死對神是釋放，（路十二 49 ~ 50，約十二 24，）對人和一切消極的事物是了結。（羅六 6，來二 14，九 26 ~ 28，加六 14，弗二 14 ~ 15。）在基督的死裏，神在人裏經過死而得釋放，人在神裏受死而被了結。…十字架擴展到四方，到神建造的每個角落。我們若要在神的殿裏接觸祂，並享受祂的豐富，就必須經過十字架。（聖經恢復本，結四十 47 註 1。）

召會屬靈憲章的第二項是基督作生命。在消極一面，十字架對付了一切消極的意見、想法，不同的觀念、觀點和慾望，以及出於己、世界和罪的事物。在積極一面，十字架釋放基督作生命。…我們必須小心核對自己，有否遵照召會屬靈憲章的這項規律。我們核對自己，乃是藉着問：『這是出於基督作生命麼？』…我們若沒有基督作生命，就沒有召會生活。召會生活就是基督被我們團體的實化出來。（李常受文集一九六三年第三冊，四一三至四一四頁。）

參讀：實行召會生活的基本原則，第四章；基督徒生活與召會生活極重要的原則，第六至七章。

have no kind of outward rules, regulations, and bylaws for the church. Rather, we should have a spiritual charter of the church, the spiritual rules and regulations for the church.

The first spiritual regulation of the church is the cross. The church comes into being by Christ, but the cross of Christ is the very means through which and by which Christ brings the church into being. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," p. 307)

The altar, which signifies the cross of Christ, is the center not only of the inner court but also of the entire premises of the temple. This altar is actually the center of the universe. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures (see footnote 2 on Ezekiel 43:13). The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15). In Christ's death God passed through death in man to be released, and man died in God to be terminated...The cross spreads in every direction and to every corner of God's building. If we wish to contact God and enjoy His riches in His house, we must pass through the cross. (Ezek. 40:47, footnote 1)

The second item of the spiritual charter of the church is Christ as life. On the negative side, the cross deals with all the negative opinions, thoughts, differing concepts, ideas, and desires and the things of the self, of the world, and of sin. On the positive side, the cross released Christ as life. We must be careful to check whether or not we are according to this regulation of the spiritual charter of the church. We check ourselves by asking, "Is this something of Christ as life?" If we do not have Christ as life, we do not have the church life. The church life is simply Christ realized by us in a corporate way. (Basic Principles for the Practice of the Church Life, pp. 310-311)

Further Reading: CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 4; CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," chs. 6-7

第一週 ◊ 週六

晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

羅十四 1『信心軟弱的，你們要接納，但不是為判斷所爭論的事。』

召會屬靈憲章的第三項就是在我們靈裏的聖靈。神的靈，基督的靈，生命的靈，乃是活的規律。我們若用十字架核對自己，並且尊榮、顯大、高舉、並尊重主耶穌基督，我們就在對的地位上，正確的經歷聖靈。我們必須受十字架核對，也必須有基督的保障，然後纔會正確且充分的經歷那靈。

那靈是我們的憲章。每當我們來在一起，我們必須在靈裏作一切事。我們來討論事情，必須在靈裏討論。我們裏面若沒有施膏的靈，就該停止、靜默、放下自己的主意。如果沒有聖靈的指示、印證或蓋印，我們就要停止。（李常受文集一九六三年第三冊，四一五至四一六頁。）

信息選讀

召會屬靈憲章的第四項是基督的作頭。我們沒有外面的規條，卻有規律我們的元首。…單單主基督的作頭，就會規律我們，並排除許多難處和錯誤。

召會屬靈憲章的第五項乃是基督的身體。我們必須受身體的規律、約束和限制。

召會屬靈憲章的第六項是一般〔包容〕。我們到別人那裏，不堅持任何特別的事物。…我們就是來在一起交通、討論、禱告、並尋求主的手；等到我們都贊同主是如

WEEK 1 — DAY 6

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

Rom. 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.

The third item of the spiritual charter of the church is the Holy Spirit in our spirit. The Spirit of God, the Spirit of Christ, the Spirit of life, is the living regulation. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to properly experience the Holy Spirit. We must be checked by the cross, and we must be safeguarded by Christ. Then we will experience the Spirit in a proper and adequate way.

The Spirit is our charter. Whenever we come together, we must do everything in the Spirit. When we come to discuss something, we must discuss it in the Spirit. If we do not have the anointing Spirit within us, we should stop, be silent, and give up our idea. If there is no registration, confirmation, or seal from the Holy Spirit, we need to stop. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 311-312)

Today's Reading

The fourth item of the spiritual charter of the church is the headship of Christ. We do not have outward regulations, but we have the regulating Head...The headship of the Lord Christ alone will regulate us and rule out many problems and mistakes.

The fifth item of the spiritual charter of the church is the Body of Christ. We must be regulated, restricted, and limited by the Body.

The sixth item of the spiritual charter of the church is to be general. When we come to others, we do not have anything special to insist upon...We simply come together to fellowship, discuss, pray, and seek the Lord's hand. Then we all agree

何帶領我們，我們就往前一步；不然，我們就等候。我們若要實現真實的召會生活，就必須是一般〔包容〕的。

召會屬靈憲章的第七項，也是末了一項，乃是神的話。在許多重要、關鍵的事上，我們必須受神的話所核對。

召會屬靈的憲章乃是十字架、基督、聖靈、基督的作頭、身體、一般〔包容〕的態度、以及神的話。（李常受文集一九六三年第三冊，四一七至四二〇、四二四頁。）

保羅在羅馬十四章採取…包容〔的〕態度。…他說，有人百物都喫，但那軟弱的只喫蔬菜。（2～3。）…今天基督徒中間的分裂，因為缺了包容的靈。

今天許多基督徒談論十二章的身體，但是他們幾乎都忽略了十四章。…大多數談論身體生活的人，並沒有過身體生活；他們只有分裂。今天主的恢復主要是『一』的恢復。我們如果要有一，就必須非常包容。（李常受文集一九七一年第三冊，五六〇至五六二頁。），

要實行羅馬十二章所啓示的身體生活，我們需要學習接納信徒的實際功課，如十四章一節至十五章十三節所專特啓示的，使召會生活成為包羅的，能容納各種的真基督徒。這需要十二章所說的變化。我們若仍舊留在天然裏，就無法接納在道理或實行上，看法與我們不同的人。（聖經恢復本，羅十四1註2。）

只要人是真基督徒，有新約基本的信仰，即使他在道理上的看法與我們不同，我們也該不見外，而在我們同一的主裏接納他。（羅十四1註3。）

聖經，神的話，乃是神的呼出。神的說話就是神的呼出。因此，祂的話就是靈（約六63）或氣。…我們必須用我們的靈，劃擦聖經的靈，以點着神聖的火。（提後三16註2。）

參讀：召會生活的專特、包容與實行，第三至四章。

with how the Lord leads us, and we advance by one step. Otherwise, we wait. If we are going to realize the real church life, we must be general.

The seventh and last item of the spiritual charter of the church is the Word of God. Concerning so many important, vital matters we must be checked by the Word.

The spiritual charter of the church is the cross, Christ, the Holy Spirit, the headship of Christ, the Body, a general attitude, and the Word of God. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 312-314, 317)

Paul took such a general attitude in Romans 14. He said that some eat everything; however, others who are weaker eat only vegetables (vv. 2-3)...Christians are divided because they lack a spirit of generality.

Today many Christians are talking about the Body in Romans 12, but nearly all of them have neglected Romans 14.... Most who are talking about the Body life do not have it; they only have division. Today the Lord's recovery is mainly of the oneness. If we are going to have the oneness, we have to become so general. (CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," pp. 431-432)

To practice the Body life revealed in Romans 12, we must learn the practical lessons of receiving the believers, as revealed particularly in 14:1—15:13, that the church life may be all-inclusive, able to include all kinds of genuine Christians. Such receiving requires the transformation mentioned in chapter 12; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice. (Rom. 14:1, footnote 2)

As long as one is a genuine Christian and has the fundamental faith of the New Testament, we should not exclude him, even though he may differ from us with respect to doctrine; rather, we should receive him in the same one Lord. (Rom. 14:1, footnote 3)

The Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath....We must strike the Spirit of the Scripture with our spirit to catch the divine fire. (2 Tim. 3:16, footnote 2)

Further Reading: CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," chs. 3-4

第一週詩歌

眾召會顯於各地

(英1265)

F 大調

4/4

5 | 3 3 3 3 | 3 - 3 3 | 3 1 7 1 | 4 - -
 一 眾 召 會 顯 於 各 地, 乃 是 基 督 身 體;
 5 | 4 4 4 4 | 4 - 4 4 | 4 2 1 2 | 3 - -
 耶 穌 見 證 得 建 立, 實 現 主 的 心 意;
 5 | 5 3 6 3 | 5 - 4 4 | 4 2 5 2 | 3 - -
 金 燈 臺 光 芒 四 溢, 照 耀 各 城 不 已;
 3 | 3 7 1 2 | 3 - 3 3 | 3 7 1 2 | 3 - 5
 威 武 軍 隊 勝 仇 敵, 又 是 新 婦 美 麗。
 5 | 3 - - 3 | 5 4 0 5 | 2 #1 2 6 | 5 - - 5 | 6 3 4
 (副) 地 上 眾 召 會 是 主 心 意 目 標; 願 眾 聖 徒
 4 | 5 2 3 3 | 3 2 0 6 | 5 - 1 - | 3 - - 2 | 1 - - ||
 興 起 禱 告: 主, 建 造, 求 將 我 們 建 造!

二 眾召會皆不可少, 無論地方大小;
 各盡其分何美妙, 叫身體得建造;
 擴大度量多相調, 顧到彼此需要;
 透徹交通同禱告, 領畧基督深、高。

三 主七眼徧地尋找, 鑒察、注入、焚燒,
 煉淨我們的愛好, 合於祂旨所要:
 眾召會祂心所寶, 同心合意建造;
 精金見證顯光耀, 將主榮美映照。

四 得勝君王傳捷報, 不久就要來到;
 眾召會歡喜跳躍, 讚美響徹雲霄。
 收割之日已緊靠, 初熟果先備好,
 讓主提接進榮耀, 同王達於至高。

WEEK 1 — HYMN

The churches are the Body The Church—Her Local Expression

1265

C⁷ F B \flat /F F F/C F F/A C⁷/G F
 1. The church - es are the Bod - y Of Christ on earth to -
 C⁷/E G/D C C⁷ C⁷/G C⁷ C⁷/G C⁷ C⁷/B \flat F/A C⁷/G
 day. They are His test - i - mon - y, That He may have a
 F F/A D⁷/F \sharp Gm Gm/B \flat C⁷ C⁷/E
 way. They are the gold - en lamp - stands In ci - ties far and
 F A/E Dm Gm/B \flat A B \flat Gm
 wide. They are His fight - ing arm - y, And His be - lov - ed
 A C⁷ Chorus F D⁷/F \sharp Gm Gm/F C/E G/D C⁷
 Bride. (C) The church - es, the church - es, Up - on the earth to -
 F/A C⁷/G F F/E \flat D⁷ D⁷/F \sharp Gm Gm/F C/E C⁷ F F⁷/A B \flat F/C Dm C⁷ F
 day; Lord, stir our hearts for Thy de - sire, And build us, oh, build us, Lord, we pray.

2. Oh, how we need the churches,
 All of them, great or small!
 We need their many portions
 To profit us withal.
 Yes, Lord, enlarge the churches;
 We love their needs to bear.
 Enlarge our hearts, Lord Jesus,
 In fellowship and prayer.

3. The Lord's eyes o'er the whole earth
 Are running to and fro;
 Those seven, burning, searching,
 Our heart's desire to know.
 His purpose—many churches,
 Built up in one accord;
 This golden testimony
 Will thus express the Lord.

4. And soon will be the coming
 Of our triumphant King!
 He's coming for the churches
 Where His sweet praises ring.
 Come, Lord, come reap the firstfruits,
 As draws the harvest nigh,
 And to Thy throne do take us,
 To reign with Thee on high.

第二篇

召會生活——在基督裏 歸一於一個元首之下的生活

讀經：弗一 10、22～23，三 15～17，四 15，林前十一 3，
提前一 4，約八 12

綱 目

週 一

壹 神永遠的目的是要將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭——弗一 10、22：

- 一 神永遠的定旨是要在時期滿足時的經綸裏，將萬有在基督裏歸一於一個元首之下——10 節。
- 二 藉著神在所有世代中一切的安排，萬有要在新天新地中，在基督裏歸一於一個元首之下；這就是神永遠的行政和經綸——啓二一 1～2。

週 二

貳 撒但的目標乃是要敗壞神的創造，而造成混亂——羅八 19～23：

- 一 當撒但將他自己注射到人裏面時，撒但對人就成為了死亡和黑暗；罪帶進死，死帶進黑暗，黑暗帶進混亂。
- 二 整個宇宙都因為撒但把他自己作為死的因素，注射到神的創造裏，而崩潰混亂——來二 14，羅

Message Two

The Church Life— a Life of Being Headed Up in Christ

Scripture Reading: Eph. 1:10, 22-23; 3:15-17; 4:15; 1 Cor. 11:3; 1 Tim. 1:4; John 8:12

Outline

Day 1

- I. God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head—Eph. 1:10, 22:
 - A. It is God's eternal purpose that in the economy of the fullness of the times, He might head up all things in Christ—v. 10.
 - B. Through the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy—Rev. 21:1-2.

Day 2

- II. Satan's goal is to corrupt God's creation and to cause confusion—Rom. 8:19-23:
 - A. When Satan injected himself into man, Satan became death and darkness to man; sin brings in death, death brings in darkness, and darkness brings in confusion.
 - B. The entire universe is a heap of collapse caused by Satan injecting himself as the factor of death into God's creation—Heb. 2:14; Rom. 8:20-21.

八 20 ~ 21。

三 神正在作工，要將萬有在基督裏歸一於一個元首之下，使祂的造物從捆綁中得著釋放，而得享自由—弗一 22、10。

週 三

叁 我們都需要從崩潰的混亂裏蒙拯救，並在基督裏歸一於一個元首之下—西一 12 ~ 13:

- 一 由撒但的背叛和人的墮落所引起宇宙的崩潰，給神一個大好的機會，來彰顯祂的智慧—弗一 8，三 10，羅十一 33。
- 二 照著聖經，神的救恩不僅拯救我們脫離墮落、罪惡的光景，也脫離崩潰的混亂—弗二 1 ~ 8、21 ~ 22。

肆 召會生活乃是在基督裏歸一於一個元首之下的生活—四 15，林前十一 3:

- 一 神要藉著召會，將萬有在基督裏歸一於一個元首之下，而叫萬有服在基督之下—十五 20 ~ 28。

週 四

二 召會是神所揀選的人，以基督作頭，歸一於一個元首之下—十一 3，弗一 10，二 21 ~ 22，四 15:

- 1 在正確的召會生活裏，我們正在基督裏歸一於一個元首之下—一 10。
- 2 我們若不認識甚麼是在基督裏歸一於一個元首之下，就不會認識召會。
- 3 在召會生活中，我們領先在基督裏歸一於一個元首

C. God is working to liberate His creation from bondage and to bring it into liberty by heading up all things in Christ—Eph. 1:22, 10.

Day 3

III. We all need to be delivered from the heap of collapse and headed up in Christ—Col. 1:12-13:

- A. The collapse of the universe caused by the rebellion of Satan and the fall of man gives God an excellent opportunity to manifest His wisdom—Eph. 1:8; 3:10; Rom. 11:33.
- B. According to the Bible, God's salvation is to save us not only from our fallen, sinful condition but also from the heap of collapse—Eph. 2:1-8, 21-22.

IV. The church life is a life of being headed up in Christ—4:15; 1 Cor. 11:3:

- A. God will subject all things under Christ by heading up all things in Christ through the church—15:20-28.

Day 4

B. The church is the heading up of God's chosen ones under the headship of Christ—11:3; Eph. 1:10; 2:21-22; 4:15:

1. In the proper church life we are being headed up in Christ—1:10.
2. If we do not know what it is to be headed up in Christ, we cannot know the church.
3. In the church life, we are taking the lead to be headed up in Christ; for

之下；爲此，我們需要在生命裏長大—四 15。

三 神將萬有在基督裏歸一於一個元首之下所採取的第一步，是將祂所揀選的人，祂的眾子，從宇宙的崩潰中帶出來，將他們擺在基督的元首權柄之下—一 22，四 15，五 23，西 18，二 10、19。

四 當召會領先在基督裏歸一於一個元首之下時，神就有路使萬有歸一於一個元首之下—弗 22 ~ 23、10:

1 召會是神所使用的器皿，以解決祂的問題並完成祂的定旨，這定旨就是祂藉著將自己與人調和，而藉著人彰顯祂自己—三 9 ~ 11。

2 至終，身體同作頭的基督，乃是萬有宇宙的頭—一 22 ~ 23。

週 五

伍 在神聖的經綸裏藉著神聖的分賜，我們在召會生活裏正在歸一於一個元首之下—三 15 ~ 17，四 15，提前 4:

一 神聖的經綸已經進到我們裏面—4 節:

1 基督就是神聖的經綸；因此，當我們接受基督時，我們就接受神聖的經綸到我們裏面—約 12 ~ 13。

2 神聖的經綸已經進到我們裏面，作爲一種行政、安排和計畫，使一切都有秩有序。

二 神正在藉著一個行政，將祂自己作到祂所揀選的人裏面，這行政乃是甜美的分賜、親密的管家職分 and 令人舒暢的家庭安排—弗 10，三 2，提前 4，三 15:

this, we need to grow in life—4:15.

C. The first step in the heading up of all things in Christ is for God to bring His chosen ones, His sons, out of the universal collapse and to place them under the headship of Christ—1:22; 4:15; 5:23; Col. 1:18; 2:10, 19.

D. When the church takes the lead to be headed up in Christ, God has a way to head up all other things—Eph. 1:22-23, 10:

1. The church is the vessel used by God to solve His problems and to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man—3:9-11.

2. Eventually, the Body with Christ as the Head will be the universal Head over all things—1:22-23.

Day 5

V. In the church life we are being headed up through the divine dispensing in the divine economy—3:15-17; 4:15; 1 Tim. 1:4:

A. The divine economy has come into us—v. 4:

1. Christ is the divine economy; thus, when we received Christ, we received the divine economy into us—John 1:12-13.

2. The divine economy has come into us as an administration, arrangement, and plan that puts everything in order.

B. God is working Himself into His chosen ones through an administration that is a sweet dispensing, an intimate stewardship, a comfortable household arrangement—Eph. 1:10; 3:2; 1 Tim. 1:4; 3:15:

- 1 萬有在基督裏歸一於一個元首之下，乃是藉著親密的管家職分，令人舒暢的家庭安排—弗三 2。
- 2 在神的家中行事為人的路，乃是有令人愉快的家庭行政，親密的管家職分，將基督分賜到神所有的家人裏面—提前三 15，一 4。

週 六

- 3 神洋溢的恩典要完成將萬有在基督裏歸一於一個元首之下；這洋溢的恩典正在我們身上作工，為使萬有在基督裏歸一於一個元首之下—弗一 7～8、10。
- 4 我們作為神的基業越被那靈這活的印記所浸透，在宇宙中就越有歸一於一個元首之下的光景—11、13 節。

陸 在召會生活中歸一於一個元首之下，是藉著生命和光而有的—約一 4，八 12：

- 一 神恢復的路乃是基督與撒但相對，生命與死亡相對，光與黑暗相對，井然有序與混亂相對。
- 二 崩潰來自死這因素；歸一於一個元首之下來自生命這因素—結三四 4～10。
- 三 神在祂造物中間恢復一的路，乃是將祂自己分賜到我們裏面作生命—羅八 6、10～11、19～21。
- 四 我們要實際的從崩潰的混亂中蒙拯救，就需要在生命裏長大；我們越在生命裏長大，就越歸一於一個元首之下，也越從宇宙性的崩潰中得著拯救—弗四 15，西二 19。
- 五 當神進入我們裏面作生命時，生命的光就在我們裏面照耀；這生命吞滅死亡，這光驅盡黑暗—約一 4，八 12，弗五 8～9：

1. The heading up of all things in Christ takes place by an intimate stewardship, by a comfortable household arrangement—Eph. 3:2.
2. The way to behave in God's house is to have a pleasant household administration, an intimate stewardship, and to dispense Christ to all the members of God's household—1 Tim. 3:15; 1:4.

Day 6

3. God's abounding grace will accomplish the heading up of all things in Christ; this abounding grace is working on us so that all things might be headed up in Christ—Eph. 1:7-8, 10.
4. The more we, God's inheritance, are saturated with the Spirit as a living seal, the more heading up there will be in the universe—vv. 11, 13.

VI. The heading up in the church life is by life and light—John 1:4; 8:12:

- A. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
- B. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 34:4-10.
- C. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
- D. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse—Eph. 4:15; Col. 2:19.
- E. When God comes into us as life, the light of life shines within us; this life swallows death, and this light dispels the darkness—John 1:4; 8:12; Eph. 5:8-9:

- 1 當我們滿了作生命的基督時，我們就在光底下，受光的大能所管制。
- 2 神就是光，因此我們這些神的兒女乃是光的兒女，甚至是光本身，因為我們在主裏與神是一——約壹一5，約十二36，弗五8，太五14。
- 3 在生命裏，並在光底下，我們就蒙拯救脫離混亂，被帶進井然有序、和諧與一裏，並在基督裏歸一於一個元首之下——弗一10。

1. When we are full of Christ as life, we are under the light and are controlled by the power of light.
2. As God is light, so we, the children of God, are children of light, and we are even light itself because we are one with God in the Lord——1 John 1:5; John 12:36; Eph. 5:8; Matt. 5:14.
3. In the life and under the light, we are delivered out of confusion, brought into order, harmony, and oneness, and headed up in Christ——Eph. 1:10.

第二週 ◊ 週一

晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

神永遠的目的，是要將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭。神要完成這事所採取的第一步，乃是將祂所揀選的人，在祂裏面歸一於一個元首之下。神將祂的百姓，一個一個從宇宙性崩潰的亂堆中拯救出來。然而，大多數的基督徒不知道神正在作的就是這件事，也不為此禱告。他們反而有天然的觀念，認為人墮落了，需要蒙拯救不下地獄。照着聖經，神的救恩主要的不是救我們脫離地獄，乃是救我們脫離崩潰的混亂。（以弗所書生命讀經，九一頁。）

信息選讀

〔在神的經綸中關於召會主要有三項。〕第一項是兒子的名分，那是關於召會積極的一面。第二項是召會要在消極一面擊敗仇敵，使執政的、掌權的，現今得知神萬般的智慧。…第三項是將萬有在基督裏全面的歸一於一個元首之下。召會必須得着兒子的名分，撒但必須被征服，被扔出去；並且所有受造之物必須被帶進正確的秩序與一裏面。

以弗所一章十節說到『歸一於一個元首之下』。神永遠的定旨是為着時期滿足時的經綸，要將萬有在基督裏歸一於一個元首之下。十節必須聯於本章的二十二至二十三節：『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

WEEK 2 — DAY 1

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

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

God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head. The first step God takes to accomplish this is to head up His chosen ones in Him. One by one, God rescues His people from the heap caused by the universal collapse. Most Christians, however, do not realize that this is what God is doing and do not pray about it. Instead, they have the natural concept that man is fallen and needs to be rescued from hell. According to the Bible, God's salvation is not primarily to save us from hell; it is to save us from the heap of collapse. (Life-study of Ephesians, p. 76)

Today's Reading

There are three main items concerning the church in the economy of God...The first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively...The third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness.

Ephesians 1:10 has the phrase head up all things. It is God's eternal purpose that in the economy of the fullness of the times He might head up all things in Christ. This verse must then be connected with verses 22 and 23 of the same chapter. "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

的豐滿。』二十二節中的『向』字表明召會與基督的一。基督是向着召會，就是基督的身體，作萬有的頭。（召會的異象與建造，一三至一四頁。）

十節說到將萬有在基督裏歸一於一個元首之下。…這話…與前面各節所說的事都有關係。這意思是說，神揀選我們，好使祂將萬有在基督裏歸一於一個元首之下。祂豫定我們得兒子的名分，好使祂將萬有在基督裏歸一於一個元首之下。祂藉着基督的血為我們完成救贖，好使祂將萬有在基督裏歸一於一個元首之下。神已經使我們蒙恩賜，並用全般的智慧和明達使恩典向我們洋溢，好使祂將萬有在基督裏歸一於一個元首之下。將萬有在基督裏歸一於一個元首之下，乃是所有這些事的結果。

許多基督徒從來不知道，神揀選我們、豫定我們、救贖我們、赦免我們、並恩賜我們，目的是為着將萬有在基督裏歸一於一個元首之下。你知道你蒙揀選和豫定，是為使神能將萬有歸一於一個元首之下麼？你曾想過神救贖你並赦免你的罪，是為要將萬有歸一於一個元首之下麼？基督徒也許知道很多關乎神的揀選和豫定的事，卻不知道這些事與萬有在基督裏歸一於一個元首之下有甚麼關係。連我們自己可能也不清楚。我們通常說，神的目標不是聖別，也不是屬靈，神的目標乃是召會。但是甚至召會也不是終極的目標，終極的目標乃是將萬有在基督裏歸一於一個元首之下。召會雖然是目標，但不是終極的目標，不是最後階段的目標。召會乃是第一階段的目標。終極的目標乃是將萬有在基督裏歸一於一個元首之下。這觀念只有在以弗所一章十節找得到，聖經中任何其他各處都沒有。

神已使基督作萬有的頭。（22。）藉着神在所有世代中一切的安排，萬有要在新天新地中，在基督裏歸一於一個元首之下。這就是神永遠的行政和經綸。（以弗所書生命讀經，八六至八八頁。）

參讀：正當召會生活極重要的原則，第三章；基督徒生活與召會生活極重要的原則，第六章。

all.” The little word to in verse 22 signifies the identification and oneness of the church with Christ. Christ is the Head over all things to the church, which is His Body. (God's Purpose for the Church, pp. 20-21)

We have Ephesians 1:10, which speaks of the heading up of all things in Christ. The infinitive “to head up” in verse 10 is related to all the preceding things in the foregoing verses. This means that God chose us that He may head up all things in Christ. He predestinated us unto sonship that He may head up all things in Christ. He accomplished redemption for us through the blood of Christ in order to head up all things in Christ. God has graced us and caused grace to abound to us in all wisdom and prudence that He may head up all things in Christ. The heading up of all things in Christ is the issue of all these things.

Many Christians have never realized that God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ. Have you ever realized that you were chosen and predestinated so that God might head up all things? Have you ever considered that God redeemed you and forgave you of your sins in order to head up all things? Christians may know a great deal about God's selection and predestination without knowing how these are related to the heading up of all things in Christ. We ourselves may not even be clear about this. We are accustomed to saying that God's goal is neither holiness nor spirituality, but the church. But the ultimate goal is not even the church; it is the heading up of all things in Christ. Yes, the church is the goal, but not the consummate goal, the goal in the last stage. Rather, it is the goal in the first stage. The consummate goal is the heading up of all things in Christ. This concept is found only in Ephesians 1:10, not in any other verse in the Bible.

God has made Christ the Head over all things (v. 22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy. (Life-study of Ephesians, pp. 73-74)

Further Reading: CWWL, 1978, vol. 3, “Crucial Principles for the Proper Church Life,” ch. 3; CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 6

第二週 ◊ 週二

晨興餽養

羅八 20 ~ 21 『因為受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的，指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。』

當撒但這死的權勢，將他自己注射到人裏面時，撒但對人就成為了死亡和黑暗。死帶進敗壞，而黑暗帶進混亂。撒但的目標乃是要敗壞神的創造，而造成混亂。但是讚美主，凡死亡氾濫的地方，生命就更加洋溢！撒但進來殺死之後，神就進來點活，分賜生命。那裏有生命，那裏也就有光。…光…帶進正當的秩序。…撒但進來殺死神的創造，死亡帶來毀壞，黑暗帶進混亂。然而，神進來點活被殺死的創造，並且帶進秩序。在這秩序中，萬有在基督裏歸一於一個元首之下。（以弗所書生命讀經，一一〇頁。）

信息選讀

沒有神的許可，甚至天使中間的背叛也不可能發生。神許可祂的一個天使背叛祂，這是照着神的智慧。正如一幅畫的黑色背景，使主體更加顯出，撒但的背叛也有同樣的效用。

創世記這卷書啓示，撒但來把他自己注射到宇宙的中心——人——裏面。當撒但把他自己注射到人裏面時，撒但就成了人致命的死和黑暗。每當撒但臨到我們或進到我們家中，就有死和黑暗；這死和黑暗的結果就是崩潰。一個滿了生命的人能站得正直，但是當死的權勢注射到他裏面時，他就倒下而崩潰了。他不是歸一於一個元首之下，乃是崩潰成一堆。…整個宇

WEEK 2 — DAY 2

Morning Nourishment

Rom. 8:20-21 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

When Satan, the power of death, injected himself into man, Satan became death and darkness to man. Death brings in corruption, and darkness brings in confusion. Satan's goal is to corrupt God's creation and to cause confusion. But praise the Lord that where death abounds, life abounds all the more! After Satan came in to deaden, God came in to enliven, to impart life. Where there is life, there is light also....Light brings in the proper order.... Satan came in to deaden God's creation and that death ruins and darkness confuses. God, however, has come in to enliven the deadened creation and to bring in order. In this order all things are headed up in Christ. (Life-study of Ephesians, p. 91)

Today's Reading

Without God's permission, no rebellion could ever take place. Not even the rebellion among the angels could happen without God's permission. God allowed one of His angels to rebel against Him. This was according to God's wisdom. Satan's rebellion serves in the same way as the black background of a painting that makes the main object all the more outstanding.

The book of Genesis reveals that Satan came to inject himself into man, who was the center of the universe. When Satan injected himself into man, Satan became death and darkness to man. Whenever Satan comes to us or into our home, there is death and darkness. The result of this death and darkness is a collapse. A person who is full of life can stand upright. But when the power of death has been injected into him, he falls down; he collapses. Instead of being headed up, he collapses into a heap.... The entire universe, including mankind, is a

宙，包括人類，都因為撒但把他自己作為死的因素，注射到神的創造裏，而崩潰成亂堆。撒但把死帶進神的整個創造裏。所有的受造之物都受到撒但死的因素所影響。這就是為甚麼羅馬八章二十至二十一節說，受造之物服在虛空之下，並在敗壞的奴役之下。

要注射一種本質到人體裏，不需要將其注入人體的每一部分。只要注射到某一點上，那本質就會散佈到全身。照樣，撒但將他自己注入宇宙中心的人裏，撒但的毒素就從人散佈到各處。因此，不僅人服在死之下，每一種活物也都服在死之下。…死的元素已經散佈到神創造的每一部分裏，使受造之物崩潰成為亂堆。（以弗所書生命讀經，九八至九九頁。）

罪帶來死，死帶來黑暗，黑暗帶來混亂。這影響了全宇宙，因為人是被立為萬物中領頭的；領頭的被破壞了，因此所有受造之物也被破壞了。罪帶進死，死帶進黑暗。我們都知道，那裏有黑暗，那裏就有混亂。若是我們沒有日光和燈光，一切就混亂了。我們是不自覺的受光的管治。若是沒有光，就沒有秩序，一切就在混亂中。

撒但把自己注射到人裏面，就把混亂帶給所有受造之物。因着這個混亂，整個受造之物就在虛空之下受敗壞的奴役。這個敗壞是從黑暗來的，黑暗是從死來的，而死是從撒但來的。

因此神有許多的難處。祂有仇敵要對付，並且在祂的造物中有死、黑暗、混亂、敗壞、奴役和虛空。甚至在今天，整個受造之物還在歎息，因為仍在虛空之下，受敗壞的奴役。神必須釋放祂的造物脫離奴役，並且藉着把萬有歸一於基督的元首權柄之下，而將萬物帶進自由的秩序。（召會的異象與建造，一五至一六頁。）

參讀：新約總論，第十八、三十一篇。

heap of collapse caused by Satan injecting himself as the factor of death into God's creation. Satan has brought death to the entire creation of God. All of creation has been infected by the death factor of Satan. This is the reason that Romans 8:20 and 21 say that the creation has been subjected to vanity and is under the slavery of corruption.

In order to inject a substance into a person's body, there is no need to inject it into every part. Instead, the injection is made at a certain spot, and then the substance spreads throughout the body. Likewise, Satan injected himself into man, the center of the universe, and from man Satan's poison has spread everywhere. Therefore, not only is man subject to death, but also every living thing is subject to it...The element of death has spread into every part of God's creation, causing the creation to collapse into a heap. (Life-study of Ephesians, pp. 82-83)

Sin brings in death, death brings in darkness, and darkness brings in confusion. This influences the whole universe, because man was made the head of all things. The head has been damaged, so all of creation is damaged. Sin brings death, and death brings in darkness. We all know that where there is darkness, there is confusion. If we did not have the sunlight or the electric lights, everything would be confused. We are controlled unconsciously by light. If there were no light, there would be no order and everything would be in confusion.

When Satan injected himself into man, he brought confusion to the whole creation. By this confusion the whole creation is under the bondage of corruption in vanity. This corruption came from darkness, the darkness came from death, and death came from Satan.

So God has many problems. He has an enemy to deal with, and He has death, darkness, confusion, corruption, bondage, and vanity in His creation. Even today the whole creation is groaning because it is still in vanity and in the bondage of corruption. God must liberate His creation from bondage and bring it into the order of liberty by heading up all things under the headship of Christ. (God's Purpose for the Church, pp. 24-25)

Further Reading: The Conclusion of the New Testament, msgs. 18, 31

第二週 ◊ 週三

晨興餽養

西一 12 ~ 13 『感謝父，叫你們有資格在光中同得所分給眾聖徒的分；祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

宇宙的崩潰給神一個大好的機會，來彰顯祂的智慧。若是沒有這種死和崩潰的光景，神的智慧就無法彰顯得完全。神萬般的智慧，要藉着召會得着彰顯。撒但死的因素注入人裏面所造成的崩潰，其作用就像黑色的背景，將神的智慧襯托得更加榮耀。（以弗所書生命讀經，九九頁。）

信息選讀

神把我們從宇宙性的崩潰中帶出來，把我們放在獨一的頭——基督——之下。由於天使的背叛和人類的背叛，沒有一個受造之物服在元首之下。宇宙中簡直沒有頭。但以弗所一章十節說，萬有都要在基督裏歸一於一個元首之下。今天大多數的政府首長不在意基督，也不服在基督元首的身分之下。既是如此，基督怎麼能作萬有的頭？神正在盡力將萬有在基督裏歸一於一個元首之下。祂正在作工，將宇宙性崩潰中的每一項帶回，服在基督作頭的身分之下。

神造了人類，並使亞當成爲一切造物之首。按照創世記一章，神將祂所造的萬物都放在亞當之下。這指明亞當是元首。然而，亞當受誘惑背叛了神。因此，由於天使的背叛和人的背叛，宇宙就崩潰混亂了。這就是今天人類社會和受造之物本身亂得一團糟的原因。到處滿了背叛，甚至蚊子也背叛人。這說明宇宙滿了由背叛所引起的爭戰這個事實。然

WEEK 2 — DAY 3

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The collapse of the universe gives God an excellent opportunity to manifest His wisdom. Without such a situation of death and collapse, God's wisdom could not be fully manifested. Through the church God's manifold wisdom will be expressed. The collapse caused by Satan's injection of the factor of death into man serves as the black background to make God's wisdom all the more glorious. (Life-study of Ephesians, p. 83)

Today's Reading

God has brought us out of the universal collapse and has placed us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ. Most of today's government leaders do not care for Christ; they are not under the headship of Christ. Since this is the situation, how can Christ be the Head over all things? God is endeavoring to head up all things in Christ. He is working to bring every item in the universal collapse back to the headship of Christ.

God created the human race and made Adam the head of all created things. According to Genesis 1, God put all things created by Him under Adam. This indicates that Adam was the head. Adam, however, was seduced to rebel against God. Thus, by the angelic rebellion and the human rebellion, the universe collapsed into a heap. This is the reason that today's human society and creation itself are such a mess. Everywhere there is nothing but rebellion. Even the mosquitoes are rebellious against man. This illustrates the fact that the universe

而，神已定意要把祂的經綸帶進來，要將萬有在基督裏歸一於一個元首之下。

在這裏，我們要問一個問題：是身體支持頭，還是頭托着身體？答案是頭托住身體。這可由事實證明——若是一個人的頭被砍掉，身體就仆倒在地上。因此，身體是由頭托住的。照樣，召會生活是歸一於一個元首之下的生活。如果我們真要有一個榮耀的召會，我們就必須甘願歸一於一個元首之下。在我們四周、在學校、在工作中、在機關裏，我們所看見的沒有別的，只有崩潰的光景；沒有任何事物歸一於一個元首之下。但在正當的召會生活中，我們歸一於一個元首之下。這個在召會生活中歸一於一個元首之下，乃是神將萬有歸一於一個元首之下的開始。在基督之下，並藉着召會，神將使宇宙中的萬有歸一於一個元首之下。這就是神意願的奧秘。至終，在宇宙中神意願的奧秘，乃是將萬有在基督裏歸一於一個元首之下。

許多基督徒看到召會生活裏聖徒的一，就非常驚訝，希奇那些在種族、文化、和國籍背景上不同的人，竟然能真正的成爲一。有些人驚訝之餘，認爲我們一定是設立了一個組織來維持這個一。然而，我們沒有這樣的組織，並且沒有任何組織能產生出這樣的一。我們的一不是靠組織而有；我們乃是在神聖的傳輸裏成爲一。基督到我們裏面來的屬天傳輸若停止了，我們的一也就了了。我們能成爲一，乃是因爲我們藉着基督傳輸到我們裏面，使我們在基督裏歸一於一個元首之下。這使我們能在召會生活中，在一裏生活在一起。

我信在要來的年日裏，神要更多把我們歸一於一個元首之下。結果，召會的光景會比今天更好。最終，在時期滿足時的經綸裏，整個宇宙要藉着召會，在基督裏歸一於一個元首之下。（以弗所書生命讀經，九一、八二至八三、九七六至九七七頁。）

參讀：實行召會生活的基本原則，第三章；使徒的教訓與新約中的領導，第二章。

is filled with the fighting caused by rebellion. Nevertheless, God has purposed to bring in His administration to head up all things in Christ.

At this point, we need to ask a question: Does the body support the head or does the head uphold the body? The answer is that the head upholds the body. This is proved by the fact that if a person's head is cut off, the body falls to the ground. Hence, the body is upheld by the head. In like manner, the church life is a life of being headed up. If we truly want to have a glorious church, we must be willing to be headed up. All around us, at school, at work, and in the government, we see nothing but a state of collapse; nothing is headed up. But in the proper church life we are being headed up. This heading up in the church life is the beginning of God's heading up of all things. Under Christ and through the church, God will head up all things in the universe. This is the mystery of God's will. Ultimately, the mystery of God's will in the universe is to head up all things in Christ.

Many Christians are amazed when they behold the oneness of the saints in the church life. They are surprised that those with different racial, cultural, and national backgrounds can be truly one. In their amazement at such a oneness, some have thought that we must have set up an organization to maintain this oneness. However, we do not have such an organization, and there is no possibility that any organization could produce such a oneness. We are not one by means of organization; we are one in the divine transmission. If the heavenly transmission of Christ into our inner being should cease, our oneness will be terminated. We can be one simply because we are being headed up in Christ through the transmission of Christ into our being. This is what enables us to live together in oneness in the church life.

We believe that in the years to come God will head us up even more. As a result, the condition of the church will become much better than it is today. Eventually, in the dispensation of the fullness of times, the whole universe will be headed up in Christ through the church. (Life-study of Ephesians, pp. 76, 70, 811)

Further Reading: Basic Principles for the Practice of the Church Life, ch. 3; Leadership in the New Testament, pp. 43-46

第二週 ◊ 週四

晨興餽養

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。』

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。』

許多基督徒都在談論召會，但在他們的談論中，『召會』這辭的意義都失去了。然而，在以弗所書中，召會的意義太豐富了。但你若不認識甚麼是在基督裏歸一於一個元首之下，你就不認識召會是甚麼。召會不是一堆仍在崩潰光景中墮落的人。召會是神所揀選的人，以基督作頭，歸一於一個元首之下。…在正確的召會生活中，我們正在基督裏歸一於一個元首之下。（以弗所書生命讀經，九四頁。）

信息選讀

〔神將萬有歸一於一個元首之下，〕第一步是將祂所揀選的人，祂的眾子，從崩潰中帶出來，將他們擺在基督的元首身分之下。在這裏，在基督元首的身分之下，我們是在宇宙性崩潰的亂堆之外，我們也是在萬有之上。因此，召會生活必須是歸一於一個元首之下的生活。在召會生活中，歸一於一個元首之下的，乃是神所揀選的人，並非世上的首領、不信的人或是動物。神將祂所揀選的人歸一於一個元首之下，成為基督的身體，以基督作頭。至終，這身體同作頭的基督，乃是萬有宇宙的頭。今天我們在召會中，領先在基督裏歸一於一個元首之下。倘若我們不願在召會生活中歸一於一個元首之下，我們就會耽誤這事。事實上，如果我們這班蒙揀選的人不願歸一於一個元首之下，神就無法將萬有在基督裏歸一於一個元首之下。但如果我們樂意如此，神將喜樂的說，『這些是歸一於一個元

WEEK 2 — DAY 4

Morning Nourishment

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

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.

Many Christians are talking about the church, but in their talk the word church has become meaningless. In the book of Ephesians, however, the church means a great deal. But if you do not know what it is to be headed up in Christ, you cannot know what the church is. The church is not a heap of fallen people who are still in the collapse. The church is the heading up of God's chosen ones under the headship of Christ...In the proper church life we are being headed up in Christ. (Life-study of Ephesians, pp. 78-79)

Today's Reading

[In His heading up all things], the first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ. Here, under the headship of Christ, we are outside of the heap of the universal collapse, and we are over all things. Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. But if we are willing for this, God will say with joy, "These are the pioneers who are taking the lead to be headed up. They are pioneering the way for Me to head up all things in Christ."

首之下的先鋒。他們正為我開路，將萬有在基督裏歸一於一個元首之下。』當召會領先在基督裏歸一於一個元首之下時，神就有路使萬有歸一於一個元首之下。

在召會中歸一於一個元首之下，乃是在生命裏的事，這個看見是重要的。我們若要歸一於一個元首之下，卻沒有在生命裏長大，就會落到組織裏。在召會中將一切歸一於一個元首之下，而沒有在生命裏長大，就只不過是一個組織。正確的歸一於一個元首之下，乃是生命的長大。你越在生命裏長大，就越有生命，也就越歸一於一個元首之下，你也越從崩潰的混亂中得着拯救。人手或組織都無法完成這事。在召會生活中，人的努力不能幫助歸一於一個元首之下。我幫不了你，你也幫不了我。只有在生命裏長大纔有用。哦，我們需要長大，並幫助別人長大！我們需要以生命的供應彼此服事，彼此幫助長大。在召會生活中歸一於一個元首之下，完全在於生命裏的長大。

我願意再使你們對整個宇宙是在崩潰的光景中這個事實，有深刻的印象。我們得救不僅脫離墮落、罪惡的光景，也脫離崩潰的混亂。如今為要實際的從崩潰中蒙拯救，我們需要在生命裏長大。我們越長大，就越從崩潰的光景中出來。（以弗所書生命讀經，九一至九二、九四至九五頁。）

我們必須看見，召會乃是神用來完成祂定旨並解決所有問題的惟一憑藉。基督教太可憐了，他們對召會的觀念太膚淺。照着神話語的啓示，召會是深得多，高得多。召會乃是神用以完成祂定旨的惟一器皿。這定旨就是要將祂自己與人調和，而藉着人彰顯祂自己。這就是神所以造人的原因。祂的心意是要得着一個團體的人，作器皿盛裝祂，使祂能住在人裏面，並且因着與人調和，得以藉着人彰顯祂自己。（召會的異象與建造，一四至一五頁。）

參讀：以弗所書生命讀經，第八篇；神殿與神城的恢復，第八章。

When the church takes the lead to be headed up in Christ, God has a way to head up all other things.

It is important to see that the heading up in the church is a matter in life. If we try to be headed up without growing in life, we shall fall into organization. To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. No human hand or organization can accomplish this. No human effort can help the heading up in the church life. I cannot help you, and you cannot help me. The only thing that avails is the growth in life. Oh, we need to grow and help others to grow! We need to minister the supply of life to one another to help one another grow. The heading up in the church life is altogether dependent upon the growth in life.

I would impress you again with the fact that the entire universe is in a state of collapse. We have been saved not only from the fallen, sinful condition but also from the heap of collapse. Now in order to be delivered from the collapse in a practical way, we need to grow in life. The more we grow, the more we come out of the collapse. (Life-study of Ephesians, pp. 76-77, 79)

We must realize that the church is the only means used by God to fulfill His purpose and to settle all His problems. Christianity is so poor with its shallow concept of the church. According to the revelation of the Word, the church is much deeper and higher than this. The church is the very vessel used by God to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man. This is why God created humanity. His intention was to have a corporate man as a vessel to contain Him that He may dwell in them and that He may manifest Himself through them, by mingling Himself with them. (God's Purpose for the Church, pp. 22-23)

Further Reading: Life-study of Ephesians, msg. 8; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8

第二週 ◇ 週五

晨興餽養

弗三 2『諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分。』

提前一 4『也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

我們的父有很大的家，積存了基督追測不盡的豐富。這大家庭需要某種行政，某種管理，將這一切豐富分賜到神的子民裏面，以產生召會，作三一神團體的彰顯。因此，神的經綸是祂的家庭行政，要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會，基督的身體。（新約總論第二冊，四〇至四一頁。）

信息選讀

保羅寫歌羅西書時，使用包羅萬有之地的觀念，幫助我們看見，今天惟獨基督是我們包羅萬有的分。…基督作我們的分，包括神聖的經綸裏祂身位的其他各面：神的受膏者、在萬有中居首位者、萬有的頭與中心、那在萬有中充滿萬有者、那首先的與末後的、初與終、阿拉法與俄梅嘎。這樣一位基督是我們的分，我們現在正在享受祂。在神聖的經綸裏，基督的各面都是有意義的，對我們的日常生活也是可應用的，這些都該成為我們主觀的經歷和享受。（新約總論第二冊，五一至五二頁。）

萬有在基督裏歸一於一個元首之下，不是藉着政府的行政而有的，乃是來自甜美的管家職分，親密的家庭安排，以及令人愉快的分賜。這乃是藉着將三一神豐盛生命的供應，分賜到我們裏面而發生的。對使徒保羅而

WEEK 2 — DAY 5

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Our Father has a great house with a vast store of the unsearchable riches of Christ. This great house needs some administration, some management, to dispense all these riches into God's people for the producing of the church as the corporate expression of the Triune God. God's economy, therefore, is His household administration to dispense Himself in Christ into His chosen people so that He may have a house, a household, to express Himself, which household is the church, the Body of Christ. (The Conclusion of the New Testament, p. 258)

Today's Reading

In writing to the Colossians Paul employed the concept of the all-inclusive land to help us see that today Christ alone is our all-inclusive portion. As our portion, Christ includes all the other aspects of His person in the divine economy: God's Anointed, the One having the preeminence in all things, the Head and center of all things, the One who fills all in all, the First and the Last, the Beginning and the End, the Alpha and the Omega. Such a Christ is our portion, and we are enjoying Him. All the aspects of Christ in the divine economy are meaningful in and applicable to our daily life, and they all should become our subjective experience and enjoyment. (The Conclusion of the New Testament, pp. 266-267)

The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us.

言，這個『神恩典的經綸』乃是『神恩典的管家職分』。
(弗三2。)

撒但的注射沒有行政或管理，因他狡猾的將自己注入我們裏面。但神藉着甜美、親密的管家職分，將祂自己作到祂所揀選的人裏面。保羅的職事就是這一種管家職分。這職分乃是恩典之經綸的模型，將神當作恩典分賜到祂所揀選的人裏面。藉着這恩典的經綸，就是藉着將神自己分賜進來作我們的享受，生命的因素就供應到蒙揀選的人裏面。當生命的因素進到他們裏面時，他們就能站起來，並在身體裏面聯於基督。這就是將萬有在基督裏歸一於一個元首之下的經綸。

保羅…在他的職事裏，不斷以基督作生命分賜到信徒裏面。保羅的職事是一種甜美而親密的管家職分，一種令人愉快的家庭安排。保羅甚至教導提摩太，在神的家中當怎樣行。(提前三15。)在神的家中，應當有家庭安排，有親密的管家職分，並把基督分賜給神家中所有的肢體。這不是藉着轄制，甚至不是藉着行政的管理，乃是藉着一種甜美的分賜，藉着親密的管家職分，藉着非常親切的家庭安排。…藉着這種甜美、親密的管家職分，生命的供應就分賜到基督身體的肢體裏。生命的因素越供應到我們裏面，我們就越站立起來並得以聯絡。每當你接受生命的供應，你就自然而然的站起來；不需要任何人告訴你要和別人交通，因為你自動的渴慕，要得以聯絡起來。

神使我們歸一於一個元首之下的方式，乃是將祂自己作生命的因素，作到我們裏面來，使我們站起來，並且彼此聯絡。這不是藉着行政的管理，乃是藉着甜美的分賜、親密的管家職分、和令人舒暢的家庭安排。藉着這個經綸，生命的因素就供應到召會的眾肢體裏，使他們得以站立起來，並在身體裏聯絡在一起。這就是在基督裏歸一於一個元首之下。(以弗所書生命讀經，一〇四至一〇六頁。)

參讀：以弗所書生命讀經，第九至十篇。

The apostle Paul calls this a “stewardship of the grace of God” (Eph. 3:2), a dispensation of the grace of God.

Satan’s injection has no administration or stewardship because he subtly injects himself into us. But God is working Himself into His chosen ones by a sweet, intimate stewardship. Paul’s ministry was such a stewardship. It was a model of the dispensation of grace, of the dispensing of God as grace into His chosen ones. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

In his ministry Paul was constantly dispensing Christ as life into the believers. Paul’s ministry was a sweet and intimate stewardship, a pleasant household arrangement. Paul even taught Timothy how to behave in the house of God (1 Tim. 3:15). The way to behave in God’s house is to have the household arrangement, an intimate stewardship, and to dispense Christ to all the members of God’s household. It is not by controlling or even by a governmental administration; it is by a sweet dispensation, an intimate stewardship, a very dear household arrangement. By such a sweet, intimate stewardship the life supply is dispensed into the members of the Body of Christ. The more the factor of life is ministered to us, the more we rise up and become attached. Every time you receive the life supply you spontaneously rise up. There is no need for anyone to tell you to have fellowship with others, for you automatically long to be attached.

God’s way to head us up is to work Himself as the factor of life into us that we may rise up and be attached to one another. It is not by a governmental administration, but by a sweet dispensation, an intimate stewardship, a comfortable household arrangement. Through this dispensation, the life factor is ministered to all the members of the church that they may rise up and be attached in the Body. This is the heading up in Christ. (Life-study of Ephesians, pp. 86-88)

Further Reading: Life-study of Ephesians, msgs. 9-10

第二週 ◊ 週六

晨興餽養

約八 12 『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

一 4 『生命在祂裏面，這生命就是人的光。』

以弗所一章九至十節指明，洋溢的恩典所要完成的，乃是將萬有在基督裏歸一於一個元首之下。因着洋溢的恩典，宇宙中有些事正在發生，好將萬有在基督裏歸一於一個元首之下。…洋溢的恩典正在召會這班人身上作工，使萬有在基督裏歸一於一個元首之下。（以弗所書生命讀經，八五至八六頁。）

信息選讀

我們這神的產業越多被那靈這活的印記所浸透，宇宙也就越要歸一於一個元首之下。我們這些神的基業和產業，已經被豫定並買回了。現今我們是在被那靈完全浸透的過程中。當神的產業被那靈這活的印記完全浸透之後，萬有在基督裏歸一於一個元首之下就完成了。…當宇宙中的一切都在基督裏歸一於一個元首之下時，一切就都有次有序了。沒有一樣是失常的，沒有一樣是崩潰或墜落的。…萬有在基督裏歸一於一個元首之下，乃是根據神的產業—召會—被祂浸透有多少。（以弗所書生命讀經，九七四至九七五頁。）

神來恢復造物的一，是藉着將祂自己分賜到我們裏面作生命。撒但將他自己，就是死，注射到我們裏面，但神卻將祂自己，就是生命，分賜到我們裏面。當生命來到，就有了光。…當神進來作生命，就有光在我們裏面照耀為生命之光。〔約一 4，八 12。〕這生命吞滅死亡，並且這

WEEK 2 — DAY 6

Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

1:4 In Him was life, and the life was the light of men.

As verses 1:9 and 10 of Ephesians indicate, the abounding grace will accomplish the heading up of all things in Christ. By the abounding grace certain things are taking place in the universe to bring about the heading up of all things in Christ. We need to see how the abounding grace is working this out. The abounding grace is working on the church people so that all things might be headed up in Christ. (Life-study of Ephesians, p. 72)

Today's Reading

The more we, God's inheritance, are saturated with the Spirit as the living seal, the more heading up there will be in the universe. As God's inheritance and possession, we have been predestinated and purchased. Now we are in the process of being thoroughly saturated with the Spirit. When God's possession has been wholly saturated with the Spirit as the living seal, the heading up of all things in Christ will be completed. When everything in the universe has been headed up in Christ, everything will be in order. Nothing will be out of place, and nothing will collapse or fall...This heading up of all things in Christ depends on God's possession, the church, being saturated with Himself. (Life-study of Ephesians, p. 809)

God's way to recover the oneness among His creation is to impart Himself into us as life. Satan injected himself into us as death, but God imparts Himself into us as life. When life comes, there is light....When God comes in as life, there is the light that shines within us as the light of life [John 1:4; 8:12]. This life swallows death, and this light expels the darkness. When we are in the life and under the

光驅逐黑暗。當我們在生命裏，並且在光中，就蒙拯救脫離混亂，而被帶進秩序、和諧與合一之中。神恢復的方法是以基督對撒但，以生命對死亡，以光對黑暗，並且以秩序對混亂。當我們為基督所充滿，就滿有生命，並且完全在光之下。於是我們就有和諧與合一。若是我們沒有被基督這生命所充滿，那麼我們或多或少還是在黑暗裏。只要我們有一部分在黑暗裏，我們就有混亂，而沒有秩序與和諧。當每個人都滿有基督作生命，大家都是在光之下，我們就不需要外面的管治。很自然的，每個人都被這生命的光所管治，在這裏就有合一與和諧。

在撒但進入神的造物以前，受造之物有合一與和諧；但自從撒但將死的因素注射到受造之物裏面，就帶來了黑暗與混亂。神在救贖中恢復的方法，和祂在創造中的方法不一樣。在創造時，神是藉着祂的能力來創造萬有；但是在救贖中，祂是藉着生命來恢復一切。（召會的異象與建造，一七至一八頁。）

神在祂的造物中間恢復一的路，乃是將祂自己在基督裏分賜到我們裏面作生命。（羅八 6，10～11，19～21。）三一神作生命帶進光，光產生和諧，並將一切都帶進一裏。因此，信徒能有分於這歸一，乃是因着在生命裏長大，在正當的召會生活裏歸一於一個元首之下，並活在祂的光中。（約一 4，啓二一 23～25。）（新約總論第十一冊，一一五頁。）

這生命乃是神自己，分賜給祂所有的兒女們。藉着這生命，他們就滿了光，這光透過他們照耀出去，就將所有受造之物帶離黑暗、混亂、以及虛空敗壞的奴役，帶進神眾子顯出的秩序之中。

神對召會的定旨是要將祂自己作到我們裏面作生命，而使我們滿了光。當我們受這光的管治，就有一與和諧，這纔是真正的建造。（召會的異象與建造，二一頁。）

參讀：以弗所書生命讀經，第九十六、十六篇。

light, then we are delivered out of confusion and brought into order, harmony, and unity. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion. When we are filled with Christ, we will be full of life and completely under the light. Then we will have the harmony and the unity. If we are not filled with Christ as life, then, at least to some extent, we are in darkness. As long as there is some part under darkness, there is confusion and no order or harmony. When everyone is full of Christ as life, we all are under light, and there is no need of outward control. Spontaneously, everyone is controlled by this light of life, and there is unity and harmony.

Before Satan came into God's creation, there was unity and harmony, but Satan injected the factor of death into creation, bringing in darkness and confusion. God's way of recovery in redemption is not the same as His way in creation. In creation God created all things by His power, but in redemption God recovers everything by life. (God's Purpose for the Church, pp. 26-28)

God's way to recover the oneness among His creation is to impart Himself in Christ into us as life (Rom. 8:6, 10-11, 19-21). The Triune God as life brings in light, and light issues in harmony and brings all things into oneness. Hence, the believers participate in this heading up by growing in life, by being headed up in the proper church life, and by living under Christ's light (John 1:4; Rev. 21:23-25). (The Conclusion of the New Testament, p. 3343)

This life is God Himself imparted to all of His children. By this life they are full of light, and this light will shine through them to bring all creation out of darkness, confusion, and the bondage of corruption in vanity into the order of the manifestation of the sons of God.

God's purpose with the church is to work Himself into us as life so that we may be full of light. When we are controlled by this light, then we have oneness and harmony, which will be the real building. (God's Purpose for the Church, pp. 32-33)

Further Reading: Life-study of Ephesians, msgs. 96, 16

第二週詩歌

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 一 在 基 督 裏 歸 一 萬 有, 乃 是 我 神 的 經 營;
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 基 督 作 頭 並 作 中 心, 萬 有 和 諧 而 安 寧。

- 二 基督元首要作中心, 神在其中作亮光;
基督和神同坐寶座, 使其心願全得賞。
- 三 基督要作生命、內容, 歸一萬有於光中;
眾聖要作祂的器皿, 永遠彰顯祂光榮。
- 四 撒但已將他的自己 注到人裏, 毀萬有,
帶進黑暗、敗壞、紊亂, 使神計畫難成就。
- 五 基督來將祂的自己 分賜與人作生命,
拯救人脫黑暗權勢, 黑暗、死亡, 再無能。
- 六 藉着召會—祂的身體, 要將萬有歸於一;
萬有都要聯得合式, 無論大小成一系。
- 七 在這元首基督之下, 萬有聯結而存立;
在祂召會所照光中, 萬有全都歸於一。
- 八 有祂作頭並作中心, 萬有全都能和諧;
藉祂身體所有光照, 萬有相安無間歇。
- 九 再無黑暗, 再無死亡, 再無敗壞與虛空;
萬有都要脫離轄制, 永遠居於自由中。

WEEK 2 — HYMN

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981

1. In His Christ to head up all things Is our God's e - co - no - my;
 Tak - ing Christ as Head and Cen - ter, All is one in har - mo - ny.

2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight.
3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright.
4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil.
5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave.
6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small.
7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist.
8. Owing Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty.
9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity.

第三篇

生命的結果—召會生活 作為筵宴之家，為著神的建造

讀經：約十二 1 ~ 11

綱目

週一

壹 生命應付人各種情況的需要，以建造神的家—約二 18 ~ 22:

一 道德人的需要是生命的重生—三 3、6、14 ~ 16、29 ~ 30、34。

二 不道德人的需要是生命的滿足—四 4 ~ 7、10、13 ~ 18、24、28 ~ 29、34。

三 垂死人的需要是生命的醫治—46 ~ 47、50 ~ 53 節。

四 軟弱人的需要是生命的點活—五 2 ~ 3、5 ~ 9、17、19、25 ~ 26、30、39 ~ 40。

五 飢餓人的需要是生命的餵養—六 5 ~ 13、32 ~ 33、35、48 ~ 51、57、63。

六 乾渴人的需要是生命的解渴—七 37 ~ 39。

七 為罪奴役之人的需要是生命的釋放：

1 誰是沒有罪的—八 1 ~ 9 ?

2 誰能定人的罪並赦免人的罪—10 ~ 11 節?

3 誰能使人從罪得自由—12、24、28 ~ 30、32、36 節?

Message Three

The Issue of Life—the Church Life as a House of Feasting for God's Building

Scripture Reading: John 12:1-11

Outline

Day 1

I. Life meets the need of every man's case to build the house of God—John 2:18-22:

A. The need of the moral is life's regenerating—3:3, 6, 14-16, 29-30, 34.

B. The need of the immoral is life's satisfying—4:4-7, 10, 13-18, 24, 28-29, 34.

C. The need of the dying is life's healing—vv. 46-47, 50-53.

D. The need of the impotent is life's enlivening—5:2-3, 5-9, 17, 19, 25-26, 30, 39-40.

E. The need of the hungry is life's feeding—6:5-13, 32-33, 35, 48-51, 57, 63.

F. The need of the thirsty is life's quenching—7:37-39.

G. The need of those under the bondage of sin is life's setting free:

1. Who is without sin—8:1-9?

2. Who can condemn and forgive sin—vv. 10-11?

3. Who can set people free from sin—vv. 12, 24, 28-30, 32, 36?

4 誰是罪的源頭？誰是罪的繁衍—37 ~ 44 節？

5 耶穌是誰—45 ~ 46、57 ~ 58 節？

八 宗教中瞎眼人的需要是生命的視力與生命的牧養—九 1、6 ~ 7、24 ~ 25、35 ~ 41，十 9 ~ 16、27 ~ 30。

九 死人的需要是生命的復活—十一 1 ~ 6、8 ~ 16、21 ~ 28、32 ~ 33、38 ~ 44。

週 二

貳 生命的結果是召會生活作為筵宴之家—十二 1 ~ 11:

一 這筵宴之家乃是由復活的生命所產生；召會是這復活生命的產物—十一 43 ~ 44，西二 13，弗一 19 ~ 23。

二 這筵宴之家乃是在宗教之外，在伯大尼患癩瘋的西門家—約十二 1，可十四 3，參約十一 53、57，十二 10 ~ 11:

1 主若憐憫我們，祂的靈若開我們的眼睛，我們就會看見，神在宇宙中所作的，並不是僅僅使人敬拜祂或事奉祂；在這世代中，神的願望和心意乃是在子裏，憑著祂的靈，並藉著祂的話，進到人裏面，作人的生命，使人可以憑祂活著。

2 這與宗教和宗教的觀念迥然不同；宗教連同其道理、形式、儀文和規條沒有基督的同在，並且是生命的仇敵。

三 在伯大尼有一個家，主能住宿、安息、筵宴並得著滿足；在猶太教棄絕了祂之後，祂總是離開耶路撒冷，到伯大尼去住宿—1 ~ 2 節，太

4. Who is the source of sin, and who is the multiplication of sin—vv. 37-44?

5. Who is Jesus—vv. 45-46, 57-58?

H. The need of the blind in religion is life's sight and life's shepherding—9:1, 6-7, 24-25, 35-41; 10:9-16, 27-30.

I. The need of the dead is life's resurrecting—11:1-6, 8-16, 21-28, 32-33, 38-44.

Day 2

II. The issue of life is the church life as a house of feasting—12:1-11:

A. The house of feasting is produced by the resurrection life; the church is the produce of the resurrection life—11:43-44; Col. 2:13; Eph. 1:19-23.

B. The house of feasting is outside of religion; it was in Bethany in the house of Simon the leper—John 12:1; Mark 14:3; cf. John 11:53, 57; 12:10-11:

1. If the Lord has mercy on us and if His Spirit opens our eyes, we shall see that what God is doing in the universe is not merely to make people worship Him or serve Him; in this age God's desire and intention are to come into man in the Son, by His Spirit, and through His Word to be man's life so that man might live because of Him.

2. This is absolutely different from religion and from the religious concept; religion with its doctrines, forms, rituals, and regulations does not have the presence of Christ and is the enemy of life.

C. In Bethany there was a home where the Lord could stay, rest, feast, and be satisfied; after the Jewish religion had rejected Him, He always left Jerusalem to stay in Bethany—vv. 1-2; Matt. 21:17-18.

二一 17 ~ 18。

四 召會是由患痲瘋的西門所代表之蒙潔淨的罪人所組成的；他必定得了主的醫治——可十四 3，太二六 6：

- 1 他感激主、愛主，便在家中為主和祂的門徒擺設筵席，以享受祂的同在；得救的罪人總會這樣作。
- 2 主已經使我們從死人中復活，也潔淨了我們的罪；現今我們所在之處成了召會聚會的地方。

週 三

五 從外表看，召會也許是貧窮的、困苦的；然而，從裏面看，召會裏樣樣都是寶貴、甘甜又可愛的，因為我們對主同在的享受是豐富的；我們與主同在，主也與我們同在——參一 23，結四八 35 下。

六 從裏面看，召會生活是在主的同在中與主同筵的生活——約十二 2，詩十六 11，徒三 19 下：

- 1 在召會生活中，我們所需要的第一件事就是主的同在；沒有主的同在，召會生活就是虛空的——詩二七 4。
- 2 乃是在召會中，我們和主才有安息、享受和滿足；在這裏，一直有筵席為主和祂的子民豫備。
- 3 召會是主能與祂的子民一同享受的地方，也是祂子民能享受祂同在的地方；召會是主和祂的子民聚在一起，彼此一同坐席，也彼此享受的所在。

七 原則上，在活的召會中，姊妹比弟兄多——約十二 2 ~ 3。

D. The church is composed of cleansed sinners as represented by Simon the leper; he must have been healed by the Lord—Mark 14:3; Matt. 26:6:

1. Being grateful to the Lord and loving Him, he spread a feast in his house for the Lord and His disciples in order to enjoy His presence; a saved sinner would always do this.
2. The Lord has raised us from the dead and cleansed us from our sins; now where we are becomes the meeting place of the church.

Day 3

E. Outwardly, the church may be poor and afflicted; inwardly, however, everything in the church is precious, sweet, and dear because we are rich with the enjoyment of the Lord's presence; we are with the Lord, and the Lord is with us—cf. 1:23; Ezek. 48:35b.

F. Inwardly, the church life is a life of feasting in and with the presence of the Lord—John 12:2; Psa. 16:11; Acts 3:20a:

1. In the church life the first thing that we need is the Lord's presence; without the Lord's presence the church life is empty—Psa. 27:4.
2. It is in the church that we and the Lord have rest, enjoyment, and satisfaction; here there is always a feast prepared for the Lord and His people.
3. The church is a place where the Lord can enjoy Himself with His people and where His people can enjoy being with Him; it is a place where the Lord and His people come together to feast with one another and enjoy one another.

G. In principle, a living church has more sisters than brothers—John 12:2-3.

八 在召會生活中有不同的功用：服事，作見證與愛主：

1 服事的功用是由馬大所代表（2）；我們都必須改變我們對馬大的觀念，而不輕看她：

a 我們必須有一些在主裏殷勤、能幹、主動、活的並實際的馬大。

b 在召會事奉中，首要的功用是照料一些實際的事務。

2 作見證的功用是由拉撒路所代表—2、9～11節：

a 拉撒路是主復活生命之大能活的見證和見證人。

b 這見證使人感受到復活的大能，復活生命的顯出，以及對主這生命的享受。

週 四

3 愛主的功用是由馬利亞所代表（2～3）；她代表那些愛主到極點的人，將他們所持有最寶貴的東西傾倒在主身上：

a 在她的估價裏，主比任何東西都更有價值、更可愛。

b 用我們上好的愛來膏主，乃是召會生活主要的彰顯、方面和特徵。

c 『屋裏就滿了膏的香氣』（3下）；召會在這裏被比喻為屋子，香膏倒在主耶穌身上，屋裏就滿了寶貴、甘甜、悅人的香氣—參王下四9，林後二15，利一13。

H. In the church life there are different functions: the functions of serving, testifying, and loving:

1. The serving function is represented by Martha (v. 2); we all must change our concept of Martha and not look down on her:

a. We must have some Marthas who are diligent, capable, active, living, and practical in the Lord.

b. In the church service the first function needed is to serve by taking care of certain practical affairs.

2. The testifying function is represented by Lazarus—vv. 2, 9-11:

a. Lazarus was a living testimony and a witness to the power of the Lord's resurrection life.

b. This testimony gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life.

Day 4

3. The loving function is represented by Mary (vv. 2-3); she represents the dear ones who love the Lord to the uttermost and who pour out what they hold most precious upon the Lord:

a. Her estimate of the Lord was that He was more valuable and lovable than anything else.

b. Anointing the Lord with our best love is the main expression, aspect, and characteristic of the church life.

c. "The house was filled with the fragrance of the ointment" (v. 3b); the church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured upon the Lord Jesus—cf. 2 Kings 4:9; 2 Cor. 2:15; Lev. 1:13.

d 猶大和其他門徒認為馬利亞向主愛的奉獻是枉費——太二六 8 ~ 13，約十二 4 ~ 6：

(-) 已過二十世紀以來，千千萬萬寶貴的生命、心愛的奇珍、崇高的地位以及燦爛的前途，都曾『枉費』在主耶穌身上。

(二) 對這些愛主的人，祂是全然可愛，配得他們獻上一切。

(三) 他們澆在主身上的不是枉費，乃是馨香的見證，見證祂的甘甜。

e 在基督裏的信徒，該有價值觀的改變；基督自己在信祂的人是寶貴的——彼前二 7，腓三 8 ~ 9，太二三 16 ~ 26，撒十六 7，路十六 15，九 54 ~ 56，彼前三 4：

(-) 信徒正確的價值觀，可見於他們對基督和祂完滿救恩、以下各方面的估計和評價：

(1) 對於主耶穌的估價——詩一一八 22，彼前二 7。

週 五

(2) 對於十字架之話的估價——林前一 18，彼前二 24，三 18。

(3) 對於神的國和神的義與人日用所需之間的估價——太六 32 ~ 33，彼後一 1、11，二 5，三 13。

(4) 對於主耶穌與他們親人之間的估價——太十 37 ~ 38，路十八 26 ~ 30，彼前一 1、17，二 11 上。

(5) 對於人的魂與全世界之間的估價——太十六 26，四 8 ~ 11，啓十八 13，彼前四 19。

d. Judas and the other disciples considered Mary's love offering to the Lord a waste——Matt. 26:8-13; John 12:4-6:

(1) Throughout the past centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus.

(2) To those who love Him in such a way, He is altogether lovely and worthy of their offering.

(3) What they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

e. The believers in Christ should have a change in their concept of value; Christ Himself is the preciousness to His believers——1 Pet. 2:7; Phil. 3:8-9; Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15; 9:54-56; 1 Pet. 3:4:

(1) The proper concept of value for the believers can be seen in their estimation and assessment of the following aspects of Christ and His full salvation:

(a) Their valuation of the Lord Jesus——Psa. 118:22; 1 Pet. 2:7.

Day 5

(b) Their valuation of the word of the cross——1 Cor. 1:18; 1 Pet. 2:24; 3:18.

(c) Their valuation of God's kingdom and righteousness in comparison to a man's daily necessities——Matt. 6:32-33; 2 Pet. 1:1, 11; 2:5; 3:13.

(d) Their valuation of the Lord Jesus in comparison to their relatives——Matt. 10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.

(e) Their valuation of a man's soul in comparison to the whole world——Matt. 16:26; 4:8-11; Rev. 18:13; 1 Pet. 4:19.

- (6) 對於他們身體與罪的嚴重及結局之間的估價—太十八 8 ~ 9, 彼後三 10 ~ 13。
- (7) 對於宗教階級地位與作主奴僕並彼此作奴僕之間的估價—太二十 25 ~ 27, 彼前二 16, 彼後一 1。
- (8) 對於基督為義的珍寶與屬地珍寶之間的估價—伯二二 23 ~ 28, 太十二 18 ~ 21, 賽四二 1 ~ 4, 彼前一 18 ~ 20。
- (9) 對於罪的享受與看不見的賞賜之間的估價—來十一 24 ~ 27, 彼前一 8 ~ 12, 彼後一 8 ~ 11, 二 20 ~ 22。
- (10) 對於基督的認識與萬事之間的估價—腓三 7 ~ 8, 彼前一 8, 彼後一 2 ~ 3、8, 二 20, 三 18。

週 六

- (二) 我們需要主給我們亮光，叫我們的價值觀有徹底的改變，使我們不斷的揀選基督並祂一切的所是，作我們絕佳的份—可九 7 ~ 8, 林後二 10, 四 7, 彼前一 8。
- (三) 『你若將寶貴的從低賤的分別出來，你就可以作我的口』—耶十五 19, 參 16 節：
- (1) 我們必須看重主的話，過於派定給我們的飲食，在主的話裏品嚐主作湧流著滋養的奶和新蜜之美地的實際，使我們將其分賜給神的子民，為著他們完滿的救恩—伯二三 12, 彼前二 2 ~ 5, 詩一一九 103, 出三 8, 申八 8, 歌四 11 上。
- (2) 我們必須看重主的話，過於一切地上的財富，使我們能講神的諭言，分賜基督那追測不盡的豐富，作為神諸般的恩典—詩一一九 72、9 ~ 16, 弗三 8,

- (f) Their valuation of their body in comparison to the seriousness and consequence of sin—Matt. 18:8-9; 2 Pet. 3:10-13.
- (g) Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another—Matt. 20:25-27; 1 Pet. 2:16; 2 Pet. 1:1.
- (h) Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.
- (i) Their valuation of the enjoyment of sin in comparison to the unseen reward—Heb. 11:24-27; 1 Pet. 1:8-12; 2 Pet. 1:8-11; 2:20-22.
- (j) Their valuation of the knowledge of Christ in comparison to all things—Phil. 3:7-8; 1 Pet. 1:8; 2 Pet. 1:2-3, 8; 2:20; 3:18.

Day 6

- (2) We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- (3) “If you bring out the precious from the worthless, / You will be as My mouth”—Jer. 15:19; cf. v. 16:
- (a) We must treasure the Lord’s words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God’s people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Exo. 3:8; Deut. 8:8; S. S. 4:11a.
- (b) We must treasure the Lord’s words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God—Psa. 119:72, 9-16; Eph. 3:8; 2

林後六 10，彼前四 10 ~ 11。

4 我們都必須作召會中三個角色的肢體—『馬大—拉撒路—馬利亞』；這是我們眾人當有的名字：

a 在召會生活中，必須有對主殷勤的服事、主復活生命活的見證以及傾倒在主身上絕對的愛。

b 在真實的召會生活中，該擺上對主的服事，給人看見主的見證，並傾倒出對主的愛；這是主身體真正的彰顯，這身體乃是盛裝主並彰顯主的器皿。

Cor. 6:10; 1 Pet. 4:10-11.

4. We all must be a triangular member of the church—a “Martha-Lazarus-Mary”; this is the proper name for all of us to have:

a. In the church life there must be the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord.

b. In the real church life the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him.

第三週 ◇ 週一

晨興餽養

約三 5～6『…人若不是從水和靈生的，就不能進神的國。從肉體生的，就是肉體；從那靈生的，就是靈。』

十二 1～2『…耶穌來到伯大尼，就是祂從死人中所復活的拉撒路所在的地方。有人在那裏為耶穌豫備晚宴，馬大伺候，拉撒路也在那同耶穌坐席的人中。』

我們看過約翰福音中的神蹟，就能瞭解，主首先臨到我們作生命。…這九個〔生命應付人各種情況之需要的〕事例非常有意義。…這一切事例都是表號，表明主在好些不同的方面來作我們的生命。經歷主作我們的生命，開始於重生，並於復活達到高峯。（約翰福音生命讀經，三二一頁。）

信息選讀

約翰十一章論到召會生活，是非常有意義的。…我們必須學一個功課，不只放棄基督教，也棄絕我們自己的意見。然後我們纔會給主一條自由的通路，叫祂成為我們的生命。一旦主能彰顯祂自己，那麼主就會得着一個活的召會了。…宗教和意見是兩大類阻撓，妨礙了主作我們生命的水流。

〔約翰福音裏有九件神蹟，〕第一件神蹟是變水為酒。〔二。〕第二件神蹟在四章，是叫大臣垂死的兒子活過來。…在整卷約翰福音裏，聖靈的用意就是使主耶穌作生命，應付我們一切的需要。在二章和四章的這兩件神蹟，啓示了由死得生的原則。在全部九個事例中都有這原則，就是生命在復活的

WEEK 3 — DAY 1

Morning Nourishment

John 3:5-6 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

12:1-2 Then Jesus...came to Bethany, where Lazarus was, whom Jesus had raised from the dead...They made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

By considering the signs in the Gospel of John, we can realize that the Lord first comes to us as life. These nine cases [in the Gospel of John of life meeting every man's need] are very meaningful....All of these cases are signs signifying that the Lord comes to us as life in several different aspects. The experience of the Lord as our life begins with regeneration and reaches the climax with resurrection. (Life-study of John, p. 285)

Today's Reading

John 11 is very meaningful when it is related to the church life....We must learn the lesson of not only giving up the Christian religion but also of forsaking our own opinions. Then we will afford the Lord a free course to be life in our midst. Once the Lord can express Himself, then the Lord will have a living church....Religion and opinion are the two main categories of frustration to the flow of the Lord as our life.

The first...[of nine signs in John] was that of changing the water into wine [ch. 2]. The second sign, in chapter 4, was that of making the dying son of the royal official live....The intention of the Holy Spirit throughout this gospel is simply to make the Lord Jesus to be the life to meet all of our needs. These two signs in chapters 2 and 4 reveal the principle of life out of death. In all nine cases there is the principle of life in the realm of resurrection to meet every human need....The

範圍中應付人的每一需要。…變水為酒這事是頭一件神蹟。這事包含了由死得生這個極重要的原則。這是九個事例的基本原則。…主進入這些死亡的局面中，為要按復活的原則作生命。祂將每一局面中的死亡變為生命，並且從死亡中帶出生命來。

我們可將這復活中生命的原則，應用在所有的事例中。首先，主對尼哥底母說到重生。…重生就是說，主在復活裏來作我們的生命。主怎能重生人，或使人再生一次？就是按着復活的原則作他們的生命。

在撒瑪利亞婦人的事例中，主與她談到活水的滿足。一個可憐的罪人怎能因活水得滿足？只有憑着復活裏生命的原則。當主在復活裏進到我們裏面作生命，我們就得着滿足我們的活水。

約翰福音的原則就是基督在復活裏作生命。這卷福音的用意不是藉着規正我們的行為來改良或革新我們。主惟一的用意是將生命帶進我們裏面。這生命要點活、重生、復活並再造我們。我們若能領畧這卷福音的原則，我們的乾渴就會解除，我們的飢餓就得飽足，我們的黑暗就被照亮，我們在罪中的轄制就被打碎，我們的死亡也被復活吞滅；這全是藉着在靈中，並藉着話，經歷基督作我們復活的生命。我們絕不能憑着出於自己的任何東西、任何作為，來經歷活的基督。永活的基督只能在靈中經歷，也只能藉着話經歷。靈與話要帶我們進入復活裏生命的原則中。如果我們在靈中藉話接受祂，我們就要得飽足，被照亮，得釋放，並且得復活。當我們從死人中復活，我們就蒙拯救脫離死亡的各方面。沒有一件事能壓制我們，沒有一件事能限制我們，也沒有一件事能監禁我們，因為我們活在復活裏。（約翰福音生命讀經，三二三至三二五、三二九至三三〇頁。）

參讀：約翰福音生命讀經，第二十四篇。

changing of water into wine was the “beginning of signs.” It contains the all-important principle of bringing life out of death. This is the basic principle in all of the nine cases. The Lord came into these situations of death in order to be life in the principle of resurrection. He turned the death of each situation into life and brought life out of death.

Let us apply this principle of life in resurrection to all of the cases. First, the Lord spoke with Nicodemus about regeneration....Regeneration simply means that the Lord has come to be our life in resurrection. How can the Lord regenerate people or cause them to be born anew? Simply by being their life in the principle of resurrection.

In the case of the Samaritan woman, the Lord spoke with her about the satisfaction of the living water. How can a poor sinner be satisfied with the living water? Only by the principle of life in resurrection. When the Lord comes into us as life in resurrection, we shall then have the living water which satisfies us.

The principle of the Gospel of John is Christ as life in resurrection. The intention of this gospel is not to improve or reform us by regulating our behavior. The Lord’s only intention is to bring life into us. This life will enliven, regenerate, resurrect, and re-create us. If we can apprehend the principle of this gospel, our thirst will be quenched, our hunger satisfied, our darkness enlightened, our bondage in sin broken, and our death swallowed up by resurrection—all by experiencing Christ as our resurrection life in the Spirit and through the Word. We can never experience the living Christ by anything of ourselves or by any of our doings. The living Christ is only experienced in the Spirit and through the Word. The Spirit and the Word will bring us into the principle of life in resurrection. If we take Him in the Spirit and through the Word, we shall then be satisfied, enlightened, freed, and resurrected. When we are resurrected from the dead, we are delivered from all aspects of death. Nothing can suppress us, nothing can restrict us, and nothing can imprison us because we are living in resurrection. (Life-study of John, pp. 287-288, 292)

Further Reading: Life-study of John, msg. 24

第三週 ◊ 週二

晨興餽養

約十二 1『逾越節前六日，耶穌來到伯大尼，就是祂從死人中所復活的拉撒路所在的地方。』

可十四 3『耶穌在伯大尼患癩瘋的西門家裏坐席的時候，有一個女人，拿着一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在祂的頭上。』

約翰十二章…啓示基督作人生命的結果，就是產生召會。召會，那筵宴之家，是主可得安息並滿足之處。基督作人生命的結果就是召會。…在十二章我們看見一個小型召會。她在人數、大小、生命的成長上，都是小的。…生命的結果是產生召會，生命的繁增乃是使召會在大小、人數和生命的成長上得着加增。（約翰福音生命讀經，三三四頁。）

信息選讀

在約翰十一章，主使拉撒路從死人中復活，這復活所產生的結果就是召會生活。我們原先都是死人，主來使我們復活。在祂使我們復活之後，我們就成了召會。所以，在十一章我們看見拉撒路復活了；在十二章我們看見復活的人成了主能安息和滿足之處。…現在我們需要將召會看作筵宴之家。…這筵宴之家乃是在宗教之外，…在伯大尼的小屋裏，在耶路撒冷和宗教以外。

主若憐憫我們，祂的靈若開我們的眼睛，我們就會看見，神在宇宙中所作的，並不是僅僅使人敬拜祂或事奉祂。在這世代中，神的願望和心意乃是在子裏，憑着祂的靈，並藉着祂的話，進到人裏面，作人的生命，使人可以憑祂活着。這和宗教迥然不

WEEK 3 — DAY 2

Morning Nourishment

John 12:1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

Mark 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

John 12 ...reveals the issue of Christ being life to man: the producing of the church. The church, a house of feasting, is the place where the Lord can rest and obtain His satisfaction. The issue of Christ being life to man is the church....In chapter 12 we see a small church. It is small in number, in size, and in the growth of life....The issue of life is to produce the church, and the multiplication of life is to increase the church in size, in number, and in the growth of life. (Life-study of John, p. 297)

Today's Reading

In John 11 the Lord raised Lazarus from the dead. That resurrection issued in the church life. We all were dead persons. Then the Lord came in to resurrect us. After He resurrected us, we became the church. Thus, in chapter 11 we see Lazarus resurrected, and in chapter 12 we see that the resurrected person becomes the very place where the Lord can find rest and satisfaction....Now we need to consider the church as the house of feasting.

This house of feasting is outside of religion....It was in a little house in Bethany, outside of Jerusalem and outside of religion. If the Lord has mercy on us and if His Spirit opens our eyes, we shall see that what God is doing in the universe is not merely to make people worship Him or serve Him. In this age God's desire and intention is to come into man in the Son, by His Spirit, and through His Word to

同，也與宗教觀念完全相反。

主被猶太教棄絕是消極的結果，但主作人的生命也帶來積極的結果——那就是主在被棄絕中得着一個家，就是祂能安息、筵宴、安居並滿足之處。…祂使自己成爲信祂之人復活的生命，藉此找到了一個家。這家可視爲祂召會的小影。…先前，主『沒有枕頭的地方』（太八 20。）但現在，在祂使拉撒路從死人中復活之後，祂得着了一個可以安息並坐席之處。在猶太教棄絕了祂之後，祂就不願再留在耶路撒冷。祂總是離開，到伯大尼去住宿。（二一 17～18。）在那裏祂不但能住宿並安息，也能坐席並得着滿足。…不只主耶穌在坐席並安息，那裏的每一個人都是如此。在召會生活中必須就是這樣。

拉撒路在場就表明了召會是由復活的生命所產生的。召會並不是藉着人的組織、智慧、工作或教訓產生的，乃是藉着復活的生命產生的。…在伯大尼主完成了祂最後一件神蹟——使拉撒路從死人中復活。所以，伯大尼是主使死人復活的地方。那裏的信徒是由主復活的生命所產生的。

召會是由患癩瘋的西門所代表之蒙潔淨的罪人所組成的。（可十四 3。）…約翰十二章二節所題到的筵席是在患癩瘋的西門家中爲主豫備的。那蒙潔淨的癩瘋病人西門的家，成了召會聚會的地方。這是很有意義的。一面，我們從前都是死人；另一面，我們從前都是患癩瘋的。原先，召會中的成員都是死的，也是患癩瘋的（有罪的）。就一面說，我們和拉撒路一樣，是死而復活的人；就另一面說，我們和西門一樣，是患癩瘋而蒙了潔淨的人。阿利路亞，主已經使我們從死人中復活，也潔淨了我們的癩瘋，就是我們的罪！現在我們所在之處成了召會聚會的地方。（約翰福音生命讀經，三三五至三四〇頁。）

參讀：約翰福音生命讀經，第二十五篇。

be man's life that man might live by Him. This is absolutely different from religion and altogether contrary to the religious concept.

The rejection of the Lord by Judaism was a negative issue. But there was also a positive issue brought forth by the Lord's being life to people—a home for Him in His rejection, a place where He could rest, feast, dwell, and be satisfied....By making Himself the resurrection life to His believers, He found a home. This home may be considered a shadow of His church....Formerly, the Lord had “nowhere to lay His head” (Matt. 8:20). But now, after raising Lazarus from the dead, He obtained a place for resting and feasting. After the Jewish religion had rejected Him, He was no longer willing to stay in Jerusalem. He always went away to stay in Bethany (Matt. 21:17-18). There He could not only stay and rest but also feast and be satisfied....Not only the Lord Jesus was feasting and resting, but so was everyone else who was there. It must be this way in the church life.

Lazarus was present as a sign that the church is produced by resurrection life. The church does not come into being by man's organization, man's wisdom, man's work, or man's teaching. It comes into being by resurrection life. Bethany was the place where the Lord accomplished His last sign—the raising of Lazarus from the dead. Therefore, Bethany is the place where the Lord raised up the dead.

The church is composed of cleansed sinners as represented by Simon the leper (Mark 14:3)....According to Mark 14:3 the feast mentioned in John 12:2 was prepared for the Lord in the house of a leper named Simon. The house of...a cleansed leper became the meeting place of the church. This is very meaningful. On the one hand, we all were dead; on the other hand, we all were lepers. Originally, the members of the church were both dead and leprous (sinful) people. In a sense we, like Lazarus, were dead and have been resurrected. In another sense we, like Simon, were contaminated lepers and have been cleansed. Hallelujah, the Lord has raised us from the dead and cleansed us from our leprosy, our sins! Now where we are becomes the meeting place of the church. (Life-study of John, pp. 298-301)

Further Reading: Life-study of John, msg. 25

第三週 ◇ 週三

晨興餽養

約十二 2『有人在那裏為耶穌豫備晚宴，馬大伺候，拉撒路也在那同耶穌坐席的人中。』

路十 40『馬大伺候的事多，各方忙亂，就進前來，說，主阿，我妹妹留下我獨自一人伺候，你不在意麼？請吩咐她同我作她分內該作的事。』

從外表看，召會也許是貧窮的、困苦的。〔參約十二 1 註 1。〕地上的召會也許在物質上不富有，但她在主面前、在對主的享受上該是富足的。召會以外的人總會輕視召會，說她是貧窮且滿了困苦的。他們沒有靈來領會，我們在享受主對我們的一切所是上是何等豐富。

從裏面看，召會生活是在主的同在中與主同筵的生活。（2。）主來到〔伯大尼之家〕，那裏有祂的同在。在召會生活中，我們所需要的第一件事就是主的同在。我們所處的地位與情況必須是讓主能來與我們同在的。祂的同在對召會生活非常重要，召會生活絕對有賴於主的同在。沒有主的同在，召會生活就是虛空的。（約翰福音生命讀經，三四〇至三四一頁。）

信息選讀

從裏面看，召會生活是個筵席。在召會生活中該一直有筵席，讓主自己能享受，也能與祂子民一同享受。乃是在召會中，主纔有安息、享受和滿足。在這裏，一直有筵席為主和祂的子民豫備。…召會是主能與祂的子民一同享受的地方，也是祂子民能享受祂同在的地方。召會是主和祂的子民聚在一起，彼此一同坐席，也彼此享受的所在。

WEEK 3 — DAY 3

Morning Nourishment

John 12:2 Therefore they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone?...

Outwardly, the church may be poor and afflicted [cf. John 12:1, footnote 1]. The church on earth may not be rich in material things; it should be rich with the enjoyment of the Lord in His presence. The outward people will always look down on the church, saying that it is poor and full of affliction. They do not have a spirit to realize how rich we are in the enjoyment of all that the Lord is to us.

Inwardly, the church life is a life of feasting in and with the presence of the Lord (12:2). The Lord came to that house and His presence was there. In the church life, the first thing we need is the Lord's presence. We must be a people in such a position and with such a condition that the Lord can come and be with us. His presence means very much to the church life. The church life is a life that absolutely depends upon the Lord's presence. Without the Lord's presence, the church life is empty. (Life-study of John, p. 302)

Today's Reading

Inwardly, the church life is a feast. In the church life there should always be a feast that the Lord Himself can enjoy and that His people can enjoy with Him. It is in the church that the Lord has rest, enjoyment, and satisfaction. Here there is always a feast prepared for the Lord and His people...The church is a place where the Lord Himself can enjoy being with His people and where His people can enjoy being with Him. The church is a place where the Lord and His people come together to feast with one another and to enjoy one another.

就像在伯大尼一樣，在召會裏，最好是姊妹比弟兄多。（約十二2～3。）…活的召會需要有較多的姊妹，越多越好。

在召會生活中有不同的功用。在召會事奉中有三類功用，由這家的三個人所代表。首先是馬大所代表，服事的功用。（2。）歷代以來，馬大受了不公平的待遇。…約翰十二章明說『馬大伺候』。這是非常美好的，因為在召會的事奉中，召會的事務必須料理。沒有馬大，誰來管我們喫的事情？我們需要她豫備食物。我欣賞馬大的服事。我們都必須改變我們對她的觀念，不該輕看她。我們該鼓勵姊妹作馬大。…假定所有的姊妹都是馬利亞，都很屬靈的靜靜坐着，誰來豫備飯食呢？我們必須有一些殷勤、能幹、主動、活的、並實際的馬大。我們雖然是屬靈的，但我們還必須實際的服事。在那個家裏，馬大的服事是必需的。照樣，在召會事奉中，首要的功用是辦事，是照料一些實際的事務。

在召會的服事中，第二類功用由拉撒路所代表。拉撒路似乎沒有作甚麼，他只是坐在那裏和主同席喫飯。但我們必須記得，拉撒路是復活生命活的見證。他不是藉着作甚麼事來見證，乃是藉着活在復活的生命中來見證。

馬大的服事是美好的，但並不吸引人。吸引人的是拉撒路的見證。…那不是一種工作，乃是一種生命。這不是藉勞苦，乃是藉享受主。這使人感受到復活的大能，復活生命的顯出，以及對主這生命的享受。主能使死人變得這麼活，並且使他們與祂同席，這是一個有力的見證。在召會中…不但要有實際事務的服事，也要有生命的職事。馬大的服事是必需的，但拉撒路的職事更是不可少的。（約翰福音生命讀經，三四一至三四四頁。）

參讀：約翰福音生命讀經，第二十五篇。

As it was there in Bethany, it is better for a church to have more sisters than brothers (John 12:2-3)...A living church needs to have more sisters, the more the better.

In the church life there are different functions. There are three kinds of functions in the service of the church represented by the three persons in the house. First is the serving function represented by Martha (12:2). Throughout all the centuries, Martha has been treated unfairly....This chapter says that Martha served. This is very good, for, in the church service, the business affairs of the church must be taken care of. How could we have the food taken care of without Martha? We need her to prepare the food. I appreciate Martha's service. We all must change our concept about her and not look down on her. We should encourage the sisters to be Marthas....Suppose all the sisters are Marys sitting there quietly being spiritual. Who is going to prepare the meal? We must have some Marthas who are diligent, capable, active, living, and practical. Although we are spiritual, we must still serve practically. Martha's service was needed in that house. Likewise, in the church service, the first function needed is to serve by doing certain things, by taking care of certain practical affairs.

The second kind of function in the service of the church is represented by Lazarus. It appears as if Lazarus did nothing. He just sat there at the table with the Lord, enjoying the feast with Him. But we must remember that Lazarus was the living testimony of the resurrection life. He did not testify by doing but by living in the resurrection life.

Martha's service was good, but it did not attract people. It was the testimony of Lazarus that attracted them....It is not a kind of work; it is a kind of life. It is not by laboring; it is by enjoying the Lord. It gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life. This is a strong testimony that the Lord can make dead persons so living and enable them to feast with Him....There must be not only the service of practical affairs but also the ministry of life. Martha's service is necessary, but Lazarus's ministry is even more necessary. (Life-study of John, pp. 302-305)

Further Reading: Life-study of John, msg. 25

第三週 ◊ 週四

晨興餽養

約十二 3 ~ 5『那時，馬利亞就拿着一磅至貴的真哪噠香膏，抹耶穌的腳，又用自己的頭髮去擦祂的腳，屋裏就滿了膏的香氣。祂門徒中的一個，就是那將要出賣耶穌的加略人猶大說，這香膏爲甚麼不賣三百銀幣分給窮人？』

馬利亞代表第三類功用。（約十二 2 ~ 3。）她代表那些非常愛主的人，將他們所持有最寶貴的東西傾倒在主身上。他們愛主到一個地步，將上好的給主。這正是馬利亞所作的。她將極貴重的香膏倒在主的腳上，又用自己的頭髮去擦祂的腳。在她心中，沒有甚麼東西像主這樣親愛、這樣寶貴、這樣貴重了。她，以及很多像她一樣的人，都用他們上好的來愛主。在她的估價裏，主比任何東西都更有價值、更可愛。在她看來，主是最寶貴、最貴重的。（約翰福音生命讀經，三四四至三四五頁。）

信息選讀

馬利亞將貴重的香膏倒在主耶穌身上，是正當召會生活的標記。雖然你曉得馬利亞用上好的香膏抹主耶穌，但你可能還不知道這就是召會生活的標記。召會生活的主要特徵就是用我們上好的愛來膏主。召會生活主要的彰顯和特徵，乃是將我們的香膏倒在祂身上。召會在這裏被比喻爲屋子，香膏倒在主耶穌身上，屋裏就滿了香甜的氣味，悅人的氣味。這應該是地方召會主要的彰顯。你進入地方召會，首先應該聞到傾倒在主耶穌身上的愛的香膏。馬利亞不但愛主，她也將她上好的傾倒在主身上，這成爲正當召會生活的標記。（約翰福音生命讀經，

WEEK 3 — DAY 4

Morning Nourishment

John 12:3-5 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of His disciples, who was about to betray Him, said, Why was this ointment not sold for three hundred denarii and given to the poor?

Mary represents the third kind of function (John 12:2-3). She represents the dear ones who love the Lord very much and who pour out what they hold most precious upon the Lord. They love the Lord so much that they give the best to the Lord. This is what Mary did. She poured the costly ointment upon the feet of the Lord and wiped His feet with her hair. In her heart nothing was so dear, so precious, and so costly as the Lord. She, along with many others like her, loved the Lord with the best she had. Her estimate of the Lord was that He was more valuable and lovable than anything else. For her, the Lord was the most precious and the most costly One. (Life-study of John, p. 305)

Today's Reading

Mary's pouring the precious ointment upon the Lord Jesus is a sign of the proper church life. Although you may realize that Mary anointed the Lord Jesus with the best ointment, perhaps you have not seen that this is a sign of the church life. The main characteristic of the church life is anointing the Lord with our best love. The main expression, aspect, and characteristic of the church life is that we pour out our ointment upon Him. The church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured out upon the Lord Jesus. This ought to be the main expression of a local church. When you come into a local church, the first thing that you should smell is the loving ointment poured out upon the Lord Jesus. It is not simply that Mary loved the Lord, but that she poured out her best upon the

門徒認為馬利亞向主愛的奉獻是枉費。已過二十世紀以來，千千萬萬寶貴的性命、心愛的奇珍、崇高的地位以及燦爛的前途，都曾『枉費』在主耶穌身上。對這些愛主的人，祂是全然可愛，配得他們獻上一切。他們澆在主身上的不是枉費，乃是馨香的見證，見證祂的甘甜。（聖經恢復本，太二六8註1。）

一個人對任何事物價值的衡量，常是看他對那件事物的認識有多少。在馬太二十三章十六至二十六節...我們能看見，有的人看見一個非常大的聖殿，大部分是用金子建成的，就把這殿當作非常貴重的。有的人看見一個祭壇，和獻在其上的牛、羊、鴿子，就以祭壇為沒有價值的，而以牛、羊、鴿子為貴重的。...他們所有的價值觀全數是錯誤的。...每一個信主的人都有...一種價值觀的改變：從前所認為寶貝的，現在都不寶貝了；從前所不寶貝的，現在都寶貝了。這就叫作價值觀的改變。...全本聖經大半都是記載關於價值觀的改變。這些價值觀的改變能殼給初信的弟兄姊妹亮光，叫他們看見一個基督人的價值觀是甚麼。以下我們舉幾個例子，給弟兄姊妹看見價值觀的改變。

詩篇一百一十八篇二十二節說，『匠人所棄的石頭，已成了房角的頭塊石頭。』這是說到價值觀的改變。在匠人的看法裏，有這麼一塊石頭是不可用的，所以丟掉它。這就是說，在猶太首領的眼裏，基督乃是多餘的，因此就除滅祂。然而另有人在建造救恩的時候，就拿這被棄的石頭，來安作房角的頭塊石頭。...這樣的角石竟是猶太匠人所棄絕不用的，卻是神在祂救恩的建造裏所寶貴的；這兩種價值的認定，是何等的不同。...別人棄絕基督，但我們寶貝祂。（倪柝聲文集第三輯第十四冊，一九〇至一九二頁。）

參讀：馬太福音生命讀經，第六十八篇。

Lord, and this becomes a sign of the proper church life. (Life-study of John, p. 306)

The disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness. (Matt. 26:8, footnote 1)

A person often measures the value of something according to the amount of knowledge he has of it. In Matthew 23:16-26 we find some people whose eyes were on the splendor of the temple and how it was built mostly with gold. They considered the temple to be most valuable. Some saw the altar and compared it with the oxen, lambs, and turtle doves offered on it. They reckoned the altar to be of little value but the oxen and lambs and turtle doves to be of much value....Their concept of value was all wrong. Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian. Let us consider a few examples to prove our point.

Psalm 118:22 says, "The stone which the builders rejected / Has become the head of the corner." This is a change in valuation. In the eyes of the builders, they rejected what they considered to be a useless stone. In the eyes of the Jewish leaders, Christ was something redundant, and they wanted to get rid of Him. Yet this rejected stone was chosen to be the cornerstone of the newly enacted salvation....God treasured the cornerstone that was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation!...Others have rejected Christ, but we treasure Him. (CWWN, vol. 60, pp. 387-388)

Further Reading: Life-study of Matthew, msg. 68

第三週 ◊ 週五

晨興餽養

來十一 24 ~ 26 『摩西因着信，長大了就拒絕稱爲法老女兒之子；他寧可選擇和神的百姓同受苦害，也不願有罪的短暫享受；他算爲基督受的凌辱，比埃及的財物更寶貴，因他望斷以及於那賞賜。』

希伯來十一章二十四至二十六節說出苦樂價值的改變。摩西...看見...所有在埃及的享樂，都是罪中之樂。他看與神的百姓同受苦害，乃是最寶貴的。摩西能享受罪中之樂，因爲他是法老女兒的兒子，是全地上最有財有勢的人。但他不肯稱爲法老女兒之子；因他看爲基督受的凌辱，比埃及的財物更寶貴。對於價值的改變，他看得最清楚。任何的苦害、凌辱，他都願意受，因爲他看見那不能看見之賞賜的重大。（倪柝聲文集第三輯第十四冊，二〇〇頁。）

信息選讀

馬太十八章八至九節說，『若是你的手或你的腳絆跌你，就把它砍下來扔掉；你殘廢或瘸腿進入生命，比有兩手兩腳被扔在永火裏更好。若是你的眼絆跌你，就把它剜出來扔掉；你只有一隻眼進入生命，比有兩隻眼被扔在火坑裏更好。』在這裏我們又看見價值觀的變更。一個人能穀不寶貝世界，卻不能不寶貝他的身體。約伯記二章三節、十節說，撒但頭一次試探約伯後，約伯仍然持守純全。但撒但第二次試探約伯時，乃是傷他的身體；結果後來，約伯就開始咒詛自己的生日。他失敗了。這給我們看見，人看自己的身體是極寶貝的。但在馬太十八章這裏，對於身體，主給了我們一個解決的辦法，

WEEK 3 — DAY 5

Morning Nourishment

Heb. 11:24-26 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be ill-treated with the people of God than to have the temporary enjoyment of sin, considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

Hebrews 11:24-26 speaks of a change in concept of enjoyment and suffering. Moses...saw that all the enjoyment of Egypt was but enjoyment of sin. He considered it great riches to suffer together with the people of God. He was well qualified to have the enjoyment of sin because he was the son of Pharaoh's daughter, the richest and most powerful person on earth. Yet he refused to be called the son of Pharaoh's daughter, considering the reproach of the Christ greater riches than the treasures of Egypt. Moses was very clear about this change in valuation. He was willing to suffer all reproaches and hardships because he saw the significance of that unseen, great reward. (CWWN, vol. 60, p. 394)

Today's Reading

Matthew 18:8-9 says, "If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire..." Here we see another contrast in valuation. A man can relinquish the love for the world, but he may not be able to relinquish the love for his body. Job 2:3 and 10 show how Job was able to maintain his integrity when he was first tempted by Satan. When Satan came to him the second time, he attacked Job's body, and Job began to curse the day he was born. He failed. This shows us that a man loves his body very much. In Matthew 18 the Lord shows us a solution with regard to the body. If preserving the body means preserving sin, we have to realize that it is better to give up the body than to sin....A believer must have a change in his concept of value. He must see the seriousness of

就是要我們認識，若保全身體就是保全罪惡時，爲了除掉罪，就寧可捨掉身體。…一個信主的人，必須改變價值觀，必須看清跌倒的嚴重。人沒有信主前，許多罪惡的事可以作，許多污穢的東西可以看。但人信主以後，他的手、他的眼就要受限制。…砍手、剝眼不過是隱喻，乃是指除去罪的痛苦，就如同砍掉手腳、剝出眼睛那樣的痛苦。一個基督徒總要看見犯罪的嚴重；基督徒對付罪，總要厲害到甚至寧可棄掉肢體的地步，好保守自己的清潔無罪。

約伯記二十二章二十三至二十八節說，『你若歸向全能者，就必得建立。你若使不義遠離你的帳棚，將你的金塊丟在塵土裏，將俄斐的金子丟在溪河石頭之間，全能者就必作你的金塊，作你的寶銀。那時你要以全能者爲喜樂，向神仰起臉來。你禱告祂，祂就聽你；你也要還你的願。你定意作何事，必然給你成就；亮光也必照耀你的路。』從二十四節以下，都是根據二十三節所說的。金塊、金子、寶銀，都與二十三節的不義有關。人將金塊、金子、寶銀丟在塵土裏，丟在溪河的石頭間，是爲甚麼緣故呢？乃是爲了要對付不義，爲了要以耶和華爲他的喜樂。這又是價值觀的改變。…凡屬耶和華的，定規揀選耶和華爲他的喜樂。因這緣故，他就能向神仰起臉來，並且他要蒙神三樣的祝福。首先，他的禱告就必蒙垂聽。…其次，他定意作何事，耶和華必然給他成就，因爲主耶和華喜悅他的定案與揀選。第三，亮光也必照耀他的路，在他所行的每一步上都有亮光。這就是屬神之人價值觀改變的結果。…義的價值乃是遠超一切珍寶的價值。（倪柝聲文集第三輯第十四冊，一九六至一九七、一九九至二〇〇頁。）

參讀：倪柝聲文集第三輯第十四冊，第四十八篇。

stumbling. Before a person believes in the Lord, he can commit many sins and set his eyes on many filthy things. After he believes in the Lord, his hands and eyes must be restricted....Cutting off the hand and plucking out the eyes are only illustrations. The real significance is that one should sever sin even if this means enduring as much pain as the severing of hands, feet, or eyes. A Christian has to realize the seriousness of sin. He should deal with sin as drastically as severing the parts of his body. This preserves his own sanctity and purity.

Job 22:23-28 says, "If you return to the Almighty, you will be built up. / If you put injustice far away from your tents, / And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks, / Then the Almighty will be your gold nuggets / And precious silver to you. / For then you will delight yourself in the Almighty, / And you will lift up your countenance to God. / You will pray to Him, and He will hear you; / And you will repay your vows. / You will also decree something, and it will be established for you; / And light will shine on your ways." Everything from verse 24 on is based on verse 23. The gold nuggets, the gold of Ophir, and the precious silver are all related to the injustice spoken of in verse 23. A man places gold nuggets, the gold of Ophir, and precious silver in the dust and in the stones of the brooks for the sake of dealing with injustice and for the sake of delighting oneself in the Almighty. Here again we have a change in valuation....All those who belong to God will surely choose Jehovah as their delight. They will be able to lift up their countenance to God and will be blessed by God in three things. First, their prayers will be heard....Second, whatever they decree will be established for them because the Lord Jehovah will delight in their choice and decisions. Third, light will shine on their ways. Every step of their way will be filled with light. This is the result of a change in the concept of value with those who turn to God...The value of justice is more than any treasure. (CWWN, vol. 60, pp. 391-394)

Further Reading: CWWN, vol. 60, ch. 45

第三週 ◇ 週六

晨興餽養

腓三 7～9 『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，並且給人看出我是在祂裏面…。』

耶十五 19 『…你若將寶貴的從低賤的分別出來，你就可以作我的口…。』

在腓立比三章七至八節…我們看見，保羅也改變了他的價值觀；他先前以為對他是贏得的，現在因基督的緣故，他都當作虧損了。保羅為甚麼能丟棄贏得的東西，他為甚麼能以屬世的一切為虧損的？這乃是因為他以認識基督耶穌為至寶。他以神所立為主為王的基督為至寶，因此他虧損萬事，並且看作糞土。這乃是標準基督徒價值觀的改變。

最末了，我們引耶利米十五章十九節的話作結論，那裏的話告訴我們，我們若將寶貴的從低賤的分別出來，就能作神的口。今天你我如果不會分別價值的問題，神就會棄而不用我們了。神要求我們能分別尊卑貴賤，好作祂的口。所以我們必須認識價值觀改變的重要。求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的。（倪柝聲文集第三輯第十四冊，二〇〇至二〇一頁。）

信息選讀

我們有三類的功用：服事、見證和愛。我們有服事、見證和傾倒在主身上的愛。這三樣東西必須在召會生活中見到。每逢人來到我們這裏，他們必須曉

WEEK 3 — DAY 6

Morning Nourishment

Phil. 3:7-9 ...What things were gains to me, these I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him...

Jer. 15:19 ...If you bring out the precious from the worthless, you will be as My mouth...

[In Philippians 3:7-8] we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. Paul reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian.

Finally, we want to conclude with the words of Jeremiah 15:19 which tell us that if we bring out the precious from the worthless, we will be as God's mouth. If we cannot tell the proper value of things, God will reject us and cast us aside. He requires that we bring out the precious from the worthless so that we can be His mouth. We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN vol. 60, p. 395)

Today's Reading

We have three kinds of functions: serving, testifying, and loving...These three items must be found in the church life. Whenever people come to us, they must realize that among us are the service for the Lord, the testimony of the Lord, and

得，我們中間有為主的服事、對主的見證、和傾倒在主身上的愛。這三樣是必須有的。我們必須一直有服事。我們更必須有見證，見證主是我們復活的生命；在這一面的見證，無需我們勞苦。我們只需要復活的生命。我們與祂一同復活之後，就不必勞苦。我們只要和祂同坐，和祂同行，和祂同享筵席。這是召會必須有的又真又活的見證，這也是主的彰顯。此外，我們對主必須表示絕對的愛。人進到我們中間，就該說，『哦，這些人，不惜任何代價來愛主。他們在愛主的事上，肯付任何代價。在他們心中，沒有甚麼東西像主自己這樣貴重、這樣有價值、這樣可愛、這樣寶貴了。』我們必須給人這樣的印象。

我們都必須作召會中三個角色的肢體，我們必須有三個角色。過去我聽見一些姊妹對我說，『弟兄，我不是馬大。因着主的憐憫，我只是小小的馬利亞。』有一次，一位很活的弟兄對我說，『弟兄，召會中有些人是馬大，只有少數人是拉撒路。因着主的憐憫，我就是拉撒路。我甚麼也不能作，我只是坐在這裏見證主耶穌。』我不信他是真的拉撒路。我們都必須又是馬大，又是拉撒路，又是馬利亞。當有人問你叫甚麼名字，你該回答說，『我的名字是馬大—拉撒路—馬利亞。』這是我們眾人當有的名字。

這樣一個召會是主作我們生命的結果。約翰十二章是十一章的結果。這種服事、見證和愛，出自主作我們復活的生命。有這些功用，就有真正的召會生活。在真實的召會生活中，該擺上對主的服事，給人看見主的見證，並傾倒出對主的愛。在這裏我們能與別的聖徒一起享受主，主自己也能滿意的居住、安息並坐席。這是主身體真正的彰顯，這身體乃是盛裝主並彰顯主的器皿。（約翰福音生命讀經，三四五至三四七頁。）

參讀：倪柝聲文集第三輯第十四冊，第四十八篇。

the love poured out upon the Lord. These three items are a must. We must have the service, serving all the time. Even more, we must have the testimony, testifying that the Lord is the resurrection life to us. There is no need for us to labor in this aspect of the testimony. We simply need resurrection life. After we have been resurrected with Him, it is unnecessary for us to labor. We simply sit with Him, go along with Him, and enjoy the feast with Him. This is the real, living testimony that the church must have, and this is the very expression of the Lord. Moreover, we must also have the absolute love shown to the Lord. When people come into our midst, they should say, "Oh, these people love the Lord at any cost. They will pay any price in loving the Lord. In their hearts nothing is so costly, so valuable, so lovable, and so precious as the Lord Himself." We must give people this kind of impression.

We all must be a triangular member of the church. We must have three corners. In the past I heard some sisters say to me, "Brother, I am not a Martha. By the Lord's mercy, I am just a little Mary." Once a brother who was very living said to me, "Brother, in the church some are Marthas and only a very few are a Lazarus. By the Lord's mercy, I am just a Lazarus. I can do nothing. I just sit here testifying of the Lord Jesus." I doubt that he was a real Lazarus. We all must be Martha, Lazarus, and Mary. When someone asks you your name, you should reply, "My name is Martha-Lazarus-Mary." This is the proper name for us all to have.

Such a church is the result and issue of the Lord being life to us. Chapter 12 of John is the issue of chapter 11. This kind of service, testimony, and love comes out of the Lord being resurrection life to us. With these functions, there is the genuine church life. In the real church life, the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out. Here we can enjoy the Lord with other saints, and the Lord Himself can dwell, rest, and feast in satisfaction. This is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him. (Life-study of John, pp. 306-307)

Further Reading: CWWN, vol. 60, ch. 45

第三週詩歌

WEEK 3 — HYMN

補305

主耶穌，你美麗奪了我心

(英1159)

降 E 大調

4/4

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1
 一 主 耶 穌， 你 美 麗 奪 了 我 心， 我 全 心 向 你 完
 2 7 | 1 - 0 3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 |
 全 敞 開； 釋 放 我， 脫 離 宗 教 的 義 務， 只 讓
 7 · 7 7 1 2 7 | 1 - 0 3 · 4 | 5 · 5 5 5 1 7 |
 我 永 遠 享 你 同 在。 當 我 在 此 注 視 你 的
 7 6 0 2 3 | 4 · 4 4 6 5 4 | 3 - 0 3 2 | 1 · 1
 榮 耀， 我 的 心 充 滿 了 你 榮 耀； 浸 透 我， 主，
 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1 2 7 | 1 - 0 ||
 我 今 懇 切 求 禱， 以 你 靈 與 我 靈 永 相 調。

二 光照者—我的天何等明亮， 我看見人子在寶座上；
 聖別者，以神的火焰燒我， 直等我因你灼灼發亮！
 主，當我初次看見你榮耀， 自愛與誇耀同歸羞慚；
 今我心湧出愛戴與頌讚， 品嘗你名裏一切肥甘。

三 寶貝主，我將真哪噠香膏， 為你愛，欣然打破傾倒，
 我的主，我前來膏你的頭， 看哪，主，為你我獻上好。
 親愛主，我甘願為你枉費， 愛着你，我深處就滿足。
 為着你，貴重油我早豫備， 要將愛從心深處倒出。

四 良人哪，快來到香草山上， 我切慕與你早面對面。
 主，請喝我心所流出之泉， 我巴望永遠在你身邊。
 我並非單獨的來愛你，主， 乃是與眾聖作你新婦；
 快來罷，我們愛已經久等， 主耶穌，願意你得滿足。

Jesus Lord, I'm captured by Thy beauty

Experience of Christ — Loving Him

1159

1. Je - sus Lord, I'm captured by Thy beau - ty, All my heart to Thee I o - pen
 wide; Now set free from all re - li - gious du - ty, On - ly let me in Thyself a -
 bide. As I'm gaz - ing here up - on Thy glo - ry, Fill my heart with ra - dian - cy di -
 vine; Sat - u - rate me, Lord, I now im - plore Thee, Mingle now Thy Spirit, Lord, with mine.

2. Shining One—how clear the sky above me!
 Son of Man, I see Thee on the throne!
 Holy One, the flames of God consume me,
 Till my being glows with Thee alone.
 Lord, when first I saw Thee in Thy splendor,
 All self-love and glory sank in shame;
 Now my heart its love and praises render,
 Tasting all the sweetness of Thy name.
3. Precious Lord, my flask of alabaster
 Gladly now I break in love for Thee;
 I anoint Thy head, Beloved Master;
 Lord, behold, I've saved the best for Thee.
 Dearest Lord, I waste myself upon Thee;
 Loving Thee, I'm deeply satisfied.
 Love outpoured from hidden depths within me,
 Costly oil, dear Lord, I would provide.
4. My Beloved, come on spices' mountain;
 How I yearn to see Thee face to face.
 Drink, dear Lord, from my heart's flowing fountain,
 Till I rest fore'er in Thine embrace.
 Not alone, O Lord, do I adore Thee,
 But with all the saints as Thy dear Bride;
 Quickly come, our love is waiting for Thee;
 Jesus Lord, Thou wilt be satisfied.

第四篇

交通——召會生活的實際

讀經：約壹一 1～3、7，徒二 42，林前一 9，十 16～17

綱目

週一

壹 正如人的身體裏有血液循環，基督的身體裏也有一個循環，這個循環新約稱之為交通；這交通就是召會生活的實際——約壹一 3、7：

- 一 交通是一同參與，共同分享；所以，交通乃是團體的參與一件事——腓四 14，二 1。
- 二 交通乃是永遠生命的流出，並且實際上，就是信徒裏面永遠生命的流——約壹一 1～3，7。
- 三 為要有獨一的交通，我們必須憑神聖的生命而活，並在神聖的生命裏（不在我們天然的生命裏）行事為人——羅八 2、6、10～11。
- 四 在使徒的交通裏與三一神有交通，乃是放下我們個人的利益，聯於使徒和三一神，為著完成神的定旨——徒二 42，約壹一 3，提後一 9。

貳 『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通』——林前一 9：

- 一 神已經呼召我們進入祂兒子的交通，使我們可以分受基督，有分於祂，並享受祂作神賜給我們的分。

Message Four

Fellowship—the Reality of the Church Life

Scripture Reading: 1 John 1:1-3, 7; Acts 2:42; 1 Cor. 1:9; 10:16-17

Outline

Day 1

- I. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ—a circulation that the New Testament calls fellowship; this fellowship is the reality of the church life—1 John 1:3, 7:
 - A. Fellowship is a common participation, a joint participation; thus, to have fellowship is to have a corporate participation in something—Phil. 4:14; 2:1.
 - B. Fellowship is the issue of eternal life and is actually the flow of the eternal life within the believers—1 John 1:1-3, 7.
 - C. In order to have the unique fellowship, we must live by and behave in the divine life, not in our natural life—Rom. 8:2, 6, 10-11.
 - D. To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3; 2 Tim. 1:9.
- II. “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord”—1 Cor. 1:9:
 - A. God has called us into the fellowship of His Son so that we may partake of Christ, participate in Him, and enjoy Him as our God-given portion.

二 神已經呼召我們進入包羅萬有之基督的交通，有分於祂；所有的信徒都當專注於祂，不被任何有恩賜的人、過分強調的道理或特別的作法所岔開。

週 二

三 基督自己就是神呼召我們進入的交通—9 節：

- 1 基督是我們的分，這位包羅萬有之基督的交通，一點不差就是包羅萬有之基督那活的人位。
- 2 蒙召進入了耶穌基督的交通，就是蒙召進入了祂裏面，因為祂自己就是那個交通—30 節。
- 3 我們蒙召進入了這人位，並進入了祂的交通—蒙召進入了基督，給我們有分並享受。
- 4 九節的交通乃是我們有分於基督；那是我們對祂的享受，以及我們對祂的愛好。

四 基督的交通—奇妙、絕佳的彼此互相的關係—實際上是那靈完成的；因此，在我們的經歷中，子的交通就是那靈的交通—林後十三 14，腓二 1。

五 交通的意思是我們與基督已經成爲一—林前六 17：

- 1 在我們的經歷中，我們與主成爲一靈，是在我們蒙神呼召，進入祂兒子的交通之後—一 9，六 17。

週 三

- 2 我們已經蒙召進入一裏，在其中我們與祂是一，祂也與我們是一。
- 3 六章十七節的『聯合』是一章九節『交通』的同義辭；聯合事實上就是交通。

B. God has called us into the fellowship of, the participation in, the all-inclusive Christ; all believers should be focused on Him, not being distracted by any gifted person, any overstressed doctrine, or any particular practice.

Day 2

C. Christ Himself is the fellowship into which God has called us—v. 9:

1. The fellowship of the all-inclusive Christ as our portion is nothing less than the living person of the all-inclusive Christ.
2. To be called into the fellowship of Jesus Christ is to be called into Him, for He Himself is the fellowship—v. 30.
3. We have been called into this person and into His fellowship—called into Christ for our participation and enjoyment.
4. The fellowship in verse 9 is our participation in Christ; it is our enjoyment of Him and our preference for Him.

D. The fellowship of Christ—a wonderful, excellent mutuality—is actually carried on by the Spirit; thus, in our experience the fellowship of the Son is the fellowship of the Spirit—2 Cor. 13:14; Phil. 2:1.

E. Fellowship means that we and Christ have become one—1 Cor. 6:17:

1. In our experience, being one spirit with the Lord follows being called by God into the fellowship of His Son—1:9; 6:17.

Day 3

2. We have been called into a oneness where we are one with Him and He is one with us.
3. The word joined in 6:17 is a synonym for fellowship in 1:9; the joining is actually the fellowship.

4 每當我們與主成爲一靈，我們就在基督的交通裏，我們也經歷祂這位包羅萬有者。

六 交通是指我們享受基督和祂的一切所是，祂也享受我們和我們的一切所是——腓一 18，二 17～18、28，三 1，四 4、10：

1 我們已經蒙召進入一種彼此互相裏，我們在其中享受神兒子的所是，祂也享受我們的所是。

2 這個交通含示奇妙的、宇宙的、彼此的享受——我們對三一神的享受，三一神對我們的享受，以及信徒彼此之間的享受。

叁 交通與一有關——林前一 9，六 17，十 16～17，十二 20：

一 身體裏這個神聖生命的交通、循環，使身體的眾肢體成爲一——弗四 3～6。

二 這個一稱爲那靈的一 (3)，也是基督身體的一——4 節，林前十二 12～13。

三 只要我們有神聖的生命在我們裏面湧流，我們就在這一裏；這一是基督身體的一，也是眾聖徒中間的一。

四 這獨一的交通乃是基督身體真正的一，作爲信徒在基督裏蒙保守成爲一的惟一立場——弗四 3～6。

週 四

肆 十字架的經歷加深垂直與平面這兩面的交通，也使我们認識身體的生命，並活在身體的交通中——羅六 6，加二 20，太十六 24，林前十二 27：

4. Whenever we are one spirit with the Lord, we are in the fellowship of Christ, and we experience Him as the all-inclusive One.

F. Fellowship means that we enjoy Christ and all He is and that He enjoys us and all we are——Phil. 1:18; 2:17-18, 28; 3:1; 4:4, 10:

1. We have been called into a mutuality in which we enjoy what the Son of God is and He enjoys what we are.

2. This fellowship implies a wonderful, universal, mutual enjoyment——our enjoyment of the Triune God, the Triune God's enjoyment of us, and the enjoyment that the believers have with one another.

III. Fellowship is related to oneness——1 Cor. 1:9; 6:17; 10:16-17; 12:20:

A. The fellowship, the circulation, of the divine life in the Body brings all the members of the Body into oneness——Eph. 4:3-6.

B. This oneness is called the oneness of the Spirit (v. 3); it is also the oneness of the Body——v. 4; 1 Cor. 12:12-13.

C. As long as we have the divine life flowing within us, we are in this oneness——the oneness of the Body, the oneness among all the saints.

D. The unique fellowship is the genuine oneness of the Body of Christ as the unique ground for the believers to be kept one in Christ——Eph. 4:3-6.

Day 4

IV. The experience of the cross deepens both the vertical and the horizontal fellowship and enables us to know the life of the Body and live in the fellowship of the Body——Rom. 6:6; Gal. 2:20; Matt. 16:24; 1 Cor. 12:27:

一 我們需要經歷十字架，好加深我們對神聖交通的經歷——一 9、23 ~ 24，二 2:

- 1 沒有十字架，我們的交通是膚淺的；只有十字架能除去神聖交通的許多障礙，並加深我們與主並與彼此的交通——羅六 6，加二 20，太十六 24。
- 2 交通釋放我們，藉著十字架使我們脫離有罪的己；沒有十字架，我們就不會從己得著釋放和自由，我們就無法有真正的交通——林前一 9、23 ~ 24，二 2，加二 20。
- 3 主在馬太十六章二十四節用『他的十字架』這辭，指明我們每個人都有十字架特別的一分，為要除去我們這個人：
 - a 背十字架就是否認己，把己置於死地，一直將基督的十字架應用於己——路九 23 ~ 25。
 - b 我們這麼容易被人得罪，因為我們對自己很敏感；如果我們沒有這麼強的己，就不會被別人得罪。
 - c 如果我們有很強的己，被每一件事和每一個人得罪，我們就無法有真實的交通；為要有平面的交通，我們需要否認自己——太十六 24。

二 十字架的經歷帶我們進入基督身體的交通——羅六 6，八 13，十二 4 ~ 5，林前一 18、23 ~ 24，二 2，十二 12 ~ 14、27:

- 1 十字架對付我們的肉體、己和天然生命，使我們得以在實際上認識身體的生命——太十六 24 ~ 26。
- 2 如果我們的肉體、己和天然生命受了十字架的對付，如果我們順服基督的元首權柄，並活出身體的生命來，我們就會享受身體的交通——加二 20，五 24，腓三 3，西一 18，林前十 16。

A. We need the experience of the cross to deepen our experience of the divine fellowship——1:9, 23-24; 2:2:

1. Without the cross, our fellowship is superficial; only the cross can remove the many obstacles to the divine fellowship and deepen our fellowship with the Lord and with one another——Rom. 6:6; Gal. 2:20; Matt. 16:24.
2. Fellowship frees us from our sinful self through the cross; without the cross, there is no release, freedom, or liberty from the self and no genuine fellowship——1 Cor. 1:9, 23-24; 2:2; Gal. 2:20.
3. In Matthew 16:24 the Lord used the term his cross, indicating that there is a particular portion of the cross for each one of us in order to cross each one of us out:
 - a. To bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time——Luke 9:23-25.
 - b. We are easily offended by others because we are so sensitive about ourselves; if we did not have such a strong self, we would not be offended by others.
 - c. If we have a strong self and are offended by everything and everyone, we cannot have real fellowship; in order for us to have horizontal fellowship, we need to deny ourselves——Matt. 16:24.

B. The experience of the cross brings us into the fellowship of the Body of Christ——Rom. 6:6; 8:13; 12:4-5; 1 Cor. 1:18, 23-24; 2:2; 12:12-14, 27:

1. The cross deals with our flesh, self, and natural life so that we may know the life of the Body in reality——Matt. 16:24-26.
2. If our flesh, self, and natural life are dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will enjoy the fellowship of the Body——Gal. 2:20; 5:24; Phil. 3:3; Col. 1:18; 1 Cor. 10:16.

3 我們和元首的關係是順服，而我們和身體的關係是交通—西二 19，約壹一 3，林前十 16 ~ 17：

a 交通，就是承認我們自己有限，承認我們自己不彀；交通，就是甘心樂意接受別人所有的來當作自己所有的。

b 交通就是承認我們需要身體—羅十二 4 ~ 5。

c 乃是我們的肉體、己和天然生命受了對付之後，我們才能活在身體裏面，才有身體的交通；否則，我們看不見交通的緊要—加二 20，五 24，腓三 3。

d 神必須把我們帶到一個地步，叫我們沒有交通就無法往前—林前十二 14 ~ 27，約十五 4 ~ 6，帖前三 8。

4 肉體、己和天然生命一受十字架的對付，我們就能知道基督身體的生命，我們就能看見交通的緊要，我們沒有交通就無法過生活—羅六 6，十二 4 ~ 5，林前一 9，二 2，十 16 ~ 17，十二 14 ~ 27，約壹一 3、7。

伍 眾召會中間的交通，乃是基督身體的交通—林前十 16：

一 主的恢復是基於這真理：基督只有一個身體，並且這身體彰顯為眾地方召會—弗一 22 ~ 23，四 4，啓一 11。

二 因著靈是一位，所以只有一個身體，在身體裏也只有一個生命的循環；這循環就是基督身體的交通—弗四 4，約壹一 3、7。

3. Our relationship with the Head is that of obedience, whereas our relationship with the Body is that of fellowship—Col. 2:19; 1 John 1:3; 1 Cor. 10:16-17:

a. Fellowship implies the fact that we are limited and inadequate and that we are willing to accept what comes from others and take it as our own.

b. Fellowship is to acknowledge that we need the Body—Rom. 12:4-5.

c. We can live in the Body and have fellowship in the Body only when our flesh, self, and natural life have been dealt with; otherwise, we will not see the importance of fellowship—Gal. 2:20; 5:24; Phil. 3:3.

d. God must bring us to the point where we cannot go on without fellowship—1 Cor. 12:14-27; John 15:4-6; 1 Thes. 3:8.

4. Once the flesh, the self, and the natural life have been dealt with by the cross, we will know the life of the Body, we will see the importance of fellowship, and we will not be able to live apart from this fellowship—Rom. 6:6; 12:4-5; 1 Cor. 1:9; 2:2; 10:16-17; 12:14-27; 1 John 1:3, 7.

V. The fellowship among the churches is the fellowship of the Body of Christ—cf. 1 Cor. 10:16:

A. The Lord's recovery is based upon the truth that Christ has only one Body, which is expressed as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.

B. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.

三 基督身體裏的交通乃是那靈的循環、流通；當那靈在基督的身體裏循環時，神性、人性、基督的身位、基督的死和基督的復活都在循環。

四 地方召會乃是基督獨一身體的一部分，而在宇宙一面，身體的交通乃是一；在交通中沒有分離—啓一 11，二 7 上：

- 1 任何一個召會或區域都不應該與身體的交通隔離。
- 2 任何一個召會或區域從基督的身體隔離自己的結果，乃是黑暗、混亂、分裂和死亡。

五 每當我們來到主的桌子前，我們是來實行身體的交通—林前十 16～17：

- 1 主的桌子是一個見證，說出我們這些屬於基督的人乃是一：
 - a 我們是一個餅，一個身體，因我們都分受這一個餅—17 節。
 - b 我們有分於基督，就將我們構成爲祂的一個身體。
- 2 我們若與身體的交通隔離，就沒有資格有分於主的身體，因爲在主的晚餐中，桌上的餅象徵整個基督的身體。

六 在組成基督一個宇宙身體的眾召會中間沒有組織，卻有基督身體的交通—腓一 5。

七 神聖的交通就是活在基督身體裏的實際—林前一 9，十二 12～13、27。

C. The fellowship of the Body of Christ is the circulation, the current, of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.

D. A local church is a part of the unique Body of Christ, and the fellowship of the Body is universally one; in fellowship there is no separation—Rev. 1:11; 2:7a:

1. No church or region should isolate itself from the fellowship of the Body.
2. The result of a church or a region isolating itself from the fellowship of the Body of Christ is darkness, confusion, division, and death.

E. Whenever we come to the Lord's table, we come to practice the fellowship of the Body—cf. 1 Cor. 10:16-17:

1. The Lord's table is a testimony that we who belong to Christ are one:
 - a. We are one bread, one Body, because we all partake of the one bread—v. 17.
 - b. Our partaking of Christ constitutes us into His one Body.
2. If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's body, because the loaf on the table in the Lord's supper signifies the entire Body of Christ.

F. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.

G. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.

第四週 ◊ 週一

晨興餽養

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

7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

正如人身體裏有血液循環，基督的身體也有一個循環，這個循環新約稱之為交通。人體的血液循環是身體的命脈。我們可以說，這個循環是人身體的交通。身體不能沒有這個循環，這個交通；同樣，交通在基督的身體裏也是很要緊的。

交通是一同參與，共同分享。所以，交通乃是團體的參與一件事。神聖生命的交通是神聖生命的結果和流出。因為神聖生命是生機的、豐富的、行動的、活潑的，所以有一個特別的流出，有某一種結果。神聖生命的流出、結果，就是生命的交通。（新約總論第七冊，一五七頁。）

信息選讀

我們要保守自己在使徒的交通裏，就必須在神聖的生命裏生活行動。我們一切所說所作的，都必須是對的事，在對的靈裏，憑着對的生命，就是神聖的生命，而不是我們人的生命。我們人的生命也許是合乎倫理、道德的，且是正確的，但仍然是我們天然的生命。我們若在天然的生命裏行事，我們就是在使徒的交通之外。結果我們可能建立起另一種造成分裂的交通。我們要持守在為着一個目標的一條路上，並停留

WEEK 4 — DAY 1

Morning Nourishment

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

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Just as there is the circulation of blood in the human body, so there is a kind of circulation in the Body of Christ, a circulation which the New Testament calls fellowship. The circulation of blood in the human body is the life pulse of the body. We may say that this circulation is the fellowship of the human body. The body cannot live without this circulation, this fellowship. Likewise, fellowship is crucial in the Body of Christ.

To have fellowship is to have a corporate participation in something. The fellowship of the divine life is the issue and flow of the divine life. Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life. (The Conclusion of the New Testament, p. 2177)

Today's Reading

To keep ourselves in the fellowship of the apostles, we must live and behave in the divine life. All that we say and do must be the right thing in the right spirit with the right life, which is the divine life, not our human life. Our human life may be ethical, moral, and proper, but it is still our natural life. If we walk in our natural life, we are outside of the fellowship of the apostles. Then we may set up another fellowship that will create a division. To keep the one way for the one goal and to stay in the fellowship of the apostles, we must live and behave in the divine life. When we live and behave in the divine life, we keep ourselves

在使徒的交通裏，我們就必須在神聖的生命中行事為人。當我們在神聖的生命中生活行動時，我們就保守自己在使徒的教訓和交通裏。在這個交通裏，我們將有一條為着一個目標的路。這樣，我們纔能保守主身體中的一。（神命定實行新約經綸的路，一七四頁。）

交通指明為着某一共同的目的，把個人的利益放在一邊，並聯於別人。因此，與使徒有交通，在使徒的交通裏，並在使徒的交通裏與三一神有交通，乃是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨。（新約總論第十三冊，三一九頁。）

保羅在林前一章九節說，『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』這話是接續八節，用對神信實的確信，加強八節的思想。因着祂的信實，祂必堅固信徒到底，使他們在主回來的日子無可指責。…九節告訴我們，神已經召我們進入了祂兒子我們主耶穌基督的交通。進入了祂兒子我們主耶穌基督的交通，意即有分於那與神兒子耶穌基督聯合，並共同享受祂的交通。神已經呼召我們進入這樣的交通，享受基督作祂賜給我們的分。

保羅在二節說，主耶穌基督是『他們的，也是我們的』。基督這包羅萬有者，屬於所有的信徒。…使徒在本節末了加上這特別的辭句，為要強調一個重要的事實，就是無論在甚麼地方，或甚麼情況，基督乃是所有信徒惟一的中心。…對一切的難處，特別是分裂的事，惟一的解決乃是包羅萬有的基督。我們都已經蒙召進入祂的交通，有分於祂。（9。）所有的信徒都當專注於祂，不被任何有恩賜的人、過分強調的道理、或特別的作法所岔開。（哥林多前書生命讀經，二七至二八、一八至一九頁。）

參讀：神命定實行新約經綸的路，第十七章；使徒行傳生命讀經，第十二篇。

in the teaching and fellowship of the apostles, and in this fellowship we will have one way for one goal. Then we will keep the oneness in the Lord's Body. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," p. 443)

Fellowship indicates a putting away of private interests and a joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose. (The Conclusion of the New Testament, p. 3961)

In 1 Corinthians 1:9 Paul says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." This word is a continuation of verse 8, strengthening the thought with the assurance of God's faithfulness. In His faithfulness He will confirm the believers till the end, making them unreprouvable in the day of the Lord's return. Verse 9 tells us that God has called us into the fellowship of His Son, Jesus Christ our Lord. Fellowship denotes the partaking of, the participation in, God's Son. It is to partake of, participate in, the all-inclusive Christ. God has called us into such a fellowship that we may partake of Christ, participate in Him, and enjoy Him as our God-given portion.

In verse 2 Paul says that the Lord Jesus Christ is "theirs and ours." Christ as the all-inclusive One belongs to all believers....The apostle added this special phrase at the end of this verse to stress the crucial fact of Christ's being the unique center of all believers in whatever place or situation....For all the problems, especially the matter of division, the only solution is the all-inclusive Christ. We have all been called into the fellowship, the participation, in Him (v. 9). All believers should be focused on Him, not distracted by any gifted person, any overemphasis on doctrine, or any particular practice. (Life-study of 1 Corinthians, pp. 23, 16)

Further Reading: CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," ch. 17; Life-study of Acts, msg. 12

第四週 ◊ 週二

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

我們蒙召進入了包羅萬有之基督的交通，祂是我們的分。這交通一點不差就是包羅萬有之基督那活的人位。這就是說，我們蒙召進入了這人位，並進入了祂的交通。神呼召我們進入了基督，給我們共同有分並享受。（哥林多前書生命讀經，一三一頁。）

信息選讀

神呼召我們進入的交通，是祂兒子我們主耶穌基督的交通。這交通包括了父、子、靈三一神。這是成肉體、釘十字架、並復活之基督的交通，這位基督在復活裏乃是賜生命的靈。這包羅萬有的一位是我們的筵席，這筵席就是交通。我們是一班蒙召進入了這交通的人，現今藉着喫喝基督而享受祂。不但如此，我們有共享，我們彼此有來往交通。這種交通，這種共享，就是召會生活。

召會生活乃在於我們都有分的復活生命。不但如此，這復活就是賜生命的靈，這賜生命的靈就是基督，而基督就是成為肉體的神。基督這包羅萬有的人位，也包含了稱義、聖別和救贖。基督是神，就是父、子、靈三一神。祂這成肉體、釘十字架並復活的一位，乃是復活，也是賜生命的靈。祂甚至是我們的筵席。…說我們蒙召進入了耶穌基督的交通，意思是我們蒙召進入了祂裏面。基督對我們乃是生

WEEK 4 — DAY 2

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

We have been called into the fellowship of the all-inclusive Christ as our portion. This fellowship is nothing less than the living person of the all-inclusive Christ. This means that we have been called into this person and into His fellowship. God has called us into Christ for our co-participation and enjoyment. (Life-study of 1 Corinthians, p. 108)

Today's Reading

The fellowship into which God has called us is the fellowship of His Son, Jesus Christ our Lord. This fellowship includes the Triune God, the Father, the Son, and the Spirit. It is the fellowship of the incarnated, crucified, and resurrected Christ, the One who in resurrection is the life-giving Spirit. This all-inclusive One is our feast, and this feast is the fellowship. As those who have been called into this fellowship, we are now enjoying Christ by feasting on Him. Furthermore, we have communion and we are in communication with one another. This fellowship, this communion, is the church life.

The church life is the resurrection life in which we all participate. Furthermore, this resurrection is the life-giving Spirit, the life-giving Spirit is Christ, and Christ is the incarnated God. Christ, an all-inclusive person, also implies justification, sanctification, and redemption. Christ is God, even the Triune God, the Father, the Son, and the Spirit. As the incarnated, crucified, and resurrected One, He is both resurrection and the life-giving Spirit. He is even our feast....To say that we have been called into the fellowship of Jesus Christ means that we have been called into Him. Christ is the life, the resurrection, the

命、復活、稱義、聖別、救贖和一切。所以，祂自己就是那個交通。

哥林多人因着他們的偏好和揀選而分裂。然而，保羅要他們領悟，他們蒙召進入了一個交通。這就是說，他們蒙召進入了一個共享、一個珍賞、一個享受、一個愛好、一個揀選。說『我是屬保羅』的人，〔林前一 12，〕珍賞保羅並享受他。說自己是屬亞波羅或屬磯法的人，也是這樣。但林前一章九節的交通乃是我們有分於基督；那是我們對祂的享受和珍賞，以及我們對祂的愛好。在這些經文裏保羅似乎對哥林多的信徒說，『不要說你是屬這人或屬那人的。你們都必須領悟，你們蒙召進入了一個享受、珍賞、愛好和揀選。你們蒙召進入了一個交通，這就是神的兒子作我們的分。我們都在基督的交通裏。』

我們已經一再指出，在一章九節保羅說，神已經召我們進入了祂兒子我們主耶穌基督的交通。這個交通實際上是由那靈所實施的。林後十三章十四節保羅說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』這個交通乃是奇妙、絕佳的彼此互相的關係。交通既是由那靈完成的，如果我們沒有那靈，我們就沒有交通。這個交通不僅稱為神兒子的交通，也稱為那靈的交通；因為子經過了奇妙的過程，已經成了賜生命的靈。因此，在我們的經歷中，子的交通至終成為那靈的交通。如果我們與這靈成為一靈，我們就得以享受這個交通。

在林前六章十七節…保羅說，『但與主聯合的，便是與主成為一靈。』在我們的經歷中，與主成為一靈，是在蒙神呼召，進入神兒子的交通之後的。（哥林多前書生命讀經，一二二至一二三、一五二、五二、一〇五頁。）

參讀：約翰一書中的七個奧秘，第二章；哥林多前書生命讀經，第五、十篇。

sanctification, the justification, the redemption, and everything to us. Therefore, He Himself is the fellowship.

The Corinthians were divided by their preferences and choices. Paul, however, wanted them to realize that they had been called into one fellowship. This means that they had been called into one participation, one appreciation, one enjoyment, one preference, one choice. Those who said, "I am of Paul" [1 Cor. 1:12], appreciated Paul and enjoyed him. The same was true of those who said that they were of Apollos or of Cephas. But the fellowship in 1:9 is our participation in Christ; it is our enjoyment and appreciation of Him and our preference for Him. In these verses Paul seems to be saying to the believers at Corinth, "Don't say that you are of this person or of that person. You all must realize that you have been called into one enjoyment, appreciation, preference, and choice. You have been called into one fellowship, and this is the Son of God as our portion. We all are in the fellowship of Christ."

We have pointed out again and again that in 1:9 Paul says that God has called us into the fellowship of His Son, Jesus Christ our Lord. This fellowship is actually carried on by the Spirit. In 2 Corinthians 13:14 Paul says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." This fellowship is a wonderful, excellent mutuality. Since it is carried out by the Spirit, if we do not have the Spirit, we do not have the fellowship. This fellowship is called not only the fellowship of the Son, but also the fellowship of the Spirit, because after passing through a marvelous process, the Son has become the life-giving Spirit. Therefore, in our experience the fellowship of the Son eventually becomes the fellowship of the Spirit. If we are one spirit with this Spirit, we may have the enjoyment of this fellowship.

In 1 Corinthians 6:17...Paul says, "But he who is joined to the Lord is one spirit." In our experience, the matter of being one spirit with the Lord follows being called by God into the fellowship of His Son. (Life-study of 1 Corinthians, pp. 100-101, 126, 43-44, 87)

Further Reading: CWWL, 1975-1976, vol. 1, "The Seven Mysteries in the First Epistle of John," ch. 2; Life-study of 1 Corinthians, msg. 5, 10

第四週 ◊ 週三

晨興餽養

林前十 16『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？』

六 17『但與主聯合的，便是與主成爲一靈。』

交通這辭非常深奧。我不信有甚麼基督教教師或解經家，能把這辭的意義說透。交通不單指你和別人之間的來往，也指有分於那個人；不僅如此，交通更是指我們與基督已經成爲一，也就是說我們享受基督和祂的一切所是，祂也享受我們和我們的所是。結果，不僅有互相的來往，並且在每一方面都是彼此互相的。基督的一切所是都成了我們的，我們的一切所是也都成爲祂的。我們都已經蒙神呼召，進入我們和神兒子之間這樣彼此互相的關係裏。（哥林多前書生命讀經，二九頁。）

信息選讀

我不信其他的語言中，有與希臘文『交通』一辭充分對等的語辭。我們已經蒙召進入了神兒子的交通。我們已經蒙召進入一種彼此互相裏，我們在其中享受神兒子的所是，在其中我們與祂是一，祂也與我們是一。在哥林多前書的另一處，六章十七節，保羅說，『與主聯合的，便是與主成爲一靈。』我們已經蒙召進入這樣的一裏，在這個一裏，我們享受基督的所是，祂也享受我們的所是。…這節裏的『聯合』是一章九節『交通』的同義辭。交通與聯合是指同一件事。比方說，你若與一位聖徒聯合，就是與他有交通。聯合實際上就是交通。這給我們看見一章二節、九節，與六章十七節的關聯。一章九節裏的『爲祂所

WEEK 4 — DAY 3

Morning Nourishment

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

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

The word fellowship is profound and very deep. I do not believe that any Christian teacher or expositor of the Bible can exhaust the meaning of this word. Fellowship does not merely mean that there is communication between you and someone else; it also denotes participation in that one. Furthermore, it means that we and Christ have become one. It also means that we enjoy Christ and all He is, and that He enjoys us and what we are. As a result, there is not only a mutual communication, but a mutuality in every way. All that Christ is becomes ours, and all that we are becomes His. We all have been called by God into such a mutuality between us and the Son of God. (Life-study of 1 Corinthians, p. 24)

Today's Reading

I do not believe that in any other language there is an adequate equivalent for the Greek word for fellowship. We have been called into the fellowship of God's Son. We have been called into a mutuality in which we enjoy what the Son of God is, and in which we are one with Him and He is one with us. Elsewhere in 1 Corinthians, in 6:17, Paul says, "He who is joined to the Lord is one spirit." We have been called into such a oneness. In this oneness we enjoy what Christ is, and He enjoys what we are. We have pointed out again and again that in 6:17 Paul says that he who is joined to the Lord is one spirit. The word joined in this verse is a synonym for fellowship in 1:9. Fellowship and being joined refer to the same matter. For example, if you are joined to a saint, you have fellowship with him. The joining is actually the fellowship. This enables us to see the connection between 1:2 and 9 and 6:17. The word called

召』一辭，把九節與二節聯起來，而六章十七節的『聯合』一辭，把該節與一章九節聯起來。

要對神兒子的交通作充分的解釋並不容易。這一件事實在太奇妙了。這交通不僅包括我們與三一神之間的一，也包括了所有信徒中間的一。不僅如此，這交通也含示享受——我們對三一神的享受，三一神對我們的享受，以及信徒中間彼此的享受。在這交通裏，我們享受三一神，三一神也享受我們。…我們享受所有的信徒，所有的信徒也享受我們。這是何等奇妙、宇宙性、彼此的享受！我們已經蒙召…進入…神兒子的交通。這交通是宇宙性的，也是彼此互相的。這交通不僅是在信徒和三一神彼此之間，也是在信徒彼此之間。（哥林多前書生命讀經，二九至三〇、一一二、三六頁。）

交通與一有關。正如人體的血液循環，使身體所有的肢體成爲一；同樣，基督身體裏神聖生命的交通，也使身體成爲一。…這神聖的生命有一個循環；也就是說，這個神聖的生命在我們眾人裏面循環。身體裏這個神聖生命的循環，使眾肢體成爲一。這個一稱爲那靈的一，也是身體的一。只要我們有神聖的生命在我們裏面湧流，我們就在這一裏；這一是一身體的一，也是眾聖徒中間的一。（新約總論第七冊，一五八頁。）

使徒的交通就是信徒在其中享受神聖生命的交通，藉着這交通，他們在靈裏也彼此交通。（腓二1，徒二42。）在使徒的交通裏，有神聖生命的享受。這交通完全是在調和的靈裏神聖生命的事。我們作每一件事都需要在我們的靈裏，憑着神聖的生命。這獨一的交通乃是基督身體上真正的一，作爲信徒在基督裏蒙保守成爲一的惟一立場。（弗四3~6。）（神命定實行新約經綸的路，一七四至一七五頁。）

參讀：哥林多前書生命讀經，第十一至十二篇。

in 1:9 connects that verse with 1:2, and the word joined in 6:17 connects that verse with 1:9.

It is not easy to give an adequate definition of the fellowship of the Son of God. This matter is altogether wonderful. This fellowship involves not only the oneness between us and the Triune God, but also the oneness among all the believers. Furthermore, it implies enjoyment—our enjoyment of the Triune God, the Triune God's enjoyment of us, and also the enjoyment which the believers have with one another. In this fellowship we enjoy the Triune God, and the Triune God enjoys us. Moreover, we enjoy all the believers, and all the believers enjoy us. What a wonderful, universal, mutual enjoyment! We have been called into something which is termed the fellowship of God's Son. This fellowship is universal and mutual. The mutuality of this fellowship is not only between the believers and the Triune God, but also among the believers themselves. (Life-study of 1 Corinthians, pp. 24, 92, 30-31)

Fellowship is related to oneness. Just as the circulation of blood in the human body causes all the members of the body to be one, so the fellowship of the divine life in the Body of Christ causes the Body to be one...This divine life has a circulation; that is, the divine life circulates within all of us. This circulation of the divine life in the Body brings all the members of the Body into oneness. This oneness is called the oneness of the Spirit; it is also the oneness of the Body. As long as we have the divine life flowing within us, we are in this oneness, the oneness of the Body, the oneness among all the saints. (The Conclusion of the New Testament, p. 2178)

The apostles' fellowship is the fellowship in which the believers enjoy the divine life and through which they fellowship with one another in the spirit (Phil. 2:1; Acts 2:42). In the fellowship of the apostles, there is the enjoyment of the divine life. This fellowship is altogether a matter of the divine life in the mingled spirit. We need to do everything in our spirit with the divine life. This unique fellowship is the genuine oneness of the Body of Christ as the unique ground for the believers to be kept one in Christ (Eph. 4:3-6). (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 443-444)

Further Reading: Life-study of 1 Corinthians, msgs. 11-12

第四週 ◊ 週四

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。』

十字架主要是為着對付己。主說我們若要跟從祂，就必須否認己，背起自己的十字架。實際上，背十字架就是否認己、把己置於死地、一直應用基督的十字架在己身上。如果我們有很強的己，被每一件事和每一個人得罪，我們就無法有真實的交通。為要有平面的交通，我們需要否認自己。否認己的意思就是對自己沒有感覺。這樣，我們就絕不會被得罪。（三一神作三部分人的生命，一九一頁。）

信息選讀

神聖的交通在垂直與平面兩面都有許多障礙。需要甚麼來對付這些障礙呢？在全宇宙中，只有一個東西能除去我們與神之間的障礙，那就是十字架。詩歌五百三十三首第六節說，『藉着十字架工作，交通得加深；藉着聖靈運行，交通得更新。』

沒有十字架，我們的交通是膚淺的。十字架治死的工作加深我們的交通，那靈復活的吹氣拔高我們的交通。交通釋放我們，藉着十字架使我們脫離有罪的己。沒有十字架，我們就不會從己得釋放。…詩歌五百三十三首說到神聖的交通，以及這交通與那靈和十字架的關係。沒有那靈和十字架，我們就無法有真實的交通。

WEEK 4 — DAY 4

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order 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 cross is mainly for dealing with ourselves. The Lord said that if we desire to follow Him, we must deny ourselves and take up our cross. Actually, to bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time. If we have a strong self and are offended by everything and by everyone, we cannot have real fellowship. In order for us to have the horizontal fellowship, we need to deny ourselves. To deny ourselves means to be senseless about ourselves. Then we can never be offended. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 372)

Today's Reading

There are many obstacles to the divine fellowship in its vertical and horizontal aspects. What is needed to deal with these obstacles? In the whole universe there is only one thing that takes away all the obstacles between us and God—the cross. Stanza 6 of Hymns, #737 says, "Fellowship is deepened / Through the cross of death; / Fellowship is lifted / By the Spirit's breath."

Without the cross our fellowship is superficial. The cross of death deepens our fellowship, and the Spirit's breath as the resurrection uplifts our fellowship. Fellowship frees us from our sinful self through the cross. Without the cross, there is no release, freedom, or liberty from the self...Hymns, #737 speaks of the divine fellowship and its relationship with the Spirit and the cross. Without the Spirit and the cross, we cannot have real fellowship.

我擔心我們中間有些人並沒有徹底在這神聖的交通裏。…〔在〕訓練〔裏〕我可能必須向受訓者說率直、忠信的話；但我率直的話可能會攪擾他們。那個攪擾可能在他們裏面造成障礙。如果我總是讚賞受訓者，我們中間必定沒有障礙；但如果我對他們率直的說話，那就會在他們裏面造成障礙。因着你裏面對另一位弟兄有障礙，你與他的交通就不會那麼徹底。因着我們裏面神聖交通的障礙，我們可能避免和某些聖徒接觸。我們的交通不是徹底的，裏面仍有障礙存留，因為我們在經歷中沒有十字架。

十字架將基督帶給我們。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。這就是十字架。基督活在我裏面作忍耐。祂活在我裏面作一切屬人的美德，這些美德就是人所認為的倫常道德。我們需要基督，但如果我們沒有經歷十字架，我們就無法經歷基督。詩歌四百六十四首說，『不死就不生。』這意思就是：『沒有十字架，就沒有基督。』不僅如此，『如果沒有基督，就沒有那靈；如果沒有那靈，就沒有交通。』這就是需要十字架的原因。主在馬太十六章二十四節說，『若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』主用『他的十字架』這辭。我們每個人都有十字架特別的一分，為要除去我們這個人。

我們之所以批評別人，許多時候都是因為我們對自己太敏感，對自己太有感覺。如果我們沒有這麼強的己，就不會被別人得罪。許多時候我們批評別人，因為我們被得罪了。我們被得罪，因為我們對自己太敏感了。我們期望每一個人都照着我們的想法，正確的對待我們。如果有人沒有照我們的看法好好對待我們，我們就會被得罪。然後，遲早會有批評出自我們口中。…我們需要經歷十字架，好加深我們對神聖交通的經歷。（三一神作三部分人的生命，一八五、一八七至一九一頁。）

參讀：三一神作三部分人的生命，第十七至十九章。

I am concerned that some among us are not thoroughly in this divine fellowship. In the training I may have to speak a frank, faithful word to the trainees, but my frank speaking may bother them. That bothering may become an obstacle within them. If I were to always speak highly of the trainees, there would surely be no obstacle among us, but if I speak frankly to them, that may create an obstacle within them. Because there is an obstacle within you toward another brother, your fellowship with him is not that thorough. We may avoid contact with certain saints because of the obstacles within us to the divine fellowship. Our fellowship is not thorough, and obstacles remain within us because we do not have the cross in our experience.

The cross brings Christ to us. I have been crucified with Christ, and I no longer live, but it is Christ who lives in me. This is the cross. Christ lives in me as patience. He lives in me as all the human virtues which are considered by others as ethics. We need Christ, but without the experience of the cross, we cannot experience Christ. Hymns, #631 says, "If no death, no life." This means, "If no cross, no Christ." Furthermore, "If no Christ, no Spirit, and if no Spirit, no fellowship." This is why the cross is needed. In Matthew 16:24 the Lord said, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me." The Lord used the words his cross. There is a particular portion of the cross for each one of us to cross each one of us out.

Much of our criticism of others is because we are too sensitive to ourselves and too conscious of ourselves. If we did not have such a strong self, we would not be offended by others. Many times we criticize others because we have been offended. We are offended because we are so sensitive to ourselves. We expect everyone to treat us right according to our opinion. If someone does not treat us right according to our opinion, we are offended. Then, sooner or later, criticism will come out of our mouth. We need the experience of the cross to deepen our experience of the divine fellowship. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 368, 370-372)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 17-19

第四週 ◇ 週五

晨興餽養

羅八 13『因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行為，必要活着。』

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。』

我們和元首的關係是順服，我們和身體的關係是交通。在神的兒女中，交通這件事是一個事實，也是一個需要。基督身體的生命就在乎交通，沒有交通就變作死亡。甚麼叫作交通？交通就是我得着其他肢體的幫助。比方：我是一個口，我會說話；但是，我需要耳朵的交通，纔能聽見；我需要眼睛的交通，纔能看見。…所以，交通就是我接受別人所有的特點，我接受別人所有的當作我所有的。（倪柝聲文集第二輯第十七冊，三七頁。）

信息選讀

有的基督徒不懂得交通的原則，他們要自己一個人去追求，自己一個人去禱告，甚麼都是自己一個人作，要作口，也要作耳，要作手，也要作腳。但認識神的人卻不是這樣，他們需要交通。交通，就是承認我自己有限，承認我自己不彀；交通，就是甘心樂意接受別人所有的來當作自己所有的。…所以我們要看見，我們是靠着身體的生命活着，不是單靠着自己的生命活着。（倪柝聲文集第二輯第十七冊，三七至三八頁。）

你的天然的生命如果沒有受對付，你就不能有交通。乃是你的天然的生命受了對付之後，你纔活在身體裏面，你纔有交通。

凡真正認識甚麼是基督的身體的人，自然而然不會與眾寡合，自然而然覺得自己靠不住，自然而然覺得自己軟

WEEK 4 — DAY 5

Morning Nourishment

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

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

Our relationship with the Head is that of obedience, while our relationship with the Body is that of fellowship. Among the children of God, fellowship is a matter of reality and necessity. The life of the Body of Christ needs fellowship, without which there is only death. What is fellowship? Fellowship implies receiving of assistance from other members of the Body. For instance, I am the mouth; I can speak. But I need the fellowship of the ears in order to hear. I need the fellowship of the eyes to see....Therefore, fellowship means that I receive a benefit from the special features of others. (CWWN, vol. 37, p. 28)

Today's Reading

Some Christians do not understand the principle of fellowship. They want to seek spirituality as individuals, to pray by themselves, to do everything by themselves, to be the mouth, the ears, the hands, and the feet at the same time. But those who know the Lord are not so; they need fellowship. Fellowship implies the fact that we are limited, inadequate, and willing to accept what comes from others and take it as our own....So we must realize that we live not merely by our own life but through the life that comes from the Body. (CWWN, vol. 37, pp. 28-29)

If our natural life is not dealt with, we cannot have any fellowship. We live in the Body and have fellowship only when the natural life is dealt with.

Those who truly know the Body of Christ are freed from individualism spontaneously. They do not trust in themselves, and they realize that they are

弱得很，自然而然與神的眾兒女有交通。總得有一天，神把我們帶到一個地步，叫我們看見，沒有交通就無法走前面的路。神要給我們看見，一個人不能的，在交通裏就能。

我們如果真看見身體的生命，我們也就看見在神的家裏有約束，我們在那裏不能隨便活動。同時，我們如果有了那一個身體的生命，我們就自然而然與神的兒女有交通，就寶貴交通，就不覺得交通是一個重擔。神的兒女如果不知道甚麼叫作神的家，也就不能與神的兒女有交通。所有不會重看別的弟兄的人，不會把人當有的尊敬、當有的稱讚、當有的地位給人的，都因為沒有看見神的家。如果我們自己天然的生命受過對付，真知道甚麼叫作身體的生命，就會學習寶貴別的弟兄，就會在聚會裏摸着生命，得着幫助。

神的兒女如果肉體沒有經過對付，就不能知道基督身體的生命。雖然對於基督的身體這一個道理，他能彀懂得，他能彀解釋，他能彀講得清楚；但是他的肉體如果沒有經過對付，他還是不能認識那一個生命。肉體一受對付，你就能知道基督身體的生命是甚麼，你就能看見交通的緊要，你沒有交通就無法過生活。（倪柝聲文集第二輯第十五冊，四六至四八、二〇三頁。）

眾召會之間的交通，乃是基督身體的交通。（新約總論第七冊，一六〇頁。）

這恢復是基於基督只有一個身體這個真理。…真正的地方召會有一個試驗，就是該與其他眾地方召會有宇宙的交通。（長老訓練第十一冊，一四二頁。）

因為有一位靈，所以就有一個身體。再者，這身體的生命只有一個循環，一個交通。這個循環是基督身體的交通。眾地方召會都需要在這獨一的交通裏。（新約總論第七冊，一六七頁。）

參讀：榮耀的異象與十字架的道路，第二篇；基督徒的生活，第十二至十五篇。

very weak. They fellowship with all the children of God. God must bring us to the point where we cannot go on without fellowship. God will show us that what is impossible with individuals is possible when it is done in fellowship.

If we truly see the life of the Body, we will see that there is restriction in the house of God, and we will not move freely. At the same time, if we have the life of the Body, we will spontaneously fellowship with other children of God, and we will treasure this fellowship and not feel that it is a burden to us. If God's children do not know the meaning of God's house, they will not be able to fellowship with God's other children. Whoever cannot honor the other brothers and cannot render them their due respect, praise, and position has not seen the house of God. If our natural life has been dealt with, and if we know what the life of the Body means, we will learn to treasure the other brothers and to touch life and receive help in the meetings.

If God's children have not been dealt with in their flesh, they cannot know the life of the Body of Christ. They may understand the doctrine about the Body of Christ, and they may even be able to expound it clearly. But if their flesh is not dealt with, they will not know the life of the Body. Once the flesh is dealt with, they will know the life of the Body of Christ. They will see the importance of fellowship, and they will not be able to live apart from the fellowship. (CWWN, vol. 35, pp. 35-37, 151-152)

The fellowship among the churches is the fellowship of the Body of Christ. (The Conclusion of the New Testament, p. 2180)

The recovery is based upon the truth that Christ has only one Body...One of the tests of a genuine local church is that it should have universal fellowship with all the other local churches. (CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," pp. 245-246)

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ. All the local churches need to be in this unique fellowship. (The Conclusion of the New Testament, p. 2186)

Further Reading: CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," ch. 2; The Christian Life, chs. 12-15

第四週 ◊ 週六

晨興餽養

林前十二 12 ~ 13『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

基督身體裏的交通乃是那靈的循環。今天那靈就是基督身體裏的『血液』。倘若我們的身體沒有血液，我們的身體就會枯乾，就會死去。同樣，基督的身體若沒有那靈，就會像屍首一樣。因此，基督身體的交通就是那靈——不是聖靈或神的靈，乃是那靈——的循環、流通。在新約裏，那靈指終極完成的靈，就是終極完成、複合、調和、並且現今正在分賜的靈。在這靈裏有神性，就是神的神聖性情，也有人性，就是人的屬人性情；並且有基督的身位，基督奇妙、包羅萬有的死，以及基督加力的復活，同祂的升天。這一切元素都已複合到這一位靈裏。當這一位靈在基督的身體裏循環時，神性、人性、基督的身位、基督的死、和基督的復活都在循環。（主恢復的簡說，三八頁。）

信息選讀

地方召會乃是基督獨一身體的一部分。在主的恢復裏，在我們中間，某些召會或區域可能使自己獨立。他們將自己與身體隔絕了。他們不願意使他們所在的召會或區域向整個身體，就是向地上眾地方召會敞開。結果至少在某種程度上，他們與眾召會之間的交通斷絕了。結果乃是黑暗、混亂、分裂和死亡。這對我們眾人應該是一個警告。…由此可見，

WEEK 4 — DAY 6

Morning Nourishment

1 Cor. 12:12-13 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

The fellowship in Christ's Body...is the circulation of the Spirit. The Spirit today is the "blood" in Christ's Body. If there were no blood in our body, our body would be dried up and would be dead. Likewise, if Christ's Body did not have the Spirit, it would be like a corpse. Thus, the fellowship of the Body of Christ is simply the circulation, the current, of the Spirit—not the Holy Spirit or the Spirit of God, but the Spirit. In the New Testament the Spirit denotes the consummated Spirit, the Spirit who has been consummated, compounded, and mingled and who is now dispensing. In this Spirit there is divinity, that is, God's divine nature, and there is humanity that is, man's human nature. There is also Christ's person, Christ's wonderful, all-inclusive death, and Christ's empowering resurrection with His ascension. All these elements have been compounded into this one Spirit. When this one Spirit is circulating within the Body of Christ, divinity, humanity Christ's person, Christ's death, and Christ's resurrection all are circulating. (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 414-415)

Today's Reading

A local church is a part of the unique Body of Christ. It is possible that, among us in the Lord's recovery, certain churches or regions may make themselves independent. They may isolate themselves from the Body. They do not want to keep their church or their region open to the entire Body, that is, open to all the local churches on earth. As a result, to some extent at least, they cut themselves off from the fellowship among the churches. The result is darkness, confusion, division, and death. This should be a warning to us all....From this we see that we

我們都需要謹慎留意眾召會之間的一個交通，這是非常要緊的事。

我們一同分受〔主桌子上的〕一個餅，使我們眾人成爲一。這指明我們有分於基督，就使我們眾人成爲祂的一個身體。我們眾人所分受的這位基督，把我們構成祂的一個身體。

我們若與身體的交通隔離，就沒有資格有分於主的身體，因爲在主的晚餐中，桌上的餅象徵整個基督的身體。這餅的確象徵主肉身的身體，在十字架上爲我們犧牲；這是餅一面的意義。另一面的意義，餅象徵那一個身體。所以當我們來在一起有分於主的桌子時，我們需要明白，這個餅象徵所有的召會。如果我們所在地的召會或某個區域的眾召會，與基督身體的交通隔絕了，我們就失去了有分於這個餅的立場和權利。每當我們來到主的桌子前，我們是來實行身體的交通。主的桌子不僅是記念主，也是一個見證，說出我們這些屬於基督的人乃是一。

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。這就是說，在正確的召會生活中沒有組織，卻有許多的交通。（新約總論第七冊，一五九至一六一、一六七頁。）

神聖的交通乃是在基督身體裏生活的實際。…有一件事能管制我們，那就是神聖的交通。…藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。我們若離開交通，一切就都完了。那使一切活着的乃是交通。我們若學習交通，就會得着許多益處，特別在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三頁。）

參讀：生命的話，第三篇；基督徒的生活，第二篇；倪柝聲文集第三輯第十一冊，一六八至一九六頁。

all need to pay careful attention to the crucial matter of the one fellowship among the churches.

Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us into His one Body.

If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's body, because the loaf on the table in the Lord's supper signifies the entire Body of Christ. To be sure, the loaf signifies the Lord's physical body sacrificed for us on the cross. This is one aspect of the significance of the bread. Another aspect of this significance is that the bread signifies the one Body. Hence, when we come together to partake of the Lord's table, we need to realize that the bread, the loaf, signifies all the churches. If the church in our locality or the churches in a particular region are isolated from the fellowship of the Body of Christ, we lose the ground and also the right to partake of this loaf. Whenever we come to the Lord's table, we come to practice the fellowship of the Body. The Lord's table is not simply a remembrance of the Lord; it is also a testimony that we who belong to Christ are one.

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. This means that in the proper church life there is no organization, but there is much fellowship. (The Conclusion of the New Testament, pp. 2179-2181, 2186)

The divine fellowship is the reality of living in the Body of Christ...The one thing that should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, p. 357)

Further Reading: Words of Life from the 1988 Full-Time Training, ch. 3; The Christian Life, ch. 9; Church Affairs, pp. 167-173

第四週詩歌

WEEK 4 — HYMN

533

裏面生命的各方面—生命的交通

6 5 6 5 (英 737)

D 大調

4/4

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

一 永 遠 生 命 帶 來 生 命 的 交 通;

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

在 靈 裏 的 交 通, 使 靈 來 推 動。

- | | |
|----------------|------------|
| 二 永 遠 生 命 賜 給 | 神 聖 的 交 通; |
| 如 此 主 靈 與 我, | 靈 裏 同 行 動。 |
| 三 乃 是 靈 裏 生 命, | 帶 來 這 交 通; |
| 在 靈 裏 的 交 通, | 使 我 蒙 恩 寵。 |
| 四 藉 着 生 命 大 能, | 能 正 確 交 通; |
| 在 靈 裏 的 交 通, | 帶 我 到 光 中。 |
| 五 藉 血 外 面 洗 淨, | 交 通 得 維 持; |
| 藉 膏 裏 面 塗 抹, | 交 通 能 充 實。 |
| 六 藉 着 十 架 工 作, | 交 通 得 加 深; |
| 藉 着 聖 靈 運 行, | 交 通 得 更 新。 |
| 七 這 一 生 命 交 通, | 使 我 脫 自 己; |
| 這 一 生 命 交 通, | 帶 我 進 神 裏。 |

Life eternal brings us

Various Aspects of the Inner Life — The Fellowship of Life

737

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

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

第五篇

為著建造基督的身體 那合乎聖經的聚會與事奉之路

讀經：羅十五 16，來十 24～25，弗四 11～16，林前十四 4 下、31，林後四 16，約二一 15～17

綱 目

週 一

壹 關於為著建造基督的身體那合乎聖經的聚會與事奉之路，我們必須看見並實行我們從主所領受亮光和啓示的重點：

- 一 我們必須盡功用作福音的祭司，訪人傳福音並拯救人—羅十五 16，路十 1～6。
- 二 我們必須到初信者家中聚會，餵養、顧惜他們，使我們的果子常存—徒五 42，約十五 16。
- 三 我們必須藉著活力排聚會教導、成全聖徒，作新約職事建造基督身體的工作—來十 24～25，弗四 11～12：
 - 1 在活力排聚會中，信徒需要彼此交通、代禱；互相照顧、牧養；彼此教導、學習真理；互相指導以追求屬靈生命的長大，好推動傳福音、照顧新人、帶排聚會以及召會生活中種種的事奉。
 - 2 活力排聚會是召會生活和事奉的主要部分。

Message Five

The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ

Scripture Reading: Rom. 15:16; Heb. 10:24-25; Eph. 4:11-16; 1 Cor. 14:4b, 31; 2 Cor. 4:16; John 21:15-17

Outline

Day 1

- I. We must see and practice the crucial points concerning the light and revelation we have received from the Lord regarding the scriptural way to meet and to serve for the building up of the Body of Christ:
 - A. We must function as priests of the gospel, preaching the gospel and saving people by visitation—Rom. 15:16; Luke 10:1-6.
 - B. We must meet in the new believers' homes, nourishing and cherishing them, so that our fruit may remain—Acts 5:42; John 15:16.
 - C. We must teach and perfect the saints through the vital group meetings unto the New Testament work of the ministry, unto the building up of the Body of Christ—Heb. 10:24-25; Eph. 4:11-12:
 1. In the vital group meetings the believers need to have mutual fellowship and intercession, mutual care and shepherding, mutual teaching and studying of the truth, and mutual instruction in the pursuit of the growth in the spiritual life, for the promotion of the preaching of the gospel, the care for the new ones, the conducting of the group meetings, and all other kinds of service in the church life.
 2. The vital group meetings are the main part of the life and service of

四 我們必須帶領聖徒追求並切慕在召會聚會中申言，為主說話，說出主來，將主供應人，彼此說互相聽，以建造聖徒和召會—林前十四 1、3～5：

- 1 這種申言是信徒個個都能也都該作的—31、24 節。
- 2 這種為著建造召會的申言，在各種恩賜中是最超越的，所以使徒保羅在林前十四章格外的推動—12、39 節。

週 二

五 召會是由經過種種過程之三一神，在祂神聖三一中所產生神與人調和的生機體—弗一 3～14、19～23：

- 1 這個生機體的構成是生機的，不是組織的—23 節。
- 2 這個生機體的建造是由神的生命長成的，不是由人的手作成的—四 16。
- 3 這個生機體在神的生命中是一，不可有任何的區別或劃分—4 節上。
- 4 這個生機體一切的活動，都是由其裏面運行的生命帶領、推動—30 節。

六 以弗所四章十一至十六節的啓示必須得著恢復：

- 1 有恩賜的人成全眾聖徒，使他們能作新約職事建造基督身體的工作—12 節。
- 2 有恩賜的人作基督身體上供應的節，被成全的聖徒作基督身體上各自依其度量而盡其功用的每一部

the church.

D. We must lead the saints to pursue and desire prophesying in the church meetings, speaking for the Lord, speaking forth the Lord, supplying the Lord to others, and speaking and listening to one another in mutuality for the building up of the saints and the church—1 Cor. 14:1, 3-5:

1. This kind of prophesying is what every believer can and should do—vv. 31, 24.
2. This kind of prophesying for the building up of the church is the most excelling of all gifts and is highly recommended by the apostle Paul in 1 Corinthians 14—vv. 12, 39.

Day 2

E. The church is an organism as a mingling of God and man produced by the processed Triune God in His Divine Trinity—Eph. 1:3-14, 19-23:

1. This organism is constituted organically rather than organizationally—v. 23.
2. This organism is built up through the growth of the life of God rather than by works in the hands of man—4:16.
3. This organism is one in the life of God and does not permit any distinction or separation—v. 4a.
4. All movements of this organism are led and promoted by the life that operates within it—v. 30.

F. The revelation in Ephesians 4:11-16 must be recovered:

1. The gifts perfect all the saints so that the latter may do the work of the New Testament ministry for the building up of the Body of Christ—v. 12.
2. The gifts are the joints of supply in the Body of Christ, and the perfected saints are “each one part,” operating in their own measure

分—16節上。

- 3 有恩賜的人作為供應者，成為基督身體上聯絡的架構；每一部分盡功用的肢體，也成為基督身體結合的實體；二者使基督的身體聯絡、結合、建造在一起—16節下。

週 三

七 林前十四章的啓示也必須隨著以弗所四章十一至十六節得著恢復：

- 1 聖徒為有恩賜的人所成全，就當追求、切慕申言，為主說話，說出主來，將主供應人，使召會得建造—林前十四 1、3～5。
- 2 這種為著建造召會，超越其他一切恩賜的申言，乃是彼此說互相聽—12、24、31節。
- 3 這種彼此說互相聽的申言，能啓發基督身體眾肢體的屬靈生機功能，叫召會得造就並得建造—4節下，參太十六 18。

週 四

八 我們必須與主是一並與祂合作，恢復新約福音的祭司體系—羅十五 16：

- 1 新約裏所有蒙神拯救的信徒個個都是祭司，成為普遍的祭司體系—啓一 5下～6，五 9～10，彼前二 5、9。
- 2 新約的祭司職分，主要的是去傳福音救罪人，獻與神作屬靈的祭物，所以稱為福音的祭司—9、5節，羅十五 16。

in the Body of Christ—v. 16a.

3. The gifts as the supplying ones form the connecting structure of the Body of Christ, and every functioning member becomes the compacting constituent in the Body; the two added together cause the Body to be fitted, knit, and built up together—v. 16b.

Day 3

G. The revelation of 1 Corinthians 14 must also be recovered following the recovery of Ephesians 4:11-16:

1. The saints who are perfected by the gifts should pursue and desire prophesying, speaking for the Lord, speaking forth the Lord, and supplying others with the Lord, that the church may be built—1 Cor. 14:1, 3-5.
2. This kind of prophesying that is for the building up of the church and that excels over all other gifts is a matter of speaking and listening in mutuality—vv. 12, 24, 31.
3. This kind of prophesying that is full of speaking and listening in mutuality stirs up the spiritual organic function of the members of the Body of Christ; it edifies and builds up the church—v. 4b; cf. Matt. 16:18.

Day 4

H. We must be one with the Lord and cooperate with Him to recover the New Testament priesthood of the gospel—Rom. 15:16:

1. All the saved believers of God in the New Testament are priests; together they become the universal priesthood—Rev. 1:5b-6; 5:9-10; 1 Pet. 2:5, 9.
2. The main duty of the New Testament priests is to preach the gospel to lead sinners to be saved and to offer them up as spiritual sacrifices; this is why they are called the priests of the gospel—vv. 9, 5; Rom. 15:16.

3 無論在活力排聚會，或在召會聚會中申言，訪人傳福音，或照顧新人，原則都是叫眾聖徒作基督身體的眾肢體，個個都作，個個都依其度量盡功用，為著建造基督生機的身體。

週 五

貳 我們要為著基督身體的建造，實行那合乎聖經的聚會與事奉的路，就需要有復興的生活，以及從我們對主的愛所湧流出來牧養的勞苦：

一 我們所說的復興，乃是林後四章十六節所說的更新；每一天我們都需要更新，並且新而又新：

1 我們每天早晨都該讓主耶穌，我們的日頭，在我們裏面升起，使我們得著更新—路一78～79，瑪四2，士五31。

2 為著達成這事，我們每天早晨都該早起與主交通；我們要向主禱告：『主阿，謝謝你，又是一個新的起頭，願這一天是我人生中可記念的一天』；這就是晨晨復興。

3 我們應當每早晨靠著基督作我們的贖罪祭，獻上祂作燔祭和平安祭，好有一個新的起頭；我們不但要天天這樣作，還要作得有味道，有深度—利六12～13。

4 每天早晨有新的復興，就是每天早晨有新鮮的變化；只要我們一生的年日都在這樣的變化中，我們就能在主的生命裏長大，以致成熟—羅十二2，林

3. Whether it be in the vital group meeting, in the prophesying in the church meetings, in the preaching of the gospel by visiting people, or in the care for the new ones, the principle is the same—we must make all the saints the members of the Body of Christ, with everyone working, everyone functioning according to his measure, for the building up of the organic Body of Christ.

Day 5

II. In order to practice the scriptural way to meet and to serve for the building up of the Body of Christ, we need a revived living and a labor in shepherding that flow out from our love of the Lord:

A. The revival that we are speaking about is the renewing described in 2 Corinthians 4:16; every day we need a renewal, and this renewal has to be refreshed day by day:

1. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Luke 1:78-79; Mal. 4:2; Judg. 5:31.

2. In order to achieve this, all of us should rise up early in the morning to fellowship with the Lord; we should pray to the Lord, “Thank You, Lord, for a new beginning; may this day be a memorable day in my life”; this is what we call a morning-by-morning revival.

3. Every morning we should offer up Christ as our burnt offering and peace offering based upon His being our sin offering so that we may have a new beginning; not only must we do this every day, but we must also do it with sweetness and depth—Lev. 6:12-13.

4. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—Rom. 12:2;

週 六

Day 6

二 我們需要過得勝的生活，從我們對主的愛將一切擺上為著主，盡力抓住時間接觸人，以牧養並成全他們——約二一 15 ~ 17，彼前五 1 ~ 4:

- 1 我們聽見有人生病了，或遭遇甚麼難處，一定要關心、代禱並前去慰問；這一點的關心、代禱、慰問，叫人裏面的感受比聽十篇道還強。
- 2 我們若是對主有心，從這個時候起，我們該天天有復興，過得勝的生活，一切擺上為著主，盡力抓住時間照顧一個一個的弟兄姊妹。
- 3 在聚會前後接觸弟兄姊妹，在我們的牧養上也很重要。

三 惟有這樣，以弗所四章十一至十六節裏基督身體的生機建造，與林前十四章二十六節裏相互性的聚會，才能在中間應驗並實行；為此，我們需要有晨晨復興，日日得勝的生活作基礎，也需要有一種從我們對主的愛所湧流出來的生活和工作（復興的生活和牧養的勞苦），以維持我們的得勝。

B. We need to live an overcoming life by consecrating everything that we have to the Lord out of our love for Him and to strive to redeem every bit of time to contact people for shepherding and perfecting them—John 21:15-17; 1 Pet. 5:1-4:

1. As soon as we hear of anyone sick or of anyone encountering problems, we must be concerned for him, pray for him, and go to visit him; the impact that this little bit of concern, prayer, and visiting affords is far more powerful than ten messages.
2. If we have a heart for the Lord, from now on we should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to care for people one by one.
3. Another important thing to do in our shepherding is to contact people before and after the meetings.

C. Only by this will the organic building up of the Body of Christ in Ephesians 4:11-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us; for this we need a daily revival and a daily overcoming as the base; we also need a life and a work (a revived living and a labor in shepherding) that flow out from our love of the Lord in order to maintain our victory.

第五週 ◊ 週一

晨興餽養

路十 2『…莊稼固多，工人卻少；所以要祈求莊稼的主，催趕工人收割祂的莊稼。』

來十 24～25『且當彼此相顧，激發愛心，勉勵行善；不可放棄我們自己的聚集，…倒要彼此勸勉；既看見那日子臨近，就更當如此。』

關於如何聚會，如何傳福音，如何事奉神，如何為主作工，…主要的有四件事：(一)傳福音救靈魂；(二)造就初信的人；(三)成全有心的人；(四)釋放主的話。…〔許多人〕雖然讀了聖經，也從其中摘出了這些點，但都是用外邦的風俗、社會的作法來應用，並沒有深入聖經的啓示。（新約福音的祭司，七二至七三頁。）

信息選讀

新路有四大步要研究，…第一步是傳福音，第二步是餽養初信者，第三步是教導，成全他們，使他們成材，這叫作生、養、教。還有第四步就是建造。

生、養、教這幾個字，都能在聖經裏找出來。譬如保羅說，『我在基督耶穌裏藉着福音生了你們。』（林前四 15。）他不是說『救』，乃是說『生』。…他把神的生命分到人裏面，生了他們。生了之後，就是養。主在約翰二十一章對彼得說，『你愛我…麼？…你餽養我的小羊。』（15。）保羅也說，『只

WEEK 5 — DAY 1

Morning Nourishment

Luke 10:2 ...The harvest is great, but the workers few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest.

Heb. 10:24-25 And let us consider one another so as to incite one another to love and good works, not abandoning our own assembling together...but exhorting one another; and so much the more as you see the day drawing near.

[In] the way Christians should meet, preach the gospel, serve God, and work for God...there are four main items: preaching the gospel to save people, edifying the new believers, perfecting the more advanced ones, and releasing the Lord's word...Although many have read the Bible and have identified these points, they carry them out using Gentile traditions and worldly methods. They have not delved into the depths of the revelation of the Bible. (CWWL, 1989, vol. 2, p. 60)

Today's Reading

There are four steps that we have to study in the new way...The first step that we have to study is the preaching of the gospel. The second step is the nourishing of the new believers. The third step is to teach and perfect them so that they may become useful. These three steps are the begetting, the nourishing, and the teaching. There is a fourth step, which is the building.

The words beget, nourish, and teach can all be found in the Bible. For example, Paul says, "I have begotten you through the gospel" (1 Cor. 4:15). He does not say "saved you," but "begotten you."...By dispensing the life of God into you, I beget you. After begetting, there is the nourishing. The Lord said to Peter in John 21, "Do you love Me?...Feed My lambs" (v. 15). Paul also says, "We were gentle in your midst, as a nursing mother would cherish her own children"(1 Thes. 2:7)....Paul

在你們中間為人溫和，如同乳母顧惜自己的孩子。』
（帖前二7。）…保羅就像親生母親照顧自己孩子那樣的照顧聖徒。彼得在彼前二章二節也對聖徒說，『〔要〕像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大。』新人出生之後就要養，纔能長大。第三步是教，保羅說他不只像乳母餵養、顧惜，還像父親又勸勉、又撫慰、又教導。以弗所四章說，『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒。』（11～12上。）教導使人被成全起來。這樣，就使聖徒不只在基督裏長大，也在生命裏成熟。

〔這種教導和成全主要是在小排聚會進行，〕小排聚會應當包括五大事項：交通、代禱、照顧、教導真理、帶領生命長大。…小排聚會…開頭來在一起，就自然有交通了；交通就帶進代禱的需要；從這樣的交通和代禱中，就生出彼此的關心、照顧和牧養。接着，就有一些真理上的學習和教導，同時也有生命上的指導。…作這些的時候，都是生機的，自然的；彼此交通是敞開的，自然的；彼此代禱也是誠懇的、自然的。…這樣生機的聚集就是希伯來十章二十五節所說『我們自己的聚集』，像家人團聚一樣，很自然的就彼此交通，或發問，然後大家一同回答，彼此教導、互相學習。…不論得救先後都說，每個人都把他所知道的一點加上。

聖徒被成全之後，在真理上有了認識，在生命上有了經歷，自然就能替神說話，也就是為神申言。林前十四章給我們看見，申言是最超越的恩賜，因為申言乃是建造召會。…不應該一人代替眾人，應該人人都作。因為三十一節是說，『你們都能一個一個的申言。』（新約福音的祭司，一〇〇至一〇一、七五、一〇一頁。）

參讀：新約福音的祭司，第六、八篇。

cared for the saints like a nursing mother would care for her own baby. Peter says to the saints in 1 Peter 2:2 that believers should “as newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” When a new one is born, he needs to be nourished. Only then will he grow. The third step is the teaching. Paul says that he was not just a nursing mother to nourish and cherish but a father to entreat, console, and teach. Ephesians 4 says, “He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints” (vv. 11-12). Teaching perfects people. In this way not only do the saints grow in Christ, but they also mature in life.

[This teaching and perfecting occurs mostly in] the small group meeting, [which] should include five main items: fellowship, intercession, care, teaching of the truth, and help in the growth in life...After we come together, we should spontaneously fellowship. The fellowship will bring in the need for intercession, and from this fellowship and intercession the mutual care, concern, and shepherding will develop. After that there will be some studying and teaching of the truth, with the rendering of some help in life...All this must be done in an organic and spontaneous way. The mutual fellowship should be open and spontaneous. The mutual intercession also should be sincere and spontaneous...This kind of organic meeting is what Hebrews 10:25 describes as “our own assembling together.” Such a meeting is like a family gathering with spontaneous, mutual fellowship in which some may ask questions and others may all answer. There is mutual teaching and mutual learning...Whether a person has been saved for a long time or for a short time, he can speak like all the others.

After the saints are perfected, have knowledge in the truth, and have the experience in life, they will spontaneously be able to speak for God, that is, to prophesy. First Corinthians 14 shows us that prophesying is the most excellent gift because it builds up the church...Everyone should be working, because 1 Corinthians 14:31 says, “You can all prophesy one by one.” (CWWL, 1989, vol. 2, pp. 83, 62, 83)

Further Reading: CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” chs. 6, 8

第五週 ◊ 週二

晨興餽養

弗一 22 ~ 23 『…並使祂向着召會作萬有的頭；召會是祂的身體…。』

四 11 ~ 12 『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

召會是三一神經過種種過程，所產生出來的生機體。…召會是基督的身體，這個生機體乃是父、子、靈經過過程所流出來的。這也是以弗所一章中最高的亮光，它啓示出基督的身體乃是神的一個生機體。（新約福音的祭司，一二八頁。）

信息選讀

宇宙間在神的造物當中，最奇妙的就是你我的身體，它的妙處就在於生機。譬如人的眼睛能看，耳朵能聽，嘴巴會說等，都是在展示它的生機，這些都是基督身體的象徵。這身體乃是三一神的生機體，不是三一神創造出來的，也不是三一神說有就有的，這乃是三一神經過種種過程所產生出來的。

以弗所一章…三至六節說出父的揀選和豫定，七至十二節說出子的救贖，以及我們在祂裏面成了所選定的基業。（11。）十三至十四節說出靈的印記和憑質，使我們能嘗到神豐富的賜予。一章的結語就說，神使基督從死人中復活，升入高天，遠超過一切，還將萬有服在祂的腳下，並使祂向着召會作萬有的頭。（20 ~ 22。）『向着召會』含示一種傳輸。也就是元首基督所

WEEK 5 — DAY 2

Morning Nourishment

Eph. 1:22-23 And He...gave Him to be Head over all things to the church, which is His Body...

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

The church is an organism produced by the processed Triune God....The church is the Body of Christ. This organism is the outflow of the Father, the Son, and the Spirit in His processes. This is the greatest light in the first chapter of Ephesians. It shows that the Body of Christ is an organism of God. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," p. 104)

Today's Reading

Among all the things created by God in the universe, the most wonderful thing is our body. It is wonderful in that it is organic. For example, man sees with his eyes, hears with his ears, and speaks with his mouth. All these show that the body is organic. These are symbols of the Body of Christ. This Body is an organism of the Triune God. It does not come about by the Triune God through creation; neither does it come about by the Triune God calling it into being all of a sudden. It is produced by the Triune God through many processes.

Ephesians 1:3-6 speaks of the Father's selection and predestination. Verses 7 through 12 speak of the Son's redemption and our becoming the predestinated inheritance in Him (v. 11). Verses 13 through 14 speak of the Spirit's sealing and pledging for our foretaste of the rich inheritance of God. The conclusion of chapter 1 says that the Son rose from among the dead, ascended into the heavenlies, transcended above all, had all things subjected under His feet, and became Head over all things to the church (vv. 20-22). The words to the church

達到、所得着的一切，現今都傳輸給祂的身體—召會。保羅沒有停在這裏，他繼續說二十三節：『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』二十三節完全是給一章作註解，說明三一神經過過程所產生的結果就是召會。這召會乃是三一神的化身、基督的身體。…召會乃是由經過種種過程之三一神，在祂神聖的三一裏，所產生的一個神與人相調的生機體。

四章十一至十六節啓示，升天的元首，在祂的升天裏，賜給召會許多有恩賜的人：有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為着要成全聖徒。

在新約聖經裏，我們可以看見主耶穌成全人的榜樣。祂盡職…起頭…常常訓練彼得、雅各和約翰，也曾經帶他們上到高山，改變形像，將自己啓示給他們。而後這三位弟兄，又去成全了九位，這樣就有十二位門徒跟隨主。到主上了十字架後，祂就用祂的死而復活，和祂看不見的同在來訓練門徒。末了，祂就得着了一百二十位。

使徒保羅…在行傳二十章告訴我們，他在以弗所傳了福音後，還留在那裏三年之久，挨家挨戶，晝夜不住的流淚勸戒各人。（20，31。）；他是用全般的智慧警戒各人，教導各人，好將一個一個的人在基督裏成熟的獻上。〔西一28。〕保羅雖是這樣大的使徒，卻是挨家挨戶，一個一個的成全聖徒，好使他們都能作新約職事建造基督身體的工作。

在小排中受你帶領的人，都〔應當〕能作你所作的。…小排…能成全人，又能帶人認識真理，在生命上長大，幫助人盡生機功用，使他們也能作我們所作的，這就是召會生活。（新約福音的祭司，一三〇至一三二、一〇八至一〇九頁。）

參讀：新約福音的祭司，第十篇。

denote a kind of transmission. All that Christ the Head has attained and obtained are now transmitted to His Body, the church....[Verses 22 and 23 continue], "The church, which is His Body, the fullness of the One who fills all in all." [Verse 23] is a footnote to chapter 1, explaining how the processed Triune God produced a result, which is the church. This church is the embodiment of the Triune God. It is also the Body of Christ...The church is an organism as the mingling of God and man produced through the processed Triune God in His Divine Trinity.

Ephesians 4:11-16 reveals that the ascended Head gave many gifts in His ascension to the church. Some are apostles, some are prophets, some are evangelists, and some are shepherds and teachers. All these are for the perfecting of the saints.

In the New Testament we can see the example of the Lord Jesus perfecting others....At the beginning [of His ministry] He continually trained Peter, James, and John, bringing them to the high mountain, transfiguring Himself before their eyes, and revealing Himself to them. Later, these three went on to perfect others, and eventually there were twelve disciples following the Lord. After the Lord went to the cross, He continued to train the disciples by His death and resurrection and by His invisible presence. Eventually, He gained one hundred twenty.

Acts 20 [says] that after [Paul] preached the gospel in Ephesus, he remained there for three years, teaching each one with tears night and day from house to house (vv. 20, 31)....Paul warned and taught every man in all wisdom so as to present every man full-grown in Christ [Col. 1:28]. Although Paul was such a great apostle, he had to go from house to house to perfect the saints one by one so that they would all be able to do the work of the New Testament ministry in building up the Body of Christ.

Those who are under our care in a small group must be able to do what we do....The small group has the ability to perfect people, helping them to know the truth, to grow in life, and to function organically. In this way they will also be able to do what we can do. This is the church life. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," pp. 105-107, 89)

Further Reading: CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," ch. 10

第五週 ◊ 週三

晨興餽養

林前十四 31『因為你們都能一個一個的申言，為要使眾人得學習，使眾人得勉勵。』

1『你們要追求愛，更要切慕屬靈的恩賜，尤其要切慕申言。』

3『但那申言的，是對人講說建造、勉勵和安慰。』

林前十四章是論到申言的一章聖經，本章所題的申言是普遍的，不是只有少數人纔可以申言，三十一節說，『你們都能一個一個的申言。』當全召會聚在一處的時候，我們眾人若都申言，進到這聚集中的外人，就能被眾人勸服，被眾人審明，說神真是在你們中間。（24～25。）這就是林前十四章中論到聚會，傳福音，為主作工，事奉神的高峯。

我們教導弟兄姊妹申言時不能操之過急，好比你不能叫幼稚園的孩童寫文章，起碼要等上小學一段時間後，纔可以練習寫。並且先是從造句開始，會造一句一句的話，纔能寫好文章。我們今天得着新人後，也是先有家聚會，餽養顧惜；等到弟兄姊妹漸漸長大之後，就帶他們去參加排聚會，在排聚會裏，大家互相教導，學習真理，並追求生命的長大。若是每個人說神的話時，都根據生命的經歷，並加上對聖經真理的認識，那就是申言了。（新約福音的祭司，一三二至一三三頁。）

信息選讀

WEEK 5 — DAY 3

Morning Nourishment

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.

3 But he who prophesies speaks building up and encouragement and consolation to men.

First Corinthians 14 is a chapter on prophesying. The prophesying mentioned in this chapter is universal. It is not restricted to a few people. Verse 31 says, "You can all prophesy one by one." When the whole church gathers together, and all prophesy, those unbelievers who enter will be convicted by all, examined by all, and will say that God is really among you (vv. 24-25). This is the culmination in 1 Corinthians 14 of everything concerning meeting, gospel preaching, working for the Lord, and serving God.

We cannot be hasty in teaching the brothers and sisters how to prophesy. You cannot teach a kindergartner to write essays. First, he must go to primary school and practice writing. Furthermore, he must learn to compose sentences. Only after he has learned to compose sentence after sentence will he be able to write essays. After we gain the new ones, we must first have home meetings to nourish and cherish them. After they have grown up, we should bring them to the small group meetings. In the small group meetings there is the mutual teaching and learning of the truth and the pursuit of the growth in life. Whenever anyone speaks the word of God based on the experience of life and the knowledge of the truth, the result is prophesying. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," pp. 107-108)

Today's Reading

合乎聖經的聚會與事奉之路能發展基督肢體生機的功用與能力，並能建造基督的身體。（弗四 12, 16。）以弗所四章十二節告訴我們，有恩賜的人工作，為要成全聖徒，使聖徒能完成職事的工作，建造基督的身體。十六節接着詳細的告訴我們，得着成全的聖徒如何直接建造身體。身體是『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』，直接得着建造的。每一豐富供應的節，是指特別有恩賜的人；每一部分，是指身體的每一肢體。我們得着有恩賜的人成全後，必須盡功用。…只要你是基督身體許多部分中的一部分，就有能力和功用的度量。我們若都盡本分，在身體裏盡功用，就必定有每一部分依其度量而有的功用。這功用便叫身體漸漸長大，使身體建造起來。

以弗所四章十二和十六節，只有在正確的聚會裏纔能實現並完成。你既是身體的一部分，你怎樣纔能叫你的度量有功用，對基督的身體有供應？…當各人都供應他的那一分，就有豐富的建造。聖徒是這樣一個一個的得着建造，在生命裏長大。在聚會的老路裏，不管講的人所給的信息有多好，都不能為着建造有多少生命的長大。聚會的老路無法在生命上給身體的各個部分有特別的幫助，使身體建造起來。

我們照着合乎聖經的路聚會時，人人都盡功用。這條人人都盡功用的路就特別的給每一肢體有所供應。藉此，每一個信徒就都會在生命裏長大。只要每一部分在生命裏長大，就會叫身體漸漸長大，把自己建造起來。事實上，身體的長大乃是所有肢體在生命裏長大的總和。…沒有別的路可以完成這樣的建造。以弗所四章十六節只能藉着神新約經綸的正確聚會纔能實現。我們眾人必須藉着正確的聚會，努力達到以弗所四章十六節，因此我們眾人必須盡力丟棄老路，實行新路。（為着建造基督的身體那合乎聖經的聚會與事奉之路，九八至一〇〇頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第七章。

The scriptural way to meet and to serve is able to develop the organic function and ability of the members of Christ and is able to build up the Body of Christ (Eph. 4:12, 16). Ephesians 4:12 tells us that the gifted persons do their work to perfect the saints that the saints may carry out the work of the ministry for the building up of the Body of Christ. Verse 16 follows to tell us in detail how the perfected saints build up the Body directly. The Body is built up directly “through every joint of the rich supply and through the operation in the measure of each one part.” Every joint of the rich supply refers to the specially gifted persons, and each one part refers to every member of the Body. After we are perfected by the gifted persons, we have to function....As long as you are one part among the many parts of the Body of Christ, you also have a measure of ability, a measure of function. If we all do our duty to function in the Body, there will be an operation in the measure of each one part. This operation will cause the growth of the Body for its building up.

Ephesians 4:12 and 16 can only be realized and accomplished in the proper meetings. As one part of the Body, how could you have your measure operating to render something to the Body of Christ?...When everyone renders his portion, there will be a rich building up. By this way the saints, one by one, will be built up to grow in life. Regardless of how good a message is given by the speaker in the old way of meeting, there cannot be much growth in life for building up. The old way of meeting does not work in the way to render some particular help in life to each one part of the Body for its building up.

When we meet according to the biblical way, everyone functions. This way of everyone functioning renders the supply in a particular way to each member. By this way each individual believer will grow in life. As long as each part grows in life, this will cause the Body to grow for its building up. Actually, the growth of the Body is the totality of the growth in life of all the members....There is no other way to carry out such a building. Ephesians 4:16 can be fulfilled only by the proper meeting according to God's New Testament economy. We all have to endeavor to reach Ephesians 4:16 by the proper meeting, so we all have to endeavor to drop the old way and to practice the new way. (CWWL, 1987, vol. 3, pp. 342-343)

Further Reading: CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 7

第五週 ◊ 週四

晨興餽養

羅十五 16『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。』

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

〔從施浸者約翰〕以後，不再是獻上牛羊為祭物，乃是獻上在基督裏得救的罪人為祭物。施浸者約翰乃是新約裏頭一個福音祭司，所有新約的信徒都該像他，出去傳叫人悔改的福音，並為相信的人施浸，把他們在基督裏獻給神。

彼得前書也說，你們『被建造…成為聖別的祭司體系…獻上神所悅納的屬靈祭物』。(二 5。)…羅馬十五章十六節所說的事實，就證明彼得在彼前二章所看見的異象。保羅就是作了屬靈的祭司、福音的祭司，獻上屬靈的祭物，也就是他傳福音所拯救來的罪人。所以每一個新約的信徒都該是祭司，獻上所救來的罪人為祭物。(新約福音的祭司，一三三至一三四頁。)

信息選讀

在我們天然的觀念裏，我們會以為在已過的福音佈道會裏，我們請客、招待、引談、福音記名等都是在服事，都是在作祭司，其實這只是利未人的工作，還不是祭司的工作。…我們從新約裏看見，主

WEEK 5 — DAY 4

Morning Nourishment

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

From [the time of John the Baptist] on, it was no longer a matter of offering up bulls and goats for sacrifices. Rather, it has become a matter of offering up saved sinners in Christ as sacrifices. John the Baptist was the first priest of the gospel in the New Testament. All New Testament believers should be like him, going out to preach the gospel that calls for repentance, baptizing the believing ones, and offering them up in Christ to God.

First Peter says, “You yourselves also...are being built up...into a holy priesthood to offer up spiritual sacrifices acceptable to God” (2:5)...The fact mentioned in Romans 15:16 confirms the vision seen by Peter in 1 Peter 2. Paul became a spiritual priest, a gospel priest, offering up to God spiritual sacrifices, which are the sinners saved through his preaching. Hence, every New Testament believer should be a priest offering up the saved sinners as sacrifices. (CWWL, 1989, vol. 2, “The New Testament Priests of the Gospel,” pp. 108-109)

Today's Reading

According to our natural concept, we think that inviting our friends, ushering, counseling, record taking, and similar activities during gospel campaigns in the past were our services and were functions of the priests. Actually, these are just works of the Levites...not works of the priests....We see from the New Testament

不斷的成全人，並且打發他們出去；先是十二位，再是七十位，並且是差他們『往自己所要到的各城各地去』。（路十1。）我相信他們出去絕對不是作利未人的工作，而是傳福音、救罪人，作新約福音的祭司。

所以我們可以看見，今天基督教裏靠一、二人講的傳福音聚會，目的雖對，手續卻是錯的，因為它使眾信徒普遍的福音祭司體系，變質成為少數信徒專特的福音祭司職分。信徒們都是在等福音大漢來的時候，再作利未人的工作，福音佈道會結束之後，也就不傳福音了。這不是新約聖經裏傳福音的路。新約聖經乃是啓示，每一個得救的人都作祭司傳福音。因此，我們就得到結論，傳福音的確有許多條路，每條路都能叫人得救，但是並非每條路都能叫每位信徒作新約福音的祭司。…今天神的經綸，就是要個個聖徒都作福音的祭司。

主連續給我們看見這四大異象。第一，召會是基督的身體，她是經過過程之三神所流出的生機體，不是偶然發生的，也不是創造出來的。第二，一切有恩賜的人，不要以外面的作工為重，乃要以成全聖徒去作工為重。我們所能作的，要叫眾聖徒個個都能作。第三，必須帶領聖徒長進到能為主申言。主今天在召會中說話，不是藉着一個人，或少數人，乃是藉着每一個人；每一個肢體都申言，召會纔能得到建造。第四，傳福音必須是每個人親自去登門訪人，不是召開福音大會。（新約福音的祭司，一三四至一三六頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第六章。

that the Lord continually perfected others and sent them out. First, the twelve were sent out, and then the seventy were sent out. Furthermore, they were sent "into every city and place where He Himself was about to come" (Luke 10:1). I believe that their going out was surely not for the Levitical work but for the preaching of the gospel, the saving of the sinners, and the work of the New Testament priests of the gospel.

Therefore, we have to see that the gospel meeting in Christianity today with one or two preaching, though right in goal, is wrong in means. The reason for this is that it has changed the nature of the universal gospel priesthood of the believers to that of the exclusive gospel priesthood of the few. All the believers wait until the gospel giant comes and then participate in Levitical services. After the gospel campaigns no one preaches the gospel anymore. This is not the way to preach the gospel in the New Testament. The New Testament reveals that every saved person is a priest preaching the gospel. Hence, we conclude that there are indeed many ways to preach the gospel and that all these ways do save people. But this does not mean that every way will make each believer a New Testament priest of the gospel....The economy of God today is for every saint to be a priest of the gospel.

The Lord has shown us four great visions in succession. First, the church is the Body of Christ, which is an organism that issued from the processed Triune God. It comes into being neither accidentally nor by His creation. Second, the emphasis in the service of all the gifts is not on the works but on their perfecting of the saints to do the works. We must perfect the saints to be able to do whatever we are able to do. Third, there is the need to help everyone to grow so that all can prophesy for the Lord. Today the Lord does not speak through one or two persons in the church. Rather, He speaks through everyone. Only when every member prophesies will the church be built. Fourth, gospel preaching must be done by everyone personally through visiting others in their homes, ...not...by...big gospel campaigns. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," pp. 109-110)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," ch. 6

第五週 ◊ 週五

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

我所說的復興，不是指…忽然來個甚麼舉動，經過多少日子的禱告、禁食，然後有些不尋常的事發生，眾人就都得了奮興。我所說的復興，乃是新約裏所說的更新。〔林後四 16。〕…更新就是復興，每一天都更新，並且新而又新。我們今天所需要的，就是這種裏面生命中的復興，不是外面的一個舉動或彰顯。神給自然界也有這樣的定律，…隨着日頭的升起，每一天都有新的起頭，都是一次更新。我們基督徒的生活也是這樣，每天早晨都該讓主耶穌，我們的日頭，在我們裏面升起，使我們得着更新。（當前的角聲與當前的需要，四八至四九頁。）

信息選讀

為着達成這事，你們每天早晨最好能毅早起；為要早起，就必須早睡。…早起對基督徒有莫大的益處。每天當太陽升起的時候，就是我們起牀和主交通的時候。我們要向主禱告：『主阿，謝謝你，又是一個新的起頭，願這一天是我人生中可記念的一天。』我們這樣一面在主面前有新的奉獻，新的仰望，一面從主有新的領受，得着新的開啓。有了這許多『新的』，結果，自然就帶進一個復興。這就是晨晨復興，也就是保羅所說的，日日更新。這樣

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

The revival that I am talking about is not...something sudden, brought about by days of prayer and fasting and accompanied by extraordinary events, resulting in a general excitement...[but] the renewing described in the New Testament [2 Cor. 4:16]...The renewal in verse 16 is a revival. Every day we need a renewal, and this renewal has to be refreshed day by day. What we need today is this kind of renewal in the inner life as opposed to a renewal in outward actions or expression. God has set up a natural law that the rising of the sun affords a new beginning and a fresh renewal every day...The same is true with our Christian life. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed. (CWWL, 1988, vol. 4, p. 39)

Today's Reading

In order to achieve this, all of you should rise up early in the morning. But to rise up early, one must go to bed early...Early rising affords tremendous benefits for a Christian. Every morning when the sun rises up, it is time for us to rise up to fellowship with the Lord. We should pray to the Lord, "Thank You, Lord, for a new beginning. May this day be a memorable day in my life." On the one hand, we have such a fresh consecration and waiting before the Lord; on the other hand, we receive from Him fresh bestowals and enlightenings. With all this freshness, we will naturally have a revival. This is what we call a morning-by-morning revival. It is also what Paul described as the renewing day by day. This renewal happens

的更新乃是發生在每天的清晨。…一早起來，就先與主有好的接觸。不管別的事情多忙，多重要，都要等到和主接觸之後再去作。

早晨這樣與主的接觸，最好是半小時，最少也該有一刻鐘。這應該是很容易作到的。利未記六章十二節告訴我們：『祭司要每早晨在〔祭壇〕上面燒柴，把燔祭擺列在上面。』這說出我們應當每早晨靠着基督作我們的贖罪祭，獻上祂作燔祭，好在主面前有一個新的起頭。不但要天天這樣作，還要作得有味道，有深度。所以早晨這十五分鐘，不重在禱告、祈求，乃重在和主有直接的接觸，對祂說話，也聽祂說話。因此，最好配上幾節聖經，藉着禱讀主話享受主，並被主充滿，這就使我們有新的起頭，新的復興。

這種日日更新的復興，是帶着變化的。羅馬十二章二節：『藉着心思的更新而變化。』林後三章十八節也說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』這給我們看見，變化是藉着觀看主而來的。我們就像鏡子，以沒有帕子遮蔽的臉觀看主；我們越觀看祂，就越返照主的榮光，漸漸變成主的形像，從一種程度的榮耀，到另一種程度的榮耀。這乃是從主靈變化成的，不僅是復興，更是變化。所以，每天早晨有新的復興，就是每天早晨有新鮮的變化。只要我們一生的年日都在這樣的變化中，我們就能在主的生命裏長大，以致成熟。這種復興、更新、變化，乃是我們眾人今日的需要。（當前的角聲與當前的需要，四九至五一頁。）

參讀：當前的角聲與當前的需要，第四篇。

early every morning....As soon as we get up, we should have a good touch with the Lord. No matter how busy we are or how important other things are, we must put them aside until we have a touch with the Lord.

This touch with the Lord should preferably be for half an hour. At the very least, it should be for fifteen minutes. This should be something very easy for us to do. Leviticus 6:12 tells us that “the priest shall burn wood on it [the altar] every morning, and he shall lay the burnt offering in order upon it.” This indicates that every morning we should offer up Christ as our burnt offering based upon His being our sin offering so that we may have a new beginning. Not only must we do this every day; we must also do it with sweetness and depth. The fifteen minutes in the morning is not mainly for prayer or supplication; rather, it is for a direct touch with the Lord by which we speak to Him and He speaks to us. For this reason, the best way is to spend this time on a few verses so that we may be filled by the Lord through pray-reading His Word in an enjoyable way. In this way we will have a new beginning and a fresh revival.

This daily revival brings transformation with it. Romans 12:2 says, “Be transformed by the renewing of the mind.” Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This shows us that transformation comes from beholding the Lord. We are like mirrors beholding the Lord with an unveiled face. The more we behold Him, the more we reflect the glory of the Lord, and we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit. There is not just a revival but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (CWWL, 1988, vol. 4, pp. 40-41)

Further Reading: CWWL, 1988, vol. 4, “A Timely Trumpeting and the Present Need,” ch. 4

第五週 ◊ 週六

晨興餵養

約二一 16 ~ 17 『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對他說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。耶穌第三次對他說，約翰的兒子西門，你愛我麼？…耶穌對他說，你餵養我的羊。』

彼前五 2 『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切。』

隨着〔晨晨〕復興而來的，乃是天天過奉獻的生活。在這樣的生活，我們和主有交通，與主同行，活在主裏面，與主成爲一靈，並活出主來。這就是得勝的生活。這樣，我們就能拚上一切爲着主。我們的全人是爲着主的，時間、體力、家庭、事業都是爲着主的。

作長老的若要把召會照管得好，就必須…好好牧養聖徒。主在約翰二十一章對彼得…說，『你餵養我的小羊。』（15。）餵養，是用裏面生命的豐富滋養人，就是口對口的餵。主第二次對彼得說，『你牧養我的羊。』（16。）牧養，是照料羊羣一切的需要。主第三次又對他說，『你餵養我的羊。』（17。）…在主復活後，主特別囑咐〔彼得〕要牧養主的羊，說出這件事的重要。所以，彼得後來寫前書的時候，就勸勉作長老的人，務要牧養神的羣羊。（彼前五 1 ~ 2。）（當前的角聲與當前的需要，五一至五三頁。）

信息選讀

以弗所四章十二節說，『成全聖徒，』首要的是指養說的。有好的餵養，纔有好的成全，纔能裝備、

WEEK 5 — DAY 6

Morning Nourishment

John 21:16-17 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep. He said to him the third time, Simon, son of John, do you love Me?...Jesus said to him, Feed My sheep.

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

After such a revival we should live a life of consecration daily. In such a living we fellowship with the Lord, walk with Him, and abide in Him and thus become one spirit with Him and live Him out. This is an overcoming living. By this, we will be able to consecrate everything for the Lord. Our whole being will be for the Lord. Our time, energy, family, and business will all be for the Lord.

In order to take care of the church properly, the elders...must shepherd the saints conscientiously...Jesus said to [Peter], ‘Feed My lambs’ (John 21:15). To feed is to nourish others with the riches of the inner life. This is a mouth-to-mouth feeding. The second time, the Lord said to Peter, ‘Shepherd My sheep’ (v. 16). To shepherd the sheep is to take care of all the needs of the sheep....After His resurrection the Lord charged [Peter] especially with this matter of shepherding the sheep. This shows how important it is to shepherd the sheep. Later, when Peter wrote his first Epistle, he entreated the elders to shepherd the flock of God (5:1-2). (CWWL, 1988, vol. 4, pp. 41-42)

Today's Reading

In Ephesians 4:12 “the perfecting of the saints” is primarily a matter of feeding. Only with the proper feeding can there be the proper perfecting, and only then

供應聖徒。等到聖徒長到一個程度，就需要教。這時候的成全，有相當部分就是教。…〔我們〕聽見有人生病了，或遭遇甚麼難處，一定要關心、代禱、並前去慰問。這一點的關心、代禱、慰問，叫人裏面的感受比聽十篇道還強。…在生活中給人的關懷…能深刻的摸着人的情感。作父母的盡所能的拚上一切為着孩子，結果孩子自然的就愛父母。

你們若是有心，從這個時候起，天天有新的復興，過得勝的生活，一切擺上為着主，盡力抓住時間接觸人，照顧一個一個的弟兄姊妹。不必盼望一下子接觸許多人，要細水長流，纔有果效。…若是我們光講道，沒有〔給人〕慰問，道在人裏面給人的影響有限；但是經過…慰問，人再來聽道，所聽見的道對他就會有加倍的功效。還有，在聚會前後接觸弟兄姊妹也很重要。講過信息再去接觸人，可說事半功倍；若是光講道而沒有接觸人，就事倍功半，而且不一定切身、實際。只有和人接觸之後，纔知道人的需要在那裏。

〔我們〕一定要學會照顧人，接觸人，看望人，牧養人，甚至面對面的教導人。這樣的果效是大的，並且是長存的。表面上，我們沒有大聚會的場面給人看，實際上，卻有成千成萬的人被牧養。

我們必須恢復〔接觸人並牧養人〕。惟有這樣，以弗所四章十二至十六節所說基督身體的生機建造，與林前十四章二十六節所說相互性的聚會，纔能在我們中間應驗並實行。為此，我們必須有晨晨復興，日日得勝的生活作基礎；並且有這種愛主的生活和工作，來維持我們的得勝。…能把我們維持在得勝裏的，就是這種愛主的生活和愛主的工作。（當前的角聲與當前的需要，五三至五四、五六至五八頁。）

參讀：當前的角聲與當前的需要，第四篇。

can the saints be equipped and perfected. After the saints have grown to a certain measure, there is the need of teaching. A good part of the perfecting at that point will be the teaching....As soon as we hear of anyone sick or of anyone encountering problems, we must be concerned for him, pray for him, and go to visit him. The impact that this little bit of concern, prayer, and visiting affords is far more powerful than ten messages....Care can touch people's feeling in a far deeper way than messages can. All parents spend their all for their children.

If you have a heart for the Lord, from now on you should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to contact people. Care for the saints one by one. Do not hope to contact too many people all at once. The most effective way is the slow and sure way....If we only have preaching and do not have this care and concern, the words preached will have only a limited effect upon people. But after we care for people in this way, when they come to listen to us, the words they hear will have twice as much effect on them. Another important thing to do is to contact people before and after the meetings. If we would go and talk to the people after a message, the results would be twice as great as our present results. But if we merely preach without contacting people, the results will be half as great, and our words are liable to be empty and impractical. Only when we contact others do we know where they are.

[We] must learn how to care for people, how to contact people, how to visit and shepherd people, and even how to teach people face to face. This will produce great and lasting effects. Outwardly, we will not have the facade of a big meeting to show off, but actually, hundreds and thousands will be cared for.

We must recover this matter [of contacting and shepherding people]. Only by this will the organic building up of the Body of Christ in Ephesians 4:12-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us. For this we need a daily revival and a daily overcoming as the base. We also need a life and work that flows out from the love of the Lord in order to maintain our victory....What maintains us in the victory is a life and work of love toward the Lord. (CWWL, 1988, vol. 4, pp. 43-46)

Further Reading: CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," ch. 4

第五週詩歌

656

事奉—在身體裏

8 7 8 7 副 (英 913)

F 大調

3/2

一 要在身 體事奉、工 作，這 是主 旨所着 重；
 3 4 | 5 -- 3 4 6 | 5 - 3 - 3 3 | 4 -- 3 2 1 | 3 - 2 -
 身體 乃 是主所 要者，當 與身 體同 行 動。
 3 4 | 5 -- 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -
 身體 乃 是主所 要者，當 與身 體同 行 動。
 C F B^b F G⁷ C C⁷
 5 5 | 5 -- 5 6 7 | 1̇ - 5 - 5 5 | 5 -- 5 7 6 | 5 - 4 -
 (副) 要在身 體事奉、工 作，永 遠不 要再單 獨；
 3 4 | 5 -- 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||
 既是身 體上的 肢體，就 當配 搭事 奉主。

- 二 重生是作主的肢體，
 總是應該與眾聖徒
 三 乃是活石同被建造，
 成為聖潔祭司體系，
 四 因此必須同被建造，
 我們事奉所有根據，
 五 我們工作，盡職事奉，
 若與身體脫節、孤立，
 六 我們若在身體事奉，
 盡上肢體所有功用，
 七 永遠持定元首基督，
 從祂得到豐滿供應，
 八 主，我重新獻上身體，
 使我明白你的旨意，

- 非作單獨的個人；
 互相配搭事奉神。
 必須作神的靈宮，
 和諧一致的事奉。
 各守地位盡職事；
 乃是身體的性質。
 須從身體得供應；
 必失功用與功能。
 元首豐富必得享；
 必有基督的身量。
 藉祂一同得長進；
 分給身體各部分。
 求你變化我心思，
 藉你身體而服事。

WEEK 5 — HYMN

Serve and work within the Body

Service — In the Body

913

1. Serve and work with - in the Bo - dy, This the Lord doth sig - ni -
 fy; For His pur - pose is the Bo - dy, And with it we must com -
 ply. (C) Serve and work with - in the Bo - dy, Nev - er in - de - pen - dent -
 ly; As the mem - bers of the Bo - dy, Function - ing re - lat - ed - ly.

2. As the members we've been quickened
 Not as individuals free;
 We must always serve together,
 All related mutually.
3. Living stones, we're built together
 And a house for God must be,
 As the holy priesthood serving,
 In a blessed harmony.
4. Thus we must be built together,
 In position minister;
 For the basis of our service
 Is the body character.
5. In our ministry and service,
 From the Body, our supply;
 If detached and isolated,
 Out of function we will die.
6. 'Tis by serving in the Body
 Riches of the Head we share;
 'Tis by functioning as members
 Christ's full measure we will bear.
7. To the Head fast holding ever,
 That we may together grow,
 From the Head supplies incoming
 Thru us to the Body flow.
8. Lord, anew we give our bodies;
 May we be transformed to prove
 All Thy will, to know Thy Body,
 And therein to serve and move.

第六篇

在一個新人的感覺裏 實行召會生活

讀經：弗二 15，四 22～24，西三 10～12，腓一 8，門 7、12、20

綱 目

週 一

壹 召會，基督的身體，乃是一個新人，以完成神永遠的定旨——宇宙的團體神人——弗一 9、11，三 9，羅八 29，提後一 9，弗二 15～16，四 22～24：

一 神創造人的目的是要得著一個團體的人，以彰顯祂並代表祂；至終，召會這一個新人乃是在神心意中團體的人，這新人將成就雙重的目的：彰顯神以及對付神的仇敵——創一 26。

二 這一個新人等於基督的身體；基督和我們一同形成一個宇宙人——弗二 15～16，西三 10、15。

三 基督在十字架上創造這一個新人是用兩種材料：蒙救贖的受造之人，與神聖的元素；在十字架上，基督把這兩種材料放在一起，以產生一個新人：

1 在新人的創造裏，首先我們天然的人被基督釘死，然後藉著除掉舊人，基督就將神的元素分賜到我們裏面，使我們成爲一個新的實體——羅六 6，林後五 17。

Message Six

Practicing the Church Life in the Consciousness of the One New Man

Scripture Reading: Eph. 2:15; 4:22-24; Col. 3:10-12; Phil. 1:8; Philem. 7, 12, 20

Outline

Day 1

I. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—a universal, corporate God-man—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:

A. God's intention in His creation of man was to have a corporate man to express Him and to represent Him; eventually, the church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and dealing with God's enemy—Gen. 1:26.

B. The one new man equals the Body of Christ; Christ and we together form a universal man—Eph. 2:15-16; Col. 3:10, 15.

C. The one new man was created by Christ on the cross with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these materials together to produce a new man:

1. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new entity—Rom. 6:6; 2 Cor. 5:17.

2 在以弗所二章十五節裏，『在祂自己裏面』這句話指明基督不僅是一個新人的創造者，也是這一個新人得以創造的範圍和素質。

週 二

四 主恢復的目標乃是要產生一個新人—四 24:

1 主在祂的恢復裏一直在作的，並祂現今正在作的，乃是產生以祂自己作生命和人位的一個新人，好作神的彰顯—三 17 上，西三 4、10 ~ 11。

2 這一個新人要引進神的國，將君王基督帶回到地上—啓十一 15。

五 在召會這一個新人裏，基督是一切，又在一切之內—西三 10 ~ 11:

1 在一個新人裏沒有天然的人，並且任何天然的人都不可能存在，沒有任何地位—11 節:

a 雖然一個新人是由各種不同的人所組成，但所有的人都是基督的一部分；不再有天然的人。

b 在一個新人裏只有一個人位—包羅萬有的基督—二 17，三 4、11。

2 當我們藉著生機的過程被基督浸透、充滿、滲透，並由祂所頂替時，一個新人就產生了—林後三 18:

a 新人乃是在眾聖徒裏面的基督滲透我們並頂替我們，直到所有天然的區別都除去，每個人都由基督所構成—西三 11。

b 包羅萬有的基督必須生機的作到我們裏面，直到祂以自己頂替我們天然的人—弗三 17 上，加四 19。

2. The phrase in Himself in Ephesians 2:15 indicates that Christ was not only the Creator of the one new man but also the sphere in which and the essence with which the one new man was created.

Day 2

D. The goal of the Lord's recovery is to bring forth the one new man—4:24:

1. What the Lord has been doing—and what He is now doing—in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—3:17a; Col. 3:4, 10-11.

2. The one new man will usher in the kingdom of God and will bring Christ, the King, back to the earth—Rev. 11:15.

E. In the church as the one new man, Christ is all and in all—Col. 3:10-11:

1. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—v. 11:

a. Although many different kinds of people make up the one new man, all are part of Christ; there are no longer the natural persons.

b. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.

2. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:

a. The new man is Christ in all the saints, permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.

b. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.

週 三

3 在一個新人裏，基督是一切的肢體，又在一切的肢體之內—西三 11：

- a 住在我們裏面的基督乃是一個新人的構成成分—一 27，三 11。
- b 因著基督是新人的一切肢體，在新人裏任何種族、國籍、文化或社會身分，都沒有地位—11 節。

貳 我們需要在一個新人的感覺裏實行召會生活—10～11 節，弗四 23～24，門 1～2、10～19：

一 在歌羅西四章七至十七節，我們看見一個新人之啓示與一個新人之感覺的實例：

週 四

1 歌羅西的聖徒和保羅並同他在一起的人，實際上乃是一個新人的眾肢體，並且都有一個新人的感覺。

2 在老底嘉的召會和在歌羅西的召會沒有分別，這由保羅關於念書信的話得到證明；他的話含示交通、合一、和諧與親密的接觸—16 節。

3 國籍、種族、階級的區別雖然存在，在基督耶穌裏所創造的一個新人卻實際的在地上出現了；不僅有在各城裏的地方召會，還有一個新人真實而實際的顯出來了—弗二 15。

二 我們若有一個新人的感覺，就會看見在不同國家的眾地方召會乃是一個新人—21～22 節。

Day 3

3. In the one new man Christ is all the members and is in all the members— Col. 3:11:

- a. The Christ who dwells in us is the constituent of the one new man— 1:27; 3:11.
- b. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status—v. 11.

II. We need to practice the church life in the consciousness of the one new man—vv. 10-11; Eph. 4:23-24; Philem. 1-2, 10-19:

A. In Colossians 4:7-17 we have a practical illustration of the revelation of the one new man and of the consciousness of the one new man:

Day 4

1. Both the saints in Colossae and Paul and those with him were members of the one new man in actuality and had the consciousness of the one new man.

2. Paul's word regarding the reading of letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.

3. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way—Eph. 2:15.

B. If we are conscious of the one new man, we will realize that all the local churches in the different countries are one new man—vv. 21-22.

三 腓利門書該看作歌羅西四章的延續，並且該視為在
新人裏信徒身分平等的例證——門 1～2、10～19：

週 五

- 1 歐尼西母和腓利門的事例，說明所有的信徒在
新人裏有平等的身分。
- 2 信徒中間社會階級和身分的區別已被廢除，因為
信徒已由作他們生命之包羅萬有的基督所構成——
西三 4。
- 3 在神經綸的實行裏，一切社會階級和種族、國籍之
間的不同都被吞滅，乃是要緊的——10～11 節。
- 4 我們若看見信徒在新人裏有平等的身分，我們中間
就不會有關於社會階級、國籍或種族的難處——林前
十二 13，加三 28，西三 10～11。
- 5 信徒身分的平等，乃是一件愛的事，這愛是出自於
信；在新人裏，眾信徒因信彼此相愛——14 節，多
三 15。

叁 我們要在一個新人的感覺裏實行召會生活，
就需要活在基督耶穌的心腸裏，並以基督
耶穌的心腸為自己的心腸——腓一 8，西三
10～12，弗三 16～17，四 22～24：

- 一 心腸表徵內在的情愛、慈心和憐恤——腓一 8，二
1，西三 12。
- 二 基督成了人，就有人的心腸同其各種功用；基督
在祂心腸裏的經歷，就是祂在祂心思、情感、意
志、魂、心、靈裏的經歷，包括祂的愛好、願望、
感覺、思想、定意、存心、打算——路二 49，約

C. The Epistle to Philemon should be regarded as a continuation of
Colossians 4 and considered as an illustration of the believers' equal
status in the new man——Philem. 1-2, 10-19:

Day 5

1. The case of Onesimus and Philemon illustrates that in the new man
all the believers have an equal status.
2. The distinction of social rank and status among the believers has
been nullified because the believers have been constituted with the
all-inclusive Christ, who is their life——Col. 3:4.
3. In the practice of the economy of God, it is crucial that all social ranks
and differences among races and nations are swallowed up——vv. 10-11.
4. If we see that the believers have an equal status in the new man, there
will be no problems among us concerning social rank, nationality, or
race——1 Cor. 12:13; Gal. 3:28; Col. 3:10-11.
5. The equal status of the believers is a matter of love, which comes out
of faith; in the new man the believers love one another in faith——v. 14;
Titus 3:15.

III. In order to practice the church life in the consciousness of
the one new man, we need to live in the inward parts of
Christ Jesus and take Christ's inward parts as our own——
Phil. 1:8; Col. 3:10-12; Eph. 3:16-17; 4:22-24:

- A. The inward parts signify inward affection, tenderheartedness, and
compassions——Phil. 1:8; 2:1; Col. 3:12.
- B. As a man, Christ had the human inward parts with their various functions,
and Christ's experiences in His inward parts were His experiences in
His mind, emotion, will, soul, heart, and spirit, including His love, desire,
feeling, thought, decision, motive, and intention——Luke 2:49; John 2:17;

二 17, 太二六 39, 賽五三 12, 四二 4, 可二 8。

週 六

三 保羅是一個不斷經歷基督之心腸的人—腓二 5, 林前二 16 下, 羅八 6:

- 1 保羅甚至在基督的心腸裏，就是在基督的情感、柔細的憐憫和同情裏，與祂是一。
- 2 保羅沒有持守自己的心腸，而是以基督的心腸為他的心腸—腓二 5：
 - a 保羅不僅接受了基督的心思，更接受祂整個內裏的所是。
 - b 保羅內裏的所是改變、重組、重新塑造了。
 - c 保羅內裏的所是被基督的心腸重構了。
- 3 那在基督裏是真實的，就是誠實、信實、可靠的，也在使徒保羅裏面—林後十一 10。
- 4 保羅對聖徒的愛不是他的愛，乃是在基督裏的愛，就是基督的愛；因此，保羅不是憑他天然的愛，乃是憑基督的愛，來愛聖徒—林前十六 24。

四 我們要活基督，就必須留在基督的心腸裏—腓一 21 上、8:

- 1 保羅經歷基督裏的心腸；他在基督的心腸裏與基督是一，切切的想念聖徒—8 節。
- 2 保羅所過的不是在他天然內裏所是中的生活；他所過的乃是在基督的心腸裏的生活。
- 3 我們若要成為在基督裏的人，就必須在基督的心腸裏，就是在祂柔細、細緻的感覺裏—約十五 4。

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

Day 6

C. Paul was a person who continually experienced Christ in His inward parts—Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6:

1. Paul was one with Christ even in His inward parts—in His affection, tender mercy, and sympathy.
2. Paul did not keep his own inward parts but took Christ's inward parts as his—Phil. 2:5:
 - a. He took not only Christ's mind but also His entire inward being.
 - b. Paul's inner being was changed, rearranged, and remodeled.
 - c. Paul's inward being was reconstituted with the inward parts of Christ.
3. What was in Christ as truth—as honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.
4. Paul's love for the saints was not his love but the love in Christ, which is Christ's love; thus, Paul loved the saints not by his natural love but by the love of Christ—1 Cor. 16:24.

D. To live Christ requires that we remain in the inward parts of Christ—Phil. 1:21a, 8:

1. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints—v. 8.
2. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ.
3. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4.

- 4 活基督乃是住在祂的心腸裏，在其中享受祂作恩典—腓一 8，四 23。
- 五 保羅是以基督耶穌的心腸為他自己的心腸來顧到作基督身體與一個新人的召會—8 節，西三 10 ~ 11:
- 1 保羅是以基督的感覺為自己的感覺來顧到召會；基督對召會的感覺成了保羅對召會的感覺—林後二 4，四 12，十一 2，十二 14 ~ 15，西一 24。
 - 2 我們該像保羅一樣，以基督的感覺為我們自己的感覺；這對我們在一個新人裏團體的過生活，並在一個新人的感覺裏實行召會生活，是最需要的—羅十二 15。
- 六 在腓利門書有一幅圖畫，描繪召會這一個新人在基督耶穌的心腸裏所過的生活—7、12、20 節:
- 1 保羅內在的情愛和憐恤，隨同歐尼西母到腓利門那裏去—12 節。
 - 2 我們若活在基督耶穌的心腸裏，就會在一個新人的感覺裏實行召會生活—腓一 8，西三 10 ~ 12。
 - 3 我們既是一個團體新人的一部分，就需要活在基督耶穌的心腸裏而有新人的感覺，藉此活在基督耶穌的心腸裏而在新人的感覺裏實行召會生活—10 ~ 12 節，林前十二 25 ~ 26，羅十二 15，腓一 8。

4. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:8; 4:23.
- E. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church as the Body of Christ and the one new man—1:8; Col. 3:10-11:
1. Paul cared for the church by taking Christ's feeling as his own feeling; Christ's feeling for the church became Paul's feeling for the church—2 Cor. 2:4; 4:12; 11:2; 12:14-15; Col. 1:24.
 2. Like Paul, we should take Christ's feeling as our own feeling; this is most necessary for our living corporately in the one new man and practicing the church life in the consciousness of the one new man—Rom. 12:15.
- F. In the book of Philemon, we have a picture of the church life as the one new man lived in the inward parts of Christ Jesus—vv. 7, 12, 20:
1. Paul's inward affection and compassions went with Onesimus to Philemon—v. 12.
 2. If we live in the inward parts of Christ Jesus, we will practice the church life in the consciousness of the one new man—Phil. 1:8; Col. 3:10-12.
 3. Since we are parts of the corporate one new man, we need to have the consciousness of the new man by living in the inward parts of Christ Jesus, thereby practicing a church life in the consciousness of the new man by living in the inward parts of Christ Jesus—vv. 10-12; 1 Cor. 12:25-26; Rom. 12:15; Phil. 1:8.

第六週 ◇ 週一

晨興餽養

弗二 15 ~ 16『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

召會是基督的身體重在生命，而召會是新人重在人位。召會是基督的身體，需要基督作生命；召會是新人，需要基督作人位。沒有生命的身體就不是身體，乃是屍體。然而，身體要有甚麼行動，不是由生命決定，而是由人位決定。所以，在新人裏我們需要以基督作人位。

神創造人是按着祂自己的形像，（創一 26，）並給人祂的管治權。形像是為着彰顯。神要人作祂的彰顯。然而，管治權不是彰顯的事，而是代表的事。神要人在祂的權柄上代表祂，為祂管理。（新約總論第七冊，二九五頁。）

信息選讀

神要得着一個人，在舊造中祂所創造的乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。…舊人沒有完成神的雙重目的；…在新造裏的新人，的確完成了彰顯神並對付神仇敵的雙重目的。（新約總論第七冊，二九六頁。）

召會不僅是神的召會，基督的身體，那充滿萬有者的豐滿（彰顯），（弗一 23，）神的家屬或家人，家，殿，居所，（19， 21 ~ 22，）也是一個新人，是團體的，宇宙的，由猶太與外邦這兩班人所造成，

WEEK 6 — DAY 1

Morning Nourishment

Eph. 2:15-16 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the new man is on the person. As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. (The Conclusion of the New Testament, p. 2302)

Today's Reading

God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, p. 2303)

The church is not only the church of God, the Body of Christ (the fullness, the expression, of the all-filling One—Eph. 1:23), and the household or family, the house, the temple, and the dwelling place of God (2:19, 21-22); it is also the one new man, which is corporate and universal, created of two peoples, the Jews and

由所有的信徒所組成；他們雖多，但在宇宙中只是一個新人。（聖經恢復本，弗二 15 註 8。）

要緊的是，我們必須認識基督是我們的元首，我們是祂身體上的肢體；基督和我們一同構成一個宇宙人。祂這位在天上者，乃是元首；我們這些在地上的人，乃是祂的身體。（歌羅西書生命讀經，六八六頁。）

新人是藉着基督在十字架上的死而創造的。千萬的基督徒曾讀過以弗所二章十五節，四章二十四節，和歌羅西三章十節，...但他們不知道新人是甚麼。我們成爲新人，不是僅僅爲着過去悔改難過，就變成新的了。這是孔孟的教訓，不是聖經的教訓。在新人的創造裏，首先我們天然的人被基督在十字架上釘死，然後藉着除掉舊人，基督就將神的元素分賜到我們裏面。這樣，我們就成爲一個與舊人截然不同的實體，因爲我們裏面有了神的元素。

以弗所二章十五節告訴我們，基督是在十字架上作這創造的工作。我們常常以爲基督在十字架上的工作只與消極的事有關，就是除掉我們，釘死我們。但十五節告訴我們，在十字架上，基督作了積極的事，就是使我們有新生的起頭，而不是把我們治死。十五節清楚的給我們看見這神聖的思想。基督的十字架不僅作毀壞並消殺的工作，更產生並帶進神聖的東西。（神人，一五頁。）

『在祂自己裏面』〔15〕這句話非常有意義，指明基督不僅是一個新人（召會）的創造者，也是這一個新人得以創造的範圍和素質。祂更是這新人的元素。我們被了結之後，就在祂裏面領受了新的素質。基督自己成爲我們的這個新元素。我們的舊人沒有一樣適合於新人的創造，因爲我們從前的素質是有罪的。但是在祂裏面有奇妙的素質，一個新人就在其中被創造。（以弗所書生命讀經，二五五至二五六頁。）

參讀：新約總論，第二百一十六篇；歌羅西書生命讀經，第六十二篇；以弗所書生命讀經，第二十四篇。

the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe. (Eph. 2:15, footnote 8)

It is crucial for us to realize that Christ is our Head and that we are the members of His Body. Christ and we together form a universal man. As the One in heaven, He is the Head, and as those on earth, we are the Body. (Life-study of Colossians, p. 552)

The new man was created through Christ's death on the cross. Thousands of Christians have read Ephesians 2:15; 4:24; and Colossians 3:10, and they have seen the term the new man, ...but they do not know what the new man is. Our becoming the new man was not merely a matter of our repenting and being sorry for our past and thereby becoming new. This is the teaching of Confucius; it is not the teaching of the Bible. In the creating of the new man, first our natural man was crucified by Christ on the cross, and then through the crossing out of the old man, Christ imparted God's element into us. Thus, we became an entity that is different from the old man, because we have God's element in us.

Ephesians 2:15 tells us that Christ did this creating work on the cross. We usually consider that Christ's work on the cross was related only to negative things, to cross us out, to crucify us. But...on the cross Christ did something positive, to generate us, not to put us to death. This divine thought is clearly seen in Ephesians 2:15. The cross of Christ not only destroys and kills; it also generates and brings in something divine. (The God-men, p. 17)

The phrase in Himself [in Ephesians 2:15] is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created. (Life-study of Ephesians, p. 210)

Further Reading: The Conclusion of the New Testament, msg. 216; Life-study of Colossians, msg. 62; Life-study of Ephesians, msg. 24

第六週 ◊ 週二

晨興餽養

弗四 23 ~ 24 『而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

更新就叫我們大家成爲一個新人。乃是在這個更新裏頭我們脫去舊社會生活，穿上召會生活。這就是脫去舊人穿上新人。…主今天正在地上作這個工，這是主今日恢復的目標。全地上愛祂、追求祂、跟隨祂的人，都要在這一心思的靈裏得以更新，而成爲一個新人，以祂爲我們的人位，憑祂活着。這是主今天所要的。（李常受文集一九七七年第三冊，四五二頁。）

信息選讀

作爲人，新人必須有生命，也必須有人位。這新人的生命必須是基督，而人位必須也是基督。在這新人裏，任何其他的人都沒有地位。猶太人、希利尼人、受割禮的、未受割禮的、化外人、西古提人、爲奴的、自主的，都沒有地位，惟有基督是一切，又在一切之內。（西三 11。）一個人說基督是他的生命，也是他的人位，這還不彀好。我們必須用複數的方式來說：基督是我們的生命，也是我們的人位。主的恢復乃是要產生新人。在主的恢復裏，主不在意運動或組織。祂一直在作的，並祂現今正在作的，乃是產生以祂自己作生命和人位的新人。

神的一切豐滿，都有形有體的在基督裏面，這位基督又作到我們裏面，成爲我們的愛、光、聖、義。這是新人和新人的彰顯。這樣的新人和這樣的彰顯，要引進神的國，將君王基督帶回到地上。主恢復的

WEEK 6 — DAY 2

Morning Nourishment

Eph. 4:23-24 And that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man. The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Today's Reading

As a man, the new man must have life, and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing, and what He is now doing, is bringing forth the new man with Himself as the life and person.

All the fullness of God is embodied in Christ, and this Christ is wrought into our being to be our righteousness, our holiness, our love, and our light. This is the new man with the new man's expression. Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back

目標乃是成為這樣彰顯神的新人。

歌羅西三章十一節…告訴我們，在新人裏『沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內』。在新人裏不僅沒有天然的人，連任何天然的人存在的可能和地位都沒有。在新人裏只有基督有地位；祂是新人的一切肢體，又在一切肢體之內。祂是新人裏的一切。事實上祂就是新人，就是祂的身體。（林前十二12。）在新人裏祂是中心，也是普及。（李常受文集一九七七年第三冊，六三一、六三六、六四七至六四八頁。）

歌羅西三章十一節的新人乃是一個團體的人，就是召會，就是基督的身體。…基督是新人裏的每一個人，祂也在新人的每一個人裏面。看見基督是一切，又在一切之內，這真是何等重大的異象。

新人不是從各國把基督徒聚在一起所產生的。那是一個新組織，不是一個新人。當我們藉着生機的過程被基督浸透、充滿、滲透，並由祂所頂替時，新人就產生了。新人乃是在眾聖徒裏面的基督滲透我們並頂替我們，直到所有天然的區別都除去，每個人都由基督所構成。

在新人裏，基督是一切，又在一切之內，這不該只是道理。反之，這位豐富、實在的基督必須真正在生機上作到我們裏面，直到祂以自己完全頂替我們天然的人。惟有我們一直在祂裏面生根，並把祂的豐富吸收到我們裏面，纔會有這事。然後這些豐富就成為在生機上浸透我們的實質和元素。那時基督要成為我們，我們也要由基督所構成。這不僅是憑基督長大，也是在基督裏被建造。（歌羅西書生命讀經，二九三、五六五至五六六頁。）

參讀：一個新人，第三至五章。

to this earth. The goal of the Lord's recovery is to become such a new man, which is the very expression of God.

Colossians 3:11 goes on to tell us that in the new man "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all." Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. (CWWL, 1977, vol. 3, "The One New Man," pp. 497, 501, 510)

The new man in Colossians 3:10-11 is a corporate man, the church, Christ's Body...Christ is everyone in the new man, and He is in everyone in the new man. What a tremendous vision it is to see that Christ is all and in all!

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ.

Christ as all and in all in the new man should not be mere doctrine. Rather, the rich, substantial Christ must actually be wrought into us organically until He replaces our natural being with Himself. This can take place only as we remain rooted in Him and absorb His riches into us. These riches will then become the substance, the element, which will saturate us organically. Then Christ will become us, and we shall become constituted of Christ. This is not only to grow with Christ, but it is also to be built up in Christ. (Life-study of Colossians, pp. 237-238, 455)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 3-5

第六週 ◊ 週三

晨興餽養

西三 10 ~ 11 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

我們經歷並享受包羅萬有之基督的結果，乃是新人一召會。因此，新人乃是出自我們對那作神豐滿之基督的享受。我們天天享受基督，祂就不斷作到我們裏面，構成在我們的所是裏。這樣，基督就成了我們的構成成分。一天過一天，基督不斷構成在我們裏面。最終，我們都要完全由祂所構成。我們由基督構成的結果，乃是使我們成為新人。在這新人裏，天然的人都沒有地位，惟有基督纔有地位。在新人裏，基督是一切，又在一切之內。我再說，在新人裏，基督是一切的肢體，又在一切的肢體之內。（歌羅西書生命讀經，六三〇至六三一頁。）

信息選讀

在歌羅西三章十至十一節，保羅題到新人說，『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』這指明基督乃是新人的構成成分。這新人是由基督作素質和元素所構成的。歌羅西人不需要被…天然和文化的區別所佔有。在新人裏只有基督有地位。（歌羅西書生命讀經，一五三至一五四頁。）

雖然這新人是由許多不同種類的人組成的，他們卻都是基督的一部分，不再是天然的人。…在新人

WEEK 6 — DAY 3

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

The issue of our experience and enjoyment of the all-inclusive Christ is the church as the new man. Hence, the new man comes out of our enjoyment of Christ as the fullness of God. As we enjoy Christ daily, He is wrought into us, constituted into our very being. In this way, Christ becomes our constituent. Day by day, Christ is being constituted into us. Eventually, we all shall be thoroughly constituted of Him. As a result of being constituted of Christ, we become the new man. In this new man there is no place for any natural person; there is room only for Christ. Christ is all and in all in the new man. To repeat, in the new man Christ is all the members and is in all the members. (Life-study of Colossians, p. 508)

Today's Reading

In Colossians 3:10 and 11 Paul speaks of the new man, “where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” This indicates that Christ is the constituent of the new man. The new man is constituted with Christ as his essence and his very element. There was no need for the Colossians to be occupied with natural or cultural differences among the various peoples. In the new man there is room only for Christ. (Life-study of Colossians, pp. 125-126)

Although many different kinds of people make up the new man, all are part of Christ. They are no longer the natural person. In Colossians 3:11 Paul says not

裏天然的人沒有地位，惟有『基督是一切，又在一切之內』。在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。這就是說，實際上祂就是新人。

十一節的『一切』，指組成新人的眾肢體。基督是這一切的肢體。因着基督是新人的一切肢體，所以任何的種族、國籍、文化、或社會身分，在新人裏都沒有地位。我們要經歷基督是新人的一切肢體這個實際，就要以基督作我們的生命和人位，並且活祂，不活我們自己。如果基督是眾聖徒—新人一切肢體的生活，那麼在實際裏惟有祂在新人之內。當眾聖徒（不論國籍）都活基督，那麼在實際和實行上，基督就是新人一切的肢體。（新約總論第七冊，三一〇至三一頁。）

我們如果在整卷歌羅西書的光中看四章七至十七節，就會曉得這些經節乃是保羅在本書中所說之事的實際應用。我們可以用這幾節作窗戶，來透視保羅那個時代，地中海一帶眾召會的光景。我們所看到的是新人實際的生活。三章十一節告訴我們，在新人裏『沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內』。在四章七至十七節，我們看見三章十至十一節所啓示之新人的實例。這幾節題到各種不同的人：猶太人、希利尼人、受割禮的、未受割禮的、為奴的、和自主的。在四章十一節，保羅說到那些奉割禮的人。歐尼西母成了『忠信親愛的弟兄』，（9，）他原是腓利門的奴隸，腓利門是亞基布的父親。（門10～13，1～2。）所以亞基布是主人。保羅在這幾節的用意，乃是把新人生活的實例擺出來。（歌羅西書生命讀經，三一八至三一頁。）

參讀：新約總論，第二百一十七至二百一十八篇。

only that in the new man there is no room for any natural person but that in the new man "Christ is all and in all." In the new man there is room only for Christ. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man.

The word all in verse 11 refers to all the members who make up the new man. Christ is all these members. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status. For us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man. (The Conclusion of the New Testament, p. 2315)

If we consider Colossians 4:7-17 in the light of the whole Epistle, we shall realize that they are a practical application of what Paul covers in this book. We may regard these verses as a window through which we can see into the situation among the churches in the Mediterranean region at the time of Paul. What we see is the practical living of the new man. In 3:11 we are told that in the new man "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all." In 4:7-17 we have a practical illustration of the revelation of the new man given in 3:10 and 11. In these verses different kinds of people are pointed out: Jews, Greeks, circumcision, uncircumcision, slaves, and masters. In 4:11 Paul refers to those who are of the circumcision. Onesimus, who had become a "faithful and beloved brother" (v. 9), was a slave belonging to Philemon, who was the father of Archippus (Philem. 10-13, 1-2). Archippus, therefore, was a master. Hence, Paul's purpose in these verses is to present an illustration of the living of the new man. (Life-study of Colossians, p. 258)

Further Reading: The Conclusion of the New Testament, msgs. 217-218

第六週 ◊ 週四

晨興餽養

門 7『因為弟兄阿，我因你的愛，大大喜樂，滿受鼓勵，因為眾聖徒的心腸藉着你得了舒暢。』

林前十六 24『我在基督耶穌裏的愛，與你們眾人同在。』

我承認我從來沒有寫過一封信，像歌羅西書那樣，有這麼多個人的問安。請看四章七至十七節題到多少名字：推基古、歐尼西母、亞里達古、馬可、巴拿巴、猶士都、以巴弗、路加、底馬、寧法、亞基布。保羅也說到在老底嘉的弟兄，在寧法家裏的召會，以及在老底嘉的召會。（在寧法家中的召會，就是在老底嘉的地方召會，是在他家裏聚集的。）所有這些名字指明保羅有新人的感覺，有『新入感』。（歌羅西書生命讀經，三一九頁。）

信息選讀

這個實際活在地上的新人，按照文化和社會身分來說，是由希利尼人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、和自主的所構成。然而，我們已經指出，新人真正的構成成分乃是基督，而且只是基督。因為基督是新人獨一的構成成分，信徒既是這新人的一部分，他們之間就不該有分別。

不僅如此，召會與召會之間也不該有分別。譬如，在老底嘉的召會和在歌羅西的召會不該有分別。這由保羅關於念書信的話得到證明：『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。』（西四 16。）保羅寫給歌羅西人的，也是為着老底嘉人的；他寫給老底

WEEK 6 — DAY 4

Morning Nourishment

Philem. 7 For I had much joy and encouragement over your love, because the inward parts of the saints have been refreshed through you, brother.

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

I have to admit that I have never composed a letter containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17: Tychicus, Onesimus, Aristarchus, Mark, Barnabas, Justus, Epaphras, Luke, Demas, Nymphas, and Archippus. Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans. (The church in the house of Nymphas was the local church in Laodicea; it met in his house.) All these names indicate that with Paul there was a sense, a consciousness, of the new man. (Life-study of Colossians, p. 259)

Today's Reading

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, as we have pointed out, the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man.

Furthermore, there should be no differences among the churches, for example, no difference between the church in Laodicea and the church in Colossae. This is proved by Paul's word regarding the reading of letters: "And 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" (Col. 4:16). What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was

嘉人的，也是爲着歌羅西人的。這含示何等的交通、合一、和諧、與親密的接觸！

保羅在四章七節說，『一切關於我的事，有親愛的弟兄，忠信的執事，在主裏同作奴僕的推基古，要告訴你們。』保羅囑咐推基古要將一切關於他的事，都告訴歌羅西人。如果保羅沒有新人的感覺，他不會覺得需要給推基古這樣的囑咐。他反倒會認爲：『我何必將我的事告訴歌羅西人？他們在小亞細亞，我在羅馬這裏，離他們很遠。』然而保羅卻有新人的感覺。

歌羅西人也有新人的感覺。如果他們對那時在地中海地區所顯出的新人沒有感覺，他們就會認爲保羅的事是他個人的事，不會有興趣去聽。但歌羅西的聖徒和保羅並同他在一起的人，實際上乃是一個新人的一部分。

我們若有一個新人的感覺，就不該再認爲我們本國的召會與別國的召會毫無關係，反而會看見今天所有的召會乃是一個新人。願我們仰望主，叫我們一點也不分門別類。不論是作爲個別的信徒，或是作爲團體的地方召會，我們都不分門別類。相反的，我們眾人，在眾召會中的眾聖徒，乃是一個新人。（歌羅西書生命讀經，三一九至三二〇、三二三頁。）

歌羅西四章記載了新人的交通。九節說到歐尼西母，十七節說到腓利門的兒子亞基布。在同一家成員中自主的和爲奴的，也是召會這新人的一部分。…腓利門書該看作歌羅西四章的延續，並且視爲在新人裏一切社會階級如何該放在一邊的例證。（腓利門書生命讀經，一二頁。）

參讀：歌羅西書生命讀經，第二十八、三十一至三十二篇。

for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

In 4:7 Paul says, "All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you." Paul had charged Tychicus to make known to the Colossians all that concerned him. If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. Rather, he may have thought to himself, "Why should I tell those in Colossae the things that concern me? They are in Asia Minor, and I am here in Rome, far away from them." Paul, however, had the sense of the new man.

Those in Colossae also had the consciousness of the new man. If they were not conscious of the new man expressed at that time in the Mediterranean area, they would have considered Paul's affairs his own personal business and would not have been interested in hearing of them. But both the saints in Colossae, and Paul and those with him, were members of the one new man in actuality.

If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man. (Life-study of Colossians, pp. 259-260, 262)

In Colossians 4 we have a record of the fellowship of the new man. Colossians 4:9 speaks of Onesimus, and verse 17, of Archippus, the son of Philemon. A free man and a slave who were members of the same household were also part of the church as the new man. The Epistle to Philemon should be regarded as a continuation of Colossians 4 and considered an illustration of how in the new man all social rank is put aside. (Life-study of Philemon, p. 10)

Further Reading: Life-study of Colossians, msgs. 28, 31-32

第六週 ◊ 週五

晨興餽養

門 5『因聽見你對主耶穌，並對眾聖徒的愛與信。』

16『不再是奴僕，乃是高過奴僕，是親愛的弟兄，對我固然是如此，對你，不拘在肉身上，或在主裏，豈不都更是這樣。』

信徒中間社會階級和身分的分別，不是被外面律法的條例所廢掉，乃是被內裏構成的改變所廢掉。階級已被廢除，因為信徒已由基督的生命所構成。基督的生命已構成到腓利門裏面，而同樣的生命帶着同樣神聖的元素，也已構成到他的奴僕歐尼西母裏面。按肉體說，腓利門是主人，是自主的；歐尼西母是奴僕，不是自主的。但按內裏的構成說，二人是同樣的。因着神聖的出生，以及憑着神聖生命的生活，所有在基督裏的信徒，在召會（就是在基督裏的新人）中都有平等的身份，沒有自主的和為奴的區別。（腓利門書生命讀經，一二至一三頁。）

信息選讀

歐尼西母和腓利門的事例，把所有的信徒在新人裏有平等的身份，說明到極致。哦，我們看見這點是多麼的重要！…照着主的主宰，腓利門書寫於提摩太前後書和提多書之前。但在新約各卷書的排列中，腓利門書被擺在本組四卷書的末了。這幾卷書啓示神新約經綸的實行，腓利門書給我們看見那實行特別的一面。…在神經綸的實行裏，一切社會階級和種族、國籍之間的不同都被吞滅，這乃是要緊的。

只要我們看見信徒在新人裏有平等的身份，我們中間就不會有關於社會階級、國籍、或種族的難處。我們與不同的人就不會有難處。以任何方式區別人的人，都

WEEK 6 — DAY 5

Morning Nourishment

Philem. 5 Hearing of your love and the faith which you have toward the Lord Jesus and to all the saints.

16 No longer as a slave, but above a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

The distinction of social rank and status among the believers is nullified not by an outward legal act, but by an inward change of constitution. Ranks have been abolished because the believers have been constituted of Christ's life. Christ's life had been constituted into Philemon, and the same life with the same divine element had been constituted into his slave, Onesimus. According to the flesh, Philemon was a master and was free, and Onesimus was a slave and was not free. But according to the inner constitution, both were the same. Because of the divine birth and a living by the divine life, all the believers in Christ have equal status in the church, which is the new man in Christ, with no discrimination between free and bond. (Life-study of Philemon, pp. 10-11)

Today's Reading

The case of Onesimus and Philemon illustrates to the uttermost that in the new man all the believers have an equal status. Oh, it is crucial that we see this! According to the Lord's sovereignty, the Epistle to Philemon was written before the Epistles to Timothy and Titus. But in the arrangement of the books in the New Testament, Philemon was placed at the end of this group of four books. These books reveal the practice of God's New Testament economy, and Philemon shows us a particular aspect of that practice.

In the practice of the economy of God, it is crucial that all social ranks and differences races and nations are swallowed up. As long as we see that the believers have an equal status in the new man, there will be no problems

不是實行正確的召會生活。我們若要有真實的召會生活，就必須接納所有的聖徒，無論他們的種族、國籍、或社會階級是甚麼。

腓利門書所論關於信徒身分的平等，乃是一件愛的事，這愛是出自於信。在新人裏，眾肢體因信彼此相愛。（多三 15。）他們的關係是出於愛、藉着信的。使徒珍賞腓利門信的交通，（門 6，）並因他的愛得到鼓勵，（7，）因此懇求他因這愛（9）接納歐尼西母。使徒把愛與信這兩種美德題在一起；腓利門兼有這二者，不僅向着主，也向着眾聖徒。（腓利門書生命讀經，一七、一六、一四至一五、二頁。）

基督成了人，就有人的心腸同其各種功用。基督在祂心腸裏的經歷，就是祂在祂心思、情感、意志、魂、心、和靈裏的經歷，包括祂的愛好、願望、感覺、思想、定意、存心和打算。

有好多處經節啓示基督在祂心腸裏的經歷。按照路加二章四十九節，當主耶穌十二歲時，祂說，『豈不知我必須以我父的事為念麼？』這也可譯為：『我必須思念我父的事務。』主是以父的事務為念。祂的心思被父的事務所佔有。這裏我們看見主心思的功用，祂的心腸是多麼的為着父。

約翰二章十七節說到主的焦急：『我為你的家，心裏焦急，如同火燒。』焦急是情感的事。主耶穌裏面為着神的殿，焦急如同火燒。在此我們看見主運用了祂的情感。

在馬太二十六章三十九節，主耶穌禱告說，『然而不要照我的意思，只要照你的意思。』這是祂在客西馬尼，快要被捉去受死時的禱告。祂接受父的旨意，把自己的意志降服於父的旨意。這是主意志的功用。（利未記生命讀經，八〇至八一頁。）

參讀：腓利門書生命讀經，第一至二篇；如何聚會，第二章。

among us concerning social rank, nationality, or race. We shall have no problems with different peoples. Those who discriminate among people in any way do not practice the proper church life. If we would have the genuine church life, we must receive all the saints regardless of race, nationality, or social rank.

What is dealt with in this Epistle concerning the equal status of believers is a matter of love, which comes out of faith. In the new man the members love one another in faith (Titus 3:15). The relationship is of love through faith. The apostle appreciates the fellowship of Philemon's faith (Philem. 6) and is encouraged by his love (v. 7); thus he entreats him to receive Onesimus because of this love (v. 9). These two virtues are referred to in a combined way. Philemon has both of them, not only toward the Lord, but also toward all the saints. (Life-study of Philemon, pp. 14, 13, 12, 2)

As a man, Christ had the human inwards with their various functions. Christ's experience in His inwards is His experience in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention.

A number of verses reveal Christ's experience in His inwards. According to Luke 2:49, when the Lord Jesus was twelve He said, "Did you not know that I must be in the things of My Father?" This can also be translated, "I must mind My Father's business." The Lord's mind was on His Father's business. His mind was occupied with the Father's business. Here we have the function of the Lord's mind, and we see how much He was inwardly for the Father.

John 2:17 speaks of the Lord's zeal. "The zeal of Your house shall devour Me." Zeal is a matter of the emotion. The zeal within the Lord Jesus was on fire, was burning, for God's temple. Here we see the exercise of the Lord's emotion.

In Matthew 26:39 the Lord Jesus prayed, "Yet not as I will, but as You will." This was His prayer in Gethsemane when He was about to be arrested and brought to the slaughter. He took the Father's will, for His own will was subdued to the Father's will. This was a matter of the function of the Lord's will. (Life-study of Leviticus, p. 68)

Further Reading: Life-study of Philemon, msgs. 1-2; CWWL, 1969, vol. 1, "How to Meet," ch. 2

第六週 ◊ 週六

晨興餽養

門 12『我現在打發他回你那裏去，他乃是我心上的人。』

腓一 8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

保羅甚至在基督的心腸，基督裏面柔細的各部分裏，與基督是一，切切的想念聖徒。這指明保羅沒有持守自己的心腸，而是以基督的心腸為他的心腸。他不僅接受了基督的心思，更接受祂整個內裏的所是。所以，保羅內裏的所是改變、重組、重新塑造了，重新構成了。他內裏的所是被基督的心腸重構了。保羅沒有在他天然的內裏所是裏過生活，乃在基督的心腸裏過生活。

『基督的真實在我裏面。』（林後十一 10。）這裏的真實，意誠實、信實、可靠。那在基督裏是真實的，就是誠實、信實、可靠的，也在使徒保羅裏面。…『我在基督耶穌裏的愛，與你們眾人同在。』（林前十六 24。）保羅對哥林多人的愛，不是他的愛，乃是在基督裏的愛，就是基督的愛。保羅不是憑他天然的愛，乃是憑基督的愛，來愛聖徒。…我們若將這些經文擺在一起，就看見保羅是一個不斷經歷基督之心腸的人。（利未記生命讀經，九九至一〇〇頁。）

信息選讀

〔腓立比一章八節〕指明保羅經歷基督的心腸。心腸表徵裏面的情感，指柔細的憐憫和同情。…保羅享受恩典，因為他在基督的心腸裏，切切的想念聖徒。享受基督乃是與基督裏面的各部分聯為一。

WEEK 6 — DAY 6

Morning Nourishment

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

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

Paul was one with Christ even in the bowels, the tender inward parts of Christ, in longing after the saints. This indicates that Paul did not keep his own inwards but took Christ's inwards as his. He took not only Christ's mind but also His entire inward being. Paul's inner being, therefore, was changed, rearranged, remodeled, reconstituted. His inner being was reconstituted with the inwards of Christ. Paul did not live a life in his natural inner being; he lived a life in the inwards of Christ.

“The truthfulness of Christ is in me” (2 Cor. 11:10). “Truthfulness” here means honesty, faithfulness, trustworthiness. What was in Christ as truthfulness, that is, as honesty, faithfulness, trustworthiness, was also in the apostle Paul. “My love in Christ Jesus be with you all” (1 Cor. 16:24). Paul's love for the Corinthians was not his love but the love in Christ, which is Christ's love. Paul loved the saints not by his natural love but by the love of Christ. If we put these verses together, we shall see that Paul was a man who continually experienced Christ's inwards. (Life-study of Leviticus, p. 85)

Today's Reading

Philippians 1:8 indicates that Paul experienced the inward parts of Christ. The Greek word rendered inward parts means “bowels.” It signifies inward affection, then tender mercy and sympathy. Paul partook of grace, for he longed after all the saints in the inward parts of Christ. To enjoy Christ is to be one in Christ's inward

這不僅是指享受，也是指活基督。活基督乃是住在祂的心腸裏，在其中享受祂作恩典。

從經歷來看，我們要顯大基督並活基督，就必須留在基督裏面的各部分中。簡單的說，這就是住在祂裏面。我們若要成為在基督裏的人，就必須在祂裏面的各部分裏。我們必須在祂慈愛的心腸和柔細的感覺裏。如果我們住在這裏，我們就會享受基督作恩典，並且非常實際的經歷祂。（腓立比書生命讀經，三五至三六頁。）

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。…保羅是以基督的心腸為他自己的心腸來顧到召會。〔腓一8。〕這也就是說他是以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半至二十六節也說，『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。）

腓利門書沒有題起『新人』這辭。但我們察看這卷書所描繪的情況，就看見保羅不是推薦弟兄給他當時所在城市的地方召會，乃是給一個遙遠城市的地方召會。這指明保羅的推薦是在新人的範圍裏進行。（腓利門書生命讀經，一四頁。）

參讀：一個身體，一位靈，一個新人，第七至八篇。

parts. This refers not only to enjoyment, but also to living Christ. To live Christ is to abide in His inward parts and there to enjoy Him as grace.

Experientially, to magnify Christ and to live Christ require that we remain in the inward parts of Christ. In simple words, this is to abide in Him. If we would be those in Christ, we must be in His inward parts. We need to be in His tender heart and delicate feelings. If we abide here, we shall enjoy Christ as grace and experience Him in a very practical way. (Life-study of Philipians, pp. 29-30)

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....Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church [Phil. 1:8]. 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 said 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)

In the book of Philemon there is no mention of the expression the new man. But as we examine the situation portrayed in this book, we see that Paul was recommending a brother not to a local church in the city where he was at the time, but to a local church in a remote city. This indicates that Paul's recommendation took place within the sphere of the new man. (Life-study of Philemon, pp. 11-12)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 7-8

第六週詩歌

WEEK 6 — HYMN

624

你已顯為身體基督

(英1225)

F 大調

3/4

5 · 1 | 3 3 3 · 3 | 4 4 4 · 4 | 5 · 2 3 · 4 |
 一 今日 惟有識你身體, 哦主, 纔是認識
 F B^b F C⁷
 3 - 1 · 7 | 7 6 1 · 6 | 6 5 1 3 | 5 · 4 7 · 2 |
 你, 因此 我求得蒙 開啓, 在你 肢體 看見
 F D⁷ Gm C
 1 - 3 · 4 | 5 5 6 · 3 | 4 4 2 · 3 | 4 · #4 5 · 2 |
 你; 非僅 識你元首 身分—至高, 個別 救贖
 F F⁷ B^b F C⁷ F
 3 - 3 · 2 | 1 · 1 3 5 | 5 4 3 · 2 | 1 · 1 1 7 | 1 - ||
 主, 更見 你已具體 化身, 顯為 身體的 基督。

二 你的聖徒多年追求, 渴慕尋得你實際;
 舉目仰望, 深處探求, 無非要見你自己。
 豈知天上榮耀基督 今乃顯為祂身體;
 內住基督今正活出, 在祂身體顯無遺!

三 主, 我自知易於受欺, 僅識你崇高至極,
 卻未摸着你的實際, 暗中摸索, 憑己意。
 豈知在你地上肢體, 我就得見你自己!
 永遠之神顯於肉體, 大哉, 敬虔的奧祕!

四 求主勿讓我再單獨, 囿於個人的光照;
 你的身體促我投入, 憑“身體感”為引導。
 不再作那離散塵土, 乃是活石被建造;
 如此使你心滿意足, 團體顯明你榮耀。

Lord, to know Thee as the Body

The Church — As Christ's Body

1225

1. Lord, to know Thee as the Bod - y, Is my des - perate need to -
 day, Oh, to see Thee in Thy mem - bers, 'Tis for this I long and
 pray. No more just to know Thy head - ship In an in - div - i - dual
 way, But to see Thee in - car - nat - ed, As the Bod - y-Christ, I pray.

2. Through the years, Thy saints have sought Thee,
 Longing for reality;
 Gazing upward, searching inward,
 Thirsting for the sight of Thee.
 Now reveal that Christ in heaven,
 Is the Body manifest;
 And the Christ who dwells within us
 As the Body is expressed.
3. Prone to be misled, I know it,
 By my lofty thoughts of Thee,
 Easy 'tis for self to seek Thee,
 Yet not touch reality,
 Oh, how much I need to find Thee,
 In Thy members here below.
 God eternal dwells among us,
 Manifest in flesh to know.
4. Limit, Lord, my independence,
 Let me to Thy Body turn;
 Not just seeking light from heaven,
 But the church's sense to learn.
 May we be the stones for building
 Not the formless, useless clay,
 Gain in us Thy heart's desire
 Corporately Thyself display.

