# 第五篇

## 召會生活的恢復

讀經：太十六 18，十八 17，啓二二 16，弗二 21 ～ 22，三 16 ～ 21，林前一 9

## 綱　　要

### 週　一

壹 主耶穌回來之前，祂要完全恢復正確的召會生活—太十六 18，十八 17，啓一 11，二二 16，20：

一 沒有一件事比召會生活的恢復更摸着主的心。

二 在現今這世代，在主回來之前，祂必須得着召會生活，以羞辱祂的仇敵。

三 不管撒但怎樣破壞召會，主耶穌都要回來，祂的召會也要等候祂。

### 週　二

貳 召會生活乃是基督藉着我們團體的活出來—加二 20，腓一 21 上，三 9 ～ 10：

一 召會生活乃是一種我們接受基督作生命和人位的生活—西三 4，約壹五 11 ～ 12，加二 20，弗三 16 ～ 17。



# Message Five

## The Recovery of the Church Life

Scripture Reading: Matt. 16:18; 18:17; Rev. 22:16; Eph. 2:21-22; 3:16-21; 1 Cor. 1:9

## Outline

### Day 1

**I. Before the Lord Jesus comes back, He will fully recover the proper church life—Matt. 16:18; 18:17; Rev. 1:11; 22:16, 20:**

A. Nothing touches the Lord's heart as much as the recovery of the church life.

B. In this present age, before His coming back, the Lord must have the church life to shame His enemy.

C. No matter what Satan does to damage the church, the Lord Jesus will return, and His church will be waiting for Him.

### Day 2

**II. The church life is Christ lived out through us in a corporate way—Gal. 2:20; Phil. 1:21a; 3:9-10:**

A. The church life is a life in which we take Christ as our life and our person—Col. 3:4; 1 John 5:11-12; Gal. 2:20; Eph. 3:16-17.

二 基督徒生活不是宗教生活，乃是基督自己藉着我們活出來的生活—加二 20，腓一 21 上。

三 當我們活基督，祂就將我們一同聯結在一裏，基督就會藉着我們團體的活出來—羅十二 4 ～ 5。

四 基督自己是我們的生命，祂也是那在我們裏面的靈；召會生活就是基督自己實化爲生命，並實化爲那住在我們裏面的賜生命之靈—西三 4，約壹五 11 ～ 12，林前十五 45 下，林後三 17。

五 實行召會生活的路，乃是將我們自己和每件事釘在十字架上，並接受基督作生命；然後我們要被基督以祂自己充滿並浸透我們—羅六 6，加二 20，西三 4。

## 週　三

六 我們必須爲着召會生活的實行，學習作內裏的基督徒，經歷被變化—林後三 18，羅十二 2 ～ 21：

1 召會生活就是基督自己這靈充滿、浸透、並變化我們—林前十五 45 下，弗三 16 ～ 17。

2 召會生活是變化的生活，不是天然的生活；這是基督自己作爲主觀的靈活在我們裏面—羅十二 2。

3 我們越被基督變化並充滿，就越會成爲基督活的、真實的、實際的肢體，而實化真正的召會生活—弗三 17，林後三 18。

4 我們若被變化，就會很容易與別人聯結、結合、並建造在一起；這就是在召會生活裏被建造起來—弗二 21 ～ 22。

B. The Christian life is not a religious life; it is a life that is Christ Himself lived out through us—Gal. 2:20; Phil. 1:21a.

C. When we live Christ, He joins us together in oneness, and Christ will be lived out through us in a corporate way—Rom. 12:4-5.

D. Christ Himself is our life, and He is the Spirit within us; the church life is Christ Himself realized as life and as the life-giving Spirit dwelling in us—Col. 3:4; 1 John 5:11-12; 1 Cor. 15:45b; 2 Cor. 3:17.

E. The way to practice the church life is to put ourselves and everything on the cross and take Christ as life; then we will be permeated and saturated by Christ and with Christ—Rom. 6:6; Gal. 2:20; Col. 3:4.

## Day 3

F. We need to learn to be inward Christians who are being transformed for the practice of the church life—2 Cor. 3:18; Rom. 12:2-21:

1. The church life is Christ Himself as the Spirit permeating, saturating, and transforming us—1 Cor. 15:45b; Eph. 3:16-17.
2. The church life is a transformed life, not a natural life; it is Christ Himself as the subjective Spirit living within us—Rom. 12:2.
3. The more we are transformed and filled with Christ, the more we will be living, real, and practical members of Christ and realize the genuine church life—Eph. 3:17; 2 Cor. 3:18.
4. If we are transformed, it will be easy for us to be joined, knit, and built up together with others; this is to be built up in the church life—Eph. 2:21-22.

## 叁 眞正對基督的經歷總是產生召會生活，也要求有召會生活—林前一 2，9，30，二 2，10，五 7～8，十 3～4，十二 12～13，27：

一 我們越經歷基督，我們的裏面越要求我們活在正確的召會生活裏。

二 我們一旦又真又活的經歷了基督，祂就會要求我們進入召會生活中，因爲基督分賜到我們裏面，乃是爲着產生召會—羅八 11，十二 2～21。

三 神將自己分賜到我們裏面，作我們的一切，目的是要得着祂團體的彰顯，就是召會—弗三 16～21。

四 當我們以基督作我們的生命、我們的人位、和我們的一切，這位基督在我們裏面就要求有正確的召會生活；事實上，基督在我們裏面要成爲召會生活。

## 肆 召會生活乃是歸一於基督獨一元首權柄之下的生活—一 10，22～23，四 15～16：

### 週　四

一 神將祂所揀選的人歸一於一個元首之下，成爲基督的身體，以基督作頭—一 4，22～23：

1 神將萬有在基督裏歸一於一個元首之下的第一步，乃是將祂的眾子擺在基督獨一的元首權柄之下—5，10 節。

## III. The genuine experience of Christ always issues in and requires the church life—1 Cor. 1:2, 9, 30; 2:2, 10; 5:7-8; 10:3-4; 12:12-13, 27:

A. The more we experience Christ, the more something within requires that we live in the proper church life.

B. When we experience Christ in a genuine and living way, He will require us to get into the church life because the dispensing of Christ into us is for the producing of the church—Rom. 8:11; 12:2-21.

C. God dispenses Himself into us as everything for the purpose of gaining His corporate expression, which is the church—Eph. 3:16-21.

D. When we take Christ as our life, our person, and our everything, this Christ within us will require the proper church life; in fact, the Christ in us will become the church life.

## IV. The church life is a life of being headed up under the unique headship of Christ—1:10, 22-23; 4:15-16:

### Day 4

A. God is heading up His chosen ones to be the Body of Christ, with Christ as the Head—1:4, 22-23:

1. The first step in the heading up of all things in Christ is for God to place His sons under the unique headship of Christ—vv. 5, 10.

2 當召會領先歸一於基督獨一的元首權柄之下，神就有路使萬有歸一於一個元首之下—22～23，10節。

二 在正確的召會生活中，我們在基督裏歸一於一個元首之下—林前十一3：

1 我們若不認識甚麼是在基督裏歸一於一個元首之下，就無法認識召會是甚麼—弗一10，22～23。

2 在召會生活中，我們領先在基督裏歸一於一個元首之下；爲此，我們需要在一切事上長到元首基督裏面—四15～16。

## 伍 交通乃是召會生活的實際—林前一9，十16～17，徒二42，約壹一3，7：

一 這交通不僅包括我們與三一神之間的一，也包括所有信徒中間的一—約十七21～23，弗四3。

### 週　五

二 召會是對基督的交通、共享、共同有分、彼此享受—林前一9。

三 交通也含示信徒中間相互的流通—約壹一3，7：

1 在新約裏，交通描述我們與主之間以及我們彼此之間的流通—腓二1。

2 我們在屬靈交通裏所有的水流，包含合一與生命；我們的交通是合一的水流。

3 這交通，這相互的流通，就是召會生活的實際—林前一9，2。



2. When the church takes the lead to be headed up under the headship of Christ, God has a way to head up all other things—vv. 22-23, 10.

B. In the proper church life we are being headed up in Christ—1 Cor. 11:3:

1. If we do not know what it is to be headed up in Christ, we cannot know the church—Eph. 1:10, 22-23.

2. In the church life we are taking the lead to be headed up in Christ; for this we need to grow up into the Head, Christ, in all things—4:15-16.

## V. Fellowship is the reality of the church life—1 Cor. 1:9; 10:16-17; Acts 2:42; 1 John 1:3, 7:

A. This fellowship involves not only the oneness between us and the Triune God but also the oneness among all the believers—John 17:21-23; Eph. 4:3.

### Day 5

B. The church is the fellowship, the communion, the co-participation, the mutual enjoyment of Christ—1 Cor. 1:9.

C. Fellowship also implies a mutual flowing among the believers—1 John 1:3, 7:

1. In the New Testament, fellowship describes the flowing both between us and the Lord and between us and one another—Phil. 2:1.

2. The flow, the current, that we have in our spiritual fellowship involves both oneness and life; our fellowship is a flow of oneness.

3. This fellowship, this mutual flowing, is the reality of the church life—1 Cor. 1:9, 2.

陸 召會生活乃是神聖得榮的延續—基督爲父用神聖的榮耀所榮耀的延續—約十二 23 ～ 24，十三 31 ～ 32，十七 1，5，22，徒三 13：

一 榮耀就是神聖生命和神聖性情的彰顯—七 2，弗一 17：

1 如果我們憑着神聖的生命和性情而活，我們就會彰顯神聖的榮耀—四 18，彼後一 4。

2 我們越憑着神聖的生命和神聖的性情而活，召會中就越有神聖的榮耀—弗三 21

3 這榮耀的彰顯就是主耶穌的得榮。

週　六

二 神聖的得榮開始於主耶穌的復活，今天一直延續不已—路二四 26，羅六 4，林後三 18，弗三 21。

三 召會已經在這得榮裏產生出來，並且一直在神聖的得榮裏長大—約十四 2，十五 1，4 ～ 5，十六 21。

四 凡是召會爲着結果子所作所行的，都是神聖得榮的延續—十五 8。

柒 召會生活乃是基督團體的彰顯—弗三 16 ～ 21，四 16，五 27：

一 召會生活作基督彰顯的關鍵乃是心思的靈—四 23：

## VI. The church life is the continuation of the divine glorification—the continuation of Christ being glorified by the Father with the divine glory—John 12:23-24; 13:31-32; 17:1, 5, 22; Acts 3:13:

A. Glory is the expression of the divine life and the divine nature—7:2; Eph. 1:17:

1. If we live by the divine life and nature, we will express the divine glory—4:18; 2 Pet. 1:4.
2. The more we live by the divine life and the divine nature, the more divine glory there will be in the church—Eph. 3:21.
3. The expression of this glory is the glorification of the Lord Jesus.

## Day 6

B. The divine glorification began with the resurrection of the Lord Jesus, and it is continuing today—Luke 24:26; Rom. 6:4; 2 Cor. 3:18; Eph. 3:21.

C. The church has been produced in this glorification, and it continues to grow in the divine glorification—John 14:2; 15:1, 4-5; 16:21.

D. Whatever the church does in the matter of fruit-bearing is a continuation of the divine glorification—15:8.

## VII. The church life is the corporate expression of Christ—Eph. 3:16-21; 4:16; 5:27:

A. The key to the church life as the expression of Christ is the spirit of the mind—4:23:

1 我們若照着心思的靈生活，召會生活裏就有神聖特質的彰顯—24 節，西三 10。

2 然後我們就是一個團體的人，有基督的味道和神的彰顯。

二 在我們卑微、温柔、恆忍和愛的美德裏，該有作三一神具體化身之基督的彰顯—弗四 2 ～ 6。

三 召會生活必須滿了基督的香氣與味道，並有神的特質；這樣的生活乃是三一神經過我們人性的活出—腓一 20 ～ 21 上。

四 歷世紀以來，主渴望得着這樣的召會生活—弗一 5，9：

1 我們禱告，但願不多久這種召會生活能在主的恢復裏，在我們中間完全實行出來—西一 9，四 12，太六 10。

2 願主因看見祂自己這樣藉全地真正召會生活的恢復而得着彰顯，就心滿意足。

1. If we live according to the spirit of the mind, there will be in the church life an expression of the divine character—v. 24; Col. 3:10.

2. We will be a corporate people with the flavor of Christ and the expression of God.

B. In our virtues of lowliness, meekness, long-suffering, and love, there should be the expression of Christ as the embodiment of the Triune God—Eph. 4:2-6.

C. The church life must be filled with the aroma and flavor of Christ and with the character of God; such a living is the living of the Triune God through our humanity—Phil. 1:20-21a.

D. For centuries the Lord has been longing for such a church life—Eph. 1:5, 9:

1. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery—Col. 1:9; 4:12; Matt. 6:10.

2. May the Lord be satisfied by seeing such an expression of Himself through the recovery of the genuine church life throughout the earth.

# 第五週•週一

## 晨興餧養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

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。』

我確信主回來之前，祂要完全恢復正確的召會生活。然而，許多基督教教師不相信這是可能的。照他們看，今世我們不可能有召會生活；他們說，召會生活只有在來世纔可能。持這種看法的人說，我們不該談論召會，只要單單的愛主、傳福音、幫助信徒屬靈。許多採取這種立場的人都反對主當前的恢復。但是我們不管這一切反對，確信召會生活要在今世完全的恢復，而不是在來世。（以弗所書生命讀經，八〇三頁。）

## 信息選讀

沒有一件事比召會生活的恢復更摸着主的心。這是祂今日的恢復。主盼望恢復召會生活，使祂可以得着一班人從各種分裂中出來，使祂可以有一個地方爲着祂的名和祂的居所，並且使祂可以得着至聖所，讓祂今天在其中，並且從其中對祂的子民說話。（李常受文集一九七七年第一册，三〇七頁。）

認爲召會生活是在來世的說法，是與聖經相反的。來世不是召會時代，乃是國度時代。在現今這世代，在主回來之前，祂必須得着召會生活，以羞辱仇敵。我信歷世紀以來，神的仇敵撒但一直就着召會向基督



# ‹‹ WEEK 5—DAY 1 ››

## Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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.

I have the assurance that before the Lord comes back, He will fully recover the proper church life. Many Christian teachers, however, do not believe that this is possible. According to them, we cannot have the church life in this age; they say the church life is possible only in the age to come. Those who hold this view say that we should not talk about the church, but simply love the Lord, preach the gospel, and help the believers to be spiritual. Many of those who take such a position are opposed to the Lord's present recovery. But in spite of all opposition, we have the assurance that the church life will be recovered in full in this age, not in the age to come. (Life-study of Ephesians, pp. 663-664)

## Today's Reading

Nothing touches the Lord's heart as much as the recovery of the church life. This is His recovery today. The Lord desires to recover the church life so that He may have a people who have come out of every division, so that He may have a place for His name and for His habitation, and so that He may have the Holy of Holies in which and from which to speak to His people today. (CWWL, 1977, vol. 1, "The Kernel of the Bible," p. 229)

It is contrary to the Scriptures to say that the church life will be in the coming age. The next age will not be the age of the church; it will be the age of the kingdom. In this present age, before His coming back, the Lord must have the church life to shame the enemy. I believe that for centuries Satan, the enemy of

挑戰。也許撒但對祂說，『你的召會在那裏？給我看看你所應許要建造的召會。你的一些僕人甚至教導說，今世不可能有召會生活。』基督也許會對撒但說，『撒但，看看今天在地上的眾地方召會。想想看，我有多少子民見證今世過召會生活是可能的。他們不僅爲着召會生活，也實際的在召會生活裏。』

我信在要來幾年內，主要把召會生活擴展到英國、德國、法國和義大利。不僅如此，我信有一天在羅馬，甚至在耶路撒冷，都會有召會；耶路撒冷的召會生活是在十九個世紀之前就開始的。行傳一章九至十二節告訴我們，基督從橄欖山升天；撒迦利亞十四章四節啓示，基督還要回到橄欖山。同樣的原則，主在耶路撒冷開始祂的召會，我信，主也要將祂召會的恢復送回到耶路撒冷。

在恢復召會生活的事上，主耶穌不會被擊敗。…不管撒但怎樣破壞召會，主耶穌都要回來，祂的召會也要等候祂。在耶路撒冷城也許將有一個召會，也許會所就離橄欖山不遠；橄欖山是祂升天的地方，也是祂再來時要降臨的地方。主回來時，在耶路撒冷若沒有召會豫備好等候祂，對祂來說乃是羞恥；主不會忍受這樣的羞恥。因這緣故，祂正等候祂的恢復擴展到歐洲，至終到耶路撒冷。

我們都需要享受基督，並經歷祂是愛召會的基督。因爲我們也愛召會，所以爲着將祂的恢復擴展到全地並回到耶路撒冷，我們與祂是一。哦，基督何等愛召會！祂在我們裏面是那愛召會的基督。祂對召會的愛，使我們甘心爲着召會生活的恢復獻上一切。（以弗所書生命讀經，八〇三至八〇五頁。）

參讀：以弗所書生命讀經，第七十九至八十篇。

God, has been challenging Christ concerning the church. Perhaps Satan has said to Him, “Where is Your church? Show me the church You have promised to build. Some of Your servants even teach that it is not possible to have the church life in this age.” Perhaps Christ is saying to Satan, “Satan, look at the local churches on earth today. Consider how many of My people are testifying that it is possible to have the church life in this age. They are not only for the church life but are in the church life in a practical way.”

I believe that in the coming years the Lord will spread the church life to England, Germany, France, and Italy. Furthermore, I believe that one day there will be a church in Rome and even in Jerusalem, where the church life began more than nineteen centuries ago. Acts 1:9-12 tells us that Christ ascended from the Mount of Olives, and Zechariah 14:4 reveals that Christ will return also to the Mount of Olives. In the same principle, the Lord began His church in Jerusalem and, I believe, will send the recovery of His church back to Jerusalem.

Concerning the recovery of the church life, the Lord Jesus cannot be defeated....No matter what Satan does to damage the church, the Lord Jesus will return, and His church will be waiting for Him. There may be a church in the city of Jerusalem. Perhaps the meeting hall will not be far from the Mount of Olives, the place from which He ascended and to which He will descend in His coming back. It would be a shame to the Lord Jesus to come back without having a church in Jerusalem ready for Him. The Lord will not suffer such a shame. For this reason, He is waiting for His recovery to spread to Europe and, ultimately, to Jerusalem.

We all need to enjoy Christ and to experience Him as the church-loving Christ. Because we also love the church, we are one with Him for the spread of His recovery throughout the world and back to Jerusalem. Oh, how Christ loves the church! He is in us as the church-loving Christ. His love for the church makes us willing to give our all for the recovery of the church life. (Life-study of Ephesians, pp. 664-666)

Further Reading: Life-study of Ephesians, msgs. 79-80

# 第五週•週二

## 晨興餧養

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

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

在召會生活裏，我們不需要外面的改正。召會生活乃是一種我們都接受基督作生命和人位的生活。長老和年長的姊妹們，需要幫助聖徒認識，他們所需要的乃是接受主耶穌作他們的人位。眾聖徒越這樣作，他們就越經歷基督作賜生命之靈的說話。這說話對他們要成爲潔淨、純淨的水。這水要將基督的元素散佈在他們全人裏面，並且除去一切的老舊。至終，…〔他們〕就不再因彼此之間的難處而受攪擾，反倒一同長大，一同被建造。這是正確的召會生活。（以弗所書生命讀經，五六四頁。）

## 信息選讀

基督徒生活是甚麼？召會生活是甚麼？基督徒生活不是宗教生活，乃是基督自己藉着我們活出來的生活。我們必須接受基督作生命，並且天天憑祂活着。我們需要愛祂，並願意受祂的規律、管治和管理。這樣我們就會在這活的一位裏行事爲人，我們也會在基督徒生活的實際裏。召會生活不是組織的，也不是由教訓來規律的。召會生活乃是基督藉着我們團體的活出來。你活基督，我也活基督，這位基督就將我們一同聯結在一裏。然後我們在一起，就有彰顯基督的團體生活。



# ‹‹ WEEK 5—DAY 2 ››

## Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

In the church life we do not need outward correction. Instead, the church life is a life in which we all take Christ as our life and person. The elders and the elderly sisters need to help the saints to realize that their need is to take the Lord Jesus as their person. The more all the saints do this, the more they will experience the speaking of Christ as the life-giving Spirit. This speaking will be to them the cleansing, purifying water. This water will spread the element of Christ throughout their being, and it will discharge all oldness. Eventually,...[they] will no longer be bothered by problems with each other but will grow together and be built up together. This is the proper church life. (Life-study of Ephesians, pp. 467-468)

## Today's Reading

What is the Christian life? What is the church life? The Christian life is not a religious life; it is a life that is Christ Himself lived out through us. We must take Christ as life and live by Him day by day. We need to love Him and be willing to be regulated, governed, and ruled by Him. Then we will be walking in this living One, and we will be in the reality of the Christian life. The church life is not something organized or something regulated by teaching. The church life is Christ lived out through us in a corporate way. You live Christ and I live Christ, and this very Christ unites us together in oneness. Then together we have the corporate life of Christ expressed.

我們實行召會的生命是甚麼？我們實行召會生活的正確道路是甚麼？…今天的負擔是幫助我們看見實行召會的生命與道路，藉此應付急切的需要。毫無疑問，我們都會說，我們實行召會的生命乃是基督自己。我們許多人領悟，我們需要基督作我們的生命，但很少人領悟，基督作我們的生命是爲使我們實行召會生活。…有許多關於生命的教訓—得勝的生命、聖別的生命、替換的生命、釘死的生命、屬靈的生命、神聖的生命、永遠的生命、以及基督的生命、神的生命。但很難找到一本書告訴我們，這得勝的生命，這屬靈的生命，基督的生命，乃是爲着召會。這生命不只是爲着得勝或爲着聖別，這生命不只是爲着叫人成爲屬靈、神聖和聖別的；這生命乃是爲着確定的目的，就是爲着建造召會作基督的身體。簡單的說，這生命就是爲着召會。

你有基督這靈在你裏面。祂在你裏面運行、行動、活着、作工、照耀、規律並膏抹。你需要跟從這美妙的靈，且與祂合作，順着祂，接受祂作你自己的一切。此外，你需要學習棄絕自己的功課。你絕不能憑着人的生命實行召會生活。你若沒有一直學習留在十字架上的功課，在你召會生活的實行裏就會有許多難處。…我們眾人必須到十字架那裏。若有『你我』，就沒有身體，沒有召會。這就是爲甚麼保羅說，『我已經與基督同釘十字架；…不再是我，乃是基督。』（加二 20 上。）

我們都必須看見，召會生活的實行不是藉着討論、談論、並用某些條款或條件交涉，將每個人帶到彼此一致。反之，實行召會生活的路，乃是將每個人、每件事釘在十字架上，並使每個人接受基督作生命。然後我們要被基督充滿，並且有基督浸透全人。這樣，我們就從裏到外，完全、徹底且絕對是基督的肢體。（實行召會生活的生命與道路，六九至七〇、九、七九頁。）

參讀：以弗所書生命讀經，第五十五篇；實行召會生活的生命與道路，第七至九章。

What is the life for us to practice the church, and what is the proper way for us to practice the church life?...The burden today is to meet the urgent need by helping us to see the life and the way for the church practice. No doubt, we all would say that the life for us to practice the church is Christ Himself. Many of us have the realization that we need Christ as our life, but very few realize that Christ as our life is for us to practice the church life. There have been many teachings about life—the victorious life, the sanctified life, the exchanged life, the crucified life, the spiritual life, the divine life, the eternal life, and the life of Christ, the life of God. But it is hard to find a book telling us that this overcoming life, this spiritual life, the life of Christ, is for the church. This life is not just for victory or for sanctification. This life is not just for being spiritual, divine, and holy. This life is for a definite purpose, that is, for the building up of the church as the Body of Christ. Simply speaking, this life is for the church.

You have Christ as the Spirit in you. He is moving, acting, living, working, shining, regulating, and anointing within you. You need to follow this wonderful Spirit and cooperate with Him, go along with Him, and take Him as everything for yourself. Moreover, you need to learn the lesson of renouncing yourself. You can never practice the church life by the human life. If you do not learn the lesson of remaining on the cross all the time, there will be much trouble in your practice of the church life....All of us have to go to the cross. If there are “you and I,” there is no Body, no church. This is why Paul said, “I am crucified with Christ; and it is no longer I...but...Christ” (Gal. 2:20a).

We all have to see that the practice of the church life is not by bringing everyone into agreement with one another through discussions, talks, and negotiations with certain terms or conditions. Rather, the way to practice the church life is to put everyone and everything on the cross and to have everyone take Christ as life. Then we will be permeated and saturated by Christ and with Christ. Then we will be wholly, thoroughly, and absolutely a member of Christ from within to without. (The Life and Way for the Practice of the Church Life, pp. 66, 13, 73)

Further Reading: Life-study of Ephesians, msg. 55; The Life and Way for the Practice of the Church Life, chs. 7-9

# 第五週•週三

## 晨興餧養

羅十二2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何爲神那美好、可喜悅、並純全的旨意。』

11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

召會生活就是基督自己這靈充滿、浸透、並變化我們。我們完全被變化並滿了基督時，就會成爲基督活的、真實的、實際的肢體。然後我們會很容易與別人聯結、結合、並建造在一起。這不是用天然的東西，如木、草、禾稭建造，乃是用變化的東西，如金、銀、寶石建造。（林前三12。）…召會是生機的，是在生命裏長大的。（實行召會生活的生命與道路，八八頁。）

## 信息選讀

要有召會生活，我們需要上十字架，並顧到基督，祂是我們裏面美妙的靈。我們需要顧到我們內裏的感覺、內裏的引導、內裏的照耀、和內裏的印證。我們若肯上十字架，並實化我們裏面的基督，我們就會清楚。一切的問題都藉十字架得着解決。這就是爲甚麼在林前二章二節使徒保羅告訴信徒，他曾定了主意，在他們中間不知道別的，只知道耶穌基督，並這位釘十字架的。召會生活是變化的生活，不是天然的生活。這是基督自己，不是作爲客觀的道理，乃是作爲主觀的靈活在我們裏面。

不要試着在外面改變自己，那是虛假的。你必須從裏面被變化，成爲基督身體活的肢體；然後你會實化真正的召會生活。這是我們今天所需要的。（實行召會生活的生命與道路，八八至八九頁。）

# ‹‹ WEEK 5—DAY 3 ››

## Morning Nourishment

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.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The church life is Christ Himself as the Spirit permeating, saturating, and transforming us. When we are fully transformed and are full of Christ, we will become the living, real, practical members of Christ. Then it will be easy for us to be joined, knit, and built up together with others. This is to be built up, not with something natural as wood, grass, and stubble but with something transformed as gold, silver, and precious stones (1 Cor. 3:12)....The church is organic, something growing up in life. (The Life and Way for the Practice of the Church Life, pp. 80-81)

## Today's Reading

In order to have the church life, we need to go to the cross and take care of Christ, who is the wonderful Spirit within us. We need to take care of our inner feeling, inner guidance, inner shining, and inner registration. If we would go to the cross and realize Christ within us, we will be clear. All problems are solved by the cross. This is why in 1 Corinthians 2:2 the apostle Paul told the believers that he did not determine to know anything among them except Jesus Christ and this One crucified. The church life is a transformed life, not a natural life. It is Christ Himself, not as an objective doctrine but as the subjective Spirit living within us.

Do not try to change yourself outwardly. That is false. You have to be transformed from within to become a living member of the Body; then you will realize the genuine church life. This is what we need today. (The Life and Way for the Practice of the Church Life, p. 81)

真正對基督的經歷總是產生召會生活，也要求有召會生活。你越經歷基督，你裏面越要求你活在正確的召會生活裏。撒但是狡猾的。歷世紀以來，他隱蔽了對基督真實的經歷，使基督成爲全然客觀的，僅僅是人信仰和敬拜的對象。然而我們一旦又真又活的經歷了基督，祂就會要求我們進入召會生活中，因爲基督分賜到我們裏面，乃是爲着產生召會。神將祂自己分賜到我們裏面，作我們的一切，目的是要得着祂團體的彰顯，就是召會。…當我們以基督作我們的生命、我們的人位、和我們的一切，這位基督在我們裏面就要求有正確的召會生活。事實上，基督在我們裏面要成爲召會生活。基督要求有召會生活，基督也成爲召會生活。（李常受文集一九七五至一九七六年第三册，三八六至三八七頁。）

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。…然而，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。

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。…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。但在正確的召會生活中，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。這就是神意願的奧祕。至終，在宇宙中神意願的奧祕，乃是將萬有在基督裏歸一於一個元首之下。（以弗所書生命讀經，八三頁。）

參讀：召會生活之恢復極重要的因素，第四至六章；實行召會生活的基本原則，第三章。

The genuine experience of Christ always issues in and demands the church life. The more you experience Christ, the more something within requires that you live in the proper church life. Satan is subtle. Throughout the centuries he has concealed the real experience of Christ, making Christ altogether objective, an object of human belief and worship. But once we experience Christ in a genuine and living way, He will require us to get into the church life because the dispensation of Christ into us is for the producing of the church. God dispenses Himself into us as everything for the purpose of gaining His corporate expression, which is the church. When we take Christ as our life, as our person, and as our everything, this Christ within us will require the proper church life. In fact, the Christ in us will become the church life. Christ both requires and becomes the church life. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 326-327)

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....Nevertheless, God has purposed to bring in His administration to head up all things in Christ.

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....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. (Life-study of Ephesians, p. 70)

Further Reading: CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," chs. 4-6; Basic Principles for the Practice of the Church Life, ch. 3

# 第五週•週四

## 晨興餧養

弗一 10『爲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。』

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。』

神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權柄之下。在這裏，在基督的元首權柄之下，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，成爲基督的身體，以基督作頭。最終，這以基督作頭的身體，將在萬有之上作宇宙的頭。（以弗所書生命讀經，九一至九二頁。）

## 信息選讀

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首之下的先鋒。他們正爲我開路，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。

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



# ‹‹ WEEK 5—DAY 4 ››

## 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.

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

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. (Life-study of Ephesians, pp. 76-77)

## Today's Reading

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

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

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。今天的基督教乃是一團混亂，與真正的召會相反。在基督教中，無論你去到那裏，你所看見的都是混亂。在公會或獨立的基督教團體中間有這麼多混亂，原因就像在人類社會中一樣，乃是沒有歸一於一個元首之下。但在正確的召會生活中，我們在基督裏歸一於一個元首之下。

今天我們在召會生活中，乃是領先在基督裏歸一於一個元首之下。爲此我們需要在生命裏長大，並且得着生命的光。（以弗所書生命讀經，九二、九四、九六頁。）

我願鼓勵你們眾人尋求經歷並享受神兒子的交通。我們越共同有分於這交通，對此越有享受，召會生活就越美好。我們在家裏，在聚會中，都需要享受這交通。…我們就不會被意見、閒談、或不同的教訓所摸着，因我們不會在意別的，只在意實際的共同享受包羅萬有的基督；祂對我們是那靈、復活和三一神。這交通就是召會的實際。因此，我們必須尋求一直經歷這交通；…我們就會在召會中享受基督。

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，這個交通也含示享受—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。在這個交通裏，我們享受三一神，三一神也享受我們。並且，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，所進入的乃是稱爲神兒子的交通。這個交通是宇宙性的，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，一二六、三六頁。）

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；以弗所書生命讀經，第八至十篇。

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 contrast to the genuine church, today's Christianity is a heap. Wherever you go in Christianity, you see one heap after another. The reason there are so many heaps in the denominations or in the independent Christian groups is that, just as in human society, there is no heading up. But in the proper church life we are being headed up in Christ.

Today we in the church life are taking the lead to be headed up in Christ. For this we need to grow in life and have the light of life. (Life-study of Ephesians, pp. 77-80)

I would encourage you all to seek the experience and the enjoyment of the fellowship of God's Son. The more we enjoy the co-participation in this fellowship, the better the church life will be. We need to enjoy this fellowship both at home and in the meetings. Then we shall not be troubled by opinions, gossip, or different teachings, for we shall not care for anything other than the practical co-enjoyment of the all-inclusive Christ who is to us the Spirit, the resurrection, and the Triune God. This fellowship is the reality of the church. Thus, we must seek to experience this fellowship all the time. Then we shall enjoy Christ in the church.

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. 103-104, 30-31)

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; Life-study of Ephesians, msgs. 8-10

# 第五週•週五

## 晨興餧養

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

弗三21『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

召會是對基督的交通、共享、共同有分、彼此享受。這位基督現今是復活和那靈。你若看見了召會生活在於這交通，就不會…被道理或作法打岔而偏離基督。（哥林多前書生命讀經，一二六頁。）

## 信息選讀

交通這辭首次用於行傳二章四十二節，那裏告訴我們，在五旬節那天得救加給召會的人，堅定持續在使徒的教訓和交通裏。使徒向他們傳了福音，這福音的傳揚將他們帶進聖經所稱的交通裏。

我不信任何語言裏有一個辭與希臘文裏的『交通』相等。這辭含示合一，也含示信徒中間相互的流通。我們彼此享受交通，我們中間就有水流。…我們在屬靈交通裏所有的水流，包含合一與生命。我們的交通是在合一裏的水流；這是我們這些在基督裏之信徒中間的相互往來。

在新約裏，交通描述我們與主之間以及我們與其他信徒之間的流通。約壹一章三節說，『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』約翰一書裏有生命，（一1～2，）然後有交通。有一道水流，縱的

# ‹‹ WEEK 5—DAY 5 ››

## Morning Nourishment

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

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The church is the fellowship, the communion, the co-participation, the mutual enjoyment, of Christ. This Christ is now the resurrection and the Spirit. If you have seen that the church life consists in this fellowship,...you will not be distracted from Christ by doctrines or practices. (Life-study of 1 Corinthians, p. 103)

## Today's Reading

The word fellowship is used for the first time in Acts 2:42, where we are told that those who were saved and added to the church on the day of Pentecost continued steadfastly in the teaching and the fellowship of the apostles. The apostles had preached the gospel to them, and this gospel preaching brought them into something which the Bible calls fellowship.

I doubt that there is in any language an equivalent of the Greek word for fellowship, koinonia. This word implies oneness and also a mutual flowing among the believers. When we enjoy fellowship with one another, there is a flow among us....The flow, the current, we have in our spiritual fellowship involves both oneness and life. Our fellowship is a flow in oneness; it is an intercommunication among us as believers in Christ.

In the New Testament, fellowship describes both the flowing between us and the Lord and between us and one another. First John 1:3 says, "That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ."...There is a flow, a current, vertically between us and the Father and the

一面在我們與父和子之間，橫的一面在我們與其他信徒之間。讚美主，今天在地上有個東西稱爲交通，就是神兒女之間的交通，以及神兒女與三一神之間的交通！

從五旬節以後，水流橫的一面一直在信徒中間流通。這水流越過空間和時間。就時間而論，這交通從一代流到另一代。就空間而論，這交通是全世界的，在全球的信徒中間流通。因爲我們在這一個水流裏，所以我們無法被空間分開。無論我們在那裏，我們都在水流裏；那就是說，我們都在一個交通裏。

照着保羅在林前一章九節的話，我們都爲神所召，進入了這交通。交通最好的例證，可能就是人體的血液循環。…生命在於這循環。人的身體怎樣有血液循環，基督的身體照樣有稱爲交通的屬靈循環。…我們要領悟，在主的恢復裏，我們正被帶回到這水流，這交通裏，這是很要緊的。（哥林多前書生命讀經，一四九至一五〇頁。）

主得榮的表號表徵許多事情。它表徵舊造已經了結，也表徵新造有了新生的起頭。亞當已經了結，新人已經出現。藉着這得榮，舊人廢去了，新人也產生出來了。所以在復活裏，新人榮耀的出生了。甚至今天在召會生活裏，至少也有一些得榮的光景。

我們都必須清楚，榮耀就是神聖生命和神聖性情的彰顯。如果我們憑着神聖的生命和性情而活，我們就會彰顯神聖的榮耀。…聖徒越憑着神聖的生命和神聖的性情而活，召會生活就越榮耀，召會中也越有神聖的榮耀。這榮耀的彰顯就是主耶穌的得榮。（約翰着作中帳幕和祭物的應驗，五六九頁。）

參讀：哥林多前書生命讀經，第十一篇；基督爲父用神聖的榮耀所榮耀的結果，第二至五章。

Son and horizontally between us and other believers. Praise the Lord that on earth today there is something called fellowship, a fellowship among the children of God and a fellowship of the children of God with the Triune God!

Since the day of Pentecost a current has been flowing horizontally among the believers. This flow crosses space and time. As far as time is concerned, this fellowship has been flowing from generation to generation. As far as space is concerned, this fellowship is worldwide; it flows among believers throughout the globe. Because we are in this one flow, we cannot be separated by space. No matter where we may be, we are all in the flow; that is, we are all in the one fellowship.

According to Paul's word in 1 Corinthians 1:9, we all have been called by God into this fellowship. Perhaps the best illustration of fellowship is the circulation of blood in the human body....Life depends on this circulation. Just as there is the circulation of blood in the human body, so there is a spiritual circulation, called the fellowship, in the Body of Christ....It is crucial for us to realize that in the Lord's recovery we are being brought back into this flow, into this fellowship. (Life-study of 1 Corinthians, pp. 124-125)

The sign of the Lord's glorification signifies many things. It signifies that the old creation has been terminated and also that the new creation has been germinated. Adam has been terminated, and the new man has come into being. It was through this glorification that the old man was done away with and that the new man has been brought forth. Therefore, in resurrection the new man was born with glory. Even in the church life today there is at least some amount of glorification.

We all need to be clear that glory is the expression of the divine life and the divine nature. If we live by the divine life and nature, we will express the divine glory....The more the saints live by the divine life and the divine nature, the more glorious the church life is, the more divine glory there will be in the church. The expression of this glory is the glorification of the Lord Jesus. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 466)

Further Reading: Life-study of 1 Corinthians, msg. 11; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 2-5

# 第五週•週六

## 晨興餧養

約十五 8『你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。』

弗四 23『而在你們心思的靈裏得以更新。』

今天神聖的得榮一直延續不已。這得榮開始於主的復活，如今仍然進行着。按着我們的觀點，可以說，生出長子和眾弟兄的生產過程需要漫長的時間，到目前爲止，有一千九百多年了。在神看來，生產時間雖然漫長，卻是一件復活的事。

我相信主給我們看見神聖的得榮，會幫助我們認識召會生活是甚麼。召會生活實際上就是基督的繁增、繁殖。這樣的召會生活乃是神聖的得榮。召會已經在這得榮裏產生出來，並且一直在神聖的得榮裏長大。凡是召會爲着結果子所作所行的，都是神聖得榮的延續。召會擴展的時候，這種擴展就是結果子。例如，十五年前，主在歐洲的恢復只有少數的聖徒。但現在人數已經增加了。人數增加就是結果子，結果子也就是神聖的得榮。（約翰着作中帳幕和祭物的應驗，五八〇至五八一頁。）

## 信息選讀

當我們在靈裏被充滿，成爲神的豐滿，並本於這樣的充滿而孝敬父母時，我們與父母的關係中就有了神的彰顯；我們的行爲就不是僅僅人性的美德，乃是有神聖特質和基督味道的美德。我們孝敬父母時，應當有基督的香氣。這是神藉着人性美德的彰顯。一個年輕人倘若憑着被充滿而成爲神一切豐滿的靈來孝敬父



# ‹‹ WEEK 5—DAY 6 ››

## Morning Nourishment

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

Eph. 4:23 And that you be renewed in the spirit of your mind.

The divine glorification continues today. This glorification began with the Lord's resurrection, and it is still going on. According to our viewpoint, we may say that the delivery that brought forth the Firstborn and the many brothers covers a long span of time, thus far, more than nineteen hundred years. In the sight of God, this delivery, although lengthy in time, is a matter of resurrection.

I believe that what the Lord has shown us concerning the divine glorification will help us to know what the church life is. The church life is actually the multiplication, the propagation, of Christ. This kind of church life is the divine glorification. The church has been produced in this glorification, and it continues to grow in the divine glorification. Whatever the church does in the matter of fruit-bearing is a continuation of the divine glorification. As the church spreads, this spreading is the fruit-bearing. For example, fifteen years ago there were only a small number of saints in the Lord's recovery in Europe. But now this number has increased. This increase is a matter of fruit-bearing, and fruit-bearing is the divine glorification. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 474-475)

## Today's Reading

When we are filled in spirit unto all the fullness of God and honor our parents out of such an infilling, there will be the expression of God in our relationship to our parents. Our behavior will not be a mere human virtue; it will be a virtue with the divine character and with the flavor of Christ. As we honor our parents, there should be the sweet savor of Christ. This is the expression of God through human virtue. Suppose a young man honors his parents from a spirit filled unto

母，在這美德裏就會有神聖的特質。這是神在人性裏的彰顯。

神這彰顯與僅僅合乎倫理道德的行爲完全不同。雖然孔子的門徒會達到高超的倫理道德標準，但在他們的美德裏沒有基督的味道。我再說，在我們的美德裏，需要有神的特質和基督的味道。這種藉着人性美德的神聖彰顯，是以弗所四章二十四節的『聖』字所表達的意思。召會生活必須充滿這樣一個藉着人性美德所彰顯的神聖特質。

我們的誠實和寬大，也必須是神聖特質的彰顯。有兩種的誠實和寬大：一種的誠實和寬大只是人的美德，另一種的誠實和寬大卻彰顯神的特質。在召會生活中，我們的誠實和寬大必須有基督的味道。別人接觸我們時，不該只覺得我們有美德，乃該能感覺到我們的美德裏有基督的味道，並看見我們的美德裏有神聖特質的彰顯。

召會生活的關鍵乃是心思的靈。我們若照着心思的靈生活，召會生活裏就有神聖特質的彰顯。然後我們就是一個團體的人，有基督的味道和神的彰顯。我們給人的印象若僅僅是善良、公義、慈愛，我們的召會生活就是失敗的。在我們的善良、公義、慈愛裏，必須有三一神的彰顯。召會生活必須滿了基督的香氣與味道，並有神的特質。這樣的生活，乃是三一神經過我們人性的活出。歷世紀以來，神渴望得着這樣的召會生活。我們禱告，但願不多久這種召會生活能在主的恢復裏，在我們中間完全實行出來。願主因看見祂自己藉團體的新人在地上得着彰顯而心滿意足！（以弗所書生命讀經，九五五至九五六頁。）

參讀：約翰着作中帳幕和祭物的應驗，第三十八、五十一篇。

all the fullness of God. In this virtue there will be the divine character. This is the expression of God in humanity.

This expression of God is absolutely different from mere ethical behavior. Although the followers of Confucius may attain a high ethical standard, there is no flavor of Christ in their virtue. I repeat, in our virtue there needs to be the character of God and the flavor and taste of Christ. Such a divine expression through human virtue is conveyed by the Greek word for holiness in Ephesians 4:24. The church life must be filled with such an expression of divine character through human virtue.

In our honesty and generosity there needs to be the expression of the divine character. There are two kinds of honesty and two kinds of generosity: an honesty and a generosity that are mere human virtues, and an honesty and a generosity that express the character of God. In the church life our honesty and generosity must have the flavor of Christ. As others contact us, they should not only have the sense that we are virtuous; they should be able to sense in our virtue the flavor of Christ and see the expression of the divine character.

The key to the church life is the spirit of the mind. If we live according to the spirit of the mind, there will be in the church life the expression of the divine character. Then we shall be a corporate people with the flavor of Christ and the expression of God. If we simply give others the impression that we are good, righteous, and kind, our church life is a failure. There must be in our goodness, righteousness, and kindness the expression of the Triune God. The church life must be filled with the aroma and flavor of Christ and with the character of God. Such a living is the living of the Triune God through our humanity. For centuries, God has been longing for such a church life. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery. May the Lord be satisfied by seeing such an expression of Himself through the corporate new man on earth! (Life-study of Ephesians, pp. 791-793)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 38, 51

# 第五週詩歌

補534

## 使我知你恢復所是

（英1220）

降 A 大調　4/4




二 你從死裏復活能力，　我藉啓示知悉;
大能傳輸藉信經歷，　引我到召會裏。

三 你的大能將我釋放，　脫離煩擾俗務;
你的大能爲我開廣　進入召會路途。

四 我今進入地方召會，　願以你爲人位;
外面舊人日漸銷毀，　心向你能絕對。

五 我接受你作人位,主，　與你同釘十架;
裏面之人得着恢復，　你在我心安家。

六 當眾肢體都願捨己，　榮耀身體得顯;
人數雖多,人位同一，　新人在地出現。

七 召會生活——一個新人—　顯於各地召會;
你的身體是團體人，　顯出一個人位。

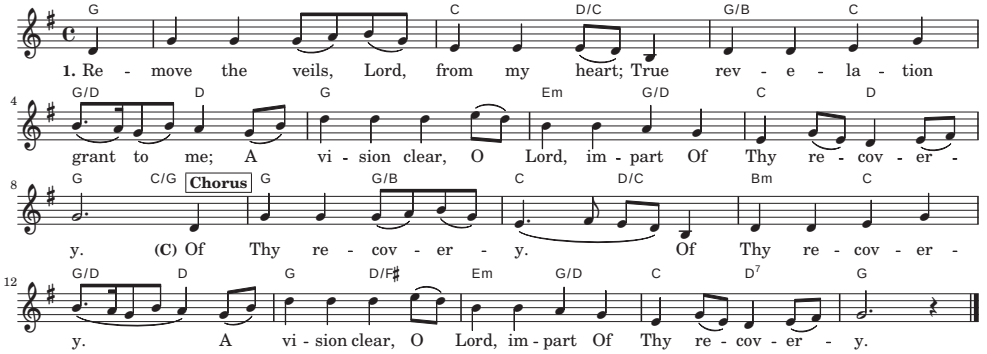
註:每節均重複第二行歌辭二次。

# WEEK 5 — HYMN

## Remove the veils, Lord, from my heart

**The Church — The Vision**

1220




**2.** By revelation I perceive
The power that raised Christ from the dead;
When I by faith this power receive,
I to the church am led.

**3.** Thy mighty power has set me free
From all the world's distracting things;
An entrance to the local church
This mighty power brings.

**4.** Once in the local church, I need
To take Thee as my person, Lord;
My outward man each day recede,
My heart is for the Lord.

**5.** I take Thee as my person, Lord;
I have been crucified with Thee.
My inner man has been restored;
I'm now indwelt by Thee.

**6.** When all Thy members self forsake,
Thy glorious Body, Lord, is known;
When of Thy Person we partake,
The one new man is shown.

**7.** The church life is the one new man
In every local church expressed;
Thy Body is a corporate man,
One Person manifest.

*(Repeat the last two lines of each stanza)*

# 第五週 • 申言

**申言稿：**

# *Composition for prophecy with main point and sub-points:*