2012 Memorial Day Conference

二〇一二年国殇节特会

THE GENUINE ONENESS OF THE BODY, THE PROPER ONE ACCORD IN THE CHURCH, AND THE DIRECTION OF THE LORD'S MOVE TODAY

基督身体真正的一，召会中正确的同心合意，以及主今日行动的方向

Message One

第一篇

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

主为著三一神在基督身体的一里得荣耀祷告

Scripture Reading: John 17:1-24

读经：约十七 1~24

Outline

纲　目

I. The Lord's prayer in John 17 was for the glorification, the manifestation, the expression, of the Triune God; God's eternal purpose is to manifest, to express, Himself—vv. 1-5; Gen. 1:26; Eph. 3:8-11:

壹　主在约翰十七章的祷告是为著三一神的得荣耀、显明和彰显；神永远的定旨是要显明并彰显祂自己—1~5 节，创一 26，弗三 8~11：

A. The Lord Jesus was God incarnated in the flesh, and His flesh was a tabernacle in which God could dwell on earth (John 1:14); the Lord's divine element was confined in His humanity, just as God's shekinah glory had been concealed within the tabernacle.

一　主耶稣是神成为肉体，祂这肉体乃是一个帐幕，给神在地上居住；（约一 14；）主的神圣元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。

B. Once, on the Mount of Transfiguration, the Lord's divine element was released from within His flesh and expressed in glory, being seen by three disciples, but then it was concealed again in His flesh—Matt. 17:1-4; John 1:14.

二　在变化山上，主的神圣元素曾从祂的肉体里释放出来，彰显在荣耀里，为三个门徒所看见；但是过後，这神圣的元素又遮藏在祂的肉体里—太十七 1~4，约一 14。

C. Before His prayer in John 17, He predicted that He would be glorified and that the Father would be glorified in Him; now He was about to pass through death so that the concealing shell of His humanity might be broken and His divine element, His divine life, might be released—12:23; 13:31-32.

三　主在约翰十七章的祷告之先，曾豫言祂要得荣耀，父也要在祂身上得荣耀；现在祂要经过死，使祂人性的体壳得以破裂，让祂神圣的元素，神圣的生命释放出来—十二 23，十三 31~32。

D. Also, He would resurrect so that He might uplift His humanity into the divine element and so that His divine element might be expressed, with

四　祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得著彰显，以致祂的全

the result that His entire being, His divinity and humanity, would be glorified; the Father would thus be glorified in Him; hence, He prayed for this—Luke 12:49-50; John 12:23-24; 17:1.

人，包括神性和人性，都得著荣耀；这样，父也在祂身上得著荣耀；因此，祂为此祷告—路十二49~50，约十二 23~24，十七 1。

E. The Lord's prayer here concerning the divine mystery of glorification is fulfilled in three stages:

五　主这关於得荣耀之神圣奥秘的祷告，要在三个阶段里得著成就：

1. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (12:23-24), and His whole being, including His humanity, was brought into glory (Luke 24:26; cf. 1 Cor. 15:45b; Acts 13:33; Rom. 1:3-4; Col. 1:18; 1 Pet. 1:3), and in that the Father's divine element was expressed in His resurrection and glorification; in His resurrection God answered and fulfilled His prayer (Acts 3:13-15).

1　首先，这祷告是在祂的复活里得著成就；这是由於祂神圣的元素，神圣的生命，从祂的人性释放出来，进入许多信徒里面，（十二 23~24，）以及祂的全人，包括祂的人性，都被带进荣耀里；（路二四 26，参林前十五 45 下，徒十三 33，罗一 3~4，西一 18，彼前一 3；）也是由於父神圣的元素，在祂的复活得荣里，得著了彰显；在祂的复活里，神答应并成就了祂的祷告。（徒三 13~15。）

2. Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them, and the Father has been glorified in Him through the church—Eph. 3:21; 1 Tim. 3:15-16.

2　其次，这祷告也在召会里得了成就；这是因为祂复活的生命藉祂许多肢体得了彰显，祂就在他们里面得了荣耀，父也在祂里面藉著召会得了荣耀—弗三 21，提前三 15~16。

3. Third, it will ultimately be fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will be glorified in Him through the holy city for eternity—Rev. 21:11, 23-24.

3　第三，这祷告要在新耶路撒冷得著终极的成就，因为那时祂要在荣耀里完全得著彰显，神也要在祂里面，藉著圣城得著荣耀，直到永远—启二一 11，23~24。

F. In the Lord's last words to the believers in John 14 through 16, there are three concrete expressions of this glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21:

六　在约翰十四至十六章主对信徒末了的话里，有这荣耀的三个具体彰显：十四章二节中父的家（召会），十五章一至五节中葡萄树的枝子（基督身体的构成分子），以及十六章二十一节中一个新生的团体人（新人）：

1. All three denote the church, showing that the church is the glorious increase produced by Christ through His death and resurrection—12:23-24.

1　这三者都是指召会，说明召会乃是基督经过死与复活所产生的荣耀扩增—十二 23~24。

2. In this glorious increase Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church—17:1, 4; Eph. 3:19-21; cf. 1 Cor. 6:20; 10:31.

2　在这荣耀的扩增里，神子基督得著荣耀，叫父神在祂的得荣里也得著荣耀，就是藉著召会，得著丰满的彰显—十七 1，4，弗三 19~21，参林前六 20，十 31。

3. This expression needs to be maintained in the oneness of the Triune God; therefore, the Lord prayed in particular for this matter in His concluding prayer in John 17.

3　这彰显需要在三一神里的一来维持；所以，主在约翰十七章结束的祷告，特别为此祈求。

4. The top attribute of the Triune God is oneness; thus, for Him to be glorified, expressed, in His believers is for Him to be expressed in His oneness—v. 21.

4 三一神最高的属性乃是一；因此，使祂在信徒里面得荣耀、得彰显，就是使祂在祂的一里得彰显—21节。

II. The Lord's prayer in John 17 was for the oneness of the Body of Christ, the oneness of the believers in the Triune God:

贰　主在约翰十七章的祷告，乃是为著基督身体的一，就是信徒在三一神里的一：

A. The first level of oneness is the oneness in the Father's name and by the Father's divine life—vv. 6-13:

一　第一层的一，是在父的名里，并凭著父神圣的生命而有的一—6~13节：

1. The Father's name denotes the person of the Father, the Father Himself as the source of life, the source of oneness—vv. 6, 11; 5:26, 43:

1　父的名是指父的人位，父的自己作为生命的源头，一的源头—6，11节，五26，43：

a. We must take the Father as the source of life and blessing—cf. Matt. 14:19; Rom. 11:36.

a　我们必须以父为生命和祝福的源头—参太十四19，罗十一36。

b. We must not live by our human life but by the Father's divine life in our spirit to enjoy our all-inclusive sonship—John 6:57; Rom. 8:15-16.

b　我们不该凭我们人的生命活著，乃该凭我们灵里父神圣的生命活著，以享受我们包罗万有的儿子名分—约六57，罗八15~16。

2. The Father's life with His nature is the element of the oneness—John 17:2; cf. Eph. 1:4-5; Heb. 2:10-11; 1 Cor. 6:17.

2　父的生命同祂的性情，乃是一的元素—约十七2，参弗一4~5，来二10~11，林前六17。

B. The second level of oneness is the oneness in the reality of the sanctifying word—John 17:14-21:

二　第二层的一，是在圣别之话的实际里而有的一—约十七14~21：

1. The Father's word is the truth (v. 17), and the truth is the Triune God (14:6; 1 John 5:6b); to be sanctified by the reality of the word is to be sanctified by the Triune God Himself.

1　父的话是真理，（17，）而真理就是三一神；（十四6，约壹五6下；）被话的实际圣别，就是被三一神自己圣别。

2. The word, which is the truth, sanctifies God's people from the world (John 17:17) and keeps them from the ruler of the world, the evil one (v. 15):

2　话，就是真理，圣别神的子民脱离世界，（约十七17，）并保守他们脱离世界的王—那恶者（15）：

a. The Father's word of reality sanctifies us and makes us pure, delivering us from the mixed-up world to separate us unto our God, the God of purity; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:140.

a　父实际的话圣别我们，使我们单纯，脱离搀杂的世界，分别我们归给我们的神，就是单纯的神；一个越在神话语里的人，就越单纯—诗十二6，一一九140。

b. The Father's sanctifying word is the means of our oneness, bringing us into the sphere of oneness—John 17:21; Eph. 5:26.

b　父圣别的话是我们一的凭藉，把我们带进一的范围里—约十七21，弗五26。

C. The third level of oneness is the oneness in the divine glory for the expression of the processed, mingled, and incorporated Triune God—John 17:22-24:

三　第三层的一，是在神圣的荣耀里，为著彰显那经过过程、调和、并合并之三一神而有的一—约十七22~24：

1. The oneness of all the believers in the divine glory is the oneness in the expressed sonship with the Father's life and nature—v. 22; 5:26.

1 众信徒在神圣荣耀里的一，乃是在彰显出来的儿子名分里，带著父的生命和性情—22 节，五 26。

2. The glory of God is the expression of God; this splendid expression of divinity delivers us from our self and makes us fully one—cf. Rev. 21:11.

2 神的荣耀就是神的彰显；这神性辉煌的彰显，使我们脱离自己，并使我们完全成为一—参启二一 11。

3. In this stage of the oneness the self is fully denied:

3 在一的这个阶段，己完全被否认了：

a. We must be saved from our self, including ambition, self-exaltation, and opinions and concepts—John 17:21-23; Rom. 5:10; 1 Cor. 1:10-13; 3 John 9.

a 我们必须蒙拯救脱离我们的己，包括野心、自高、意见和观念—约十七 21~23，罗五 10，林前一 10~13，约参 9。

b. If we would give up the self, lose the self, and turn to the spirit, right away we would be in the reality of the Body—Eph. 2:22; John 16:13.

b 我们若愿意丢弃己，丧失己，转向灵，我们立刻就在身体的实际里—弗二 22，约十六 13。

c. If we live by our life with our nature to express ourselves, there will be no glory of God; in the expression of ourselves there is division.

c 我们若凭我们的生命和性情活著，彰显我们自己，就没有神的荣耀；在我们自己的彰显里，就有分裂。

d. To live and act in the Father's life with the Father's nature to express the Father is glory, and it is in this glory that we all are one.

d 在父的生命和性情里生活行动，以彰显父，这就是荣耀；我们众人乃是在这荣耀里成为一。

4. Our Christian life should be a life of “glory to glory”—2 Cor. 3:16-18.

4 我们的基督徒生活该是一种『从荣耀到荣耀』的生活—林後三 16~18。

III. We need to emphasize the oneness that the Lord has given us and that to preserve this oneness we need to be constantly mingled with the Triune God (thus nullifying the natural man, the world with Satan, and the self) to satisfy the Lord's desire—Eph. 4:1-6.

参 我们需要看重主所赐给我们的一；我们要保守这一，就必须时时与三一神调和，（因而弃绝天然的人、世界连同撒但、和我们的己，）以满足主的渴望—弗四 1~6。

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Message Two

第二篇

The Oneness of the Body of Christ—the Oneness in the Triune God Typified by the Tabernacle

基督身体的一——帐幕所豫表在三一神里的一

Scripture Reading: Exo. 26:15, 24, 26-29; John 17:21-23; Eph. 4:2-3

读经：出二六15，24，26~29，约十七21~23，弗四2~3

Outline

纲　目

I. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God.

壹　主在约翰十七章所祷告的一，乃是出埃及二十六章里的帐幕所豫表的一；因著帐幕的四十八块竖板豫表信徒建造在一起作神的居所，所以帐幕是三一神里的一清楚的图画。

II. The first aspect of the oneness in the Triune God is seen with the three gold rings (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection for the uniting of the believers—vv. 15, 24, 29; John 3:6; Eph. 1:13; 4:3, 30; cf. Gen. 24:22; Luke 15:22.

贰　在三一神里的一的第一方面，见於三个金环（联结之闪的套环）；这三个金环表徵起初的灵，就是重生并盖印的灵，也就是在复活里三一神包罗万有的灵，为著联结信徒—15，24，29节，约三6，弗一13，四3，30，参创二四22，路十五22。

III. The second aspect of the oneness in the Triune God is seen in the overlaying of the boards (signifying the believers with the human nature) with gold (signifying God with the divine nature)—Exo. 26:29:

参　在三一神里的一的第二方面，见於金子（表徵神同其神性）包裹竖板（表徵信徒同其人性）—出二六29：

A. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid

一　帐幕竖板的一不在於皂荚木，乃在於包裹木头的金子；这

the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature—John 17:21.

描绘召会中的一不在於我们的人性，乃在於三一神同祂的神性—约十七 21。

B. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression—vv. 22-24.

二　竖板的一不仅在於金子（表徵神），也在於金子的照耀和彰显（表徵神的荣耀）；今天我们的一乃是在三一神里，并在祂的荣耀、照耀和彰显里—22~24 节。

C. The initial Spirit, who is the Triune God typified by the gold, is the oneness of the Spirit (Eph. 4:3); the overlaying of the gold is actually the spreading of the oneness:

三　起初的灵，就是由金子所豫表的三一神，乃是那灵的一；（弗四 3；）包裹的金子实际上乃是一的扩展：

1. The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is—cf. Col. 2:19.

1　我们越被金子包裹，就越有一；我们越有神，我们的一就越强—参西二 19。

2. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17:4; the amount of gold that we have may not be enough to keep us in the genuine oneness.

2　我们可能没有被金子包裹，反而只是镀了金，像启示录十七章四节里的大巴比伦；我们金子的分量，可能不彀将我们保守在真正的一里。

3. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God—John 17:23.

3　惟有当竖板充分的用金子包裹，这些竖板才被成全成为一；这指明被成全成为一，就是得著更多的神—约十七 23。

D. “Not having an adequate amount of God can create a serious problem with the oneness. The Lord's recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord's recovery consists of God overlaying His recovered people with Himself ” (Truth Messages, p. 86).

四　『没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得著许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在於神以自己包裹祂所恢复的人。』（真理信息，一〇一页。）

E. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him—Col. 2:19; Phil. 3:8b:

五　『一』是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在於我们缺少神，我们的需要乃是更多得著祂—西二 19，腓三 8 下：

1. Everything depends upon how much gold we have; we all can become dissenting if we are short of gold.

1　每一件事都在於我们有多少金子；我们若是缺少金子，就都可能变得有异议。

2. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery.

2　今天主需要这真正的一；我们若没有这一，就不能在恢复里往前。

3. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God—v. 10.

3　保守在这扎实、真实的一里惟一的路，就是有足量经历过的神—10 节。

F. The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood:

六　神精金的性情绝不包裹我们堕落的性情，只包裹我们由皂荚木所表徵之重生并变化过的性情：

1. The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also.

1　金子的包裹与这变化同时发生；那里有变化，那里也就有金子的包裹。

2. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit; as long as we have these five things, we are living Christ—Rom. 8:4; Phil. 1:19-21a.

2　变化乃是在於我们的爱主，接触祂，听祂的话，向祂祷告，以及照著灵而行；只要我们有这五样，就是活基督—罗八 4，腓一 19~21 上。

3. Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us; the only safeguard is to be overlaid with gold—2 Cor. 3:18; Rom. 12:2.

3　惟有我们都被变化，都被金子包裹了，我们中间才可能不再有异议；惟一的保护乃是被金子包裹—林後三 18，罗十二 2。

IV. The third aspect of the oneness in the Triune God is seen with the uniting bars, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the uniting Spirit to join all the members of Christ into one Body—Exo. 26:26-29; Eph. 4:3:

肆　在三一神里的一的第三方面，见於联结的闩，将四十八块竖板联结在一起，使其成为一；这些联结的闩表徵起初的灵成为联结的灵，将基督所有的肢体联结成为一个身体—出二六 26~29，弗四 3：

A. The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; that the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity—cf. v. 2, footnote 1.

一　联结的闩是皂荚木作的，为著连接的力量；并且用金子包裹，为著联结；闩是用皂荚木作的，指明那灵里的一不仅与基督的神性有关，也与基督的人性有关—参 2 节注 1。

B. In actuality, the uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity.

二　联结的闩实际上不单表徵圣灵，也表徵调著人灵的圣灵（罗八 16）—调和的灵，包括神性与人性。

C. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

三　帐幕竖板的联结在於闩通过每块竖板上的环，将竖板联结一起；这表徵当信徒的灵与那灵合作，因而让联结的灵通过他们，将他们与其他信徒联结一起时，在基督里的信徒就能联结为一。

D. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive

四　为使联结的灵通过我们，而将我们和别人联结一起，我们需要接受

the cross, for the uniting Spirit always crosses the standing boards—Matt. 16:24:

1. The Spirit brings us to the cross, the cross is applied by the Spirit, and the cross issues in more of the Spirit—Exo. 30:22-25; Phil. 1:19:

a. The Spirit of the crucified Christ is always bringing us to the cross, conforming us to the death of Christ, and the cross is applied by the Spirit—1 Cor. 1:23; 2:2; Gal. 5:22-24; Phil. 3:10; Rom. 8:13.

b. The experience of the cross of Christ issues in the abundance of the Spirit of life—Gal. 2:20; John 12:24.

2. We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit.

3. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building, and we will be safeguarded from dissension and division.

十字架，因为联结的灵总是横过竖板的—太十六 24：

1 那灵把我们带到十字架，十字架由那灵应用，并且十字架带进更多的那灵—出三十 22~25，腓一 19：

a 钉十字架之基督的灵，总是将我们带到基督的十字架那里，将我们模成基督的死，十字架是由那灵应用的—林前一 23，二 2，加五 22~24，腓三 10，罗八 13。

b 对基督十字架的经历，结果带来丰盛的生命之灵—加二 20，约十二 24。

2 藉著我们的灵（同著我们的心思、意志和情感）与横过的灵合作，我们就被联结成为一；每当我们的灵与横过的灵是一，我们就经历联结的灵。

3 起初的灵必须成为在我们里面联结的灵，然後我们就会有一和建造，并会蒙保守脱离异议和分裂。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY, THE PROPER ONE ACCORD IN THE CHURCH, AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three

The Vision of the Proper One Accord in the Church

Scripture Reading: Eph. 4:3-6; Matt. 18:19; Acts 1:14; 2:46; Rom. 15:5-6

二〇一二年国殇节特会

基督身体真正的一，召会中正确的同心合意，以及主今日行动的方向

第三篇

召会中正确同心合意的异象

读经：弗四3~6，太十八19，徒一14，二46，罗十五5~6

Outline

纲　目

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

壹　在召会里的同心合意，乃是实行基督身体的一，就是那灵的一—弗四3~6：

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

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

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

二　在召会里实行真正的同心合意，就是应用一—徒一14，二46。

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

三　一的实行在於同心合意；当一得以实行时，这一就成为同心合意：

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

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

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

2　将福音书和使徒行传分开的界石，乃是那一百二十人中间的同心合意—一14：

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

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

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

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

3. Oneness is like the physical body, and one accord is like the heart within the body:

a. The one accord is the heart, the kernel, of the oneness.

b. Our sickness is like a sickness in the heart within the body; the sickness among us is that we do not have the one accord adequately; therefore, we maintain only a oneness with a sick "heart."

D. Our not being in one accord means that we do not practice the Body:

1. According to the proper interpretation of the New Testament, the one accord is the Body—Rom. 12:4-5; 15:5-6.

2. We must practice the principle of the Body; then we will have the one accord—1 Cor. 12:12-13, 20, 27; 1:10.

E. We are for the one accord, but we are not for uniformity—1 John 2:12-14:

1. Any differences among the saints or the churches in the degree of the maturity of life are normal; we should not attempt to make the saints or the churches uniform in this matter, for in the degree of the growth in life, it is impossible to have uniformity—Phil. 3:15.

2. Any differences among the saints or the churches that are intentional are abnormal and should be condemned and rejected.

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

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

1. The word denotes a harmony of inward feeling in one's entire being.

2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.

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

1. The word means to be "in harmony, or accord" and refers to the harmonious sound of musical instruments or voices.

3 一就像我们的身体，同心合意就像身体的心脏：

a 同心合意是一的心脏、核仁。

b 我们的病乃像身体里面心脏的病；我们中间的病就是，我们不彀同心合意；所以，我们只维持著一种『心』里有病的一。

四 我们不同心合意，意思就是我们没有实行身体：

1 按照新约正确的解释，同心合意就是身体—罗十二 4~5，十五 5~6。

2 我们必须实行身体的原则，然後才会有同心合意—林前十二 12~13，20，27，一 10。

五 我们要的是同心合意，而不是划一—约壹二 12~14：

1 在众圣徒或众召会之间，因著生命成熟的程度而有的任何不同是正常的；我们不该想要使众圣徒或众召会在这事上划一，因为在生命长大的程度上，我们不可能划一—腓三 15。

2 在众圣徒或众召会之间故意而有的不同，是不正常的，都该被定罪，且被弃绝。

贰 同心合意是指在我们内里的所是，我们的心思和意志里的和谐—徒一 14：

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

1 这字指整个人内里感觉的和谐。

2 我们应该有一样的心思和一样的意志，在魂里和心里有一样的目的；这意思是，我们整个人都包括在内。

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

1 这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调。

2. The one accord, or the harmony of inward feeling among the believers, is like a harmonious melody.

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

2 信徒中间的同心合意，或内里感觉的和谐，就像一首和谐的乐曲一样。

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

III. Today we can be in one accord because we have the same vision—the vision of the age—Prov. 29:18a; Acts 26:19:

参 今天我们能同心合意，因为我们有相同的异象—时代的异象—箴二九18上，徒二六19：

A. Our vision should be one that matches the age, a vision that includes everything that has gone before us:

一 我们的异象该是构上时代、包罗已往的：

1. If our vision is not up to date, it will be impossible for us to be one.

1 我们的异象如果构不上时代，我们就不可能是一。

2. Many love God and serve Him, but everyone has his own vision; as a result, there is no way to have the one accord.

2 许多人爱神并事奉祂，但各有各的异象，以致无法同心合意。

3. As long as we have different views on a minor point, we cannot have the one accord—Phil. 3:15.

3 只要我们在一个小点上看法不同，就无法同心合意—腓三15。

4. The vision that matches the age is the vision that extends all the way from Genesis to Revelation—Gen. 1:26; Rev. 21:2.

4 构上时代的异象乃是从创世记一路直到启示录的异象—创一26，启二一2。

B. We can be in one accord because we have one all-inclusive vision:

二 今天我们能同心合意，因为我们有同一个包罗万有的异象：

1. The vision that the Lord has given His recovery is an all-inclusive vision—the ultimate consummation of all the visions in the Bible, the New Jerusalem; within this ultimate consummation everything is included—vv. 2, 10-11.

1 主给祂恢复的异象，是一个包罗万有的异象—圣经中所有异象的终极完成，就是新耶路撒冷；在这终极完成里，一切统统在内—2，10~11节。

2. We all need to be in the up-to-date vision, having the same viewpoint.

2 我们都要在构上时代的异象里，有一样的眼光。

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

肆 使徒的教训是维持同心合意的因素—徒二42，46：

A. The proper one accord is according to the apostles' teaching—v. 42.

一 正确的同心合意乃是照著使徒的教训—42节。

B. Acts tells us that there was one accord among the believers and that all those who were in one accord continued steadfastly in the apostles' teaching.

二 使徒行传告诉我们，信徒中间有同心合意，并且所有同心合意的人都坚定持续在使徒的教训里。

C. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

V. The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psa. 133:

A. We all want to see the church receive blessing; the commanded blessing of the Lord, which is life forever, is upon the brothers dwelling together in oneness.

B. The one accord is the way to bring in God's blessing; the blessing of God can come only upon a situation of one accord.

C. In order to receive God's blessing, we must practice the oneness, and the way to practice the oneness is to be in one accord—Eph. 4:4-6; Acts 1:14.

三　使徒们在各处，在各召会中，教导众圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

1　我们也必须在全地各国的各召会中，教导同样的事—太二八 19~20。

2　新约中没有这个思想：一个教训适合一处召会，却不适合其他处召会；反而，新约启示所有的召会在领受教训的事上是一样的—多一 9。

伍　同心合意是开启新约中一切福分的万能钥匙—弗一 3，诗一三三：

一　我们都愿意看见召会得著祝福；神所命定那永远生命的福，乃是临到在一里同居的弟兄们身上。

二　同心合意乃是带进神祝福的路；神的福只能临到同心合意的光景上。

三　我们要领受神的祝福，就必须实行一，而实行一的路就是同心合意—弗四 4~6，徒一 14。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY, THE PROPER ONE ACCORD IN THE CHURCH, AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four

The Practice of the Proper One Accord in the Church

Scripture Reading: Rom. 15:5-6; 1 Cor. 1:10; Phil. 1:27; Jer. 32:39

二〇一二年国殇节特会

基督身体真正的一，召会中正确的同心合意，以及主今日行动的方向

第四篇

召会中正确同心合意的实行

读经：罗十五 5~6，林前一 10，腓一 27，耶三二 39

Outline

纲　目

I. If we would be in one accord, we must learn to be in one spirit with one soul—Phil. 1:27:

A. We need to turn to our spirit and then enter into our soul with one spirit so that we may be in one accord—v. 27; 2:2, 5; 4:2.

B. The secret of experiencing Christ is to be like-souled in the Body life, genuinely caring for the things of Christ Jesus—1:27; 2:21:

1. If we would experience Christ to the fullest extent in the Body and for the Body, we need to be like-souled—vv. 2, 19-20.

2. Because Timothy was like-souled with Paul, he was in the position to experience Christ to the uttermost in the Body—1 Cor. 4:16-17; 16:10.

II. In order to practice the one accord, we should "be attuned in the same mind and in the same opinion"—1:10:

A. The problem in the church life that keeps us from realizing the one accord is our opinion—Matt. 16:22-25; Phil. 2:2; 4:2.

B. In the Lord's work, in the church life, and in the spiritual life, the greatest damaging factor is our opinion—1 Cor. 1:10-13a.

壹　我们若要同心合意，就必须学习在一个灵里，同有一个魂—腓一 27：

一　我们需要转向我们的灵，然後同有一个灵而进到我们的魂里，使我们能同心合意—27 节，二 2，5，四 2。

二　经历基督的秘诀，乃是在身体生活里同魂，真正关心基督耶稣的事—一 27，二 21：

1　我们若要在身体里并为著身体极完满的经历基督，就必须同魂—2，19~20 节。

2　因著提摩太与保罗同魂，他就有地位在基督的身体里经历基督到极点—林前四 16~17，十六 10。

贰　我们要实行同心合意，就要『在一样的心思和一样的意见里，彼此和谐』—10：

一　在召会生活中，使我们无法实现同心合意的难处，乃是我们的意见—太十六 22~25，腓二 2，四 2。

二　在主的工作里、在召会生活中、以及在属灵的生命上，最大的破坏因素就是我们的意见—林前一 10~13 上。

C. Our usefulness before the Lord depends greatly on the matter of opinion—7:25, 40.

D. The Corinthian believers needed to be mended in order to be perfectly joined together so that they might be in harmony, having the same mind and the same opinion to speak the same thing—Christ and His cross—1:10, 17-19, 22-24; 2:2.

III. If we would have the proper one accord in the church life, we need to be of the same mind and think the same thing, the one thing—Rom. 12:16; 15:5; Phil. 2:2; 4:2:

A. The entire Bible has one mouth and speaks the same thing—Heb. 1:1-2a.

B. In the church life we all need to take Christ as our person in the matter of speaking—Matt. 12:34-37; Eph. 3:17a; John 7:16-18; 8:28, 38a; 12:49-50; 14:10.

C. If we all take Christ as our person and as our life, spontaneously we will all speak the same thing—Eph. 3:17a; Col. 3:4; 1 Cor. 1:10.

D. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all "speak the same thing"—1 Cor. 1:10:

1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely "the same thing."

2. When we are about to speak, we need to resolve a basic question: in this matter of speaking, am I the person or is Christ the person?

3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.

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

三　我们在主面前的用处，与我们的意见大有关系—七 25，40。

四　哥林多信徒需要修补，完美的合在一起，得以在和谐中有一样的心思、一样的意见，说一样的话—基督和祂的十字架——10，17~19，22~24，二 2。

参　我们在召会生活中若要有正确的同心合意，就需要有一样的心思，思念相同的事，就是同一件事—罗十二 16，十五 5，腓二 2，四 2：

一　全本圣经是一个口，说的也是一样的话—来一 1~2 上。

二　在召会生活中，我们都需要在说话的事上以基督作人位—太十二 34~37，弗三 17 上，约七 16~18，八 28，38 上，十二 49~50，十四 10。

三　我们众人若都接受基督作人位和生命，我们众人自然而然就都说一样的话—弗三 17 上，西三 4，林前一 10。

四　『同心合意』以及『用同一的口』(罗十五 6) 的意思是，我们人数虽多，并且众人都说话，却都『说一样的话』—林前一 10：

1　召会是一个新人，只有一个人位—基督，并且这个人位支配我们的说话；因此，无论祂说甚麽，都必定是『一样的话』。

2　当我们要说话时，我们需要解决一个基本问题：在这说话的事上，到底是我作人位，还是基督作人位？

3　在我们的说话中，我们若不是以自己作人位，乃是让基督作人位，就会有同一的口，人人都会说一样的话。

五　同心合意就是我们在全人里面是一，结果外面的说话也是一——罗十五 5~6：

1. To have one mind and one mouth means that we have only one Head—Christ—because only the Head has a mind and a mouth; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.

2. Whenever we are in one accord, we speak the same thing; we speak with one mouth.

3. The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified—Eph. 3:17a, 21.

IV. If we would be in one accord, we need to have one heart and one way—Jer. 32:39:

A. Believers are divided because they take many different ways other than Christ—John 14:6; 1 Cor. 1:30.

B. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God so that we may be His expression—and one way—the Triune God Himself as our inner law of life with its divine capacity—Mark 12:30; Jer. 31:33-34; John 14:6a.

C. This one heart and one way are the one accord—Acts 1:14; 2:46; Rom. 15:6.

D. Divisions result from having a heart for something other than Christ and taking a way other than Christ.

V. In order to be in one accord, we should have only one "scale" in the church life—Deut. 25:13-16:

A. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.

B. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

1 有一样的心思和同一的口，意思是我们只有一个头—基督—因为只有头有心思和口；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2，5，四 2。

2 当我们同心合意时，我们都用同一的口，说同样的话。

3 要同心同口惟一的路，就是让基督在我们的心里和我们的口中有地位作一切，使荣耀归与神—弗三 17 上，21。

肆 我们若要同心合意，就需要同有一个心和一条路—耶三二 39：

一 信徒分裂，因为他们在基督以外，走了许多不同的道路—约十四 6，林前一 30。

二 我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—可十二 30，耶三一 33~34，约十四 6 上。

三 这一个心和一条路就是同心合意—徒一 14，二 46，罗十五 6。

四 人心在基督以外另有所要，人走基督以外的路，都会导致分裂。

伍 我们若要同心合意，在召会生活中就应当只有一种『尺度』—申二五 13~16：

一 有不同的法码与量器，这不诚实的作法，乃是欺骗，必是从撒但来的—约八 44。

二 就属灵的应用说，在某件事上定罪别人，却在同样的事上称义自己，就指明我们有不同的法码与量器，也就是不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。

C. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.

D. The practice of having different scales is the source of discord; instead of keeping the oneness and the one accord, we have discord.

E. We all need to receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone.

F. If we have only one scale, we will keep the oneness and have the real one accord in the church—Eph. 4:1-3; Matt. 7:1-5.

G. If we have only one "scale," we will be fair, just, and righteous, even as God is, and we will keep the oneness and the one accord in the church.

VI. For the Lord's up-to-date move, all the churches need to be in one accord—Josh. 1:16-18; 6:1-16:

A. We should all voice the same thing, trumpet the same thing, and teach the same thing—1 Cor. 4:17; 7:17; 16:1; Acts 2:42; Rom. 16:17; 1 Tim. 1:4-5; 6:3.

B. All the churches should also be the same in practice; if the churches are not the same in practice, this will damage the one accord—1 Cor. 11:16.

C. In the Lord's recovery, and especially in His up-to-date move, we must see that the crucial need today is the recovery of the one accord—Acts 1:14.

三　在神的家一召会中，（提前三15，）应当只用一种尺度衡量每个人。

四　有不同的尺度，是不合的源头；我们没有保守一和同心合意，反而有不合。

五　我们都需要从主接受怜悯，不再有不同的尺度，却要像我们的神一样，用相同的尺度对待每个人。

六　我们若只有一种尺度，在召会里就能保守一，并有真实的同心合意—弗四 1~3，太七 1~5。

七　倘若我们只有一种尺度，我们就会像神一样的公平、公正、公义，也会在召会中持守一和同心合意。

陆　为著主今日的行动，众召会需要同心合意—书一16~18，六1~16：

一　我们都该说一样的话，吹同样的号，教导相同的事—林前四 17，七 17，十六 1，徒二 42，罗十六 17，提前一 4~5，六 3。

二　众召会也该有同样的实行；众召会若有不同的实行，就会破坏同心合意—林前十一 16。

三　在主的恢复中，尤其是在祂今日的行动里，我们必须看见今天极其需要的，乃是恢复同心合意—徒一 14。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY, THE PROPER ONE ACCORD IN THE CHURCH, AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five

The Lord's Move Today

Scripture Reading: Matt. 16:18; Rom. 15:16; 1 Pet. 2:5; Acts 5:42; Eph. 4:12; 1 Cor. 14:1, 3-5, 26, 31

二〇一二年国殇节特会

基督身体真正的一，召会中正确的同心合意，以及主今日行动的方向

第五篇

主今日的行动

读经：太十六18，罗十五16，彼前二5，徒五42，弗四12，林前十四1，3~5，26，31

Outline

纲　目

I. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), the Spirit is working (Rev. 5:6b), and the people who know their God will show strength and take action (Dan. 11:32).

壹　我们的神是活的，（提前三15，来三12，）我们的主是有行动的，（太十六18，）并且那灵是在作工的；（启五6下；）而认识神的子民，必刚强行事。（但十一32。）

II. The Lord's move today is for His people to enter into a new revival:

贰　主今日的行动乃是要祂的子民进入新的复兴：

A. Among God's elect there has always been an aspiration to be revived—Hab. 3:2a; Hosea 6:2; Rom. 8:20-22.

一　在神的选民中间，一直有复兴的渴望—哈三2中，何六2，罗八20~22。

B. We can enter into a new revival by arriving at the highest peak of the divine revelation through the ministry of the age:

二　我们藉著时代的职事达到神圣启示的高峰，就能进入新的复兴：

1. The highest peak of the divine revelation given to us by God is the revelation of the eternal economy of God.

1　神所赐给我们神圣启示的高峰，乃是神永远经纶的启示。

2. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time—John 1:1, 3, 14, 29, 32, 42, 51.

2　解释神永远经纶的这整本圣经，乃是三一神的自传，见於永世的两个段落，以及时间的桥梁上—约一1，3，14，29，32，42，51。

3. God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29.

3　神成为人，好使人在生命和性情上，但不在神格上成为神，这是整本圣经的要素，是在圣经这『盒子』里的『钻石』，也就是神永远的经纶—创一26，约十二24，罗八29。

4. In every age there is the vision of that age, and we have to serve God according to the vision of the age; today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Prov. 29:18a; Acts 26:19; Eph. 1:17; 3:9.

4 在每一个时代都有那个时代的异象，我们必须按照时代的异象事奉神；今天我们能同心合意，因为我们只有一个异象，一个构上时代、承继一切的异象，就是神永远经纶的异象—箴二九 18 上，徒二六 19，弗一 17，三 9。

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

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

C. If we practice living the life of a God-man, spontaneously a corporate model of a people living in the economy of God will be built up; this model will be the greatest revival in the history of the church to bring the Lord back—Phil. 1:19-21a; 3:10:

三 我们如果实行过神人的生活，自然而然就会有活在神经纶里的团体模型建立起来，这模型要成为召会历史中最大的复兴，把主带回来—腓一 19~21 上，三 10：

1. We need to follow the pattern of the Lord Jesus, bearing the brands of Jesus, the characteristics of His life—Gal. 6:17.

1 我们必须跟从主耶稣的榜样，带著耶稣的烙印，就是祂生活的特徵—加六 17。

2. We need to live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

2 我们需要藉著耶稣基督之灵全备的供应，活基督而显大基督—腓一 19~21 上。

3. We need to be conformed to the death of Christ by the power of His resurrection—3:10.

3 我们必须藉著基督复活的大能，模成基督的死—三 10。

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

4 『我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代』—历代志生命读经，三五页。

D. We can enter into a new revival by shepherding people according to God—having the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—1 Pet. 5:2-3; Luke 15:20, 4; Acts 20:20:

四 我们照著神牧养人，有我们父神爱和赦免的心，并有我们救主基督牧养和寻找的灵，就能进入新的复兴—彼前五 2~3，路十五 20，4，徒二十 20：

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

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

a. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us and as the Son of God nourishing us—Eph. 5:29.

a 在神完整的救恩里，神整个新约经纶的内容，乃是基督作为人子顾惜我们，并作为神子餧养我们—弗五 29。

b. In His heavenly ministry, Christ as the High Priest, with a golden girdle on His breast, is cherishing and nourishing the churches—Rev. 1:12-13.

b 在祂天上的职事里，基督这位大祭司胸间束著金带，正在顾惜、餧养众召会—启一 12~13。

2. We need to shepherd people according to the pattern of the apostle Paul as a good shepherd, taking care of God's flock—1 Tim. 1:16; Acts 20:28.

2 我们需要照著使徒保罗作好牧者的榜样牧养人，照顾神的群羊—提前一 16，徒二十 28。

3. "I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery"—The Vital Groups, p. 40.

3 『我盼望因著我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主的恢复里就会有一次大的复兴』—活力排，四九页。

III. The Lord's move today is through the recovery of the priesthood of the gospel in the New Testament for the organic building up of the church as the Body of Christ—Rom. 15:16; 1 Pet. 2:5, 9; Rom. 12:1; Col. 1:28-29; Matt. 16:18; Eph. 4:16:

参　主今日的行动是藉著恢复新约的福音祭司职分，以生机的建造召会作基督的身体—罗十五 16，彼前二 5，9，罗十二 1，西一 28~29，太十六 18，弗四 16：

A. We must preach the gospel by visitation—Luke 10:1-6.

一　我们必须访人传福音—路十 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.

二　我们必须到初信者家中聚会，餧养、顾惜他们，使我们的果子常存—徒五 42，约十五 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:

三　我们必须藉著活力排聚会，教导、成全圣徒作新约职事的工作，就是建造基督的身体—来十 24~25，弗四 11~12：

1. In the vital group meetings, the believers 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 vital group meetings, and all other kinds of service in the church life.

1 在活力排聚会中，信徒彼此交通、代祷，互相照顾、牧养，彼此教导、学习真理，并且互相指导、追求属灵生命的长大，以推动传福音、照顾新人、带活力排聚会、和种种召会生活中的事奉。

2. The vital group meetings are the main part of the life and service of the church.

2 活力排聚会是召会生活和事奉的主要部分。

D. We must lead the saints to pursue and desire after 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:

四　我们必须带领圣徒追求、切慕在召会聚会中申言，为主说话，说出主来，将主供应人，彼此说，互相听，以建造圣徒和召会—林前十四 1，3~5：

1. This kind of prophesying is what every believer can and should do—vv. 31, 24.

1 这种申言是信徒个个都能也都该作的—31，24节。

2. This kind of prophesying is the top point for building up the organic Body of Christ, and this will fulfill God's eternal plan according to His divine economy—vv. 1, 3, 4b, 12, 31; cf. Matt. 16:18.

2 这种申言是建造基督生机身体的最高点，并且这要完成神按著祂神圣经纶的永远计画—1，3节，4节下，12，31节，参太十六18。

3. To prohibit prophesying is a sin before God—Amos 2:12b; 7:12-17; Jer. 11:21-23.

3 禁止申言，在神面前是个罪—摩二12下，七12~17，耶十一21~23。

4. In order to prophesy, we must exercise our spirit to speak with the constituting elements of prophesying—speaking what we see with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—Acts 5:20:

4 我们要申言，就必须操练灵，用构成申言的元素来讲说—在圣灵的感动下，凭著祂的光照，用这生命的活话，讲说我们所看见的—徒五20：

a. To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation)—1 Pet. 4:11; cf. 1 Cor. 14:24-25.

5 申言乃是有神的谕言（传输神圣启示之神的说话，神的发表）—彼前四11，参林前十四24~25。

b. When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view through the enlightening of the divine light, we will be able to prophesy—v. 31; 2:11-16.

6 当我们有了对神的话属人的学习，那灵的神圣感动，以及藉著神圣之光的光照而有清楚的看见，我们就能申言—31节，二11~16。

E. The Lord desires to and will fulfill His words in Matthew 16:18, 1 Peter 2:5, Ephesians 4:11-16, and 1 Corinthians 14:26 concerning the building up of the church as a spiritual house for His dwelling, a priestly body for His service, and as the organic Body of Christ for Christ's enlargement and expression.

五 主渴望并且必要完成祂在马太十六章十八节，彼前二章五节，以弗所四章十一至十六节，以及林前十四章二十六节里的话，论到建造召会作为给祂居住之属灵的殿、作为事奉祂的祭司体系、并作为基督生机的身体，使基督得著扩大和彰显。

2012 Memorial Day Conference

二〇一二年国殇节特会

THE GENUINE ONENESS OF THE BODY, THE PROPER ONE ACCORD IN THE CHURCH, AND THE DIRECTION OF THE LORD'S MOVE TODAY

基督身体真正的一，召会中正确的同心合意，以及主今日行动的方向

Message Six

第六篇

The Direction of the Lord's Move Today

主今日行动的方向

Scripture Reading: Eph. 4:12, 16; Rev. 19:7-9; 22:17; Dan. 2:34-35, 44-45; Rev. 11:15

读经：弗四 12，16，启十九 7~9，二二 17，但二 34~35，44~45，启十一 15

Outline

纲　目

I. The direction of the Lord's move today is to build up the organic Body of Christ as the organism of the processed and dispensing God in His Divine Trinity for His full expression—Eph. 3:19; 4:12, 16; John 15:1, 5:

壹　主今日行动的方向乃是建造基督生机的身体，作经过过程并分赐之神在祂神圣三一里的生机体，使祂得著完满的彰显—弗三 19，四 12，16，约十五 1，5：

A. The highest peak in God's economy is the reality of the Body of Christ—Eph. 3:9; 4:4-6, 16:

一　神经纶的最高峰乃是基督身体的实际—弗三 9，四 4~6，16：

1. God is working Himself into us to make us the same as He is in life and nature but not in the Godhead; eventually, we will become a corporate entity—the Body of Christ—to be one with Him and to live Him for His corporate expression—Rom. 8:2, 6, 10-11, 29; Eph. 4:4-6.

1　神正在将祂自己作到我们里面，使我们在生命和性情上，但不在神格上，像祂一样；至终，我们要成为一个团体的实体—基督的身体，与祂成为一并且活祂，使祂得著团体的彰显—罗八 2，6，10~11，29，弗四 4~6。

2. The reality of the Body of Christ is the corporate, Christ-magnifying, Godman living; this reality will close this age, the age of the church, and will bring Christ back for Him to take, possess, and rule over this earth in the kingdom age—Phil. 1:19-21a; 3:10-14; Gal. 2:20; Rev. 19:7-9; 20:6; Matt. 28:20b.

2　基督身体的实际乃是团体、显大基督的神人生活；这实际要结束这时代，就是召会时代，且要把基督带回来，使祂在国度时代取得、占有、并治理这地—腓一 19~21 上，三 10~14，方 0 二 20，启十九 7~9，二十 6，太二八 20 下。

B. The Body of Christ is the intrinsic significance of the church; the church of God is the frame, and the Body of Christ is the organism—1 Cor. 1:2; 12:12-13, 27; Rom. 12:4-5; 16:1, 4-5.

二　基督的身体是召会的内在意义；神的召会是架构，而基督的身体乃是生机体—林前一 2，十二 12~13，27，罗十二 4~5，十六 1，4~5。

C. The Body of Christ is a divine constitution of the Triune God with the believers in Christ—Eph. 4:4-6:

三　基督的身体是三一神与在基督里之信徒的神圣构成—弗四 4~6：

1. The Father, the Son, the Spirit, and man are blended

1　父、子、灵与人调和并建造在一

and built together to become the Body of Christ.

2. The Body of Christ is an organism, both divine and human, to express Christ—1:23.

D. The growth of the Body is the building up of the Body—4:16; Col. 2:19:

1. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—v. 19.

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body, by the Body itself, in love—Eph. 3:17a; 4:16:

a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.

b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19:

(1) To grow up into Christ is to have Christ increase in us until we attain to a full-grown man—Eph. 4:13, 15.

(2) First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body—vv. 15-16.

c. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39.

II. The direction of the Lord's move today is to prepare the bride as the counterpart of the Bridegroom for the eternal marriage of the redeeming God with His redeemed—Rev. 19:7-8; 22:17; 21:1-2, 9-10:

A. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in the divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2, 9-11.

B. The church as the bride of Christ is a matter of satisfaction and rest in love—Gen. 2:21-23; Zeph. 3:17.

起，成为基督的身体。

2 基督的身体是生机体，具有神、人二性，以彰显基督——23。

四 基督身体的长大就是身体的建造—四 16，西二 19：

1 基督身体的长大在於我们里面神的增长，神的加添，神的增多—19 节。

2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体在爱里把自己建造起来—弗三 17 上，四 16：

3 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三 10~11。

b 基督的身体因著基督在我们里面的长大而长大，也就得了建造——18，二 19：

(一) 长到基督里面就是得著基督加增到我们里面，直到我们达到长成的人—弗四 13，15。

(二) 首先我们长到元首里面，然後我们就有一些本於元首为著祂的身体建造的东西—15~16 节。

c 基督的身体在爱里把自己建造起来，这爱不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；藉著这爱，我们爱基督和祂身体上的肢体—约壹四 7~8，11，16，19，罗五 5，八 39。

贰 主今日行动的方向乃是豫备新妇，作新郎的配偶，使救赎的神与蒙祂救赎的人成为永远的婚配—启十九 7~8，二二 17，二一 1~2，9~10：

一 羔羊的婚娶乃是神新约经纶完成的结果；神新约的经纶是要藉著祂法理的救赎，并凭著祂神圣生命里生机的拯救，为基督娶得一个新妇，就是召会—创二 22，罗五 10，启十九 7~9，二一 2，9~10。

二 召会作基督的新妇，乃是在爱里满足和安息的事—创二 21~23，番三 17。

C. The Lord's recovery is for the preparation of the bride of Christ, who is composed of all His overcomers—Rev. 19:7-9:

三　主的恢复是为著豫备由所有得胜者组成的基督新妇—启十九7~9：

1. All the overcomers will be the New Jerusalem as the bride of Christ for one thousand years in its initial and fresh stage—v. 7.

1　所有的得胜者将成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年—7节。

2. Eventually, all of the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9-10.

2　至终，所有的信徒都要联於得胜者，使新耶路撒冷丰满的得以终极完成并完全，在新天新地里作基督的妻子，直到永远—二一2，9~11。

D. The readiness of the corporate bride depends on the maturity in life of the overcomers—19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13:

四　团体新妇的豫备是在於得胜者生命的成熟—十九7，来六1，腓三12~15，弗四13：

1. In the New Testament the word mature is used to refer to the believers' being full-grown and perfected in the life of God, indicating that we need to grow and mature unto perfection in the divine life—Matt. 5:48.

1　在新约里，『成熟』这辞用於指信徒在神的生命上长成并完全，指明我们需要在神圣的生命里长大成熟，以至於完全—太五48。

2. We need to continue to grow until we are matured in the divine life to become a full-grown man, at the measure of the stature of the fullness of Christ—Eph. 4:13.

2　我们需要继续长大，直到我们在神圣生命里成熟，成为长成的人，达到基督丰满之身材的度量—弗四13。

E. The overcomers are not separate individuals but a corporate bride; for this, building is needed—Matt. 16:18; Eph. 2:21-22; 4:15-16:

五　得胜者不是分开的个人，乃是团体的新妇；为此，就需要建造—太十六18，弗二21~22，四15~16：

1. The overcomers are not only mature in life but are also built together as one bride—Rev. 19:7-9; 21:2, 9-11.

1　得胜者不仅在生命上成熟，更是同被建造，成为一个新妇—启十九7~9，二一2，9~11。

2. The central and divine thought of the Bible is that God is seeking a building as the mingling of Himself with humanity for His eternal, corporate expression—Gen. 2:22-23; Rev. 21:2, 9-11.

2　圣经中心而神圣的思想乃是：神在寻找一个建造，就是祂自己与人性的调和，使祂得著永远团体的彰显—创二22~23，启二一2，9~11。

F. As the bride, the church needs beauty—Eph. 5:27; S. S. 4:7-15:

六　作为新妇，召会需要美丽—弗五27，歌四7~15：

1. The beauty of the bride is for the presentation of the bride to the Bridegroom—Eph. 5:27.

1　新妇的美丽，是为著将新妇献给新郎—弗五27。

2. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a.

2　新妇的美丽是来自那位作到召会里面，然後藉著召会彰显出来的基督—三17上。

III. The direction of the Lord's move today is to bring in the kingdom of God as

参　主今日行动的方向乃是带进神的国，作神圣生命的扩

the spreading of the divine life for God's eternal administration in the fulfillment of His eternal economy—Luke 19:12, 15a; Dan. 2:34-35, 44-45; Rev. 11:15:

A. The kingdom of God is Christ Himself as the seed of life sown into us, growing in us, spreading in us, and maturing in us until there is a full harvest—the manifestation of the kingdom—Mark 4:26-29; Matt. 13:43:

1. The kingdom of God is actually the God-man, the Lord Jesus, sown as a seed into the believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26-29:

a. The Lord Jesus, who is the embodiment of the Triune God, came to be the kingdom of God by sowing Himself as the seed of the kingdom into God's chosen people—Col. 2:9; Luke 17:20-21; Matt. 13:3-23.

b. Christ establishes the kingdom by sowing Himself as the seed of life into believing people so that the kingdom may grow; this is absolutely a matter of the growth in life, not of our work—1 Pet. 1:23; 1 John 3:9; Matt. 13:3.

c. Regeneration is the entrance into the kingdom of God, and the growth of the divine life within the believers is the development of the kingdom of God—John 3:3, 5; 2 Pet. 1:3-11; Dan. 2:35, 44; Rev. 11:15.

2. After this seed has been sown into the believers, it will grow and develop within them into the kingdom of God, which is for the fulfillment of God's eternal purpose and also for their blessing and enjoyment—Col. 1:13.

B. The increase of the stone into a great mountain signifies the increase of Christ in His administration to be the kingdom of God; the church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration; hence, Christ is not only the church but also the kingdom—Dan. 2:35, 44; John 3:29-30; 1 Cor. 12:12; Mark 4:26-29; Luke 17:21.

C. The coming of Christ will be the opening of the eternal kingdom of God; hence, Christ's coming will be the landmark that closes human government and

展，为著神永远的行政，完成祂永远的经纶—路十九 12，15 上，但二 34~35，44~45，启十一 15：

一　神的国乃是基督自己作生命的种子，撒在我们里面，在我们里面生长，在我们里面扩展，并在我们里面成熟，直到有了完全的收割—国度的实现—可四 26~29，太十三 43：

1　神的国实际上乃是神人主耶稣作为种子，撒到祂的信徒里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权—路十七 20~21，可四 3，26~29：

a　主耶稣是三一神的具体化身，来作神的国，将自己这国度的种子撒在神所拣选的人里面—西二 9，路十七 20~21，太十三 3~23。

b　基督建立国度，是藉著将祂自己这生命的种子撒在信的人里面，使国度长大；这完全是在生命里长大的事，而不是我们工作的事—彼前一 23，约壹三 9，太十三 3。

c　重生是神国的入门，而信徒里面神圣生命的长大是神国的发展—约三 3，5，彼後—3~11，但二 35，44，启十一 15。

2　这种子撒进信徒里面之後，要在他们里面长大并发展为神的国，为著完成神永远的定旨，并作他们的福分和享受—西一 13。

二　石头扩增为大山，表徵基督在祂行政上的扩增，成为神的国；召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增；因此，基督不仅是召会，也是国度—但二 35，44，约三 29~30，林前十二 12，可四 26~29，路十七 21。

三　基督的来临将是神永远国度的开始；因此，基督的来临将是结束人类政权，并带进神永远国

brings in the eternal kingdom of God—Rev. 11:15:

1. In God's economy, Christ, by His upcoming appearing, will smash and crush the aggregate of human government and establish the eternal kingdom of God—Dan. 2:34-35.

2. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth; this means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth—vv. 44-45.

3. The goal of the divine history within the human history is to have the corporate Christ—Christ with His overcomers—as the crushing stone to be His dispensational instrument to end this age and become a great mountain, the kingdom of God—vv. 28, 31-45; Rev. 12:1-2, 5, 10-11; 14:1-5; 19:7-21.

4. During the church age, Christ is building up the church, the Body, to be His bride, and He will return with His overcoming bride as the smiting stone to crush the aggregate of human government and usher in the age of God's dominion over the entire earth—Matt. 16:18; Dan. 2:34-35, 44-45; Rev. 11:15-17.

度的界碑—启十—15：

1 在神的经纶里，基督要藉著祂要来的显现，打碎压毁人类政权的集大成，并建立神永远的国—但二34~35。

2 大人像要被一座大山所顶替，这山表徵神永远的国，要充满全地；这就是说，基督来临砸碎人类政权的集大成以後，祂就带进神在地上永远的国—44~45节。

3 在人类历史里神圣历史的目标，乃是要得著团体的基督，就是基督连同祂的得胜者，作为砸人的石头，作祂时代的凭藉，以结束这世代，而成为一座大山，就是神的国—28，31~45节，启十二1~2，5，10~11，十四1~5，十九7~21。

4 在召会时代里，基督正在建造召会—基督的身体，作祂的新妇；祂将要同著祂得胜的新妇回来，作为砸人的石头，砸碎人类政权的集大成，而引进神掌管全地的时代—太十六18，但二34~35，44~45，启十—15~17。