第四周

因素四：基督的身体和地方召会中的权柄

诗歌：

读经：罗九 23，太二八 18，弗一 22 ～ 23，来四 16，启四 2，二二 1 ～ 2

Week Four

The Factor of Authority in the Body of Christ and in the Local Churches

Hymns:

Scripture Reading: Rom. 9:23; Matt. 28:18; Eph. 1:22-23; Heb. 4:16; Rev. 4:2; 22:1-2

纲要

Outline

【周一】

§Day 1

壹 神是至高的权柄；祂有一切的权柄—罗九 21 ～ 22：

I. God is the supreme authority; He has all authority—Rom. 9:21-22:

一 神的权柄实在就是神的本身；权柄是出自于神自己的所是—启二二 1。

A. God's authority is actually God Himself; authority issues out from God's own being—Rev. 22:1.

二 所有的权柄—属灵的、地位的、和行政的—都是来自于神—林后十 8，十三 10，约十九 10～11，创九 6。

B. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.

三 认识权柄是里面的开启，不是外面的教导—徒二二 6 ～ 16。

C. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.

四 主耶稣是一个在权柄之下的人；祂降卑自己，行父的旨意，顺从至死，且死在十字架上—太八 9，约四 34，六 38，腓二 7 ～ 8。

D. The Lord Jesus was a man under authority; He humbled Himself, did the Father's will, and was obedient unto death, even the death of the cross—Matt. 8:9; John 4:34; 6:38; Phil. 2:7-8.

五 主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄，是在祂复活之后赐给祂的—太二八 18。

E. In His divinity, as the only begotten Son of God, the Lord had authority over all, but in His humanity, as the Son of Man and the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection—Matt. 28:18.

六 神所高举的耶稣现今作为地上君王的元首，乃是所有掌权者的元首；祂是神圣行政里至高的元首，以完成神永远的计划—徒二 23，36，五 31，启一 5。

七 在基督的升天里，神使祂成为召会身体独一的头，并使祂就职作宇宙的头；全宇宙的头乃是耶稣—西一 18，徒二 36，弗一 22 ～ 23。

F. Now as the Ruler of the kings of the earth, the God-exalted Jesus is the Ruler over all the ones who are in power; He is the chief Ruler in the divine government for the fulfillment of God's eternal plan—Acts 2:23, 36; 5:31; Rev. 1:5.

G. In Christ's ascension God made Him the unique Head of the Body, the church, and inaugurated Him into the headship of the universe; the Head of the whole universe is Jesus—Col. 1:18; Acts 2:36; Eph. 1:22-23.

【周二】

§Day 2

贰 基督是团体身体（召会）的头，也是所有个别信徒的头；祂是我们各人直接的头，我们都在祂的权柄之下—西一 18，林前十一 3：

II. Christ is both the Head corporately of the Body, the church, and individually of all the believers; He is the Head directly of every one of us, and we all are under His authority—Col. 1:18; 1 Cor. 11:3:

一 基督作头，就是祂在身体上有一切的权柄—罗九 21，23，太二八 18：

A. For Christ to be the Head is for Him to have all the authority in the Body—Rom. 9:21, 23; Matt. 28:18:

1 身体不能任意动，是头有命令才动。

1. The Body cannot move freely; it can move only at the direction of the Head.

2 指挥身体及其众肢体的权柄是操之于头。

2. The authority to direct the Body and all its members rests with the Head.

二 我们是不是服在元首的权柄之下，就可以证明我们有没有认识身体的生命—林前十一 3，弗四 15 ～ 16，西一 18，三 4：

B. Whether we are under the authority of the Head determines whether we know the life of the Body—1 Cor. 11:3; Eph. 4:15-16; Col. 1:18; 3:4:

1 身体只能有一个头，只能服从一个头—一 18。

1. The Body can have only one Head and can submit only to one Head—1:18.

2 唯有基督是独一的元首，我们必须服从祂，尊荣并见证神所高举之基督独一的元首权柄—弗一 22 ～ 23，太二三 8 ～ 12。

2. Only Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of the God-exalted Christ—Eph. 1:22-23; Matt. 23:8-12.

三 为着在身体里生活，我们需要认识身体中的权柄—弗一 22 ～ 23，西一 18，二 19：

C. In order to live in the Body, we need to recognize the authority in the Body—Eph. 1:22-23; Col. 1:18; 2:19:

1 关于身体中的权柄，首要的就是元首的权柄贯通全

1. Concerning the authority in the Body, first and foremost is the need

身体—弗五 23 ～ 24：

a 当我们直接服从元首的时候，我们也必须顾到身体；我们若说我们是服从元首的权柄，却不顾到身体，这是不可能的。

b 唯有主是我们的头，只有祂有权柄指挥祂身上肢体的行动。

2 在身体里，长老和使徒是代表的权柄，执行元首的权柄—徒十四 23，提前五 17 上，林前十二 28：

a 一面，众肢体直接服从元首—弗五 24 上。

b 另一面，众肢体也服从元首的代表—来十三 17。

for the authority of the Head flowing throughout the whole Body—Eph. 5:23-24:

a. When we submit directly to the Head, we also care for the Body; it is impossible for us to say that we are submitting to the authority of the Head without caring for the Body.

b. Only the Lord is our Head, and only He has the authority to direct the moves of the members of His Body.

2. In the Body the elders and the apostles are deputy authorities, carrying out the authority of the Head—Acts 14:23; 1 Tim. 5:17a; 1 Cor. 12:28:

a. On the one hand, all the members of the Body submit directly to the Head—Eph. 5:24a.

b. On the other hand, the members submit to the deputies of the Head—Heb. 13:17.

【周三】

叁 召会的秩序来自召会中的权柄—尊重基督独一的元首权柄—西一 18，腓一 1：

一 召会里没有人的组织，却有属灵的秩序—1 节，林前十四 40，十一 34 下。

二 召会的头是主基督，召会中的权柄是基督的作头—太二八 18，西一 18。

三 召会中应当有秩序，但这秩序来自基督的作头—弗一 22 ～ 23。

四 我们唯有服从基督独一的元首权柄，才能真实地实行召会生活—西一 18，二 19：

§Day 3

III. The order of the church comes out of the authority in the church—the honoring of the unique headship of Christ—Col. 1:18; Phil. 1:1:

A. In the church there is no human organization, but there is a spiritual order—v. 1; 1 Cor. 14:40; 11:34b.

B. The Head of the church is Christ the Lord, and the authority in the church is the headship of Christ—Matt. 28:18; Col. 1:18.

C. In the church there must be order, but this order comes from the headship of Christ—Eph. 1:22-23.

D. We can have the real practice of the church life only by submitting to the unique headship of Christ—Col. 1:18; 2:19:

1 召会中的秩序来自于基督的作头实际地被我们实现出来—林前十一 3，16，弗一 22。

2 在召会中，我们若不是实际地将基督的作头实现出来，而有属灵的秩序，我们就不可能实行真实的召会生活—林前十一 3，十四 40。

【周四】

肆 在召会中，神的权柄由使徒和长老所彰显并代表—十二 28，彼前五 1 ～ 3：

一 神分派长老和使徒在召会中作权柄—林前十二 28，徒十四 23。

二 使徒和长老在他们自己里面并没有权柄，他们只有站在元首的权柄底下时，才有权柄；他们是代表元首的权柄而在召会中执行权柄。

三 神为着显明祂在召会中的权柄，就在各地方召会中设立长老来代表祂的权柄—23 节，多一 5：

1 在宇宙召会里有使徒的职分，这职分赋与使徒地位和权利，为着地方召会的行政设立长老—林前十二 28，徒十四 23，多一 5。

2 在使徒选立长老时，圣灵与他们是一；使徒选立长老是照着圣灵的引导—徒二十 28。

3 长老的权柄是为着代表并彰显神的权柄—彼前五 1 ～ 3。

4 长老作监督，主要的责任不是辖管，乃是牧养，给群羊（就是神的召会）周全柔细的照顾—徒二十 28。

5 关于长老职分，合乎圣经的原则总是有多位长老；

1. The order in the church comes from the headship of Christ being realized by us in a practical way—1 Cor. 11:3, 16; Eph. 1:22.

2. If we do not have the spiritual order in the church that comes from realizing the headship of Christ in a practical way, there is no possibility for us to practice the real church life—1 Cor. 11:3; 14:40.

§Day 4

IV. In the church God's authority is expressed and represented by the apostles and elders—12:28; 1 Pet. 5:1-3:

A. God has appointed elders and apostles to be the authority in the church—1 Cor. 12:28; Acts 14:23.

B. Apostles and elders have no authority in themselves; they have authority only as they stand under the authority of the Head; they exercise authority in the church by representing the authority of the Head.

C. In order to manifest His authority in the church, God appoints elders in every local church to represent His authority—v. 23; Titus 1:5:

1. In the universal church there is the office of apostleship, which gives the apostles the position and the right to appoint elders for the administration of the local churches—1 Cor. 12:28; Acts 14:23; Titus 1:5.

2. The Holy Spirit was one with the apostles in their appointment of the elders, and the apostles did this according to the leading of the Holy Spirit—Acts 20:28.

3. The authority of the elders is for representing and expressing God's authority—1 Pet. 5:1-3.

4. The main responsibility of the elders as overseers is not to rule but to shepherd, to take all-inclusive tender care of the flock, the church of God—Acts 20:28.

5. The scriptural principle with regard to eldership is plurality; with the

因着长老职分是多数的，就没有固定的领头人，并且能顾到、保守、并尊重基督独一的元首权柄—十四 23，多一 5。

6 在召会生活中，我们要信从那些带领我们的，且要服从；（来十三 17；）我们若不能服从神所设立的代表权柄，就不能服从神。

【周五】

伍 今天在召会生活里有神圣的管理，这管理来自神和羔羊的宝座—启二二 1 ～ 2：

一 召会中神圣的权柄是为着让神将祂自己分赐到我们里面作生命，作生命的供应，并作全丰全足的恩典；只有借着服从神的宝座，我们才能有分于祂流通之恩典全丰全足的源头—林后十三 14，启二二 1 ～ 2，16 上。

二 希伯来四章十六节之施恩的宝座，就是启示录四章之掌权的宝座；到了二十二章一至二节，这宝座成了神和羔羊的宝座，从那里流出“一道生命水的河，明亮如水晶”（1）：

1 这宝座虽然是掌权的宝座，元首的宝座，却有生命水的河从宝座流出来—1 节。

2 这宝座不仅是神的，更是神和羔羊的宝座，意即神在羔羊里流出，作为恩典给我们享受：

a 我们绝不该将权柄与恩典分开，或将恩典与权柄分开；恩典与权柄乃是一—来四 16，启二二 1。

b 每当我们来到这宝座前，我们就觉得神的恩典如同

plurality of the eldership, there is no definite leader, and the unique headship of Christ is regarded, preserved, and respected—14:23; Titus 1:5.

6. In the church life we need to obey the ones leading us and submit to them (Heb. 13:17); if we cannot submit to God's appointed deputy authority, we cannot submit to God.

§Day 5

V. There is a divine government in the church life today, and this government comes from the throne of God and of the Lamb—Rev. 22:1-2:

A. The divine authority in the church is for God to dispense Himself into us as life, as the life supply, and as the all-sufficient grace; only by submitting to the throne can we share in His all-sufficient source of the flowing grace—2 Cor. 13:14; Rev. 22:1-2, 16a.

B. The throne of grace in Hebrews 4:16 is the throne of authority in Revelation 4, which becomes in Revelation 22:1-2 the throne of God and of the Lamb, out from which flows "a river of water of life, bright as crystal" (v. 1):

1. Although the throne is the throne of authority, the throne of headship, out of the throne flows the river of water of life—v. 1.

2. The fact that the throne is not only the throne of God but the throne of God and of the Lamb means that God in the Lamb is flowing out as grace for our enjoyment:

a. We should never separate authority from grace or grace from authority; grace and authority are one—Heb. 4:16; Rev. 22:1.

b. Whenever we come to this throne, we have the sense that the grace of

江河流到我们里面—来四 16，启二二 1 ～ 2。

3 今天主耶稣不是仅仅凭权柄掌权，乃是借着祂生命的涌流作恩典，在召会里，在众召会中间，并在众召会之上掌权—四 2 ～ 3，五 6，七 9，二二 1 ～ 2。

【周六】

三 神和羔羊的宝座—权柄—不仅是神圣行政的源头，也是神圣交通的源头—1 ～ 2 节：

1 在身体里有权柄和交通这两条线—林前十一 3，十二 12 ～ 13，18，一 9，十 16 ～ 17。

2 宝座是权柄的事，而涌流的河是交通的事；这交通乃是由那“纯金，好象透明的玻璃”的街道所表征—启二一 21：

a 宝座代表神圣的权柄，从这宝座流出生命水的河，使我们享受神圣的交通—二二 1 ～ 2。

b 在这交通里，有神圣的权柄；因为在神的经纶里，权柄总是与交通并行—林后十 8，十三 10，14。

3 为着在实行上建造地方召会，我们同时需要神和羔羊的宝座，以及生命水的河，明亮如水晶，从神和羔羊的宝座流出来，流在街道中—启二二 1 ～ 2。

God is like a river flowing into us—Heb. 4:16; Rev. 22:1-2.

3. Today the Lord Jesus does not reign merely with authority; He is reigning in the church, among the churches, and over all the churches through the flowing of His life as grace—4:2-3; 5:6; 7:9; 22:1-2.

§Day 6

C. The throne, the authority, of God and of the Lamb is not only the source of the divine administration; it is also the source of the divine fellowship—vv. 1-2:

1. Authority and fellowship are two lines in the Body—1 Cor. 11:3; 12:12-13, 18; 1:9; 10:16-17.

2. Whereas the throne is a matter of authority, the flowing river is a matter of fellowship, signified by the street, which is of “pure gold, like transparent glass”—Rev. 21:21:

a. The throne represents the divine authority, and from the throne flows the river of water of life for us to enjoy the divine fellowship—22:1-2.

b. In this fellowship there is the divine authority, for in God’s economy authority always goes together with fellowship—2 Cor. 10:8; 13:10, 14.

3. In order to build up a local church in a practical way, we need both the throne of God and of the Lamb and the water of life, bright as crystal, proceeding out of the throne and flowing on the street—Rev. 22:1-2.

第四周■周一

晨兴喂养

太二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

基督的元首权柄在旧约中尚未完全得建立，因为祂还没有成为肉体。在旧约时，基督只是神的儿子，还不是人的儿子。这点很重要。基督要得着完满的元首权柄，祂需要二性：神性和人性。祂若仅仅是神，就还不够资格作头。祂要作头，就必须是神又是人。…按照人的观念，基督是神，就已经够资格作宇宙的头。然而照着神的经纶，神在祂的行政中，不会仅仅作为神来施行审判。行传十七章三十一节说，“祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”（李常受文集一九七八年第二册，八一七页。）

信息选读

在积极一面，神需要一个行政，来执行祂永远的定旨；在消极一面，神需要有管治，来对付祂的仇敌和所有邪恶的权势。…因为神是造物者，撒但是受造者，所以神绝不会降低祂的身分，直接对付撒但。…神需要人来完成祂永远的定旨，并对付祂的仇敌。因此，在基督成为人之前，祂的元首权柄尚未完全得完成，尚未完全得建立。

借着成为肉体，基督就不再只是神的儿子，祂也成为人的儿子。如今祂有两种元素：神圣的元素和

WEEK 4 — DAY 1

Morning Nourishment

Matt. 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

The headship of Christ was not fully established in the Old Testament because Christ was not yet incarnated. In the Old Testament times Christ was only the Son of God, not yet the Son of Man. This is very significant. For Christ to have the full headship, He needs two natures, the divine nature and the human nature. Being God alone is not adequate for Him to be the Head. To be the Head, He needs to be both God and man…. According to the human concept, being God is adequate for Christ to be the Head of the universe. However, according to God’s economy, God will not exercise His judgment in His administration as God alone. Acts 17:31 says, “He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.” (CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” pp. 597-598)

Today’s Reading

On the positive side, God needs an administration in order to carry out His eternal purpose. On the negative side, God needs a government to deal with His enemy and all the evil powers…. Because God is the Creator and Satan is a creature, God would never lower His status to deal directly with Satan. Therefore, God needs man, another creature, to deal with Satan…. Man is needed to carry out God’s eternal purpose and to deal with God’s enemy. Hence, before Christ became a man, His headship could not be fully completed, fully established.

In incarnation Christ became no longer only the Son of God but also the Son of Man. He now has two elements, the divine element and the human element.

人性的元素。基督要在神的行政中作万有的头，就需要有神性和人性，并完成两件事。基督要顾到神的两项需要，祂需要完成神永远的定旨，并击败神的仇敌。基督借着死在十字架上，一面成就了神的定旨；另一面也击败了撒但，在十字架上废除了死的能力。（来二14。）因此，基督成就了一切。借着成为肉体，祂取得人性的元素；借着钉十字架，祂成就神的定旨，并且击败、废除神的仇敌。

基督在坟墓里安息三日之后复活，然后升上诸天。在升天里，祂正式就职，得着全宇宙中完满的元首权柄。神使基督在三层天上向着召会作万有的头。基督也是各人的头。（林前十一3上。）

基督升天之前，祂的元首权柄尚未完全得建立，因为祂需要成为人，钉十字架，以成就神永远的定旨，并击败、废除神的仇敌。这个真理是在圣经里，但我们若没有光，就无法看见。因为人的心思只能懂道理，所以我们需要属天的光、从天上来的异象和启示，好看见真理的异象。我们需要一再重复这个真理，直到我们里面的眼睛得开，能够看见。一旦基督借着成为肉体取得人性，又借着钉十字架成就神永远的定旨，并击败、废除神的仇敌，祂就在元素上和成就上够资格作万有的头。因此，在基督的升天里，神使祂正式就职，为着神的行政得着管治万有的宇宙元首权柄。今天基督的元首权柄已经完全得着建立。（李常受文集一九七八年第二册，八一七至八一九页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（上编），第九至十篇；权柄与顺服（下编），第一至九篇；马太福音生命读经，第七十二篇。

In order to be the Head over all things in God's government, Christ needed to have divinity and humanity, and He needed to accomplish two things. To take care of God's two needs, Christ needed to carry out God's eternal purpose and defeat God's enemy. By dying on the cross, on the one hand, Christ accomplished God's purpose, and on the other hand, He also defeated Satan and destroyed the power of death on the cross (Heb. 2:14). Therefore, Christ has accomplished everything. By incarnation He picked up the human element, and by being crucified He accomplished God's purpose and defeated and destroyed God's enemy.

After resting in the tomb for three days, Christ resurrected and then ascended into the heavens. In His ascension He was inaugurated into the full headship of the entire universe. In the third heaven Christ was given to be Head over all things to the church. Christ is also the head of every man (1 Cor. 11:3a).

Christ's headship was not fully established until His ascension, because He needed to become a man and be crucified in order to accomplish God's eternal purpose and to defeat and destroy God's enemy. This truth is in the Bible, yet if we do not have the light, we will not be able to see it. Because the human mentality can only know doctrine, we need heavenly light, vision, and revelation in order to see a vision of the truth. We need to repeat this truth again and again until our inner eyes are opened and we see it. Once Christ picked up humanity through incarnation and was crucified to accomplish God's eternal purpose and defeat and destroy God's enemy, He was qualified both in element and in achievement to be the Head over all things. Thus, in His ascension God inaugurated Him into the universal headship over all things for God's administration. Today the headship of Christ is fully established. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 598-599)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 9-10, 12-20; Life-study of Matthew, msg. 72

第四周▪周二

晨兴喂养

西一 18 “祂…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。”

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

按照人的观念，我们的身体有一种安排的方式：肩膀是手臂的头、手臂是手的头、手是手指的头。因此，我们的观念乃是一个身体里有许多的头。然而，按照医学，只有一个头，它直接下命令给身体的每一个肢体。…在直接从头领受命令这件事上，肩膀、手臂、手、和手指完全是同等的。…保罗这位最伟大的使徒，直接听命于元首基督；我们这些最小的肢体，也直接听命于元首基督。这样就尊荣了元首。基督的元首权柄不允许有任何其他的“头”或“小头”。任何其他的头对基督都是侮辱。因此，召会中除了基督以外，没有别的头。（李常受文集一九七八年第二册，八二七至八二八页。）

信息选读

倘若一位弟兄是基督身体的肩膀，另一位是小指头，头一位弟兄该对第二位说，“不要高举我。我的地位和你一样。你不是头，我也不是。你直接听命于头，我也是。”在今天的基督教里，甚至在某些地方召会中，这项真理几乎完全失去了。我们知道如何听命于较高的弟兄，却不知道如何直接听命于我们的元首。这是错误的。

WEEK 4 — DAY 2

Morning Nourishment

Col. 1:18 ...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.

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

According to the human concept, our bodies are arranged in such a way that the shoulder is the head of the arm, the arm is the head of the hand, and the hand is the head of the fingers. Thus, our concept is that a body has many heads. However, according to medical science, there is only one head, and it gives orders directly to every member of the body.... The shoulder, the arm, the hand, and the fingers are all equal in receiving orders directly from the head.... Paul, the greatest apostle, received orders directly from Christ the Head, and we, the smallest members, also receive orders directly from Christ the Head. This honors the Head. The headship of Christ does not allow for there to be any other heads or subheads. Any other head is an insult to Christ. Therefore, in the church there is no head other than Christ. (CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” p. 605)

Today’s Reading

If one brother is a shoulder in the Body of Christ and another brother is a little finger, the first brother should say to the second, “Do not exalt me. I have the same standing as you. You are not the head, and neither am I. You receive orders directly from the Head, and I do too.” In Christianity today and even among some of the local churches this truth has been almost completely lost. We know how to receive orders from higher brothers, but we do not know how to receive orders directly from our Head. This is wrong.

召会绝非照着人的想法或属世组织的办法所构成，而是以基督作生命，并以基督作独一的元首所构成。在召会—基督的身体—里，没有别的头。无论一个肢体的位置或功用为何，都直接联于头；每个肢体都有相同的地位，没有居间的肢体。这与天主教的教训相反，他们教导所谓的“圣母”，在信徒和耶稣中间作居间调停者。我们都知道这个天主教的教训是错误的，但在我们的实行中，我们可能仍会觉得某些人是我们和主之间的居间者。

一面来说，我们绝不该成为神百姓和主自己之间的居间者。我们需要让主的百姓直接听命于主。凭着主的怜悯，在已过这些年间，每一次圣徒来找我交通，我从未给他们决定、命令或诫命。反而我总是告诉他们：“你需要到主面前，祷告寻求主直接的引导。”另一面来说，我们绝不该以某人为我们和主之间的居间者。因为大多数的信徒都是软弱的，所以他们偏好倚靠别人，而不直接去找主。…这很可怕。

凭着主的怜悯，从五十多年前主在我们中间的恢复开始以来，主就向我们启示这个真理：每一个肢体都是直接联于元首。倪柝声弟兄是第一个如此实行的人，他很小心，避免介入任何肢体和元首之间。…我和他多年同处，看过许多例子。他从未告诉人作什么、不作什么。…他使我们清楚一件事：他不是元首或领头人，他只是一个有负担将神的话语供应给祂百姓的弟兄。…今天我们中间竟然有人宣称自己是领头的，或是宣称将来要领头，这真是可耻！然而，事实上，许多圣徒接受这种论调，这指明我们不认识真理，也没有实行真理。（李常受文集一九七八年第二册，八二八至八三〇页。）

参读：正当召会生活极重要的原则，第三章；哥林多后书生命读经，第五十至五十一篇。

The church is constituted absolutely not according to the human mentality or worldly organizational methods but with Christ as life and with Christ as the unique Head. In the church, the Body of Christ, there is no other head. Regardless of his or her location or function, every member is related directly to the Head; every member has the same standing. There are no intermediary members, contrary to the teaching of the Catholic Church that the so-called holy mother mediates between the believers and Jesus. We all know that this teaching of the Catholic Church is wrong, but in our actual practice we may consider that certain persons are intermediaries between us and the Lord.

On the one hand, we must never be an intermediary between God's people and the Lord Himself. We need to allow the Lord's people to receive orders directly from the Lord. By the Lord's mercy, in all the times that saints have come to me for fellowship throughout the years, I have never given them a decision, an order, or a commandment. Instead, I always tell them, "You need to go to the Lord. Pray to seek the Lord's leading directly." On the other hand, we must never take someone else as an intermediary between us and the Lord. Because most believers are weak, they prefer to depend upon others rather than going directly to the Lord…. This is terrible.

By the Lord's mercy, since the beginning of the Lord's recovery among us over fifty years ago, the Lord has shown us the truth that every member is related directly to the Head. Brother Watchman Nee was the first to practice being careful not to come between any member and the Head…. I was with him for many years and saw many cases. He never told anyone what to do or what not to do…. He made it clear that he was not the head or the leader but only a brother with a burden to minister God's word to His people…. How shameful it is that some among us today claim to be the leader or the future leader! The fact that many saints accepted such claims indicates that we do not know or practice the truth. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 605-606)

Further Reading: CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3; Life-study of 2 Corinthians, msgs. 50-51

第四周▪周三

晨兴喂养

林前十一 3 “我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”

十四 40 “凡事都要端正得体地按着次序行。”

召会的秩序来自召会中的权柄。…圣经清楚告诉我们，召会是基督的身体和神的家。毫无疑问，我们的身体中有权柄，一个家或家庭中也有权柄。…只要一个身体是活的、站立的，其中就有权柄，…只要有身体就必定有权柄；只要我们有家或家庭，也就必定有权柄。这说明召会中的确有权柄。（李常受文集一九六三年第三册，三九八至三九九页。）

信息选读

身体的权柄乃是头。一个人站着，是身体托着头，还是头维持身体？我们如果把一个人的头砍掉，他的身体就会倒下。没有头，身体就无法站立。似乎是身体托着头，但事实上是头维持身体。所以，头乃是权柄。召会的头是主基督，召会的权柄是基督的作头。很清楚，召会中应当有秩序，但这秩序来自基督的作头。我们必须领悟、尊崇并尊重主的作头。我们若不在主的作头之下，我们在召会的秩序上就绝不能是对的。已过年间多次有弟兄姊妹来见我说，“李弟兄，我就是无法赞同某些长老。”每一次有人把这样的问题带到我这里，我就问他们：“此刻关于这件事，你是在主的作头之下么？”每次，发问的人必定承认他（或她）不在主的作头之

WEEK 4 — DAY 3

Morning Nourishment

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

14:40 But all things must be done becomingly and in order.

The order of the church comes out of the authority in the church…. We are told clearly that the church is the Body of Christ and the house of God. To be sure, there is authority in our body, and there is also authority in a house, that is, in a family…. As long as a body is living and standing, there is authority in it…. As long as there is a body, there must be authority, and as long as we have a family, a home, there also must be authority. This illustrates that in the church there truly is an authority. (CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” pp. 299-300)

Today’s Reading

The authority of a body is the head. When a person is standing, does his body bear his head, or does his head hold up his body? If we were to cut off a man’s head, his body would fall down. Without the head, the body cannot stand. It seems that the body bears the head, but in actuality, it is the head that holds up the body. Therefore, the head is the authority. The Head of the church is Christ the Lord, and the authority in the church is the headship of Christ. It is clear that in the church there should be an order, but this order comes from the headship of Christ. We must realize, honor, and respect the headship of the Lord. If we are not under the headship of the Lord, we can never be right in the order of the church. Many times in the past years, brothers or sisters have come to me and said, “Brother Lee, I simply cannot go along with some of the elders.” Every time someone has brought a problem like this to me, I ask them, “At this moment and concerning this very issue, are you under the headship

下。我就回答说，“首先你必须与主是对的。将自己服在主的作头之下，然后你就会清楚。”

作长老只有一条路，那就是服从主的作头。你越服从主的作头，就越有资格并受装备来作长老。主的作头就是召会中的权柄。我们若要实行召会生活，就必须学功课，常常服从主作头的权柄。主是头，我们都是在祂作头之下的肢体。如果我们与头的关系不对，我们就与身体不对；并且毫无疑问，也会与其他肢体不对。我们与头对了，我们与所有肢体，与身体就都是对的。我们若不在主作头的权柄之下，就没有立场对弟兄姊妹说什么，好有所调整。我们若想要向他们说什么，我们必须服在主的作头之下。不服从主的作头，却向弟兄姊妹说一些话，这就是背叛。我们向主是背叛的，向身体（召会）也是背叛的。

荣耀基督并尊崇基督最好的路，就是以祂作头，祷告说，“主，你是头。我接受你作头，我真诚地说话行事，我在你的作头之下。”

召会的秩序来自于基督的作头实际地被我们实现出来。…如果我们每一个人都服从基督的作头，并祷告说，“主，你是头，我在生活中实际地实现你的作头，”那么每一个难处都会解决。难处不是借着道理或教训得解决，乃是借着实现基督的作头才得解决。（李常受文集一九六三年第三册，三九九至四〇〇、四〇二至四〇三、四〇六页。）

参读：召会的组织，第二、四、六篇。

of the Lord?” Invariably, the one asking admits that he or she is not under His headship. I reply, “First, you must be right with the Lord. Submit yourself to the headship of the Lord, and then you will be clear.”

There is only one way to be an elder, and that is to submit to the headship of the Lord. The more you submit yourself to the headship of the Lord, the more you are qualified and equipped to be an elder. The headship of the Lord is the authority in the church. If we want to practice the church life, we have to learn the lesson of always submitting ourselves to the headship of the Lord. The Lord is the Head, and we are all members under His headship. If our relationship is wrong with the Head, we will be wrong with the Body, and to be sure, we will be wrong with the other members. It is when we are right with the Head that we are right with all the members and with the Body. If we are not under the headship, we have no ground to say anything to the brothers and sisters in an adjusting way. If we want to say something to them, we must submit ourselves under the headship of the Lord. To not submit to the headship of the Lord and yet say something to the brothers and sisters simply means that we are rebellious. We are rebellious to the Lord and rebellious to the Body, the church.

The best way to glorify Christ and honor the Lord is to take Him as the Head, praying, “Lord, You are the Head. I take You as the Head, and I speak and act in a genuine way. I am under Your headship.”

The order in the church comes from the headship of Christ being realized by us in a practical way…. If each one of us would submit to the headship of Christ and pray, “Lord, You are the Head, and I realize Your headship in my life in a practical way,” every problem will be solved. Problems are solved not by doctrine or by teaching but by realizing the headship of Christ. (CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” pp. 300-303, 305)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 2, 4, 6

第四周▪周四

晨兴喂养

林前十二28“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”

徒二十 28“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

在宇宙召会里只有一种职分—使徒的职分。保罗在罗马一章五节说到这职分，他说他领受了“恩典和使徒的职分，为祂的名在万国中使人顺从信仰”。

只有使徒有地位和权利，在地方召会里设立长老。看见这点对我们是很重要的，这样我们才会弃绝宗教阶级制度和任何的组织。在新约里我们看见神建立和实行召会的路。神的路是在宇宙召会里有一个使徒的职分，这职分赋与使徒地位和权利，为着地方召会的行政设立长老。（新约总论第七册，一三四至一三五页。）

信息选读

行传十四章二十三节告诉我们，使徒“在各召会中为他们选立了长老”。保罗在提多书一章五节说，“我从前留你在革哩底，是要你将我所未办完的事办理妥当，又照我所吩咐你的，在各城设立长老。”我们要强调一个事实，就是这里的“各城”，比较行传十四章二十三节的“各召会”，指明地方召会行政的界限就是该召会所在的城，并且一城只该有一个召会。…在各城设立长老就是在各召会中设立长老。

WEEK 4 — DAY 4

Morning Nourishment

1 Cor. 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

In the universal church there is only one office—the apostleship. Paul refers to this office in Romans 1:5, where he says that he had received “grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name.”

Only the apostles have the position and right to appoint elders in the local churches. It is important for us to see this so that we may abandon hierarchy and any kind of organization. In the New Testament we see God’s way to establish the churches and to carry them on. God’s way is that in the universal church there is the one office of apostleship. This apostleship gives the apostles the position and right to appoint the elders for the administration of the local churches. (The Conclusion of the New Testament, pp. 2158-2159)

Today’s Reading

Acts 14:23 tells us that the apostles “had appointed elders for them in every church.” In Titus 1:5 Paul says, “For this cause I left you in Crete, that you might set in order the things which I have begun that remain, and appoint elders in every city, as I directed you.” We would emphasize the fact that “in every city” here compared with “in every church” in Acts 14:23 indicates that the jurisdiction of a local church is that of the city in which it is located and also that in one city there should be only one church…. To establish elders in every city is to establish elders in every church.

在召会中某些弟兄是作长老的。在头一个地方召会，耶路撒冷的召会中，（徒八 1，）有长老们照管召会的行政。（十一 30，十五 2，4，6，22，十六 4，二一 18。）后来，每一个召会都设立了长老，所以有在以弗所召会的长老。（二十 17。）新约启示长老不是由会众选举出来的，乃是使徒照着他们生命成熟的程度而设立的，并且受使徒嘱咐在召会中要顾到带领和牧养的事。

长老也背负着牧养地方召会的负担。地方召会就象一群羊，长老乃是群羊的牧人，照管群羊的情形并应付需要。

在行传二十章二十八节，保罗嘱咐以弗所的长老要“牧养神的召会”。长老作监督，主要的责任不是辖管，乃是牧养，给群羊（就是神的召会）周全柔细的照顾。

照着彼前五章二节，长老不是辖管者，而是牧人。牧养是对群羊所施合式的照顾。群羊需要受到照顾、保护，被带领前往正确的方向，并被带到一个有吃有喝的地方。这就是牧养。

彼得在二节并不是叫长老牧养自己的群羊，他乃是嘱咐他们牧养神的群羊。…所以，长老不该以为他们在召会中领头，召会就是属于他们的。…召会称为基督的召会、神的召会、和众圣徒的召会；（罗十六 16，林前一 2，十四 34；）但召会不是使徒或长老的召会。召会是由众圣徒组成的，所以是众圣徒的召会。召会是基督所赎回的，所以是基督的召会。召会是神所重生的，所以是神的召会。（新约总论第七册，一三五至一三六、一四〇至一四一页。）

参读：召会的组织，第二、四、六篇。

In the church certain brothers serve as elders. In the first local church, the church at Jerusalem (Acts 8:1), there were elders taking care of the government of the church (Acts 11:30; 15:2, 4, 6, 22; 16:4; 21:18). Eventually, elders were appointed in every church. Thus, there were elders in the church in Ephesus (Acts 20:17). The New Testament reveals that the elders were not voted in by their congregations, but were appointed by the apostles according to their maturity of life and were charged by the apostles to care for the leadership and the shepherding in the churches.

The elders…bear the burden of shepherding the local church. The local church is like a flock, and the elders are the shepherds to shepherd this flock, taking care of the situation of the flock and meeting the needs.

In Acts 20:28 Paul charges the elders of the church in Ephesus “to shepherd the church of God.” The main responsibility of the elders as overseers is not to rule over but to shepherd, to take all-inclusive tender care of the flock, the church of God.

According to 1 Peter 5:2, the elders are not rulers but shepherds. Shepherding is a proper care exercised over the flock. The flock needs to be cared for, protected, led in the right direction, and brought to a place where they can eat and drink. This is shepherding.

In 5:2 Peter does not tell the elders to shepherd their own flock; he charges them to shepherd the flock of God…. Therefore, the elders should not consider the church in which they are taking the lead as belonging to them…. The church is called the church of Christ, the church of God, and the church of the saints (Rom. 16:16; 1 Cor. 1:2; 14:33). But the church is not the church of the apostles or the church of the elders. Because the church is composed of the saints, it is the church of the saints. Because the church has been redeemed by Christ, it is the church of Christ. Because the church has been regenerated by God, it is the church of God. (The Conclusion of the New Testament, pp. 2159-2160, 2163)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 2, 4, 6

第四周■周五

晨兴喂养

启四 2“我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

来四 16“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

神的宝座在新耶路撒冷的中心，是生命供应的唯一源头。神借着祂的行政，将祂自己分赐到我们里面作生命，作生命的供应，并作永远、绝对、包罗万有的恩典。神将祂自己分赐到我们里面，取决于祂的行政。为这缘故，在今天的召会生活里有神圣的权柄和召会的治理。…这管理来自神的宝座。召会中神圣的权柄，乃是为着让神将祂自己分赐到我们里面作生命，作生命的供应，并作全丰全足的恩典。只有借着服从神的权柄，神的管理，我们才能有分于祂全丰全足的恩典。（新约总论第十四册，三六二至三六三页。）

信息选读

希伯来四章十六节之施恩的宝座，就是启示录四章之掌权的宝座；到了二十二章一至二节，这宝座成了神和羔羊的宝座，从那里流出一道生命水的河，明亮如水晶。这河流通整座新耶路撒冷城，河中长着生命树，这启示我们，这位丰富的基督同着活的灵，乃是从施恩的宝座流出来。恩典就是长着生命树的那道涌流的河。对于不信的人和鬼魔，神和羔羊的宝座只是权柄的宝座；对于我们，却是施恩的宝座。每当我们来到这宝座前，我们就觉得有一些东西在流动，滋润并供应我们；这就是恩典。我们确实能喝到并吃到这供应。

WEEK 4 — DAY 5

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

The throne of God in the center of the New Jerusalem is the unique source of the life supply. It is by His administration that God dispenses Himself into us as life, as the life supply, and as the eternal, absolute, all-inclusive grace. His dispensing of Himself into us depends upon His administration. For this reason, in the church life today there is divine authority and church government, ... [which] comes from the throne of God. The divine authority in the church is for God to dispense Himself into us as life, as the life supply, and as the all-sufficient grace. Only by submitting ourselves to God's authority, God's government, can we share in His all-sufficient grace. (The Conclusion of the New Testament, pp. 4418-4419)

Today's Reading

The throne of grace in Hebrews 4:16 is the throne of authority in Revelation 4, which becomes in Revelation 22:1 and 2 the throne of God and of the Lamb, out of which proceeds the crystal clear river of water of life. This river flows through the whole city of New Jerusalem. Within this river grows the tree of life, revealing that the rich Christ with the living Spirit flows out of the throne of grace. Grace is the flowing river in which the tree of life grows. To the unbelievers and to the demons, the throne of God and of the Lamb is a throne merely of authority; to us, it is the throne of grace. Whenever we come to this throne, we have the sense that something is flowing to water and supply us. This is grace. We can surely drink and eat of this supply.

希伯来四章的宝座是施恩的宝座，但启示录四章的宝座主要的是掌权的宝座。圣经末了的宝座既是掌权的宝座，也是施恩的宝座。神和羔羊的宝座当然是为着神圣的行政；因此，这是掌权的宝座。然而，从宝座流出来的并不是权柄，乃是生命水的河同着生命树作生命的供应。这不仅是权柄，也是恩典。

我们绝不该将权柄与恩典分开，或将恩典与权柄分开。恩典与权柄乃是一。我们若得着恩典，就在权柄之下；我们若在权柄之下，就有分于恩典。…代表元首地位的长老职分，必须借着生命的流来运用。这宝座虽然是掌权的宝座，元首的宝座，却有生命水的河从宝座流出来。当我们注视宝座时，就看见权柄和元首的地位；但当我们注视河时，却看见生命水和生命树。这指明正确的长老职分并不是对人运用权柄，乃是将生命流入他们里面。我们是在掌权，但不是凭着权柄掌权，乃是借着内里生命的涌流掌权。

今天主耶稣不是仅仅凭权柄掌权，乃是借着祂生命的涌流作恩典，在召会里，在众召会中间，并在众召会之上掌权。我们越有分于祂的生命，就越有权柄。在召会生活中你所敬重的人，乃是生命成熟的人。然而，没有一个自居权柄的人会受尊敬。在众圣徒灵里深处，不会尊敬那样的长老职分。生命乃是权柄的彰显。我们需要活出基督，而不可自居权柄。我们所活出的基督，就是我们对别人的权柄。我们要享受这样的权柄直到永远。那宝座，就是生命供应同着神圣权柄的源头，将是我们永远的享受。（新约总论第十四册，三六三至三六五页。）

参读：新约总论，第十八、一百七十五、二百零一、四百三十二篇；召会生活之恢复极重要的因素，第五章；使徒的教训与新约中的领导，第二章。

In Hebrews 4 the throne is the throne of grace, but in Revelation 4 the throne is mainly the throne of authority. At the end of the Bible, the throne is both the throne of authority and the throne of grace. The throne of God and of the Lamb is certainly for God's divine administration. Thus, it is the throne of authority. However, proceeding out of the throne is not authority but the river of water of life with the tree of life as the life supply. This is not only authority but also grace.

We should never separate authority from grace or grace from authority. Grace and authority are one. If we have grace, we are under authority, and if we are under authority, we partake of grace…. The eldership, the representation of the headship, must be exercised through the flow of life. Although the throne is the throne of authority, the throne of headship, out of the throne flows the river of water of life. When we look at the throne, we see authority and headship. But when we look at the river, we see the water of life and the tree of life. This indicates that proper eldership is not the exercise of authority over others; it is the flowing of life into them. We are reigning, but we do not reign by authority; we reign through the flowing of the inner life.

Today the Lord Jesus does not reign merely with authority. He is reigning in the church, among the churches, and over all the churches through the flowing of His life as grace. The more we partake of His life, the more authority we have. The ones whom you respect in the church life are those who are mature in life. However, no one who assumes authority will be respected. Deep in the spirits of the saints there is no respect for that kind of eldership. Life is the expression of authority. Instead of assuming authority, we need to live out Christ. The Christ whom we live out will be our authority over others. We will enjoy this kind of authority for eternity. (The Conclusion of the New Testament, pp. 4419-4421)

Further Reading: The Conclusion of the New Testament, msgs. 18, 175, 201, 432; CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," ch. 5; Leadership in the New Testament, ch. 4

第四周■周六

晨兴喂养

启二二1～2“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

在新耶路撒冷城里，有生命的活水从宝座流出来。宝座是权柄的问题，生命的活水是交通的问题。生命的流通就是交通，所带下来的就是权柄；新耶路撒冷的建造就在这里。今天我们在召会中，从宝座流出的生命活水，在我们中间该是流通的。（祭司职分与神的建造，二一至二二页。）

信息选读

你若仔细观察人的身体，就能看见在人的身体里，有两个系统是不可缺少的。用属灵的话来说，这两个系统就是权柄与交通。权柄就是我们素常所说的等次配搭。比方，我的膀臂是在头以下，胳膊是在膀臂以下，手腕是在胳膊以下，手掌是在手腕以下，手指又是在手掌以下；…假使手腕脱臼了，或者膀臂脱臼了，一出了问题，全身立刻觉得不舒服。这就是权柄等次的一条线，一个系统。

此外，身体里还有血液循环，就是身体里的交通。全身四肢百体虽然相当多，但里头的血液循环却是一个。…每一个肢体向着所有的肢体，都是开启的；既供应所有的肢体，也接受所有肢体的供应。我们的身体能够正常、强壮，完全是靠这两个系统。这两面只要其中一面有状况，身体就会出问题。（祭司职分与神的建造，六页。）

WEEK 4 — DAY 6

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

In the New Jerusalem there is a river of water of life flowing from the throne. The throne is a matter of authority, and the flowing water of life is a matter of fellowship. The flow of water signifies fellowship, and this flow is related to authority. This is the source of the building up of the New Jerusalem. In the church today the water of life from the throne should be flowing freely among us. (CWWL, 1961-1962, vol. 2, “The Priesthood and God’s Building,” p. 18)

Today’s Reading

When we observe the human body carefully, we see that there are two indispensable lines, or systems, that function in the human body. In spiritual terms these two lines are authority and fellowship. Authority is often described in relation to order and coordination. For example, my upper arm is below my head, my forearm is below my upper arm, my wrist is below my forearm, my palm is below my wrist, and my fingers are below my palm…. If my wrist or upper arm becomes dislocated, my entire body will be affected. Thus, there is a line related to authority and order in the human body.

Our body also depends on the circulation of blood, which is its “fellowship.” Although there are many members in my body, there is only one circulation of blood…. Every member is connected with the other members in my body through the circulation of blood. Every member renders a supply to the other members and receives a supply from the other members. We depend completely on the authority and fellowship of the members of our body. If there is a problem with either line, our body will be sick. (CWWL, 1961-1962, vol. 2, “The Priesthood and God’s Building,” pp. 6-7)

宝座有一源头，并且宝座就是那个源头；宝座有一目标，并且宝座就是那个目标。宝座是源头涌流出去，也是涌流回来的目标。这就是神圣的交通，这交通就是行政。这交通，这行政，是由金的街道所表征，这街道就是基础本身。

宝座不仅是神行政的源头，也是神圣交通的源头。街道不仅表征神行政的交通，也表征蒙神救赎之人的交通。这由街道及其往来交通所表征的神圣交通，带着神圣的供应而涌流。这供应就是生命水的河与生命树。河是作饮料，树是作食物，为着生命的供应。

启示录二十二章告诉我们，那道生命水的河，乃是从神和羔羊的宝座流出来。（1～2。）因此，当神和羔羊在我们里头登上宝座，在我们里头能掌权、能作主时，那个生命就显为大能，在我们里头供应我们。因着主渴望在我们里头设立祂的宝座，祂就在乎在我们里面的权柄、地位和管治权。我们必须给祂管治权。

召会是神掌权的地方；神儿子的这个宝座就设立在召会中间；祂的权柄和掌权，该在所有圣徒里面有地位。虽然他们都有神的生命，就是主自己，也有主的宝座、权柄、和国度在他们里面，许多人就是不肯服主的权柄，不肯让主坐在他们里面的宝座上，或让主在他们里面设立祂的国度，得着祂管治的范围。我们必须领悟，这若是我们的情形，我们就不能作一个活而刚强的基督徒，主耶稣的能力不能从我们得着彰显，神圣的生命也不能供应我们。（新约总论第十四册，三五九至三六一页。）

参读：祭司职分与神的建造，第八篇；国度之于信徒，第二至三篇。

The throne has a source, and the throne is the source; the throne has a goal, and the throne is the goal. It is the source flowing out and the goal coming back. This is the divine traffic, and this traffic is the administration. This traffic, this administration, is signified by a golden street, which is the base itself.

The throne is the source not only of God's administration but also of the divine fellowship. The street signifies not only the traffic of God's administration but also the fellowship of God's redeemed. This divine fellowship, signified by the street with its communication, flows with the divine supply. This supply is the river of the water of life and the tree of life. The river is for beverage, and the tree is for food, for life supply.

Revelation 22 shows that the river of water of life proceeds out of the throne of God and of the Lamb (vv. 1-2). Hence, when God and the Lamb are enthroned in our being and are able to rule and reign in us, this life will be manifested as power that supplies us inwardly. Because the Lord desires to set up His throne within us, He cares for the authority, the ground, and the dominion within us. We must give Him the dominion.

The church is the place where God exercises His authority, and the throne of God's Son is set up among the churches. His authority and reign should have the ground in all the saints. Although they all have God's life, the Lord Himself, and the Lord's throne, authority, and kingdom in them, many will not submit to the Lord's authority, allow the Lord to be seated on the throne within them, or allow Him to establish His kingdom and obtain His domain in their being. We must realize that if this is our situation, we cannot be living and strong Christians, the power of the Lord Jesus cannot be expressed through us, and the divine life cannot be a supply to us. (The Conclusion of the New Testament, pp. 4416-4418)

Further Reading: CWWL, 1961-1962, vol. 2, "The Priesthood and God's Building," ch. 8; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2-3

第四周诗歌

204 圣灵的丰满 — 活水

7 7 7 7 副（英 984）

G 大调 6/4

G Am G Em A7 D
3 4 3 2 6 7 | 1 — — 5 — — | 1 2 1 6 7 1 | 2 — — — — — |
一 生命活水 水晶 河， 流自天上的宝 座，

G C G E° A7 D7 G
3 2 1 1 7 6 | 5 — — 1 — — | 1 7 6 7 5 2 | 1 — — — — — |
带着权柄 施 交 通， 无处不能流得 通。

G E7 D7 Am D G
3 3 3 3 4 5 | 5 — — 2 — — | 2 2 2 2 1 2 | 3 — — — — — |
（副）生命活水 在 流 通， 处处都要流得 通，

E7 E° A7 D°7 D7 G
3 3 3 3 4 5 | 5 — — ♯4 — — | 5 4 ♯1 2 3 2 | 1 — — — — — ‖
带着权柄 施 交 通， 处处都要流得 通。

二 生命活水是圣灵， 是神流出作生命，
带着权柄而流通， 处处都要流得通。

三 河在精金街中流， 表明路在何处有；
活水若在神性流， 在此就有路可走。

四 河的两岸生命树， 表明神来作食物，
必须活水能流通， 才能供应得无穷。

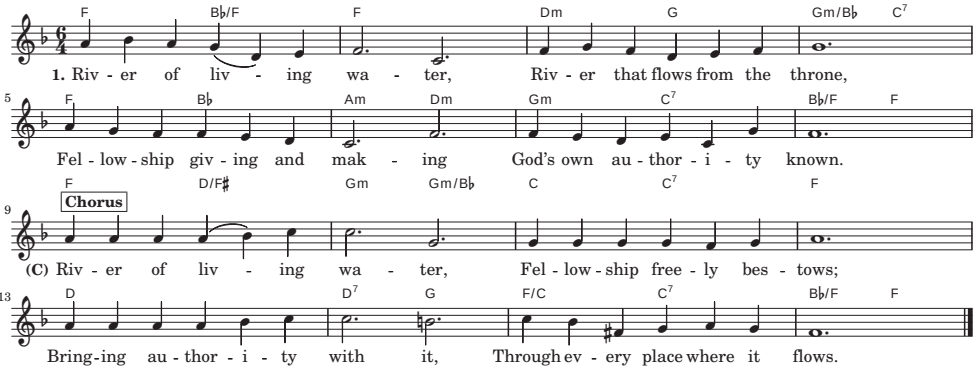
五 主啊,你曾被裂开， 为将活水流出来；
求你也将我打破， 让你活水能通过。

WEEK 4 — HYMN

River of living water

Ultimate Manifestation — Life in Eternity

984


1. Riv - er of liv - ing wa - ter, Riv - er that flows from the throne,
Fel - low - ship giv - ing and mak - ing God's own au - thor - i - ty known.
Chorus
(C) Riv - er of liv - ing wa - ter, Fel - low - ship free - ly bes - tows;
Bring-ing au - thor - i - ty with it, Through ev - ery place where it flows.

2. Water of life is the Spirit,
God as the life in it flows;
Carrying with it His Lordship,
Through every place where it goes.

3. Midst the gold street it floweth,
Thus showing to us the way;
As in God's nature it floweth,
So in His way we will stay.

4. The tree of life by the river,
Shows to us God as our food;
We by the river's full flowing
Take of the tree's plenitude.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: