第九周

在一的立场上与神同享基督

MC 诗歌：624，补 628

读经：申十二 5、8、11、13～14、17～18、21、26～27，诗四八 2、11～12，八十 17～19

纲要

周一

壹 申命记十二章启示在神所选择独一的地方与神同享基督，为着保守神子民的一—5～8、11～14、17～18、21、26～27，十四 22～23，十六 16，参林前十 6、11，罗十五 4：

一 以色列人不可在他们所选择的地方敬拜神，享受他们献给神的供物（申十二 8、13、17）；他们要到神所选择立祂名的地方，就是到祂的居所和祂的祭坛那里敬拜神（5～6），将他们的十分取一之物、供物和祭物带到那里给神（5、11、14、18、21、26～27，十四 22～23，十五 19～20，十六 16）。

二 申命记十二章中神所选择唯一敬拜祂的地方，表征我们在地方立场上的聚集，为着在实行一面有一个身体的彰显（由耶路撒冷所表征），并在现实一面有一个身体的实际（由耶路撒冷内的锡安所表征）—诗四八 2，五十 2，启一 11，二 7。

三 新约中关于敬拜神这事的启示，在以下各面与

Week Nine

Enjoying Christ with God on the Ground of Oneness

MC Hymns: 864, 1339

Scripture Reading: Deut. 12:5, 8, 11, 13-14, 17-18, 21, 26-27; Psa. 48:2, 11-12; 80:17-19

Outline

Day 1

I. Deuteronomy 12 reveals the enjoyment of Christ with God at the unique place of God's choice for the keeping of the oneness of God's people—vv. 5-8, 11-14, 17-18, 21, 26-27; 14:22-23; 16:16; cf. 1 Cor. 10:6, 11; Rom. 15:4:

A. The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17); they were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20; 16:16).

B. The place of God's unique choice for His worship in Deuteronomy 12 signifies our meeting on the ground of locality for the expression of the one Body in practicality (signified by Jerusalem) and for the reality of the one Body in actuality (signified by Zion within Jerusalem)—Psa. 48:2; 50:2; Rev. 1:11; 2:7.

C. The revelation in the New Testament concerning the worship of God

申命记十二章的启示相符：

1 神的子民总该是一；他们中间不该有分裂—诗一三三，约十七 11、21 ～ 23，林前一 10，弗四 3。

2 神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵；用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱—太十八 20，林前一 12，十二 3，启三 8。

3 在新约里神的住处，神的居所，乃是特别设在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事—弗二 22，约四 21 ～ 24，林前十四 15。

4 我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神—诗四三 4 上，太十六 24，加二 20。

5 神所选择为着敬拜祂的地方，乃是满了对基督之丰富的享受，并满了喜乐之处—申十二 7、12、18，十四 23，弗三 8，腓四 4，林前十四 3、4 下、26、31。

周二

四 无论我们在哪里，我们都该被聚集到主的名里，在我们的灵里并带着十字架而聚集；我们若都这样作，我们虽然是在不同城市聚集，却都是在同一地方聚会；这一个地方就是独一之一的立场—申十二 5 ～ 6，耶三二 39：

1 表面上，我们在地理上是分开的，因为我们分别在全世界的各城市，在合乎圣经的地方立场上聚集—实行一个城一个召会，一个城只有一个召会—徒八 1，十三 1，启一 11。

corresponds to the revelation in Deuteronomy 12 in the following ways:

1. The people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.

2. The unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3; Rev. 3:8.

3. In the New Testament God's habitation, His dwelling place, is particularly located in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in our spirit—Eph. 2:22; John 4:21-24; 1 Cor. 14:15.

4. In our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone—Psa. 43:4a; Matt. 16:24; Gal. 2:20.

5. The place that God has chosen for His worship is a place full of the enjoyment of the riches of Christ and a place full of rejoicing—Deut. 12:7, 12, 18; 14:23; Eph. 3:8; Phil. 4:4; 1 Cor. 14:3, 4b, 26, 31.

Day 2

D. Wherever we may be, we should be gathered into the Lord's name, in our spirit, and with the cross; if we all do this, we all will meet in the same place, although we meet in different localities; this one place is the ground of the unique oneness—Deut. 12:5-6; Jer. 32:39:

1. Apparently, we are divided by geography, for we meet in separate cities all over the world on the scriptural ground of locality—the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11.

2 实际上，我们虽然在地理上是分隔的，但我们都在同一地方，就是在主耶稣的名里，在我们调和的灵里，并带着十字架而聚集；这就是一，也就是对神正确敬拜的立场：

a 许多基督徒因着自己的偏好而分裂了；在主的恢复里，我们必须不在意自己的偏好，乃在意主作为实际的灵与我们同在，这灵就是祂名的实际—太十八20，林前一10，出三三14。

b 申命记十二章之预表的应验，不是一个地理上的地方，乃是在我们的灵里—约四21～24。

c 在召会的入口有十字架；我们要作为召会而聚集，就必须经历十字架，为着钉死己、攻倒“理论和各样阻挡人认识神而立起的高寨”（林后十5）并单单高举基督，好使祂能成为一切，又在一切之内，为着神的彰显，并为着一的独特见证—太十六24，林前二2，林后十3～5，西一10、18下，三10～11。

周三

贰 耶路撒冷的独一立场，就是锡安山上建造那作神居所之圣殿的地方，预表神所选择的独一立场，就是一的立场—申十二5，代下六5～6，拉一2～3：

一 古时所有以色列人一年三次到耶路撒冷聚集；唯有借着在耶路撒冷这独一的地方敬拜神，神子民的一才世世代代得蒙保守—申十二5，十六16。

二 新约中神所命定一的正确立场，乃是一地一会的独一立场—启一11：

1 召会是由宇宙的神所构成的，却存在于地上的许多

2. Actually, in spite of geographical separation, we all meet in the same place—in the name of the Lord Jesus, in our mingled spirit, and with the cross; this is the oneness, and this is the ground for the proper worship of God:

a. Many Christians are divided by their preferences; in the Lord's recovery we must not be for our preference but for the Lord's presence as the Spirit of reality, the reality of His name—Matt. 18:20; 1 Cor. 1:10; Exo. 33:14.

b. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place but a matter of our spirit—John 4:21-24.

c. At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of "reasonings and every high thing rising up against the knowledge of God" (2 Cor. 10:5), and for the exalting of Christ alone so that He may be all and in all for God's expression and the unique testimony of oneness—Matt. 16:24; 1 Cor. 2:2; 2 Cor. 10:3-5; Col. 1:10, 18b; 3:10-11.

Day 3

II. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:

A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.

B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:

1. The church is constituted of the universal God, but it exists on earth in many

地方；就性质说，召会在神里面是宇宙性的，但就实行说，召会在一个确定的地方是地方性的，就如“在哥林多神的召会”—林前一 2：

a “神的召会”，意思是召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的—2 节。

b “在哥林多…的召会”，意指在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这是物质的、专特的、地方的、暂时的—2 节。

2 缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行；关于召会在各地的建立，整本新约的记载是一致的—徒八 1，十三 1，十四 23，罗十六 1，林前一 2，林后八 1，加一 2，启一 4、11。

localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:

a. The church of God means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.

b. The church...which is in Corinth refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2b.

2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

周四

Day 4

叁 在一的立场上的召会生活，乃是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安—诗四八 2、11 ～ 12：

III. The church life on the ground of oneness is today’s Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today’s Zion—Psa. 48:2, 11-12:

一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际—二十 2，五三 6 上，八七 2。

A. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—20:2; 53:6a; 87:2.

二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所—启二一 1 ～ 3、16、22。

B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God’s dwelling place, in eternity—Rev. 21:1-3, 16, 22.

三 召会生活是我们作得胜者正确的地方，但这不是

C. The church life is the right place for us to be an overcomer, but this does

说，只要我们在召会生活中，我们就是得胜者；在召会生活中是一回事，作得胜者是另一回事—二7、11、17、26～28，三5、12、20～21。

not mean that as long as we are in the church life, we are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

周五

Day 5

肆 我们要作今日的得胜者，就必须在一的立场上与神同享基督，好展览基督，建造召会，并预备基督的新妇—太十六18，启十九7：

IV. In order to be today's overcomers, we must enjoy Christ with God on the ground of oneness for the exhibition of Christ, the building of the church, and the preparation of Christ's bride—Matt. 16:18; Rev. 19:7:

一 以色列人可以用两种方式享受美地的丰富出产：

A. The children of Israel could enjoy the rich produce of the good land in two ways:

1 普通、个人的方式，是随时随处都可与任何人一同享受一般的分—申十二15。

1. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone—Deut. 12:15.

2 特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，享受上好的分，就是初熟之物和头生的—5、8、11、13～14、17～18、21、26～27节，十四22～23，十五19～20，十六16～17。

2. The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God—vv. 5, 8, 11, 13-14, 17-18, 21, 26-27; 14:22-23; 15:19-20; 16:16-17.

二 照样，基督的信徒享受基督也有两面：

B. Likewise, the enjoyment of Christ by His believers is of two aspects:

1 普通、个人的一面，随时随处都可以享受基督作神所分给我们的分—西一12，林前一2、9，弗六18，帖前五16～18，罗十12～13。

1. The common, private aspect is to enjoy Christ as our God-allotted portion at every time and in every place—Col. 1:12; 1 Cor. 1:2, 9; Eph. 6:18; 1 Thes. 5:16-18; Rom. 10:12-13.

2 特别、团体的一面，乃是在神所选择的地方一一的独一立场上，在正确召会生活的聚会里，享受基督上好的分—林前十四3、4下、26、31。

2. The special, corporate aspect is to enjoy the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God—1 Cor. 14:3, 4b, 26, 31.

三 我们需要过一种生活，个人经营基督并享受基督，使我们能集体地一同享受祂，好建造基督的身体作神的家，使神得着彰显，并作神的国，使神得以掌权—三16，提前三15，罗十四17～18：

C. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the house of God for God's expression and as the kingdom of God for God's dominion—3:16; 1 Tim. 3:15; Rom. 14:17-18:

1 神的旨意是要我们享受基督；我们必须寻求在各种处境中享受基督并经历基督—来十5～10，腓三7～14，四5～8。

2 基督是无限量的丰富，但是今日的召会却是在贫穷中过日子，因为主的儿女都是懒惰的—箴六6～11，二四30～34，二六14，太二五26、30，参林前十五58。

3 我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上；这样，聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造—西二6～7，林前一9，十四3、31。

4 每逢我们来到聚会中敬拜主，我们不该空手而来；我们来的时候，必须双手满带着基督的出产—26节，申十六15～17。

5 我们聚集一起来展览基督，乃是展览我们所经营的基督，我们所享受、所经历的基督—申十四22～23。

周六

伍 我们要作今日的得胜者，就必须维持一的立场，就是神独一的选择，不高抬任何基督以外的事物；在主的恢复中，我们单单高举基督—西一18下，启二4，林后四5，十5：

一 以色列人能对美地的丰富有完全的享受之前，必须彻底毁坏“在高山上，在小山上，在各青翠树下”（申十二2）异教敬拜的地方、偶像以及偶像的名；高山与小山表征高举一些基督以外的东西，青翠树表征一些美丽、有吸引力的东西—申十二1～3、5节，王上十一7～8，

1. God’s will is for us to enjoy Christ; we must seek to enjoy Christ and experience Him in every situation—Heb. 10:5-10; Phil. 3:7-14; 4:5-8.

2. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord’s children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30; cf. 1 Cor. 15:58.

3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer; thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church—Col. 2:6-7; 1 Cor. 1:9; 14:3, 31.

4. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—v. 26; Deut. 16:15-17.

5. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have experienced and enjoyed—14:22-23.

Day 6

V. In order to be today’s overcomers, we must maintain the ground of oneness, God’s unique choice, without elevating anything other than Christ; in the Lord’s recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5:

A. Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols “on the high mountains and on the hills and under every flourishing tree” (Deut. 12:2); the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive—vv. 1-3, 5;

十二 26 ～ 31，民三三 52。

二 神百姓荒凉和堕落的内在原因，乃是基督没有被他们高举；他们没有在凡事上让祂居首位，居第一位—诗八十 1、3、7、15 ～ 19，七四 1。

三 从荒凉得复兴的路，就是高举基督；在一的立场上与神同享基督，唯有借着神百姓正确的珍赏并高举基督，才得以维持并保守。

1 Kings 11:7-8; 12:26-31; Num. 33:52.

B. The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7, 15-19; 74:1.

C. The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.

第九周■周一

晨兴喂养

申十二5～7“但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，将你们的燔祭和别的祭，…都奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

以色列人要寻求耶和华，到耶和华他们的神从他们各支派中，所选择出来立祂名的地方，就是到祂的居所和祂的祭坛那里（申十二5～6）。这里我们看见三件事：地方、名、祭坛。…要履行〔申命记十二章的〕要求，就要有独一的敬拜中心，如后来的耶路撒冷，以保守神百姓中间的一，避免因着人的偏好而造成分裂（申命记生命读经，八六至八七页）。

信息选读

申命记十二章至少在四方面与新约中的启示相符。

首先，…神的子民总该是一。…若是每支派各自有敬拜神的中心，神子民中间就会有十二个分裂，因为每个中心都会成为分裂的立场和根据。神在祂的智慧里，…要求他们接受祂的选择，即使去那地对许多人并不方便，他们也要一年三次到独一的敬拜中心去。

新约中的原则是一样的。…神的儿女，在基督里的信徒，必须是一，同有一个敬拜神的中心。然而，…今天有许多敬拜的中心，这就导致分裂。…神子民中间的分裂乃是因大家有不同偏好的结

WEEK 9 — DAY 1

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices,...and there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

The children of Israel were to seek Jehovah and come unto the place which Jehovah their God would choose out of all their tribes to put His name, even unto His habitation with His altar (Deut. 12:5-6). Here we have three things: the place, the name, and the altar....To fulfill [the] requirements [of Deuteronomy 12] was to have a center of worship, as Jerusalem would be later, for the keeping of the oneness among God's people, avoiding the division caused by man's preferences. (Life-study of Deuteronomy, pp. 72-73)

Today's Reading

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one....If each tribe had had its own center for the worship of God, there would have been twelve divisions among God's people, for each center would have been the ground and the base of a division. In His wisdom, God...required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

The principle is the same in the New Testament....God's children, the believers in Christ, must be one and have the same center for the worship of God. However,...today...there are many worship centers, and this has led to divisions. The divisions among God's people are the result of having different

果。…主的恢复乃是按着神的喜好，回到神的方式。

第二，…神保守祂子民在一里的路，乃是有一个立祂名，就是那独一之名的地方。我们在谁的名里聚集敬拜神，是非常重要的。…今天基督徒只该聚集到一个独一的名里，就是主耶稣的名里（太十八20）。然而，基督徒习惯于聚集到别的名里，就如浸信会、长老会、圣公会、路德会、循理会。被聚集到这些不同的名里就是分裂，因为这些名乃是分裂的根基。…我们的敬拜若有别的名，是可憎的；这是属灵的淫乱。我们是基督的配偶，祂的妻子。我们既是祂的配偶，就不该在祂的名以外有别的名。

第三，申命记十二章和新约都启示，神所选择要我们敬拜祂的地方，乃是祂居所的地方。…按照以弗所二章二十二节，神的住处，神的居所，乃是在我们的灵里。不错，我们是召会，该聚集到基督的名里，但我们也需要操练我们的灵。我们若在基督的名下聚在一起，却没有操练我们的灵，反而留在天然的心思里，或者甚至留在肉体里，我们就不是在神的居所里。我们…必须在灵里。不然，我们就会失去召会的正确立场。

第四，…我们…还必须有表征十字架的祭坛。保罗在林前二章二节指明这事的重要。…钉十字架的基督，乃是保罗职事唯一的主题、中心、内容和本质。…我们该在十字架上…〔并且〕不该将任何属于旧人、肉体、己或天然生命的东西带进召会。我们在十字架上时，就真是在灵里了。

我们若有主的名、神的居所和十字架，我们中间就不会有分裂。不管我们当地有多少信徒，有多少聚会的地点，我们都会是一（申命记生命读经，八八至九一页）。

参读：申命记生命读经，第十篇；一的真正立场，第四章。

preferences….The Lord's recovery is a matter of coming back to God's way according to God's preference.

Second,…God's way to keep the oneness of His people is to have a place with His name, the unique name. The name in which we gather for the worship of God is a matter of great importance….Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist. To be gathered into these different names is to be divided, because these names are the base of divisions….To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not have a name other than His name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation….According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit. Yes, as a church we should be gathered into the name of Christ, but we also need to be exercised in our spirit. If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God….We must be in the spirit. Otherwise, we will lose the proper ground of the church.

Fourth,…we must have the altar, which signifies the cross. Paul's word in 1 Corinthians 2:2 indicates the importance of this….The crucified Christ was the unique subject, the center, the content, and the substance of Paul's ministry.... We should be on the cross…[and] not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

If we have the name, the habitation, and the cross, there will be no divisions among us. No matter how many believers there may be in our locality and no matter how many meeting places, we all will be one. (Life-study of Deuteronomy, pp. 73-76)

Further Reading: Life-study of Deuteronomy, msg. 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 4

第九周■周二

晨兴喂养

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

太十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

为着便利和实行的缘故，我们在所住的各城市聚集。表面上，我们在地理上是分开的，因为我们分别在地上的各城市聚集。实际上，我们仍在一里，不是分开的，因为我们无论在哪里，都是在主的名里，在我们的灵里，并带着十字架而聚集。

最近在安那翰召会的祷告聚会中，有来自好几个不同国家的圣徒。…没有人说到祷告的题目，或该如何祷告。然而，我们都同心合意地祷告。我们能有这样的一，是因为我们虽然在地理上是分隔的，但都在同一地方—就是在主的名里，在我们的灵里，并带着十字架而聚集（申命记生命读经，九五页）。

信息选读

今天大多数基督徒的光景与此大不相同。他们不是在一里聚集，而是在许多不同的宗派里聚集。来自各宗派的基督徒即使聚在一起，也很难一起祷告。…在基督里的信徒若要成为一，就必须放弃一切属宗派的事物，而单单在主耶稣的名里，在我们的灵里，并带着十字架聚在一起。这就是一，也就是对神敬拜的正确立场。

WEEK 9 — DAY 2

Morning Nourishment

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.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

For convenience and practicality, we meet in the different cities where we live. Apparently we are divided by geography, for we meet in separate cities all over the world. Actually we remain in the oneness and are not divided, for wherever we may be, we meet in the Lord’s name, in the spirit, and with the cross.

Recently, in the prayer meeting of the church in Anaheim, there were saints present from a number of different countries….Nobody gave a word about the subject of our prayer or about how we should pray. Nevertheless, we prayed in one accord. We could be one in such a way because, in spite of geographical separation, we all meet in the same place—in the Lord’s name, in our spirit, and with the cross. (Life-study of Deuteronomy, p. 79)

Today’s Reading

The situation with most Christians today is very different from this. They meet not in oneness but in many different denominations. Even if Christians from various denominations meet together, they may have difficulty praying together….If the believers in Christ are to be one, they must give up all denominational things and simply come together in the name of the Lord Jesus, in the spirit, and with the cross. This is the oneness, and this is the proper ground for the worship of God.

许多基督徒…虽然住在同一城市，却不聚在一起，因为他们想要有自己的偏好。在主的恢复里，我们必须不在意自己的偏好，乃在意主的同在。…无论我们在哪里，在安那翰或台北，在伦敦或东京，我们都该被聚集到主的名里，都该在我们的灵里，并带着十字架而聚集。我们若都这样作，我们虽然是在不同城市聚集，却都是在同一地方聚会；这一个地方就是独一之一的立场。

在主的恢复里，我们有一个名和一位灵。我们都在耶稣基督的名里聚集，也都在调和的灵里，就是在那由圣灵所内住之人重生的灵里聚集。我们在这灵里聚集，不在自己的观念、渴望、偏好或选择里聚集。…在召会的入口有十字架；我们要作为召会而聚集，就必须经历十字架。肉体、己和天然人无法在召会中，而必须被钉十字架。所以，我们乃是在主耶稣的名里，在调和的灵里并带着十字架而聚集。这是我们聚集的地方，在这里有我们在主独一的名里所竭力保守的一（申命记生命读经，九五至九六页）。

召会在一地，可以在不同的地方聚会，但仍是一个召会。若是一个地方太大，召会可以在许多不同的地方聚会；就如同行传二章所记载之耶路撒冷的召会一样（46 ～ 47）。当日圣徒们是在各家聚会，但在各家的聚会，并不是一家一个召会；他们仍是一个召会。…虽然〔我们〕主日早上分在几个会所聚会，另外还有祷告聚会分在数十个分家聚会，但仍是一个召会，行政是一个，见证是一个。因着在宇宙间，召会只有一个，所以无论在任何地方，召会的出现也是一个。这就是召会的路，这也是召会的立场。召会的路乃是以一地一会为原则，一个地方只有一个召会；若不然，召会就分裂了（李常受文集一九六六年第三册，二九六页）。

参读：申命记生命读经，第十一篇；基督的启示与召会的实际，第十二篇。

Many Christians,…even though they may live in the same city,…will not meet together because they want to have their own preference. In the Lord's recovery, we care not for our preference but for the Lord's presence…. Wherever we may be, in Anaheim or Taipei, in London or Tokyo, we should be gathered into the Lord's name [Matt. 18:20], and we should meet in our spirit and with the cross. If we all do this, we all will meet in the same place, although we meet in different localities. This one place is the ground of the unique oneness.

In the Lord's recovery, we have one name and one Spirit. We all meet in the name of Jesus Christ, and we all meet in the mingled spirit—in the regenerated human spirit indwelt by the Holy Spirit. We gather together in this spirit, not in our concept, desire, preference, or choice….At the entrance of the church there is the cross, and in order to meet as the church we must experience the cross. The flesh, the self, and the natural man cannot be in the church; they must be crucified. Therefore, we meet in the name of the Lord Jesus, in the mingled spirit, and with the cross. This is the place where we meet, and here we have the oneness which we endeavor to keep in the unique name of the Lord. (Life-study of Deuteronomy, pp. 79-80)

One city may have many meeting halls or districts, but there is still only one church. In a large locality the church may meet in many different places, as did the church in Jerusalem (Acts 2:46-47). In the early days the saints met in their houses, but the meeting in each house was not a church. All the meetings in the different homes were the meetings of one church….Although we may meet separately in several meeting halls on the Lord's Day morning, and although we have prayer meetings in several dozen homes, we are still one church with one administration and one testimony. Because there is only one church in the universe, there is only one expression of the church in any given place. This is the ground of the church. The church needs to keep the principle of having one church for one place, one city with only one church; otherwise, the church will be divided. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," p. 215)

Further Reading: Life-study of Deuteronomy, msg. 11; CWWL, 1966, vol. 3, pp. 213-226

第九周■周三

晨兴喂养

林前一2“写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…。”

代下六5～6“…我未曾在以色列众支派中选择一城建造殿宇，使我的名可以立在那里，…但选择耶路撒冷，使我的名可以立在那里…。”

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。因此，新约也强调召会地方的一面（徒八1，十三1，启一11等）（圣经恢复本，林前一2注2）。

我们对基督的享受有两面，一面是个人的享受，这是无论到什么地方都可以的；一面是众人的享受，若是要和众圣徒一同敬拜神，…就不能随自己的意，而是必须照着神所规定的作。…这个神所指定的地方，就是日后的耶路撒冷（代下六5～6，约四20）。耶路撒冷乃是神所选择唯一的敬拜中心，这在历世历代维持并保守了以色列人中间的合一（李常受文集一九六六年第三册，三〇三页）。

信息选读

林前一章二节上半说，“神的召会。”…指明召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的。…神是召会的性

WEEK 9 — DAY 3

Morning Nourishment

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

2 Chron. 6:5-6 ...I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there;...but I have chosen Jerusalem that My name might be there...

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

Our enjoyment of Christ has two aspects. One aspect is individual, which can be enjoyed in any place. The other aspect is corporate. If we desire to worship God with all the saints,...we cannot do it according to our desire, but according to God's ordination. The place appointed by God was eventually Jerusalem (2 Chron. 6:5-6; John 4:20). Jerusalem became the unique worship center chosen by God, which helped to maintain and preserve the oneness among the children of Israel for generations. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," pp. 219-220)

Today's Reading

The church of God [in 1 Corinthians 1:2a]...indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal....God is the nature and essence of the

质和素质。因此，召会是神圣的。

“在哥林多…的召会”（2）是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这乃是物质的、专特的、地方的、暂时的。保罗写信给神的召会，这召会不是在诸天之上，乃是在哥林多。…召会留在那地，作基督在当地的见证。基督在一地的见证乃是基督宇宙之见证的一部分。宇宙的见证是由地方的见证组成并构成的。

召会的地位、立场和行政区域是物质的，不是神圣的；是专特的，不是一般的；是地方的，不是宇宙的；是暂时的，不是永远的。这些是召会在地方一面的讲究。

召会是“在基督…里被圣别”的（2），已在基督里被圣别、成为圣别；基督就是经过过程之三一神在祂丰满里的具体化身，为召会的元素和范围。

召会由“蒙召的圣徒”（2）组成，乃是那从撒但的世界中被召出来之圣徒，被圣别之人的召会。我们已蒙神呼召，在基督里被圣别。我们不再在世界里；我们乃是在蒙神呼召且在基督这奇妙人位里被圣别的召会中；基督是我们里面的元素和我们外面的范围。

二节包含一个真正召会的五种资格。…真正的召会乃是神的召会，是在地方上的召会，是在基督里被圣别，并且由蒙召的圣徒组成。二节下半接着有第五种资格：“同着所有在各处呼求我们主耶稣基督之名的人。”这…指明真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关，…乃是与所有—包括今天的信徒、在我们之前和在我们之后的信徒—在各处呼求我们主耶稣基督之名的人有关（主恢复的简说，六七至六九页）。

参读：主恢复的简说，附录；召会的立场与召会的聚会，第一章。

church. Therefore, the church is divine.

“The church…in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth….The church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies.

The standing, ground, and jurisdiction of the church is physical rather than divine, particular rather than general, local rather than universal, and temporal in time rather than eternal. These are the local aspects of the church.

The church is “sanctified in Christ” (v. 2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere.

The church is composed of the “called saints” (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ. We are no longer in the world; we are in the church, which is called by God and sanctified in a wonderful person, Christ, who is our element within and our sphere without.

Verse 2 contains five qualifications for a genuine church….The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: “With all those who call upon the name of our Lord Jesus Christ in every place.” This…indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe…including the believers today, those who came before us, and those who will come after us—who call upon the name of our Lord Jesus Christ in every place. (A Genuine Church (booklet), pp. 7-11)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; The Ground of the Church (booklet)

第九周■周四

晨兴喂养

诗四八 2 “在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。”

11 ～ 12 “因你的判断，锡安山应当快乐，犹大的女子应当欢腾。你们当周游锡安，四围旋绕，数点城楼。”

锡安，大卫王的城（撒下五 7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九 11，七四 2，七六 2 下，一三五 21，赛八 18）。耶路撒冷内的锡安，预表作属天耶路撒冷的召会里的团体得胜者，就是得成全并成熟的神人（来十二 22，启十四 1 ～ 5）。锡安作为圣城耶路撒冷的高峰和美丽（诗四八 2，五十 2），预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际（四八 2、11 ～ 12，二十 2，五三 6 上，八七 2）。得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所（启二一 1 ～ 3、16、22）。在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者（7 与注 1）（圣经恢复本，诗四八 2 注 1）。

信息选读

召会生活是你作得胜者正确的地方。但这不是说，只要你在召会生活中，你就是得胜者。在召会生活中是一回事，在召会生活中作得胜者是另一回事。

在旧约里，有耶路撒冷城，以锡安为其中心。…召会生活是今日的耶路撒冷；在召会生活里必须有一班得

WEEK 9 — DAY 4

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.

11-12 Let Mount Zion rejoice; let the daughters of Judah exult because of Your judgments. Walk about Zion, and go around her; count her towers.

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and footnote 1). (Psa. 48:2, footnote 1)

Today's Reading

The church life is the right place for you to be an overcomer. But this does not mean that as long as you are in the church life, you are an overcomer. It is one thing to be in the church life. It is another thing to be an overcomer in the church life.

In the Old Testament there was the city of Jerusalem with Zion as the center....The church life is today's Jerusalem; within the church life there must

胜者，这些得胜者乃是今日的锡安。按照启示录十四章，得胜者是与主一同站在锡安山上（1～5）。按预表说，得胜者事实上就是今日的锡安。…没有锡安（得胜者），耶路撒冷（召会生活）就无法保守并维持。

锡安是圣城召会的高峰、中心、高举、加强、丰富和实际。在一个地方召会里如果没有得胜者，那个召会就象耶路撒冷没有锡安一样。…一个地方召会必须有一些得胜者，这些得胜者是那个地方召会的高峰和中心。他们是那个地方召会的高举、加强、丰富和实际。…一个召会一旦有一些全时间服事者作得胜者，那个召会就象耶路撒冷有锡安作高峰。得胜者像锡安，乃是召会的高峰、中心和实际。

得胜者作今日的锡安，乃是为着终极完成圣城（召会）。他们要终极完成地方召会的建造，并带进永世里终极完成的新耶路撒冷（二一1～2）。为了要完成基督身体的建造，主需要得胜者，而这身体的建造乃是终极完成于新耶路撒冷。所以在圣经的末了，就是在最后一卷书里，有向得胜者的呼召。今天要成为有活力的路，乃是答应主的呼召，作得胜者。

今天在我们面前有两条路。我们可以选择有活力，也可以选择不要有活力。我把这两条路摆在我们面前。我们要走哪一条路？我们要有活力么？我们必须立志。在士师记五章十五节底波拉说，“在流便的族系中，有心中定大志的。”我们必须立志作得胜者，就是有活力的人。得胜者要胜过一切顶替基督，或反对基督的事物。在圣经里有得胜者的时代，也有向得胜者的呼召。不仅如此，我们也有路可以有活力，使我们能作得胜者（活力排的训练与实行，三五至三七页）。

参读：活力排的训练与实行，第一篇。

be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion….Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained.

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city. If there are no overcomers in a local church, that church is like Jerusalem without Zion….A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church….Once a church has some full-time workers as overcomers, that church is like Jerusalem with the peak of Zion. The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer.

There are two ways before us today. We can either choose to be vitalized or choose not to be vitalized. I am presenting these two ways before us. Which way will we take? Are we going to be vitalized or not? We have to make a resolution. In Judges 5:15 Deborah said, "Among the divisions of Reuben / There were great resolutions in heart." We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that replaces Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Further Reading: CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," ch. 1

第九周■周五

晨兴喂养

申十二15“不过，在你各城里，你可以照耶和华你神所赐你的福分，…宰牲吃肉…。”

十六16“你一切的男丁，要…一年三次，在耶和华你神所选择的地方朝见祂。他们不可空手朝见耶和华。”

以色列人可以用两种方式享受美地的丰富出产。普通的方式是在任何时候、任何地方，与任何人享受美地丰富出产一般的分。特别的方式是在神所选择的独一地方享受上好的分，就是初熟之物和头生的。…如果我们察看自己的经历，会看见我们有两种对基督丰富的享受。…可以说我们有对基督一般的享受，和对基督特别的享受。我们在正确的召会生活中经历对基督特别的享受。无论何时我们来到召会的聚会中，对基督的享受总是高而丰富的。我们都需要在个人生活和召会生活这两方面享受基督。

虽然在召会生活中享受基督是美妙的，却不能顶替我们在个人生活中对祂的享受。同样的，在我们个人生活中的享受，也不能顶替公开召会生活中的享受。今天很多基督徒没有看见对基督享受的这两方面（李常受文集一九七五至一九七六年第三册，五六五页）。

信息选读

我们…需要一种…生活，…能享受那美地…。第一，这生活必须是一种在基督身上经营的生活，…在每一个处境中享受祂并经历祂。…当以色列百姓占得那地，征服所有的仇敌之后，…他们就…经营

WEEK 9 — DAY 5

Morning Nourishment

Deut. 12:15 Yet you may slaughter and eat meat within all your gates... according to the blessing of Jehovah your God which He has given you...

16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose....And they shall not appear before Jehovah empty-handed.

The children of Israel could enjoy the rich produce of the good land in two ways. The common way was to enjoy the common portion of the rich produce of the good land at any time, in any place, and with anybody. The special way was to enjoy the top portion, the firstfruit and the firstborn, in the unique place chosen by God. If we consider our experience, we shall see that we have two kinds of enjoyment of Christ's riches....We may say that we have the common enjoyment of Christ and the special enjoyment of Christ. We have experienced the special enjoyment of Christ in the proper church life. Whenever we come to a meeting of the church, the enjoyment of Christ is high and rich. We all need to enjoy Christ both in our private life and in the church life.

Although the enjoyment of Christ in the church life is wonderful, it cannot replace our enjoyment of Him in our private life. Likewise, the enjoyment in our private life cannot replace the enjoyment in our public life, in our church life. Many Christians today do not see these two aspects of the enjoyment of Christ. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 454-455)

Today's Reading

The life we need to enjoy the good land...is a life first of all of laboring on Christ,...seeking to enjoy Him and experience Him in every situation. The people of Israel after they occupied the good land and all their enemies were subdued...simply labored on the land. They tilled the ground, sowed the seed,

那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。…这一幅图画说出，我们该如何在基督身上殷勤作工，使我们能享受祂那包罗万有的丰富。…基督是无限量的丰富，但是今日的召会却是在贫穷中过日子。为什么？因为今天神的儿女都是懒惰的，他们不肯花力气来经营基督。

神告诉祂的百姓，他们一年至少要三次来在一起敬拜祂。…祂又告诉他们，每逢他们来在一起，…他们手中必须带着东西来献给祂，就是带着那美地的出产。若是他们懒惰，不在那地上作工，他们就不仅没有什么可以带来献给神，并且他们自己也没有什么可以得着饱足；他们就要挨饿了。

我们必须在基督身上天天经营，然后我们才能把祂大量出产。我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有余剩的丰富留给别人。…我们聚集一起来展览基督，不只是展览神所给我们的基督，乃是展览我们所出产的基督，我们所经营、所经历的基督。…弟兄姊妹们，我们一切的聚会都应该是这样，是个展览会，在其中陈列基督的各种出产。

在那地的生活，乃是一个满了享受基督的生活。这享受是个人的，也是与神的子民集体的。愿我们在祂身上殷勤经营，使我们的手装满了祂，然后我们就来到祂所指定的地方，就是合一的立场上，来与神的儿女们，并与神自己一同享受这一位丰富又荣耀的基督（包罗万有的基督，二〇六至二〇九、二一三、二二一页）。

参读：实行召会生活的生命与道路，第十四至十五章；包罗万有的基督，第十五至十六章；主恢复中应有的认识，第十二至十三篇。

watered the plants, nurtured the vines, and pruned the trees….It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches. Christ is rich beyond measure, but the church today is groveling in poverty. Why? It is because the Lord's children today are indolent. They will not exert themselves to labor on Christ.

The Lord told His people that they must come together to worship Him at least three times a year….And He told them that whenever they come together… they must bring something in their hands to Him…of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others. We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced, the Christ upon whom we have labored and whom we have experienced….Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344, 347, 352)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," chs. 14-15; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 12-13

第九周■周六

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

三 11 “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。”

异教徒敬拜的中心经常是在高山、小山、与青翠树下（申十二 2）。高山与小山表征高举一些基督以外的东西，青翠树表征一些美丽、有吸引力的东西。今天基督教敬拜的中心，也高举一些基督以外的东西。原则上，这些敬拜的中心就是在高山或小山等高处。然而，神的百姓应该来到锡安山，神所选择作团体敬拜独一的地方。在各高处的敬拜乃是以色列人分散的因素。

原则上，我们必须毁除这些地方、偶像和名字。这样作就是行神眼中看为正的事。但如果我们坚持自己的选择，那就是行我们自己眼中看为正的事。我们必须敬畏主，而去到祂所选择的地方（李常受文集一九七九年第二册，三五六至三五七页）。

信息选读

一的立场，不仅仅是一地一会的问题；一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。

WEEK 9 — DAY 6

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Often the pagan centers of worship were located on mountains or hills or under flourishing trees (Deut. 12:2). The mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive. The various worship centers in today's Christianity lift up something other than Christ. In principle, these centers of worship are on a mountain or hill, the high places. However, God's people were to come to Mount Zion, the unique place chosen by God for corporate worship. The worship at the high places was a factor in the dispersion of the children of Israel.

In principle, we must destroy all the places, idols, and names. To do this is to do what is right in the eyes of the Lord. But if we insist on our own choice, we are doing what is right in our own eyes. We must fear the Lord and go to the place He has chosen. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 273)

Today's Reading

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church.

召会同着基督，是神所选择独一的地方。为着实现歌罗西三章十一节的话，别的地方都必须一一彻底的毁除。每一样东西，只要不是召会同着基督，都必须毁除。这样，我们就可以单纯地在召会生活里享受基督作美地的丰富。当我们与神一同享受基督的时候，我们就被栽植在主的殿中；我们要长大而发旺。这是过基督徒生活与召会生活正确的路。这是一的立场。

在这个立场上，不可能有分裂，因为分裂的基础已经被毁除。我们的脾气、个性、天然的特性、爱好都被除去了。我们的宗教、文化和特别的作法也都被毁掉了。…在召会中，除了基督，别无他物。基督必须是一切，又在一切之内。…我们在神面前享受祂，这种享受就成了我们的敬拜，成了我们的召会生活，甚至成了我们基督徒日常的生活。然后，我们就要在一的立场上长大而成熟。

根据我在…主恢复中的经验，我能见证说，神所选择独一的立场不给人机会放纵情欲或遂行野心。我在中国大陆的那些年间，都受倪弟兄职事的指示。我所传讲的一切都与他一样。一切的“丘坛”都被拆毁，因此丝毫不留地位让人放纵情欲，或遂行自私的野心。今天在我们中间也是一样。我们只注意高举基督。如果我们维持一的立场，神独一的选择，不高举任何基督以外的事物，就不可能有分裂。在主的恢复中，我们单单高举基督。我们讲生命讲了许多，但不把生命高举到成为“丘坛”的地步。我们中间有些弟兄很敏捷，很有天然才干；但他们的敏捷与才干必须受神所选择立场的约束。这种约束使他们不高举任何东西来代替基督。我们在主的恢复中能见证说，我们与今天的基督教不同，我们没有“丘坛”（李常受文集一九七九年第二册，三七八至三八〇、四二一至四二二页）。

参读：一的真正立场，第五、八章；召会实际的彰显，第九章。

The church with Christ is the unique place of God’s choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. We must destroy everything that is not the church with Christ. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness.

On this ground it is not possible to have division, for the basis of division has been destroyed. Our temperament, disposition, natural characteristics, and preferences have all been eliminated. Our religion, culture, and particular ways have also been destroyed. In the church there cannot be anything other than Christ. Christ must be all and in all….As we enjoy Him before God, this enjoyment will become our worship, our church life, and even our Christian daily living. Then we will grow and mature on the ground of oneness.

From my experience in the Lord’s recovery…I can testify that the unique place of God’s choice leaves no opportunity for the indulgence of lust or for the exercise of our ambition. During all the years in China, I was under the direction of Brother Nee’s ministry. In all my preaching I was the same as he. All the “high places” were torn down, and therefore there was no room for the indulgence of lust or the carrying out of selfish ambition. The same is true among us today. We care only to exalt Christ. If we maintain the ground of oneness, God’s unique choice, without elevating anything other than Christ, it will not be possible to have division. In the Lord’s recovery we elevate Christ and Christ alone. We may talk a great deal about life, but we do not even elevate life to the point of making it a high place. Certain brothers among us are very keen and have a good deal of natural ability. But their keenness and ability must be restricted by the ground of God’s choice. This restriction will keep them from elevating something in place of Christ. We in the Lord’s recovery can testify that, in contrast to today’s Christianity, we have no high places. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 288-289, 320-321)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 5, 8, 10; CWWL, 1968, vol. 1, “The Practical Expression of the Church,” ch. 9

第九周诗歌

众召会显于各地

（英 1265）

F 大调　　4/4

5 | 3 3 3 3 | 3 – 3 3 | 3 1 7 1 | 4 – –
一 众 召 会 显 于 各 地, 乃 是基 督 身 体;

5 | 4 4 4 4 | 4 – 4 4 | 4 2 1 2 | 3 – –
耶 稣 见 证得 建 立, 实 现 主 的心 意;

5 | 5 3 6 3 | 5 – 4 4 | 4 2 5 2 | 3 – –
金 灯 台 光 芒 四 溢, 照 耀 各 城 不 已;

3 | 3 7 1 2 | 3 – 3 3 | 3 7 1 2 | 3 – 5
威 武 军 队 胜 仇 敌, 又 是 新 妇 美 丽。

5 | 3 – – 3 | 5 4 0 5 | 2 ♯1 2 6 | 5 – – 5 | 6 3 4
(副) 地 上 众 召会 是 主心 意目 标; 愿 众 圣 徒

4 | 5 2 3 3 | 3 2 0 6 | 5 – 1 – | 3 – – 2 | 1 – – ‖
兴 起 祷告: 主, 建造, 求 将 我 们 建 造。

二 众召会皆不可少,　　无论地方大小;
各尽其分何美妙,　　叫身体得建造;
扩大度量多相调,　　顾到彼此需要,
透彻交通同祷告,　　领略基督深、高。

三 主七眼遍地寻找,　　鉴察、注入、焚烧,
炼净我们的爱好,　　合于祂旨所要;
众召会祂心所宝,　　同心合意建造;
精金见证显光耀,　　将主荣美映照。

四 得胜君王传捷报,　　不久就要来到;
众召会欢喜跳跃,　　赞美响彻云霄。
收割之日已紧靠,　　初熟果先备好;
让主提接进荣耀,　　同王达于至高。

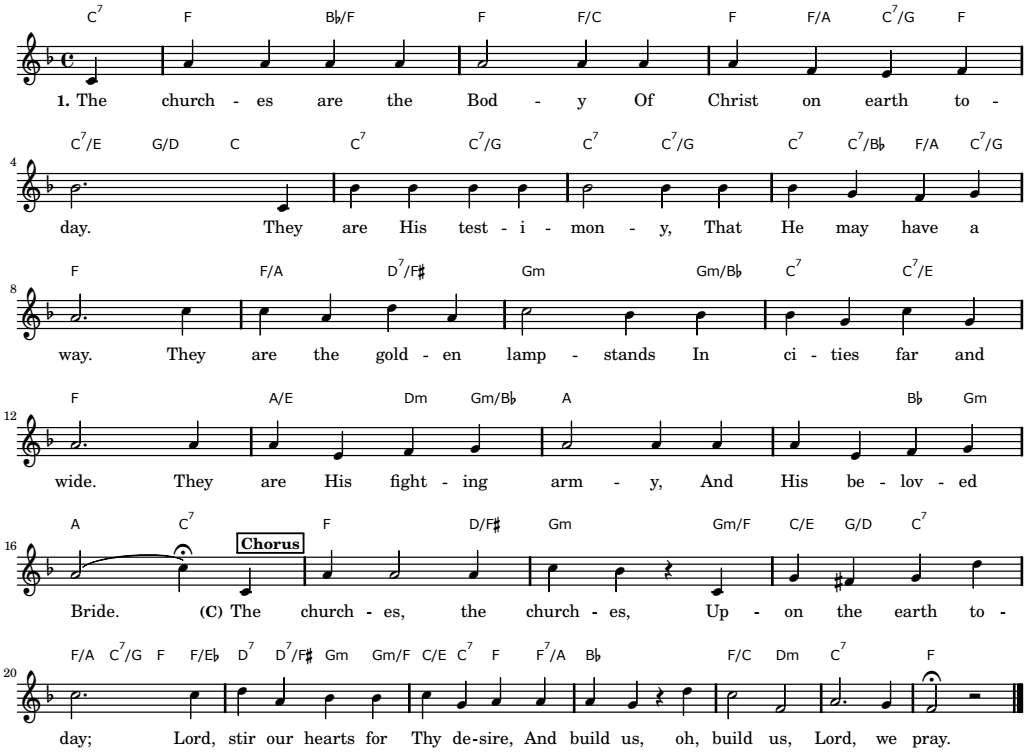
WEEK 9 — HYMN

The churches are the Body

The Church—Her Local Expression

K827　S387

1265



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

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

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

申言稿：_____

Composition for prophecy with main point and sub-points: