第八篇

在召会中当怎样行，以产生一个新人

读经：提前三15，弗二13～16，三16～21，西三10～11，林前十二12～13

纲　要

周　一

壹 提前三章十五节说，“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会”：

一 这里的“行”是指治理；提摩太受了保罗的托付，安排各地召会治理的事。

二 当保罗说“可以知道在神的家中当怎样行”，他乃是说到如何治理、安排召会中的事。

三 表面看来，保罗是说到他的耽延；但我们若有属灵的眼光，就会领悟保罗事实上是说到主的耽延；当主还没有回来之时，我们要知道在召会中该怎样治理，该怎样行动。

贰 我们若要清楚认识召会是什么，以及神在召会里要作什么，好知道自己在召会中当怎样行，就必须明白以弗所二章十三至十六节，歌罗西三章十至十一节，以及林前十二章十二至十三节：

Message Eight

How One Ought to Conduct Himself in the Church in Order to Bring Forth the One New Man

Scripture Reading: 1 Tim. 3:15; Eph. 2:13-16; 3:16-21; Col. 3:10-11; 1 Cor. 12:12-13

OUTLINE

Day 1

I. First Timothy 3:15 says, “If I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God”:

A. Here conduct refers to administration; Timothy received Paul’s commission to arrange for matters related to the administration of the churches.

B. When Paul speaks of knowing “how one ought to conduct himself in the house of God,” he is speaking of how to administrate and arrange matters in the church.

C. It may seem that Paul is speaking only about being delayed himself, but if we have spiritual insight, we will realize that he is actually referring to the Lord being delayed; before the Lord comes back, we must know how to administrate the church, how to conduct ourselves in the church.

II. If we want to clearly know what the church is and what God desires to do in the church, so that we may know how we ought to conduct ourselves in the church, we need to understand Ephesians 2:13-16, Colossians 3:10-11, and 1 Corinthians 12:12-13:

一 以弗所二章是说到外邦人和犹太人在基督里成了一个新人：

1 新人不是指个人说的；新人乃是团体的；所以，十五节很清楚地说，基督把两下〔犹太人和外邦人〕创造成一个新人。

2 基督借着废掉那规条中诫命的律法，拆毁了犹太人和外邦人中间隔断的墙；当祂被钉在十字架上时，一切的规条也都被钉在那里—15 节，西二 14：

a 规条是指礼仪律法的规条及其仪式，就是生活与敬拜的形式或作法。

b 这些生活与敬拜的形式或作法造成仇恨和分裂；要实行正确的召会生活，就必须排除并丢弃一切的规条。

周 二

3 “既用十字架除灭了仇恨，便借这十字架，使两下〔犹太人和外邦人〕在一个身体里与神和好了”—弗二 16：

a 这一个身体，召会，（一 23，）就是前节（二 15）的一个新人；在这一个身体里，犹太人和外邦人借十字架与神和好了。

b 我们信徒无论是犹太人或外邦人，不仅是“为着”基督的身体，也是“在”基督的身体里，得以和好；这是何等的启示！

c 我们与神和好；我们在基督的身体里得救了。

4 在我们得救以前，我们是在旧人亚当里；当我们得救时，就从亚当里出来，脱去旧人，穿上了新人基督—西三 9 ～ 10，弗二 15。

A. Ephesians 2 is concerning the Gentiles and the Jews becoming one new man in Christ:

1. The new man does not refer to an individual; the new man is a corporate new man; hence, verse 15 clearly says that Christ created the two (the Jews and the Gentiles) into one new man.

2. Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances; when He was crucified on the cross, all the ordinances were nailed there—v. 15; Col. 2:14:

a. Ordinances refer to the ceremonial law with its rituals, which are the forms or ways of living and worship.

b. These forms or ways of living and worship create enmity and division; to practice the proper church life, all ordinances should be repudiated and dropped.

Day 2

3. “And might reconcile both [the Jews and the Gentiles] in one Body to God through the cross, having slain the enmity by it”—Eph. 2:16:

a. This one Body, the church (1:23), is the one new man mentioned in the previous verse, 2:15; it was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross.

b. We, the believers, whether Jews or Gentiles, were reconciled not only for the Body of Christ but also in the Body of Christ; what a revelation is here!

c. We were reconciled to God; we were saved in the Body of Christ.

4. Before we were saved, we were in Adam, the old man; when we were saved, we came out of Adam, put off the old man, and put on Christ, the new man—Col. 3:9-10; Eph. 2:15.

二 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识”—西三 10：

1 因着基督是新人的构成成分，（11，一 27 ～ 28，）我们既是新人，就与基督是一；这是歌罗西书最基本、最重要的点。

2 虽然我们穿上了基督，（加三 27，）基督也在我们里面，（西一 27，）但这新人还没有从我们里面显现出来。

3 新人原是用我们属旧造的人为其构成成分所创造的，（弗二 15，）所以新人需要更新；这更新主要的发生在我们的心思里，如歌罗西三章十节“以致有充足的知识”所指明的。

4 新人是在我们灵里创造的；然后这新人要照着基督的形像，在我们的心思里渐渐更新，以致有充足的知识；基督就是神的彰显—西一 15，来一 3 上。

5 我们越过越认识主，（腓三 8，10，）新人就越过越更新，主的形像就更多显现出来，而产生一个新人。

三 歌罗西三章十一节指明希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都已经在十字架上；“在此并没有”乃是厉害的话，表明一切都了结了；在新人里没有天然的人，在新人里什么都没有，“唯有基督是一切，又在一切之内”；我们若真看见这个光，我们的事奉和工作就会有何等的改变！

周　三、周　四

四 关于基督的身体，林前十二章十二至十三节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是

B. “And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him”—Col. 3:10:

1. Since Christ is the constituent of the new man (v. 11; 1:27-28), we, who are the new man, are one with Christ; this is the most basic and crucial point in the book of Colossians.

2. Although we have put on Christ (Gal. 3:27) and Christ is in us (Col. 1:27), the new man has not yet been manifested through us.

3. Because the new man was created with us, who belong to the old creation (Eph. 2:15), as his constituents, he needs to be renewed; this renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge in Colossians 3:10.

4. The new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ, who is the very expression of God—1:15; Heb. 1:3a.

5. As we know the Lord more and more (Phil. 3:8, 10), the new man will be renewed more and more, and the image of the Lord will be manifested more for the bringing forth of the one new man.

C. Colossians 3:11 indicates that Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man are on the cross; there cannot be is a strong word indicating that everything has been terminated, that there is no natural person in the new man, and that there cannot be anything in the new man except Christ, who is “all and in all”; if we truly see this light, there will be such a change in our service and work.

Day 3 & Day 4

D. Concerning the Body of Christ, 1 Corinthians 12:12-13 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we

这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵”：

1 这如同歌罗西三章十一节所说的；我们现今都在圣灵里受浸，成了一个身体，也就是成了一个新人，成了基督。

2 借着十字架，并借着我们经过十字架，基督使祂所救赎的人与祂和好，并在祂自己里面创造成一个新人。

3 这新人，这身体，就是基督自己；在这个新人里，没有任何的不同；只有基督；基督是一切肢体，又在一切肢体之内。

五 唯有当我们清楚以上所有的点，我们才能知道在召会中如何治理和事奉（当怎样行）。

叁 借由保罗的榜样，我们可以看见治理召会的十个要点；我们要让圣灵将这十点，写在我们的心版上，使我们活在其中—参林后三 3：

一 首先，在加拉太一章十六节，保罗说，他事奉神，乃是因为神乐意将祂儿子启示在他里面，叫他把祂当作福音传在外邦人中；保罗传扬神启示在他里面那活的基督，不是知识道理—参徒二六 16 ～ 19。

二 其次，我们必须清楚看见基督是“我们的生命”（西三 4）；基督是我们的生命，意思是祂是身体的生命，新人的生命；不仅如此，基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂，以经历歌罗西书所启示那宇宙般延展的基督，使祂一切所是、所达到、所得着的，不再是客观的，乃成为我们主观的经历。

were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit”:

1. This corresponds to Colossians 3:11; we have all been baptized in the Holy Spirit into one Body, that is, into one new man, into Christ.

2. By the cross and by our passing through the cross, Christ has reconciled His redeemed ones and created them in Himself into one new man.

3. This new man, this Body, is Christ Himself; in this new man there are no differences; there is only Christ; Christ is all the members and in all the members.

E. It is only when we are clear concerning all the points above that we will know how to administrate and serve (how to conduct ourselves) in the church.

III. We can see ten crucial points in the administration of the church by the pattern of Paul; we should allow the Holy Spirit to inscribe these ten points in the tablets of our heart so that we may live in them—cf. 2 Cor. 3:3:

A. First, in Galatians 1:16 he says that he served God because it pleased God to reveal His Son in him that he might announce Him as the gospel among the Gentiles; Paul announced the living Christ whom God had revealed in him, not knowledge or doctrine—cf. Acts 26:16-19.

B. Second, we must clearly see that Christ is “our life” (Col. 3:4); Christ being our life means that He is the life of the Body, of the new man; furthermore, that Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life in order to experience the universally extensive Christ revealed in Colossians, so that all He is and has attained and obtained will not remain objective but will become our subjective experience.

三 第三，我们需要与保罗一同领悟，我们该活在基督里；保罗说，“我…已经向律法死了，叫我可以向神活着。…并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己”—加二 19 ～ 20。

C. Third, along with Paul, we need to realize that we need to live in Christ; he says, “I...have died to law that I might live to God...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”—Gal. 2:19-20.

四 第四，我们必须看见我们这个人，和我们这个人原有的一切，都已经在十字架上被了结；保罗说，“我已经与基督同钉十字架; 现在活着的，不再是我，乃是基督在我里面活着”—20 节。

D. Fourth, we need to see that what we are and have has been terminated on the cross; Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me”—v. 20.

五 第五，我们必须不再凭着我们原来的人，和我们在自己里面所有的来事奉；保罗在加拉太六章十四节说，“就我而论，世界已经钉了十字架; 就世界而论，我也已经钉了十字架。”

E. Fifth, we must not serve according to what we are or what we have in ourselves; in Galatians 6:14 Paul says, “The world has been crucified to me and I to the world.”

六 第六，保罗唯一的目标和我们独一的目标，该是把基督分赐给人，使基督在人里面加多；保罗在四章十九节说，“我为你们再受生产之苦，直等到基督成形在你们里面。”

F. Sixth, Paul’s unique goal, and ours, should be to dispense Christ into others so that Christ could increase in them; in Galatians 4:19 he says, “I travail again in birth until Christ is formed in you.”

七 第七，我们不该盼望与我们一同服事的人有何改变，而只该盼望他们得着基督，被基督充满，完全被基督得着；保罗在林前二章二节说，“我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

G. Seventh, we should not expect those with whom we serve to change in any way; instead, we should desire only that they gain Christ, be filled with Christ, and be fully gained by Christ; in 1 Corinthians 2:2 Paul says, “I did not determine to know anything among you except Jesus Christ, and this One crucified.”

八 第八，我们必须清楚看见，我们事奉、作工、治理召会的结果，只该有一个，就是在召会里产生出基督，叫每一个人里面都有基督，每一个肢体里面的基督都增长，使众人都达到基督丰满之身材的度量；（弗四 13；）保罗在林后四章十二节说，“死是在我们身上发动，生命却在你们身上发动。”

H. Eighth, we must clearly see that there should only be one result in our service, work, and administration of the church—Christ must be produced in the church so that everyone has Christ, so that Christ increases in every member, and so that all will arrive at the measure of the stature of the fullness of Christ (Eph. 4:13); in 2 Corinthians 4:12 Paul says, “Death operates in us, but life in you.”

九 第九，保罗为以上这些点祷告；（罗一 9，弗一 16，西

I. Ninth, Paul prayed for all these matters (Rom. 1:9; Eph. 1:16; Col. 1:9; 1

一9，帖前一2；）我们必须是个祷告的人。（西四2。）

十 第十，我们要象使徒保罗一样，有活的信心，信神能“照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的”，（弗三20），特别是在以上所列的点上。

周 五

肆 以弗所三章十六至二十一节启示事奉之人该有的灵、态度、祷告和信心，为要作出新耶路撒冷并产生一个新人：

一 保罗的灵和态度—他所看见的、所充满的、所说的、心上所挂着的—都是联于这异象，就是神显现于肉体，调和在人里面，要用基督建造召会，要叫基督充满召会；以弗所三章十六至二十一节最宝贵的点，还不在于保罗的祷告和信心，乃在于他的灵和态度。

二 我们应当与基督合作，把基督作到人里面，把基督当作材料建造到人里面，使他们成为属灵的殿，就是那位在万有中充满万有者的彰显和丰满—这该成为我们的灵和态度。

三 保罗非常有负担，他说，“我向父屈膝；”（14；）保罗跪下来祷告，因为他里头有一个东西，逼得他向父屈膝；保罗对基督着了迷，在以弗所三章，他不能不跪下来。

四 无论是作长老的、作执事的、或是同工们，凡是事奉主的人，都得看见异象，看见启示，并且到一个地步，完全着了迷，与保罗有同样的灵、态度和里面的心情。

Thes. 1:2); we must be men of prayer (Col. 4:2).

J. Tenth, we must be like the apostle Paul, who had a living faith, believing that God is able “to do superabundantly above all that we ask or think, according to the power which operates in us” (Eph. 3:20), especially concerning the points listed above.

Day 5

IV. Ephesians 3:16-21 reveals the spirit, attitude, prayer, and faith that a serving one should have in order to work out the New Jerusalem and bring forth the one new man:

A. Paul’s spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ; the most precious point in Ephesians 3:16-21 is not Paul’s prayer and faith but his spirit and attitude.

B. We should cooperate with Christ so that we can work Christ into others and build Christ as the material into others so that they may become a spiritual temple for the expression, the fullness, of the One who fills all in all—this should be our spirit and attitude.

C. Paul was so burdened that he said, “I bow my knees unto the Father” (v. 14); Paul knelt down to pray because something within forced him to bow his knees unto the Father; because Paul was obsessed with Christ, in Ephesians 3 he could not help but kneel down.

D. Every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and has the same spirit, attitude, and inner mood of Paul.

五 保罗从四方面形容，我们需要父使我们得加强到里面的人里：

1 信徒得加强的第一面，乃是“照着祂荣耀的丰富”（16）；神彰显出来就是荣耀—参出四十 34，代下七 3，结一 28，十 4：

a 那居住在基督里的，是神所是之丰富的彰显，而所显出来的荣耀乃是丰满；（西二 9，弗三 19 下；）这意思是神要彰显出来。

b 神的荣耀作到召会中，神就在召会中得着彰显；因此，在召会中荣耀归与神—20 ～ 21 节。

c 神显出来的那个荣耀，进到信徒里面，成为信徒得加强的能力，以致信徒能刚强起来，显出神的荣耀。

2 信徒得加强的第二面，乃是“借着祂的灵”；（16；）神非借着灵，就不能借着人彰显出来；父借着内住的灵，从我们里面加强我们，这灵从我们重生起，就与我们同在并在我们里面。

3 信徒得加强的第三面，乃是借着神“用大能”；（16；）这大能就是一章十九至二十二节所说，使基督从死人中复活，叫祂在诸天界里坐在神的右边，又将万有服在祂的脚下，并使祂向着召会作万有之头的大能；这大能运行在我们里面；（19 ～ 20；）神是用这样的大能，为着召会加强我们。

4 信徒得加强的第四面，乃是得加强“到里面的人里”；（三 16；）里面的人是我们重生的灵，有神的生命为其生命；这含示我们需要借着圣灵得加强到我们的灵里。

周　六

E. Paul described four aspects of our need to be strengthened into the inner man by the Father:

1. The first aspect of the strengthening of the believers is that it would be “according to the riches of His glory” (v. 16); God expressed is glory—cf. Exo. 40:34; 2 Chron. 7:3; Ezek. 1:28; 10:4:

a. What dwells in Christ is the expression of the riches of what God is, and the glory that is expressed is the fullness (Col. 2:9; Eph. 3:19b); this means that God wants to be expressed.

b. God’s glory is wrought into the church, and He is expressed in the church; hence, to God is the glory in the church—vv. 20-21.

c. The glory of the expressed God can enter into the believers and become the strengthening power within them; in turn, they are strengthened to express God’s glory.

2. The second aspect of the strengthening of the believers is “through His Spirit” (v. 16); without the Spirit, God cannot be expressed through man; the Father strengthens us from within through the indwelling Spirit, who has been with us and in us since our regeneration.

3. The third aspect of the strengthening of the believers is that they would be strengthened “with power” (v. 16); this is the power that is referred to in 1:19-22—the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ’s feet, and gave Christ to be Head over all things to the church; such power operates in us (vv. 20), and with such power God strengthens us for the church.

4. The fourth aspect of the strengthening of the believers is that they would be strengthened “into the inner man” (3:16); the inner man is our regenerated spirit, which has God’s life as its life; this implies that we need to be strengthened into our spirit through the Holy Spirit.

Day 6

六 结果乃是基督安家在我们心里；以弗所三章十七节里的“心”是个很重的字，意思是基督在我们里面是能感觉到的，并且我们回应内住在我们里面的基督；我们的心是感觉和情感的器官，基督就是住在我们的心里：

1 保罗永远不会忘记需要把基督作到人里面；他对基督在我们里面加多这件事着了迷，这是他中心的关切，也成为他的灵和态度；当保罗写以弗所三章十六至二十一节，他甚至超越了宇宙。

2 当基督在我们的感觉里，在我们的心里显为实际时，我们就在祂的爱里生根立基；保罗说，在这光景中我们才能和众圣徒一同领略何为那阔、长、高、深；这四个字加起来，就是无限量的基督。

3 这一切事的结果乃是我们认识基督那超越知识的爱，并且被充满，成为神一切的丰满；（19；）我们在召会中事奉的人，都该有这态度；我们所求所想的，必须是这一个。

4 负责弟兄们必须清楚，他们是以什么作目标，是人数的增加，还是基督的加多？弟兄们该象保罗一样，对于基督在神子民里面加多这件事完全着迷。

5 我们要看重这事到一个地步，除了为这事祷告之外，就不会祷告；这是事奉神之人该有的态度、灵和祷告。

七 保罗恐怕以弗所圣徒觉得十六至十九节的祷告太难了，所以他表明他的信心，接着在二十至二十一节立刻说，“然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，

F. The issue is Christ making His home in our hearts; hearts in Ephesians 3:17 is an important word, meaning that Christ can be sensed in us and that we respond to Christ dwelling in us; our heart is the organ of our feeling and emotion, and it is where Christ dwells in us:

1. Paul never neglected the need to work Christ into man; he was obsessed with the matter of Christ increasing in us, which was his central concern, and this became his spirit and attitude; when Paul wrote Ephesians 3:16-21, he transcended even the universe.

2. When Christ is in our feeling and is real in our heart, we will be rooted and grounded in His love; in such a condition Paul said that we would apprehend with all the saints the breadth, length, height, and depth; these four words added together equal Christ in His immeasurableness.

3. The result of all this is that we will know the knowledge-surpassing love of Christ and be filled unto all the fullness of God (v. 19); we who serve in the church should have this attitude, and our thoughts and prayers should be for this.

4. The responsible brothers should be clear as to what they take as their goal: is it an increase in number or an increase in Christ? They should be like Paul, who was totally obsessed with the increase of Christ within God’s people.

5. We should focus on this matter to the extent that we do not know what to pray other than this; this should be the attitude, spirit, and prayer of one who serves the Lord.

G. Because Paul was concerned that the Ephesian saints might think that the prayer in verses 16 through 19 was too difficult, he expressed his faith by immediately following with verses 20 and 21—“but to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in

荣耀归与祂，直到世世代代，永永远远。阿们”：

1 “在召会中…荣耀归与祂，”这句话丰满的意思是在新耶路撒冷；新耶路撒冷就是神荣耀的完全显出；（启二一 10 ～ 11；）今天召会该是新耶路撒冷的雏型。

2 这该是我们事奉主的灵、态度、祷告和信心；如此，我们在召会中的事奉，将是何等大而荣耀的事奉；弟兄姊妹都要被充满，成为神一切的丰满—弗三 19 下，参加四 19。

Christ Jesus unto all the generations forever and ever. Amen”:

1. The full meaning of the phrase to Him be the glory in the church is seen in the New Jerusalem; the New Jerusalem is the complete manifestation of God’s glory (Rev. 21:10-11), and the church today should be a miniature of the New Jerusalem.

2. This is the spirit, attitude, prayer, and faith with which we should serve the Lord; in this way our service in the church will be great and glorious, and the brothers and sisters will be filled unto all the fullness of God—Eph. 3:19b; cf. Gal. 4:19.

第八周●周一

晨兴喂养

提前三 15“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

弗二 14～15“因祂自己是我们的和平，将两下作成一个，拆毁了中间隔断的墙，…好把两下在祂自己里面，创造成一个新人，成就了和平。”

我们要从圣经的根据，来看召会的治理。提前三章十五节…里的“行”，是指治理。保罗写信给提摩太，提摩太受了保罗的托付，就安排各地召会管理、治理的事。保罗说，可以知道在神的家中当怎样行；意思是，知道如何治理、安排召会中的事。为什么保罗说这话？因为他会有一段较长的时间不在，他会有一个耽延，所以他盼望提摩太知道，在召会中当怎样治理，怎样行动。这一个耽延，看来是保罗的事；但我们若有属灵的眼光，就会看见这个耽延，乃是主的事。当主还没有回来之时，我们要知道在召会中该怎样治理，该怎样行动。整本圣经，唯有这一处经节清楚告诉我们，在召会中该怎样治理，怎样行动（如何治理召会，四页）。

信息选读

我们若要清楚召会是什么，以及神在召会里要作什么，就必须明白以弗所二章十三至十六节，歌罗西三章十至十一节，以及林前十二章十二至十三节。…以弗所二章…是说到外邦人和犹太人，在基督里成了一个新人。

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Eph. 2:14-15 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition,...that He might create the two in Himself into one new man, so making peace.

We must consider the administration of the church with the Scriptures as our basis. [In] 1 Timothy 3:15...conduct refers to administration. Paul wrote to Timothy, and Timothy received Paul's commission to arrange for matters related to the management and administration of the churches. When Paul spoke of knowing "how one ought to conduct himself in the house of God," he was speaking of how to administrate and arrange matters in the church. Paul said this because he knew that he might be absent for a long period of time, that he might be delayed. Therefore, he wanted Timothy to know how to administrate the church and how to conduct himself in the church. It may seem that Paul was speaking only about being delayed himself, but if we have spiritual insight, we will realize that he was actually referring to the Lord being delayed. Before the Lord comes back, we must know how to administrate the church and how to conduct ourselves in the church. This is the only verse in the entire Bible which clearly speaks of administrating the church and conducting ourselves in the church. (How to Administrate the Church, p. 9)

Today's Reading

If we want to clearly know what the church is and what God desires to do in the church, we need to understand Ephesians 2:13-16, Colossians 3:10-11, and 1 Corinthians 12:12-13....Ephesians 2...concerns the Gentiles and the Jews becoming one new man in Christ.

使徒在以弗所二章给我们看见，在基督里，这两个不能接近而远离的单位，现今在基督里成了一个新人。所以十三节说，“但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。”这“远离的人”指的是外邦人；外邦人和犹太人原是远离的，如今借着基督流血的救赎，和犹太人已经得以亲近了。十四节清楚说到：“因祂自己是我们的和平，将两下作成一个，拆毁了中间隔断的墙，就是仇恨。”…基督在十字架上成功了救赎，就叫这“两下”，外邦人和犹太人，变作一个。祂拆毁了中间隔断的墙，这“隔断的墙”是什么呢？十五节说，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”那隔断的墙就是律法上的规条。因为律法不准许犹太人和外邦人来往，因为这一个，所以外邦人和犹太人中间有了墙垣，就象有冤仇一样。现今基督在十字架上，已经把律法钉死，把冤仇废掉，使两下在祂自己里面，被创造成一个新人。基督把这两下，在祂自己里面创造成一个新人。

在新约里，“新人”不是指个人说的；在新人里，没有单个的，乃是团体的。换句话说，在新约里只有一个新人，没有许多的新人；如同旧人只有一个，没有许多的旧人（参创一26，林前十五47）。…所以，以弗所二章十四节很清楚地说，是把两下创造成一个新人；这两下就是外邦人和犹太人。他们原受律法隔开，但如今借着基督的钉十字架，拆毁了这隔断的墙；这两下就在基督里，被创造成一个新人（如何治理召会，一二〇至一二二页）。

参读：如何治理召会，第一篇；基督的奥秘，第一篇。

In Ephesians 2 the apostle shows that these two, who could not come near and who were far off from one another, have become one new man in Christ. Thus, verse 13 says, “But now in Christ Jesus you who were once far off have become near in the blood of Christ.” You who were once far off refers to the Gentiles. The Gentiles were once far off from the Jews, but now through the redemption of Christ with the shedding of His blood, they have come near to the Jews. Verse 14 says, “For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity.”...Christ accomplished redemption on the cross so that both—the Gentiles and the Jews—could become one. He also broke down the middle wall of partition. What is “the middle wall of partition”? Verse 15 says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.” The middle wall of partition is the law of the commandments in ordinances. The law does not allow the Jews to have any dealings with the Gentiles, and because of this, there was a middle wall, there was enmity. But Christ crucified the law and abolished the enmity on the cross so that He might create the two in Himself into one new man. Christ has created the two in Himself into one new man.

In the New Testament the new man does not refer to an individual; there is no individual new man. The new man is a corporate new man. In other words, in the New Testament there is only one new man, not many new men, just as there is only one old man, not many old men (cf. Gen. 1:26; 1 Cor. 15:47)....Hence, Ephesians 2:15 clearly says that Christ created “the two in Himself into one new man.” The two refers to the Gentiles and the Jews. Formerly, they were separated by the law, but now the middle wall of partition has been broken down through the crucifixion of Christ. Thus, the two were created in Christ into one new man. (How to Administrate the Church, pp. 103-104)

Further Reading: How to Administrate the Church, ch. 1; CWWN, vol. 44, “The Mystery of Christ,” ch. 1

第八周●周二

晨兴喂养

弗二 16 “既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

西三 10 ～ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

以弗所二章十六节…给我们清楚看见，基督借着十字架，把旧造里犹太人和外邦人中间隔断的墙拆毁了，并且把他们在祂自己里面创造成一个新人，结果这两下就在一个身体里了。原来有一部分称作犹太人，有一部分称作外邦人，现今这两部分都在基督里，被创造成一个新人（如何治理召会，一二二页）。

这一个身体，召会（一 23），就是〔二章十五节〕的一个新人。在这一个身体里，犹太人和外邦人借十字架与神和好了。我们信徒，无论是犹太人或外邦人，不仅是为着基督的身体，也是在基督的身体里，得以和好。这是何等的启示！我们与神和好了，我们在基督的身体里得救了（圣经恢复本，弗二 16 注 5）。

信息选读

〔歌罗西三章九至十节〕并不是吩咐我们要脱去旧人，穿上新人，而是说到一个已经成功，已经发生过的事实。这事实乃是说到，你我在基督里，已经脱去旧人，穿上新人。我们要把歌罗西三章十节，和以弗所二章连起来看。以弗所二章说，基督把外邦人和犹太人，在祂自己里面，创造成一个新人；歌罗西书回头告诉我们，在基督里，那个旧人已经脱去，并且已经穿上了新人。

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Ephesians 2:16...clearly shows that through the cross Christ broke down the middle wall of partition between the Jews and the Gentiles in the old creation and created the two in Himself into one new man; as a result, the two are one Body. Formerly there were Jews and Gentiles, but now the two have been created in Christ into one new man. (How to Administrate the Church, p. 104)

This one Body, the church (Eph. 1:23), is the one new man mentioned in 2:15. It was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, whether Jews or Gentiles, were reconciled not only for the Body of Christ but also in the Body of Christ. What a revelation here! We were reconciled to God; we were saved in the Body of Christ. (Eph. 2:16, footnote 2)

Today’s Reading

[Verses 9 and 10 of Colossians 3] are not a charge that we put off the old man and put on the new man; rather, they refer to an accomplished fact. In Christ, we have put off the old man and put on the new man. We must read Colossians 3:10 with Ephesians 2:15, which says that Christ has created the Gentiles and the Jews in Himself into one new man; Colossians says that in Christ the old man has been put off, and the new man has been put on.

穿上新人的意思，不是说你穿上新人，我穿上新人，千万得救的人，穿上千万个新人。…新人只有一个。旧人是亚当，新人是基督。在我们得救以前，我们是在亚当里，是在旧人里；当我们得救时，就从亚当里出来，脱去旧人，穿上了基督，穿上新人（如何治理召会，一二二至一二三页）。

基督既是新人的成分，我们这些是新人的与基督就是一。这是歌罗西书最基本、最重要的点。…新人原是用我们属于旧造的人创造的（弗二15），所以新人需要更新。这更新主要的发生在我们的心思里，如“以致有充足的知识”所指明的。新人是在我们灵里创造的；然后这新人要照着基督的形像，在我们的心思里渐渐更新，以致有充足的知识（圣经恢复本，西三10注2，注5）。

虽然我们穿上了基督，基督也在我们这些得救的人里面，但这新人还没有从我们里面出来。所以，歌罗西三章十节说，“这新人照着创造他者的形像渐渐更新，以致有充足的知识。”当我们得救时，基督就已经进到我们里面，给我们穿上（加三27）；然而，那时我们里面对基督的认识，对基督的知识并不够。所以，从我们得救那天起，我们在认识上渐渐更新；我们越信认识越多，越信认识越透，越信认识越完全。

歌罗西三章十一节指明希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都已经在十字架上。每一个人都在十字架上，不仅你在十字架上，他在十字架上，我也在十字架上。所以在新人里，没有天然的人。“在此并没有”，乃是个厉害的光，什么都没有，统统了了；在新人里什么都没有，“唯有基督是一切，又在一切之内。”所以，在召会里，没有福建人，没有江苏人，没有受过教育的，没有未受过教育的，只有基督；没有你，没有我，没有为奴的，没有自主的，只有基督是一切。

在召会里只有基督；在召会里，基督是一切，又在一切之内。我们若真看见这个光，我们的事奉和工作就会有何等的改变！（如何治理召会，一二三至一二五页）

参读：如何治理召会，第八篇。

To put on the new man does not mean that you put on a new man, I put on a new man, and millions of believers put on millions of new men....There is only one new man. The old man is Adam; the new man is Christ. Before we were saved, we were in Adam, the old man; when we were saved, we came out of Adam, put off the old man, and put on Christ, the new man. (How to Administrate the Church, pp. 104-105)

Since Christ is the constituent of the new man, we, who are the new man, are one with Christ. This is the most basic and crucial point in Colossians. (Col. 3:10, footnote 2) Because the new man was created with us, who belong to the old creation (Eph. 2:15), as his constituents, he needs to be renewed. This renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge. The new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ. (Col. 3:10, footnote 3)

Although we have put on Christ and Christ is in us, the new man has not yet been manifested through us. According to Colossians 3:10, the new man “is being renewed unto full knowledge.” When we are saved, Christ enters into us and we put Him on (Gal. 3:27). However, we do not have sufficient knowledge of Christ. Thus, from the day of our salvation, we are being renewed unto full knowledge. The more we believe, the more knowledge we receive; the more we believe, the more thorough our knowledge becomes; and the more we believe, the fuller our knowledge will be.

Colossians 3:11 indicates that Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man are on the cross. Everyone is on the cross. You are on the cross, and I am on the cross. There is no natural person in the new man. There cannot be is a strong word indicating that everything has been terminated. There cannot be anything in the new man except Christ, who is “all and in all.” There cannot be Southerners and Northerners, educated and uneducated, in the church; there is only Christ. There cannot be you or me, and there cannot be slave or free, but Christ is all.

In the church there is only Christ; in the church Christ is all and in all. If we truly see this light, there will be such a change in our service and work! (How to Administrate the Church, pp. 105-106)

Further Reading: How to Administrate the Church, ch. 8

第八周●周三

晨兴喂养

林前十二 12 ～ 13“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

关于基督的身体，林前十二章十二节说，…“基督也是这样”，指明召会就是基督。十三节接着说，“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”这如同歌罗西三章十一节所说的：不拘是犹太人、希利尼人、为奴的、自主的，现今都在一位灵里受浸，成了一个身体，这里的身体就是基督。无论是为奴的、自主的，是这个、是那个，都已经在一位灵里受浸，成了一个身体，也就是成了一个新人，成了基督。

我们原来都是在十字架之外，…就是在旧人里，在亚当里。在亚当里，在我们的旧人里，有许许多多的不同，有外邦人、犹太人，有福建人、山东人，有受教育的、未受教育的，有作主人的、有为奴的；然而，十字架把这个分别解决了。在十字架上，宇宙中的万有都被结束、了结了。十字架废掉冤仇，废掉各种样的不同；因为十字架废掉了所有的旧造，将旧造里的一切全都结束了。基督借着十字架，并且经过十字架，把祂所救赎的人带来，在祂自己里面创造成一个新人（如何治理召会，一二五至一二六页）。

信息选读

在这个新人里，只有基督；祂是一切，又在一切之内。虽然这新人有许多肢体，却是一个身体；基督就是这样。在林前十二章，我们看见这个身体，原来有一部分是犹太人，有一部

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

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

[In 1 Corinthians 12:12, a verse concerning the Body of Christ], the clause so also is the Christ indicates that the church is Christ. Verse 13 continues, “For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” This corresponds to Colossians 3:11. Whether we are Jews or Greeks, whether we are slaves or free, we have all been baptized in one Spirit into one Body, and this Body is Christ. We have all been baptized in the Holy Spirit into one Body, that is, into one new man, into Christ.

Formerly, we were outside of the cross and in the old man, in Adam. In Adam, in our old man, there are many differences. There are Gentiles and Jews, Southerners and Northerners, educated and uneducated, slaves and free. Nevertheless, the cross has dealt with all these differences. On the cross all things in the universe have been terminated. The cross can abolish enmity and every kind of difference because the cross abolished all of the old creation and everything in it. By the cross and by our passing through the cross, Christ has reconciled His redeemed ones and created them in Himself into one new man. (How to Administrate the Church, p. 107)

Today’s Reading

In this new man there is only Christ; He is all and in all. Although there are many members in this new man, there is only one Body. In 1 Corinthians 12 those who are Jews, Gentiles, slaves, or free have all been baptized in the Holy

分是外邦人，有一部分是为奴的，有一部分是自主的；但这许多部分，在圣灵里受浸，就成了一个新人，成了一个身体。这一个新人，这一个身体，就是基督自己；在这个新人里，没有任何不同的东西，只有基督。基督是一切，又在一切之内。…从以上几处圣经，我们可以看见召会是什么。在召会里事奉的人，需要看见召会是什么，看见召会的性质，看见历世纪以来，神所要建造的是什么，以及神用什么建造召会。我们若是清楚，才能知道在召会中当如何治理，如何服事，并如何事奉。

首先，一个治理召会的人，必须是有神将基督启示在他里面的人。其次，他必须清楚看见基督是他的生命。第三，他必须领悟，他该活在基督里。第四，他必须看见他那个人，和他那个人原有的一切，都已经在十字架上被了结。第五，他必须不再凭着他原来的人，和他原来的人所有的，来事奉并工作。第六，一个治理召会的人，在召会中的事奉和工作，只该把基督分给人，不该把基督以外的任何东西给人。第七，他在所有被他服事的人身上，不该盼望他们有何改变，而只该盼望他们得着基督，被基督充满，完全被基督得着。第八，他必须清楚看见，他事奉、作工的结果，以及治理召会的结果，只该有一个，就是在召会里产生出基督，叫每一个人里面都有基督，每一个肢体里面的基督都增长，使众人都达到基督丰满之身材的度量。第九，一个治理召会的人，必须为以上八点祷告，必须是个祷告的人。第十，他要象使徒一样，有活的信心，信神能这样成全。前八点，是一个治理召会的人该有的事奉；后两点，说出他必须有祷告，有信心，为着前面八点天天祷告，并且信神能成全这一切，超过他所求所想的。神的能力不是在圣徒外面，乃是在圣徒里面。借着运行在他们里面的大能，神能成就这一切。这就是治理。你我若没有看见这一个，我们在召会中的事奉，定规是零，定规没有果效（如何治理召会，一二六至一二八页）。

参读：如何治理召会，第九篇。

Spirit into one Body, into the one new man. This new man, this Body, is Christ Himself; in this new man there are no differences; there is only Christ. Christ is all and in all. From the various portions of the Word above, we can see what the church is. All of the serving ones in the church must see what the church is, what the nature of the church is, what God intends to build, and with what God builds the church. Only when we are clear concerning all these points can we administrate and serve in the church.

First, in order to administrate in the church, we must have Christ revealed in us. Second, we must clearly see that Christ is our life. Third, we should realize that we must live in Christ. Fourth, we must see that what we are and what we have in ourselves has been terminated on the cross. Fifth, we must not serve or work according to what we are and what we have in ourselves. Sixth, we should not dispense anything other than Christ in our service and work in the church. Seventh, we should not expect those with whom we serve to change in any way; instead, we should desire only that they gain Christ, be filled with Christ, and be fully gained by Christ. Eighth, we must clearly see that there should be only one result in our service, work, and administration of the church. Christ must be produced in the church so that everyone has Christ, so that Christ increases in every member, and so that all will arrive at the measure of the stature of the fullness of Christ. Ninth, in order to administrate the church, we must pray for the above eight points; we must be men of prayer. Tenth, we must be like the apostle Paul who had a living faith, believing that God can accomplish these points. The first eight points constitute proper service in the administration of the church; the last two points state that we must pray and have faith, praying for the above eight points every day, believing that God is able to do superabundantly above all that we ask or think. The power of God is not outside of us but inside of us. Through the operation of the power within us, God can fulfill all these things. This is the administration of the church. If we do not see this, our service in the church will be null and void. (How to Administrate the Church, pp. 107-108)

Further Reading: How to Administrate the Church, ch. 9

第八周●周四

晨兴喂养

加一 15～16“然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。”

保罗在他的十四封书信里，把〔以下〕十点说得非常清楚。

首先，在加拉太一章十六节，保罗说，他事奉神，乃是因为神…将祂儿子启示在〔他〕里面，叫〔他〕把祂当作福音传在外邦人中。…他所传的乃是神的儿子。…这不是知识道理，乃是这位活的基督，被神启示在保罗里面，然后，保罗再把祂传出去。

其次，保罗在歌罗西书说，“基督是我们的生命。”（三 4）这表明保罗与基督一同活在神里面。第三，保罗对那些靠自己、凭自己行律法的人说，“我…已经向律法死了，叫我可以向神活着。…并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的。”（加二 19～20）他领悟他该活在基督里。第四，保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（20）这意思是，他的一切已经在十字架上被了结。第五，保罗在加拉太六章十四节说，“就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”这意思是，他这个人已经过去，他现今乃是活在基督里的人。就十字架而言，保罗这个人已经了了，他不再凭从前的那个人活着。不只保罗如此感觉，甚至世界的人也这样看他（如何治理召会，一二八至一三〇页）。

信息选读

第六，保罗在加拉太四章十九节说，“我为你们再受生产之苦，直等到基督成形在你们里面。”保罗唯一的

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

Gal. 1:15-16 But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood.

In his fourteen Epistles, Paul clearly speaks of these [following] ten points.

First, in Galatians 1:15-16 he says that he...served God in such a way because God revealed His Son in him so that he might announce Christ among the Gentiles. He announced the Son of God....Paul announced the living Christ whom God had revealed in him, not knowledge or doctrine.

Second, in Colossians 3:4 Paul speaks of “Christ our life,” indicating that he lived in God together with Christ. Third, to those who tried to work out the law by themselves, he says, “I...have died to law that I might live to God,...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” (Gal. 2:19-20). He realized that he needed to live in Christ. Fourth, Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (v. 20). This means that he realized that all that he had was terminated on the cross. Fifth, in Galatians 6:14 he says, “The world has been crucified to me and I to the world.” This means that he knew that he was terminated and that he lived in Christ. With respect to the cross, Paul was finished; he no longer lived according to his former self. Not only did Paul feel this way, but even those in the world saw him in this way. (How to Administrate the Church, pp. 108-110)

Today's Reading

Sixth, in Galatians 4:19 he says, “I travail again in birth until Christ is formed in you.” Paul's unique goal was to dispense Christ into others so that Christ could

目的，就是要把基督分给人，要叫人里头的基督加多。

第七，保罗在哥林多前书的开头说，“我…在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”（二2）当时，在哥林多的召会里有许多难处，有属肉体的，有属血气的，也有犯罪作恶的；保罗在那些人身上，并没有盼望他们冷淡的热心一点，有错的改好一点。保罗只有一个盼望，就是他们里面的基督加多。哥林多人有的热心犹太宗教，有的寻求神迹，寻求哲学的知识，甚至寻求属灵的恩赐；但保罗却传钉十字架的基督。保罗不在乎他们的恩赐、神迹多或少。保罗只有一个盼望，就是基督在他们里面能够加多。

第八，保罗在哥林多后书说，“死是在我们身上发动，生命却在你们身上发动。”（四12）保罗一直看工作的结果是基督，是生命。当他看见有人工作的结果不是基督，他就写信去劝戒、规正（林前四14）。他十四封书信唯一的目的，就是要把人带到基督里，叫基督的身量得以在召会中长大（弗四13）。他只盼望这一个。第九，保罗也为这个祷告（罗一9，弗一16，西一9，帖前一2）。第十，他有信心，信神能成功这事，超过他所求所想的（弗三20）。

这十点归纳起来只有一点，就是基督。他所看见的是基督，所传扬的是基督，所工作的是基督，所祷告的是基督，他的信心是基督，他工作的结果更是基督；可以说，从始至终都是基督。…基督经过保罗到了他所服事的人里面，再从他所服事的人里面产生出来。…我们…要作新约里的人，要让圣灵将这十点，写在我们的心版上，使我们活在其中。这就是治理召会，就是召会中的事奉；这就是我们看望、传福音、造就人的目的。作长老、作执事、所有在召会中事奉的，都当如此（如何治理召会，一三〇至一三二页）。

参读：召会的异象与建造，第六章；以弗所书生命读经，第三十二篇。

increase in them.

Seventh, in 1 Corinthians 2:2 Paul says, “I did not...know anything among you except Jesus Christ, and this One crucified.” At that time there were many problems in the church in Corinth; some of the saints were fleshy, some were fleshly, and some had sinned. Paul did not expect those who were cold to become more fervent or those who were wrong to improve; rather, he had only one hope, the hope that Christ would increase in them. Among the believers in Corinth, some were fervent toward the Jewish religion, some sought signs, some sought philosophical knowledge, and some even sought spiritual gifts, but Paul preached Christ crucified. He did not care about gifts and signs; he hoped only for the increase of Christ in them.

Eighth, in 2 Corinthians 4:12, Paul says, “Death operates in us, but life in you.” Paul saw that the result of his work could only be Christ and life. If he saw that the result of others’ work was not Christ, he would write to admonish and adjust them (1 Cor. 4:14). The unique purpose of his fourteen Epistles was to bring man into Christ and to cause the measure of the stature of the fullness of Christ to grow in the church (Eph. 4:13). This was his only expectation. Ninth, Paul prayed for all these matters (Rom. 1:9; Eph. 1:16; Col. 1:9; 1 Thes. 1:2). Tenth, he believed that God was able to do above all that he asked or thought (Eph. 3:20).

These ten points can be summed up in one point—Christ. Paul saw Christ. He announced Christ. His work was Christ. He prayed Christ. His faith was Christ. And the result of his work, all the more, was Christ. From beginning to end, Christ was central. Christ passed through Paul and reached all those whom he served; that is, Christ was produced in them. We should be people of the New Testament, allowing the Holy Spirit to inscribe these ten points onto the tablets of our heart so that we may live in them. This is the administration of the church, the service in the church; this is the purpose of our visiting people, preaching the gospel, and edifying others. All the elders, deacons, and those who serve in the church should follow this pattern. (How to Administrate the Church, pp. 110-111)

Further Reading: The Way to Build Up the Church (booklet); Life-study of Ephesians, msg. 32

第八周●周五

晨兴喂养

弗三 16 ～ 18 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”

以弗所三章十六至二十一节…帮助我们，更加认识在召会中当如何事奉神；并且给我们看见，保罗这个人的灵和态度，以及他的祷告和信心。这也是一个在召会中事奉神的人，应该有的灵和态度，以及祷告和信心。

保罗…的灵和态度，他眼睛所看见的，里头所充满的，口里所说的，心上所挂着的，都是这一个异象：神显现于肉体，调和在人里面，要用基督建造召会，要叫基督充满召会。…这段圣经最宝贵的点，还不在于给我们看见一个祷告、一个信心，乃是给我们看见一种灵和态度。…对于召会是什么，建造召会的材料是什么，〔我们应当〕看得相当清楚，就好象着了迷一样，盼望…能把基督作到人里面，把基督当作材料建造到人里面，使他们成为属灵的殿，彰显那位在万有中充满万有者的丰满—这该成为我们的灵和态度（如何治理召会，一三八至一四〇页）。

信息选读

保罗…里头有一个很重的东西，逼得他向父屈膝。他的异象、他的启示、他的看见，变作他的灵、他的态度，变作他里面的心情。…保罗对基督着了迷，在以弗所三章，他不能不跪下来。

无论是作长老的、作执事的或是同工们，凡是事奉主的人，按规矩都得看见异象，看见启示，并且到一个地

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Eph. 3:16-18 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

Ephesians 3:16-21...helps us know how to serve God in the church and shows Paul's spirit, attitude, prayer, and faith. We should have this spirit, attitude, prayer, and faith when we serve God in the church.

Paul's spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ....The most precious point in this portion of the Scriptures is not Paul's prayer and faith but his spirit and attitude. After...seeing the church and the building material of the church, we should become so captivated and enthralled that we are eager to return to our locality. We should return so that we can work Christ into others and build Christ as the material into others so that they may become a spiritual temple for the expression of the fullness of the One who fills all in all. This should be our spirit and attitude. (How to Administrate the Church, pp. 117-119)

Today's Reading

Paul knelt down to pray because he was so burdened; something heavy within forced him to bow his knees unto the Father. His vision, his revelation, and his seeing became his spirit, his attitude, and his inner mood....Because Paul was "obsessed" with Christ, in Ephesians 3 he could not help but kneel down.

Every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and

步，完全着了迷，以致有这个灵，这个态度，和这个心情。因着保罗有这样的灵，这样的态度，和这样的心情，所以自然能有这样的祷告；甚至祷告到末了，他信神能极其充盈地成就一切。在召会里事奉神的人，都该有这样的一个灵和态度，都该有这样的祷告；我们所有的祷告，都该以这样的祷告作中心，并且有这样祷告的信心。

在保罗的祷告里，他求神叫以弗所人得加强。…他从四方面形容，以弗所人如何得加强。第一，“照着祂荣耀的丰富。”（16）什么叫作荣耀？荣耀就是指神里面的那个奥秘、内容，显出来了。在圣经里，荣耀的意思就是显出来的神；神彰显出来就是荣耀。

荣耀既是神的显出，“荣耀的丰富”就是指神里面那个生命、性情的丰富，那个高超属性的丰富，也就是神格一切的丰富。…歌罗西二章九节说到神格一切的丰满，乃指神丰富的彰显。

保罗求神…叫…神荣耀的丰富，能进到信徒里面，叫信徒里面的人得着加强；到一个地步，能够让人觉得神显出来了。神显出来的那个荣耀，进到信徒里面，成为信徒里面之人得加强的能力，以致信徒能刚强起来，显出神的荣耀。

以弗所人得加强的第二面，乃是“借着祂的灵”。神非借着灵，就不能在人里面显出来。第三，以弗所人乃是借着神“用大能”，使他们得以加强到里面的人里。意即神的能力进到人里面，就变作一个动力，叫人得着加强。第四，他们被加强“到里面的人里”。…这加强的目的，是叫我们显出神的荣耀，也就是显出神自己（如何治理召会，一四一至一四四页）。

参读：使徒保罗两个最大的祷告，第三至四章。

has the same spirit, attitude, and mood of Paul. Because Paul had such a spirit, attitude, and mood, he spontaneously had this kind of prayer; he also believed that God is able to do superabundantly. All those who serve God in the church must have this kind of spirit and attitude and this kind of prayer. All of our prayers must take this kind of prayer as the center, and we should have the faith for such prayer.

In Paul’s prayer, he asked that God would grant the Ephesian believers to be strengthened....He described four aspects of this strengthening. First, he prayed that it would be “according to the riches of His glory” (v. 16). What is glory? Glory is the expression of the mystery, the content within God. In the Bible, glory refers to God being expressed. God expressed is glory.

Since glory is God expressed, “the riches of His glory” must refer to the expression of the riches of God’s life and nature, the riches of His excellent attributes, the riches of the Godhead....Colossians 2:9 speaks of all the fullness of the Godhead, which refers to the expression of God’s riches.

Paul...prayed that the riches of God’s glory would enter into the believers so that they would be strengthened to an extent that others could sense God’s expression. The glory of the expressed God can enter into the believers and become the strengthening power within them. In turn, they are strengthened to express God’s glory.

The second aspect of the strengthening of the Ephesian believers is “through His Spirit.” Without the Spirit, God cannot be expressed through man. The third aspect is that the Ephesian believers would be strengthened “with power” into the inner man. This means that God’s power enters into man and becomes a motivating power to strengthen man. The fourth aspect is that they would be strengthened “into the inner man.”...The purpose of this strengthening is that we may express God’s glory, which is God Himself. (How to Administrate the Church, pp. 119-122)

Further Reading: CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” chs. 3-4

第八周●周六

晨兴喂养

弗三 19 ～ 21“并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

保罗在〔以弗所三章十六节〕没有提到基督，只提到荣耀，提到灵，但结果却是“使基督…安家在你们心里”〔17〕。…加拉太四章十九节…说，“直等到基督成形在你们里面。”…这就是指基督安家在我们心里。以弗所三章十七节这个“心”，是个很重的字，意思是，到了这时候，基督在你我里头是能感觉到的；祂不仅是住在你我里面，更是住在你我…的心里面。心是感觉情感所在之处，心是感觉情感的机关，基督就是住在你我心里（如何治理召会，一四四至一四五页）。

信息选读

保罗…永远不会忘记，…他要把基督作到人里面。…保罗里面好象对一个东西着了迷，这个东西变作他的灵和他的态度；那个东西就是基督在他里面。保罗知道虽然基督在以弗所人里面，却不在他们心里。…保罗所有中心的问题，就是基督在信徒里面。今天你我的工作，你我的事奉，…都该有这一种灵，盼望人里面有基督，盼望基督进到人里面。

保罗〔写以弗所三章的〕时候，乃是一个超越宇宙的人。…当基督在你的感觉里，在你的心里显为实际时，你就在祂的爱里生根立基了。保罗说，你这时才会知道什么是阔、长、高、深。…阔、长、高、深，四个字加起来，就是无限量。…我们若是里面认识基督，并且活在祂里面，在祂的爱里生根立基，我们这

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Eph. 3:19-21 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Paul did not speak of Christ earlier; he only spoke of glory and the Spirit, but the issue is Christ making His home in our hearts [Eph. 3:17]....[Galatians 4:19] says, “Until Christ is formed in you.” This refers to Christ’s making His home in our hearts. Hearts in Ephesians 3:17 is an important word, meaning that Christ can be sensed in us. He not only dwells in us, but He dwells in our heart,...the organ of our feeling and emotion. (How to Administrate the Church, p. 122)

Today’s Reading

Paul never neglected the need to work Christ into man....It seemed that Paul was “obsessed” with the matter of Christ in us, and this became his spirit and attitude. Paul knew that Christ was not in the hearts of the Ephesian believers, even though He was in them....Paul’s central concern was related to Christ’s being in the believers. In our work and service of administrating the church, we should have this kind of spirit, expecting that the believers will have Christ in them and that Christ will enter into them.

When he was writing [Ephesians 3], Paul transcended even the universe....When Christ is in our feeling and is real in our heart, we will be rooted and grounded in His love. In such a condition, Paul said that we would know the breadth, the length, the height, and the depth....What are the breadth, the length, the height, and the depth? These four words added together equal immeasurableness....If we know Christ inwardly, live in Him, and are rooted and grounded in His love, we

个人就…会看见在我们里头住着的那一位，就是阔、长、高、深。

在以弗所三章十九节保罗接着说，“并认识基督那超越知识的爱”，结果就“使你们被充满，成为神一切的丰满”。保罗在这事上已经完全着迷，这是他的灵，他的态度。保罗的意思是，唯有当基督安家在你里面，你才能领略祂是无限量的；这结果会叫你被充满，成为神一切的丰满。我们在召会中事奉的人，都该有这态度；我们所求所想的，必须是这一个。

所有负责弟兄在治理召会时，必须以这一个作他们的灵，他们的态度，和他们的盼望。他们不能仅仅盼望圣徒都来聚会，都发热心，都传福音，都带人得救。负责弟兄们必须清楚，他们是以什么作目标，是人数的增加，还是基督的加多？弟兄们必须在这件事上，象保罗一样，完全着迷。

我们要看重这事到一个地步，除了为这事祷告之外，就不会祷告。…这是事奉神的人，该有的态度，该有的灵，并该有的祷告。

保罗恐怕以弗所圣徒觉得十六至十九节的祷告太难了，所以接着在二十节立刻说，“神能”，并且是“超过我们所求所想的”。末了，他还为着神在召会中，并在基督里得荣耀，向神赞美。二十一节里的“荣耀”，意思是神在召会里得释放，大得彰显；这个叫作荣耀。…神在召会中得着荣耀，这句话丰满的意思是在新耶路撒冷。那一天，神要把祂一切的丰满都照耀出去。…新耶路撒冷就是神荣耀的完全显出；今天召会就该是新耶路撒冷的雏型。这该是我们事奉主的灵、态度、祷告和信心。…我们的灵和态度，就是盼望弟兄姊妹里面有基督，并且安家在他们心里；他们要被充满，成为神一切的丰满（如何治理召会，一四五至一四六、一四八至一五三页）。

参读：以弗所书生命读经，第三十三至三十五篇。

will see that the One who dwells in us is the breadth, the length, the height, and the depth.

Paul continued in 3:19, “And to know the knowledge-surpassing love of Christ,” the result of which is “that you may be filled unto all the fullness of God.” Paul was entirely captivated by this matter, and it became his spirit and attitude. When Christ has made His home in our hearts, we can apprehend His immeasurableness, and the result is that we are filled unto all the fullness of God. We who serve in the church should have this attitude, and our thoughts and prayers should be for this.

In administrating the church, all the responsible brothers must take this as their spirit, their attitude, and their hope. They should not hope merely that all the saints will come to the meetings, be zealous, preach the gospel, and bring people to salvation. The responsible brothers should be clear as to what they take as their goal: is it an increase in numbers or an increase in Christ? They should be like Paul, who was totally “obsessed” with this matter.

We should focus on this matter to the extent that we do not know what to pray other than this....This should be the attitude, spirit, and prayer of one who serves God.

Because Paul was concerned that the Ephesian saints might think that the prayer in verses 16 through 19 was too difficult, he immediately followed with verse 20, saying, God is “able” and “above all that we ask or think.” In the end, he praised God for being glorified in the church and in Christ Jesus. Glory in verse 21 means that God is greatly released and expressed in the church; this is glory....The full meaning of the phrase to Him be the glory in the church is seen in the New Jerusalem. On that day, God will shine forth all of His fullness....The New Jerusalem is the complete expression of God’s glory; the church today should be a miniature of the New Jerusalem. This is the spirit, attitude, prayer, and faith with which we should serve the Lord....Our spirit and attitude should be that the brothers and sisters will have Christ inwardly, that Christ will make His home in their hearts, and that they will be filled unto all the fullness of God. (How to Administrate the Church, pp. 122-127)

Further Reading: Life-study of Ephesians, msgs. 33-35

第八周诗歌

耶稣聚集我们在一起　　补 616

（以弗所二至三章）（英1232）

G 大调　　4/4

1 1 3 1 | 1·2 1·6 5 – | 1·1 1·2 3 2·1 |
一 从前我们在罪中死了， 这世界全然一团

2 – – – | 1 1 3 1 | 1·2 1·6 5 1·2 | 3·3 3·1 2·
糟； 但神使我们一起复活，一起与基督升天，

2 2·7 | 1 – – – | 0 5 3·1 | 2·1 1·6 1 2 |
同坐宝座。 （副）耶稣聚集我们在一起，

0 5 5 3·1 | 2·2 2·3 2 0 | 0 5 3·1 |
请看看圣徒同心合意！ 主爱使

2·1 1·6 1·1 1·2 | 3·3 3·1 2·2 2·7 | 1 – – – ‖
得我们都一致，达到基督丰满身量的地步。

二 因此我们能和众圣徒， 一起明白基督的爱；
长阔高深虽无法测度， 但神的丰满我们一再得着。

三 神在历代隐藏的旨意， 已成了显明的奥秘；
基督、召会，我们今看见， 这真叫撒但受辱，羞惭满面！

四 我们为此来祷告父神— 刚强我们里面的人，
让你安家在我们心里， 使我们在你爱中生根立基。

五 在身体里联络得合式， 各筋节都供应基督，
各个肢体功用都摆上， 使身体得着建造，不断增长！

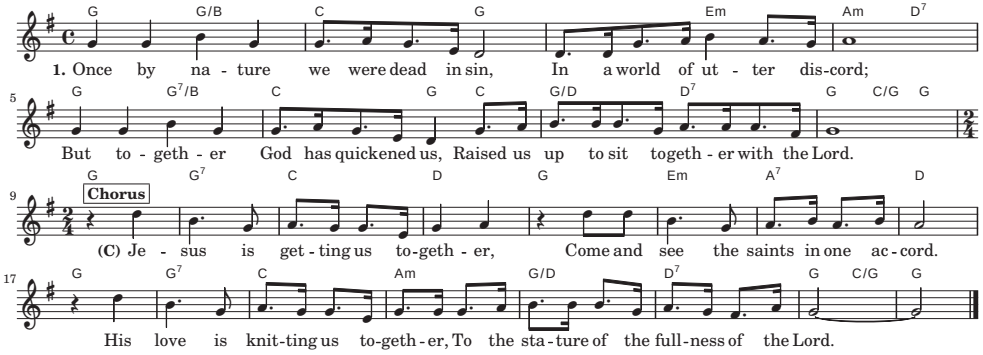
六 如今我们已合而为一， 成为神所要的新人；
在基督里，在召会中间， 愿荣耀归神，直到永永远远！

WEEK 8 — HYMN

Once by nature we were dead in sin

The Church — As the One New Man

1232



2. Thus with all saints we can apprehend
All the vast dimensions of God.
Knowing Christ's love passes all we know,
We're together filled to fullness with our God.

3. Now we know the purpose of our God,
Visible the mystery became:
Christ, the church, together now we see,
And together put the enemy to shame.

4. For this cause we pray the Father God—
Strengthen Thou with might our inner man;
Make Yourself at home in all our hearts,
Root us, ground us in Your love and for Your plan.

5. In the Body we'll be fitly framed
As the many members Christ supply;
Working in the measure of each part,
All by growth in love the Body edify.

6. Now we're one His purpose to fulfill,
As the one new man of His plan.
Unto Him be glory in the church,
And in Jesus Christ forevermore—Amen!

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: