二〇一二年秋季
國際長老及負責弟兄訓練

主恢復中獨一的工作

第八篇

職事的工作

讀經：弗四 11~32

綱　目

週　一

壹　主恢復中獨一的工作就是「職事的工作」—弗四 12：

一　以弗所四章十二節裏「為著建造基督的身體」，和「目的是為著職事的工作」是同位語；這指明職事的工作就是建造基督的身體：

1　我們的工作，不是僅僅傳福音，教導真理，設立聚會；這些必需的活動都是為著建造基督的身體—可十六 15、20，弗四 12、16。

2　任何不是為著建造基督身體的活動，都是分裂的工作，都不是為著職事的工作。

3　職事的工作只有一個目標，就是建造基督的身體—16 節。

二　十一節裏有恩賜的人只有一個職事，就是將基督供應人，以建造基督的身體—召會；這是新約經綸中獨一的職事—林後四 1，提前一 12：

1　歷代所有服事主，並供應基督，為要建造基督身體的人，都有不同的職事；這些職事都是那獨一新約職事的一部分—林後四 1，提後四 5、11。

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Eight

The Work of the Ministry

Scripture Reading: Eph. 4:11-32

Outline

DAY 1

I. The unique work in the Lord's recovery is "the work of the ministry" (Eph. 4:12):

A. In Ephesians 4:12 the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry; this indicates that the work of the ministry is the building up of the Body of Christ:

1. Our work is not merely to preach the gospel, to teach the truth, and to set up meetings; all these necessary activities are for the building up of the Body (Mark 16:15, 20; Eph. 4:12, 16).

2. Any activity that is not for the building up of the Body of Christ is a work of division, and it is not for the work of the ministry.

3. The work of the ministry has only one goal—to build up the Body of Christ (v. 16).

B. The gifted persons in verse 11 have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12):

1. All those who served the Lord and ministered Christ for the building up of the Body throughout the centuries had different ministries that were all a part of the unique New Testament ministry (2 Cor. 4:1; 2 Tim. 4:5, 11).

2 基督的身體是由一個職事，那獨一的新約職事建造起來的—林後四 1，弗四 12。

3 有恩賜的人不論作甚麼工作，都必須是為著建造基督的身體—12、16 節。

週 二

三 作職事的工作，建造基督的身體，不是直接由有恩賜的人完成的，乃是由得著有恩賜之人成全的聖徒完成的—11~12、16 節：

1 職事的工作是成全人者的工作，也是被成全者的工作—11~12 節。

2 有恩賜的人，照著生命樹以生命的供應餵養聖徒，使他們在生命裏長大，藉此在神聖的分賜中成全聖徒，目的是為著職事的工作—創二 9，林前三 2、6。

3 我們要被成全，就需要注意生命和功用；被成全、得完全、得裝備、得供備的路，在於在生命裏長大，並能熟練的盡功用—弗四 11~16。

週 三

貳 我們作職事的工作，建造基督的身體，需要「達到…信仰上並對神兒子之完全認識上的一，達到…長成的人，達到…基督豐滿之身材的度量」—13 節：

一 作為在基督裏的信徒，我們都生在那靈的一，就是實際的一裏；現在我們必須往前，直到我們達到實行上的一，就是在實行上達到生活中的一—約三 6，弗四 3、13。

二 十三節的「達到」，指明我們要達到實行上的一，需要經過一段過程；實際的一是起點，而實行上的一是目的地。

三 實行上的一就是信仰上的一—13 節：

2. The Body is built up by one ministry, the unique New Testament ministry (2 Cor. 4:1; Eph. 4:12).

3. Whatever the gifted persons do as a work must be for the building up of the Body (vv. 12, 16).

DAY 2

C. The work of the ministry to build up the Body of Christ is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones (vv. 11-12, 16):

1. The work of the ministry is both of the perfecting ones and the perfected ones (vv. 11-12).

2. The gifted persons perfect the saints unto the work of the ministry in the divine dispensing by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6).

3. In order to be perfected, we need to pay attention to life and to function; the way to be perfected, completed, equipped, and furnished is to grow in life and to become skillful in function (Eph. 4:11-16).

DAY 3

II. In doing the work of the ministry to build up the Body of Christ, we need to "arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ" (v. 13):

A. As believers in Christ, we were born into the oneness of the Spirit, the oneness of reality; now we need to go on until we arrive at the oneness of practicality, the oneness of our living in practicality (John 3:6; Eph. 4:3, 13).

B. The word arrive in verse 13 indicates that a process is required for us to arrive at the oneness of practicality; the oneness of reality is the beginning, and the oneness of practicality is the destination.

C. The oneness of practicality is the oneness of the faith (v. 13):

1 「信仰」不是指我們信的行動，乃是指我們所信之事，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作—提前一 19，六 10、12、21，猶 3。

2 召會的專特乃是「信仰」；在召會生活裏，我們只有一件事是專特的，就是「信仰」，包括我們對於聖經、神、基督、基督的工作、救恩和召會的信仰—20 節。

四 實行上的一也是對神兒子之完全認識上的一—弗四 13：

1 對神兒子的完全認識，乃是對關於神兒子之啟示的領略，是為著我們的經歷—太十六 16。

週 四

2 信仰上的一完全在於對神兒子的完全認識；我們惟有以基督為中心，專注在祂身上，我們纔能達到信仰上的一，因為只有在神的兒子身上，我們的信仰纔能是一—約二十 31，加一 15~16，二 20，四 4、6，林前二 2。

五 我們若要達到實行上的一，就需要在愛裏持守著真實，使我們得以在一切事上長到元首基督裏面—弗四 15。

六 信仰上並對神兒子之完全認識上的一，就是長成的人，也就是基督豐滿之身材的度量—13 節：

1 達到信仰上並對神兒子之完全認識上的一，就是達到長成的人，達到基督豐滿之身材的度量；為此我們需要在神聖的生命裏長大—13~15 節。

2 長成的人就是成熟的人；這種成熟乃是實行上的一所需要的。

3 基督的豐滿就是基督的身體，這身體有一個具有度量的身材—一 23，四 13。

週 五

參 以弗所四章十七至三十二節給我們看見一幅圖畫，就是一種能完成建造基督身體之職事工作的生活：

一 十五節說，我們需要在一切事上長到基督裏面，然後四

1. The faith does not refer to our act of believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation (1 Tim. 1:19; 6:10, 12, 21; Jude 3).

2. The speciality of the church is the faith; in the church life we have only one thing that is special—the faith, which is composed of our beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church (v. 20).

D. The oneness of practicality is also the oneness of the full knowledge of the Son of God (Eph. 4:13):

1. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience (Matt. 16:16).

DAY 4

2. The oneness of the faith altogether depends on the full knowledge of the Son of God; only when we take Christ as the center and we focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one (John 20:31; Gal. 1:15-16; 2:20; 4:4, 6; 1 Cor. 2:2).

E. If we would arrive at the oneness of practicality, we need to hold to truth in love so that we may grow up in all things into the Head, Christ (Eph. 4:15).

F. The oneness of the faith and of the full knowledge of the Son of God is both the full-grown man and the measure of the stature of the fullness of Christ (v. 13):

1. To arrive at the oneness of the faith and of the full knowledge of the Son of God is to arrive at a full-grown man and at the measure of the stature of the fullness of Christ; for this we need to grow in the divine life (vv. 13-15).

2. A full-grown man is a mature man; maturity is needed for the practical oneness.

3. The fullness of Christ is the Body of Christ, which has a stature with a measure (1:23; 4:13).

DAY 5

III. Ephesians 4:17-32 gives us a picture of a life that can carry out the work of the ministry to build up the Body of Christ:

A. Ephesians 4:15 says that we need to grow up into Christ in all things, and then the

章後半揭示這樣在基督裏面長大，過一種適合並充分為著建造基督身體之生活的細節。

二　在十七至三十二節，有三處經節啟示在信徒生活中神聖三一的分賜，為著建造基督的身體：

1　十八節說到神的生命，為著在祂神聖的分賜裏，用祂神聖的豐富供應祂的兒女。

2　二十一節說到照著「那在耶穌身上是實際者」學基督，為著在祂神聖的分賜裏，用祂神人的生活灌輸祂的信徒：

a　耶穌在生活中總是在神裏面、同著神並為著神行事；神是在祂的生活中，並且祂與神是一，這就是二十一節「那在耶穌身上是實際者」的意思。

b　在耶穌的日常生活裏有非常實際的東西，那實際就是神的神聖生命實化並實行出來，成為耶穌人性中的真實。

3　三十節說到聖靈的蓋印，為著在神聖的分賜裏，用神聖的元素浸透基督的肢體；為著建造基督的身體，我們不該叫聖靈憂愁，乃該一直叫那靈快樂。

週　六

三　為著建造基督的身體，我們需要在心思的靈裏得更新；心思的靈就是我們重生的靈，調和了神內住的靈；這調和的靈擴展到我們的心思，成了我們心思的靈，我們乃是在這樣的靈裏得以更新，得以變化—23 節，羅十二 2。

四　建造基督身體的生活，也是饒恕的生活；要作職事的工作，建造基督的身體，我們需要彼此饒恕，正如神在基督裏饒恕了我們一樣—弗四 32。

五　我們需要禱告，使我們過一種生活，就是充分並毅格作職事的工作，建造基督的身體—11~32 節。

rest of chapter 4 unveils the details of this growth in Christ to have a life that is suitable and adequate for the building up of the Body of Christ.

B. In 4:17-32 there are three verses that reveal the dispensing of the Divine Trinity in the believers' living for the building up of the Body of Christ:

1. Verse 18 speaks of the life of God for supplying His children with His divine riches in His divine dispensing.

2. Verse 21 speaks of learning Christ as “the reality is in Jesus” for infusing His believers with His God-man living in His divine dispensing:

a. Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God—this is what is meant by the reality is in Jesus in verse 21.

b. In the daily life of Jesus there was something very real, and that reality was God's divine life realized and practiced as the truth in Jesus' humanity.

3. Verse 30 speaks of the sealing of the Holy Spirit for saturating the members of Christ with the divine element in His divine dispensing; for the building up of the Body of Christ, we should not grieve the Holy Spirit but always make the Spirit happy.

DAY 6

C. For the building up of the Body of Christ, we need to be renewed in the spirit of our mind, that is, our regenerated spirit mingled with the indwelling Spirit of God; this mingled spirit spreads into our mind, becoming the spirit of our mind, and in this spirit we are renewed for our transformation (v. 23; Rom. 12:2).

D. A life that is for the building up of the Body of Christ is also a forgiving life; to do the work of the ministry to build up the Body of Christ, we need to forgive one another even as God in Christ has forgiven us (Eph. 4:32).

E. We need to pray that we all will live a life that is adequate and qualified for the work of the ministry, the building up of the Body of Christ (vv. 11-32).

第八週　週一

晨興餧養

弗四 11~12『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。』

我們在這裏所作的就是為要成全聖徒，目的是為著職事的工作。職事的工作，不僅是傳福音，也不僅是講解聖經，成立一個聚會。職事的工作乃是建造基督的身體。按著希臘文的文法，這裏兩次用「為著」，這是同位語，指明職事的工作，和建造基督的身體，並不是兩件事，乃是一件事的兩種說法。所以為著職事的工作，就是為著建造基督的身體（至寶的基督，七一頁）。

信息選讀

我們的工作，不是僅僅傳福音，設立一個聚會，教導人聖經。這些都是該作的，但都是為著建造基督的身體—召會。任何活動若不是為著建造基督的身體，都是分裂的工作，都不是為著職事的工作。職事的工作只有一個目標，就是建造基督的身體—召會（至寶的基督，七一頁）。

在以弗所四章十二節，我們看見基督賜下恩賜的原因：「為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。」本節中的「為要」，在原文是重字，富有意義。這辭指明，基督賜下使徒、申言者、傳福音者、牧人和教師，目的是為著成全聖徒。聖徒被成全，「目的是為著職事的工作」。「目的是為著」在原文的意思是，「結果是」。所以，成全聖徒的結果乃是職事的工作。十一節那許多有恩賜的人，只有一

WEEK 8 DAY 1

Morning Nourishment

Eph. 4:11-12 "And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

We are here perfecting the saints unto the work of the ministry. The work of the ministry is not just the preaching of the gospel, nor is it just the teaching of the Bible or the setting up of a meeting. The work of the ministry is to build up the Body of Christ. According to the Greek grammar, using the word unto twice [in Ephesians 4:11 and 12] is in apposition and implies that the work of the ministry and the building up of the Body of Christ are not two different matters but two ways of saying the same thing. Therefore, unto the work of the ministry equals unto the building up of the Body of Christ. (Christ in His Excellency, p. 69)

Today's Reading

Our work is not merely to preach the gospel, to set up a meeting, or to teach people about the Bible. These are all things we should do, but they are all for the building up of the Body of Christ—the church. If any activity is not for the building up of the Body of Christ, it is a work of division, and it is not for the work of the ministry. The work of the ministry has only one goal, that is to build up the Body of Christ—the church. (Christ in His Excellency, p. 69)

In Ephesians 4:12 we see the reason for Christ's giving of the gifts: “For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.” The Greek word rendered “for” in this verse is weighty and significant. It indicates that Christ gave apostles, prophets, evangelists, and shepherds and teachers for the purpose of perfecting the saints. The saints are perfected “unto the work of the ministry.” The Greek word translated “unto” means “resulting in.” Therefore, the perfecting of the saints results in the work of ministry. The many gifted persons in verse 11 have only one ministry, that of

個職事，就是將基督供應人，以建造基督的身體，召會。這是新約經綸中惟一的職事（林後四 1，提前一 12）。根據文法結構，「建造基督的身體」就是「職事的工作」。以弗所四章十一節那些有恩賜的人，不論作甚麼，只要是職事的工作，就必須是為著建造基督的身體（以弗所書生命讀經，三九〇至三九一頁）。

基督的身體是由許多有恩賜的人同有的一個職事，成全眾聖徒作同一建造的工作，而建造起來的（7~16）。十二節所提的職事，保羅曾在林後三章題到；在那裏保羅還告訴我們，舊約有一個職事，乃是定罪的、屬死的職事，就是律法的職事（7~9）。在舊約時代，有許多祭司、申言者和君王，但他們都有分於一個律法的職事，就是那叫人死的、定罪的職事。在新約有另一個職事，乃是恩典的職事，就是那靈的職事，並那叫人被稱義得生命的義的職事（8~9，羅五 17、21）。歷代所有服事主，並供應基督，為要建造祂身體的人，都有不同的職事；這些職事都是那獨一新約職事的一部分。基督的身體是由一個職事，那獨一的新約職事建造起來的（基督的身體，四三至四四頁）。

數千信徒也許在作一個有一千部分的工作，但每一部分都該為著惟一職事的惟一工作，以建造基督的身體。保羅是說到建造基督的身體，不是說到建造召會。保羅不是強調建造召會成為一個會，乃是強調建造身體作生機體。聖徒得成全，目的是為著職事的工作，為著建造基督的身體這生機體（基督身體的建造，二八頁）。

參讀：以弗所書生命讀經，第三十七至三十八篇；基督身體的建造，第一至二章。

ministering Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12). According to the grammatical construction, “the building up of the Body of Christ” is “the work of the ministry.” Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. (Life-study of Ephesians, pp. 323-324)

The Body is built by one ministry of many gifted persons perfecting the saints to do the same one building up work (4:7-16). The ministry mentioned in Ephesians 4:12 is referred to by Paul in 2 Corinthians 3 where he also told us that the Old Testament had one ministry, the ministry of condemnation, the ministry of death, which is the ministry of the law (vv. 7-9). In the Old Testament age, there were many priests, prophets, and kings, but they all participated in the one ministry of the law, which was the ministry of condemnation unto death. In the New Testament there is another ministry, the ministry of grace, which is the ministry of the Spirit and the ministry of righteousness unto justification of life (2 Cor. 3:8-9; Rom. 5:17, 21). All the ones who served the Lord and ministered Christ for the building up of His Body throughout the centuries had different ministries, which were all a part of the unique New Testament ministry. The Body is built up by one ministry, the unique New Testament ministry. (The Body of Christ, pp. 41-42)

Thousands of believers may be doing a work of a thousand parts, but every part should be for the unique work of the unique ministry to build up the Body of Christ. Paul referred to the building up of the Body of Christ, not to the building up of the church. Paul's stress was not on the building up of the church as a congregation but on the building up of the Body as an organism. The saints are perfected unto the work of the ministry for the building up of the Body of Christ as an organism. (The Building Up of the Body of Christ, p. 29)

Further Reading: Life-study of Ephesians, msgs. 37-38; The Building Up of the Body of Christ, ch.1

第八週　週二

晨興餧養

林後三 6『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

弗四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

以弗所四章十一節那些有恩賜的人，不論作甚麼，只要是職事的工作，就必須是為著建造基督的身體。然而，這建造不是直接由有恩賜的人完成的，乃是由得著有恩賜之人成全的聖徒完成的。

職事的工作是成全人者的工作，也是被成全者的工作；建造基督的身體不僅是使徒和其他有恩賜之人的工作，也是所有被成全之聖徒的工作。建造基督身體這獨一的工作，主要的不是由有恩賜者負責，乃是由眾聖徒負責。有恩賜者，包括領頭的使徒，以及眾信徒，甚至包括最小的肢體，兩者一同作工，以建造身體（新約總論第十一冊，二一〇至二一一頁）。

信息選讀

有恩賜的人是為著成全聖徒。有恩賜的人在神聖分賜中成全聖徒，使所有的聖徒都能作新約職事的工作，就是建造基督的身體。有恩賜的人成全聖徒，照著生命樹以生命的供應餧養他們，使他們在生命裏長大（創二 9，林前三 2、6）。有恩賜的人成全聖徒，使聖徒能作他們所作的，好直接建造基督的身體。使徒對聖徒的成全，是藉著訪問眾召會（徒十五 36、40~41，二十 20、31），寫信給眾召會（西四 16，林前一 2），並

WEEK 8 DAY 2

Morning Nourishment

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

Eph. 4:16 "Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones.

The work of the ministry is both of the perfecting ones and the perfected ones; the building up of the Body is the work not only of the apostles and the other gifted ones but also of all the perfected saints. The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The gifted persons are for the perfecting of the saints. The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to

指派同工停留在一地成全聖徒（提前一 3~4，三 15，多一 5）。申言者對聖徒的成全，是藉著教導聖徒將主說到人裏面，在聚會中說話而設立模型，並幫助聖徒藉著晨晨復興、日日得勝過申言的生活（徒十三 1，林前十四 31，箴四 18）。傳福音者對聖徒的成全，是藉著挑旺聖徒在傳福音的靈裏火熱，教導他們福音的真理，訓練他們傳福音，幫助聖徒們被經綸之靈的能力裝備，並設立愛罪人和為罪人禱告的榜樣（提後四 5）。牧人教師對聖徒的成全，是藉著牧養—餧養並保養幼嫩的聖徒，且教導長大的聖徒（徒十一 25~26，十三 1）。這成全的結果，乃是我們都達到信仰上並對神兒子之完全認識上的一，達到長成的人，達到基督豐滿之身材的度量（弗四 13，參約十七 23）。

我們要被成全，就必須注意生命和功用。被成全的路在於在生命裏長大，並能熟練的盡功用。以弗所四章十二節的「成全」一辭，原文的意思也表示使之完全、裝備、供備。成全聖徒就是使聖徒得以完全、得著裝備並得著供備。我們惟有藉著在生命中長大，纔能得以完全。我們必須成熟，纔能得以完全。在屬靈上，只要我們還未長大，就仍不完全。母親藉著餧養孩子來成全他們。不僅如此，父母還要藉著訓練他們如何說話行事，來裝備他們，供備他們。因此，孩子們藉著餧養和訓練得著成全。按照神的經綸成全聖徒也是這樣。聖徒需要得著餧養，使他們在神聖生命上長大，也需要受訓練，使他們能有適當的技能盡功用。我們都應當禱告說，「主，使我樂意並豫備好被成全。我要從使徒、申言者、傳福音者、牧人和教師得著成全。」（新約總論第十一冊，二一一至二一二頁）

參讀：新約總論，第三百四十篇；基督身體的建造，第二章。

stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23).

In order to be perfected, we must pay attention to life and to function. The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in Ephesians 4:12 also means completing, equipping, and furnishing. To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. Not until we become mature will we be completed. As long as, spiritually speaking, we remain underage, we will not be complete. Mothers perfect their children by feeding them. Furthermore, parents equip their children and furnish them by training them to behave and to speak in a certain way. Thus, children are perfected by feeding and by training. The same is true with respect to perfecting the saints according to God's economy. The saints need to be fed so that they may grow in the divine life, and they need to be trained so that they may function with the proper skill. We should all pray, “Lord, make me willing and ready to be perfected. I will receive the perfecting from the apostles, the prophets, the evangelists, and the shepherds and teachers.” (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: The Conclusion of the New Testament, msg. 340; The Building Up of the Body of Christ, ch. 2

第八週　週三

晨興餧養

弗四 3『以和平的聯索，竭力保守那靈的一。』

13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

我們是生在實際的一裏，然後我們需要達到在實行上的一。從實際的一達到實行上的一，是有一個過程的（弗四 12~16）。要完全達到實行上的一，我們需要被恩賜成全，目的是為著新約職事的工作，為著建造基督的身體（12）（基督身體的內在觀點，一一一至一一二頁）。

信息選讀

以弗所四章十三節的「達到」一辭，原文也可以繙作「達成」。這指明我們要達到或達成實行上的一，需要經過一段過程。在三節那靈的一，是在實際上神聖生命的一；十三節的一，是在實行上我們生活中的一。我們在實際上已經有了神聖生命的一，我們只需要持守這一。但我們需要往前，直到我們在實行上達到生活中的一。這方面的一，包括兩件事：信仰，以及對神兒子的完全認識。信仰不是指我們信的行動，乃是指我們所信之事，就如基督神聖的身位，以及祂為我們的救恩所成就救贖的工作。…對神兒子的完全認識，乃是對關於神兒子之啟示的領略，是為著我們的經歷。神的兒子指主的人位，作我們的生命；基督指主的使命，將生命供應到我們裏面，使我們這些基督身體的肢體，能有恩賜盡功用。我們越在生命中長大，就越固守信仰，持定對基督的領略，也越拋棄一切引起分裂，次要且較低的道理觀念。然後我們就要達到或達成這實行上的一；也就是說，我們要達到長成的人，達到基督豐滿之身材的度量。

WEEK 8 DAY 3

Morning Nourishment

Eph. 4:3 "Being diligent to keep the oneness of the Spirit in the uniting bond of peace."

13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

We were born into the oneness in reality. Then we need to arrive at the oneness in practicality. There is a process from the oneness in reality to arrive at the oneness in practicality (Eph. 4:12-16). To fully arrive at the oneness in practicality, we need to be perfected by the gifts unto the work of the New Testament ministry for the building up of the Body of Christ (v. 12). (The Intrinsic View of the Body of Christ, p. 93)

Today's Reading

The Greek word rendered “arrive” in Ephesians 4:13 may also be rendered “attain to.” This indicates that a process is required for us to attain to or arrive at the practical oneness. The oneness of the Spirit in verse 3 is the oneness of the divine life in reality, whereas the oneness in verse 13 is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only need to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. The faith does not refer to the act of our believing but refers to what we believe in, such as the divine person of Christ and His redemptive work for our salvation....The full knowledge of the Son of God is the realization of the revelation concerning the Son of God for our experience. The Son of God refers to the Lord's person as life to us, whereas Christ refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ and the more we shall drop all the concepts concerning minor doctrines which cause divisions. Then we shall arrive at or attain to the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

在實際的一與實行的一之間有段距離；為這緣故，就有需要「達到」實行的一。那靈的一是開始，而信仰上並對神兒子之完全認識上的一乃是目的地。這指明我們必須從那靈的一進到信仰上並對神兒子之完全認識上的一。換句話說，我們必須從實際的一往前，直到我們達到實行的一（以弗所書生命讀經，四四二至四四四頁）。

信仰乃是召會生活的專特。新約裏所用的「信」字有兩種不同的意義，第一是指相信的行為（羅五 1，弗二 8，來十一 1）。我們相信主耶穌，這是相信的行為；這是「信」字的主觀意義。還有第二種意義，就是「信」字的客觀意義，可以稱之為「信仰」，這是指著我們所相信的事，我們所相信的對象（多一 4，啟十四 12，提後四 7）。所以當我們說召會生活的專特是信仰，意思是指我們所相信的對象；就是我們所稱的基督徒信仰。我們基督徒有獨一的信仰。

這信仰是獨一的、專特的、特殊的。因此，在召會生活裏，我們只有一件事是專特的、特殊的，就是信仰。我們基督徒的信仰，包括我們對於聖經、神、基督、基督的工作、救恩和召會的信仰（召會生活的專特、包容與實行，一至二頁）。

實行上的一不僅是信仰上的一，也是對神兒子之完全認識上的一；對神兒子之完全認識乃是對無限之基督完全的領略（弗四 13）。

對神兒子完全的認識，乃是對神兒子作我們經歷之啟示的領略。我們都需要經歷這位包羅萬有的基督（基督身體的內在觀點，一〇九、一一一頁）。

參讀：以弗所書生命讀經，第四十三篇；基督身體的內在觀點，第六章。

Between the oneness of reality and the oneness of practicality there is a distance. For this reason, there is the need to “arrive at” the oneness of practicality. The oneness of the Spirit is the beginning, whereas the oneness of the faith and of the full knowledge of the Son of God is the destination. This indicates that we must journey from the oneness of the Spirit to the oneness of the faith and of the full knowledge of the Son of God. In other words, we must travel from the oneness of reality until we arrive at the oneness of practicality. (Life-study of Ephesians, pp. 366-367)

The speciality of the church life is the faith. In the New Testament the word faith is used with two different meanings. First, it means the action of believing (Rom. 5:1; Eph. 2:8; Heb. 11:1). We have faith in the Lord Jesus, and this is the action of believing. This is the subjective meaning of the word faith. There is also the second meaning, that is, the objective meaning of the word faith. Faith used in this way refers to the things in which we believe, the object of our faith, our belief (Titus 1:4; Rev. 14:12; 2 Tim. 4:7). So when we say the speciality of the church life is the faith, we mean the faith which is the object of our believing.

The faith is something unique, something specific, something special. Therefore, in the church life we have only one thing that is specific or special. That is the faith, our Christian faith, which is composed of the beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church. (The Speciality, Generality, and Practicality of the Church Life, pp. 7-8)

The oneness in practicality is not only the oneness of the faith but also the oneness of the full knowledge of the Son of God—the full apprehension of the unlimited Christ (Eph. 4:13).

The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. We all need to experience the all-inclusive Christ. (The Intrinsic View of the Body of Christ, pp. 91-92)

Further Reading: Life-study of Ephesians, msg. 43; The Intrinsic View of the Body of Christ, ch. 6

第八週　週四

晨興餧養

林前二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

弗四 15『惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

5『一主，一信，一浸。』

我們惟有以基督為中心，專注在祂身上，我們纔能達到信仰上的一。只有在神的兒子身上，我們的信仰纔能是一。當我們一離開這個中心，立刻就不一了。請我們切切記得，越把中心—神的兒子基督，抓得牢的人，越沒有問題。…你我必須看見甚麼叫作中心，並且到中心去。當我們在中心時，無須與人談論一，我們與人就是一（如何治理召會，四五、四八頁）。

信息選讀

要達到實行上的一，我們就需要在愛裏持守著真實，得以在一切事上長到元首基督裏面（弗四 15）。至終，我們就是長成的人，有基督豐滿（基督的身體）之身材的度量（13）。藉著每一豐富供應基督的節，使我們聯絡在一起，並藉著身體上每一部分依其度量而有的功用，使我們結合在一起，我們就被建造在基督的身體裏（16）。這就是保守身體的一最好、最有效的路（2~3）（基督身體的內在觀點，一一二頁）。

我們需要保守這一，直到我們眾人都達到了信仰上並對神兒子之完全認識上的一。在一的這一端是那靈的一，在那一端是信仰上並對神兒子之完全認識上的一。我們需要保守那靈的一，並且逐步達到信仰上並對神兒子之完全認識上的一。

WEEK 8 DAY 4

Morning Nourishment

1 Cor. 2:2 "For I did not determine to know anything among you except Jesus Christ, and this One crucified."

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

5 "One Lord, one faith, one baptism."

Only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith. Only in the Son of God can our faith be one. Once we deviate from this center, the oneness is gone. The more we firmly hold to the center—Christ, the Son of God—the fewer problems we will have. We must see the center and must focus on the center. When we are at the center, there is no need to talk about oneness; we are spontaneously one with others. (How to Administrate the Church, pp. 42-43, 45)

Today's Reading

To arrive at the oneness in practicality, we need to hold to truth in love to grow up in all things into the Head, Christ (Eph. 4:15). Eventually, we will be a full-grown man with the measure of the stature of the fullness of Christ, the Body of Christ (v. 13). We will be built in the Body of Christ by being joined together through every joint of the rich supply of Christ and by being knit together through the operation in the measure of each one part of the Body (v. 16). This is the best and most effective way to keep the oneness of the Body (vv. 2-3). (The Intrinsic View of the Body of Christ, p. 93)

We need to keep this oneness until we arrive at the oneness of the faith and of the full knowledge of the Son of God. At one end of the oneness is the oneness of the Spirit, and at the other end is the oneness of the faith and of the full knowledge of the Son of God. We need to keep the oneness of the Spirit as we go on to arrive at the oneness of the faith and of the full knowledge of the Son of God.

信仰上並對神兒子之完全認識上的一就是長成的人。達到這樣的一就是達到長成的人。這個一也就是基督豐滿之身材的度量。基督有一個豐滿，基督的豐滿有一個身材，這身材有一個度量，因此以弗所四章十三節說到基督豐滿之身材的度量。我是人，我有一個身材，我的身材有一個度量，這身材的度量就是我的豐滿。信仰上並對神兒子之完全認識上的一，就是長成的人，也就是基督豐滿之身材的度量。

The oneness of the faith and of the full knowledge of the Son of God is a full-grown man. Arriving at this oneness means arriving at a full-grown man. This oneness is also the measure of the stature of the fullness of Christ. Christ has a fullness, the fullness of Christ has a stature, and the stature has a measure. Thus, Ephesians 4:13 speaks of the measure of the stature of the fullness of Christ. As a man, I have a stature, and my stature has a measure. The measure of this stature is my fullness. The oneness of the faith and of the full knowledge of the Son of God is both the full-grown man and the measure of the stature of the fullness of Christ.

雖然我們尚未達到長成的人，尚未達到基督豐滿之身材的度量，我們的定命卻是這個。今天我們正在路上；有些人可能十分接近目的地，有些人可能還離得相當遠；到達的路乃在於藉著生命的長大。我們越長大，就越接近目的地。當我們完全長成時，就達到了目的地。這意思是說，完全長大是我們的目的地。因此達到目的地的過程乃是生命的長大。

Although we have not yet arrived at a full-grown man, at the measure of the stature of the fullness of Christ, our destiny is such an arrival. Today we are on the way. Some of us may be very close to this destination, and others may be quite far from it. The way to arrive is by growing in life. The more we grow, the closer we come to the end. When we are fully grown, we shall arrive at our destination. This means that full growth is our destination. Thus, the process of coming to our destination is the growth in life.

真正的一，也就是那靈的一，是首要的。為要保守那靈的一，我們需要在生命中長大。今天我們都在生命長大的過程中。…不在生命中長大就無法保守正確的一，因為那靈的一是由生命的長大來維持的（生命信息上冊，七至九頁）。

The genuine oneness, the oneness of the Spirit, must come first. In order to keep the oneness of the Spirit, we must have the growth in life. Today we are all in the process of growing in life....If we do not have the growth in life, we cannot keep the proper oneness, for the oneness of the Spirit is maintained by the growth in life. (Life Messages, vol. 1, pp. 12-13)

長成的人就是成熟的人。這種在生命裏的成熟，乃是實行上的一所需要的。

A full-grown man is a mature man. Maturity in life is needed for the practical oneness. (Eph. 4:13, footnote 4)

基督的豐滿就是基督的身體（一 23），這身體有一個具有度量的身材。達到基督的豐滿這長成的身量，也是實行上的一所需要的。因此，要從實際上的一，達到實行上的一，就需要往前，直到我們達到四章十三節所說的三件事—一、長成的人並基督豐滿之身材的度量（聖經恢復本，弗四 13 第四、五註）。

The fullness of Christ is the Body of Christ (1:23), which has a stature with a measure. To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness. Hence, from the oneness in reality we need to proceed to the oneness in practicality until we arrive at the three things mentioned in this verse—the oneness, a full-grown man, and the measure of the stature of the fullness of Christ. (Eph. 4:13, footnote 5)

參讀：如何治理召會，第三至五篇；生命信息上冊，第一章。

Further Reading: How to Administrate the Church, chs. 3-5; Life Messages, vol. 1, ch. 1

第八週　週五

晨興餧養

弗四 18『他們在悟性上既然昏暗，就因著那在他們裏面的無知，因著他們心裏的剛硬，與神的生命隔絕了。』

21『如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導。』

30『並且不要叫神的聖靈憂愁，你們原是在祂裏面受了印記，直到得贖的日子。』

以弗所四章十七至三十二節給我們看見一幅圖畫，就是一種能完成建造基督身體之職事工作的生活。…十五節說，我們需要在一切事上長到基督裏面，然後四章後半揭示這樣在基督裏面長大，過一種適合並充分為著建造基督身體之生活的細節（基督的身體，四七、四五頁）。

信息選讀

以弗所四章十七至三十二節詳細的給我們看見，在信徒生活中神聖三一的神聖分賜。這生活與不要偷竊，不可含怒到日落等事有關（28、26）。雖然我們是一班與神調和的人，但仍需這種生活上的勸戒。我們不容易過一種生活，能配合、支持、供給那為著建造基督生機身體所需的元素、因素與素質。只有美好的、令人興奮的特會是不彀的。我們需要正確的顧到我們的生活。…在十七至三十二節，有三處非常重要的經節，給我們看見神聖三一的神聖分賜。我們從這三節看到神聖三一的神聖分賜，是我們日常生活的根基。頭一處是十八節，說到與神的生命隔絕。…神的生命乃是為了在祂神聖的分賜裏，用祂的豐富供應祂的兒女。…論到神聖分賜的第二處經節是二十一節，那裏說到那在耶穌身上是實

WEEK 8 DAY 5

Morning Nourishment

Eph. 4:18 "Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart."

21 "If indeed you have heard Him and have been taught in Him as the reality is in Jesus."

30 "And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption."

Ephesians 4:17-32 gives us a picture of a life that can carry out the work of the ministry to build up the Body of Christ. Verse 15 says that we need to grow up into Christ in all things, and then the rest of chapter 4 unveils the details of this growth in Christ to have a life that is suitable and adequate for the building up of the Body of Christ. (The Body of Christ, pp. 44-45, 43)

Today's Reading

[Ephesians 4:17-32 shows] us in a very detailed way the divine dispensing of the Divine Trinity in the believers' living. This living is related to matters such as not stealing from others and not letting the sun go down on our anger (vv. 28, 26). Although we are a group of people who have been mingled and blended with God, there is still the need for this kind of exhortation concerning our living. It is not easy to have a kind of living that matches, backs, supports, and affords all the needed elements, factors, and essences for the building up of the organic Body of Christ. Merely to have wonderful and exciting conferences is not enough. There is the need to take care of our living in a proper way....In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity. From these three verses we see that the divine dispensing of the Divine Trinity is the base for our daily living. The first is verse 18, which mentions being alienated from the life of God....The life of God is for the supplying of His children with His riches in His divine dispensing....The second verse

際者。那在耶穌身上是實際者，就是當耶穌在地上生活時，神的生命在耶穌身上所顯出的實行。就如四福音所記載的，在耶穌的日常生活裏有非常實際的東西，那非常實際的東西就是神的神聖生命實化並實行出來，成為耶穌人性中的真實。這在耶穌身上的實際，乃是為了用基督人性中敬虔的生活灌輸信徒。…論到神聖分賜的第三處經節是以弗所四章三十節，那裏警戒我們不要叫聖靈憂愁，我們原是在祂裏面受了印記。這靈乃是蓋印的靈；祂甚至就是印墨，我們都是以此受印的。這印墨的內容、元素、素質，就是神聖的生命加上耶穌實際的人性。這印絕不會幹枯；它永遠是濕的。它是濕的，就能以三一神浸透、滲透並泡透我們。

神的生命、那在耶穌身上是實際者以及聖靈的蓋印，乃是神聖分賜的三個源頭。表面上，保羅所寫的相當普通；但在那些普通的字句裏，他加上了神聖三一美妙的元素和因素—父的生命、子在祂人性裏的生活以及靈的蓋印。生命是屬於父的；這生命必須在我們的日常生活中成為實際；這實際就是那在耶穌身上的實際。這實際作為父生命的實行，又成了印墨，就是聖靈（神的經綸與分賜，一一九至一二一頁）。

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音書所記載的。外邦墮落之人不敬虔的行事為人乃是虛妄；但在耶穌敬虔的生活裏乃是真實，實際。耶穌在生活中總是在神裏面，同著神並為著神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒，既以基督作我們的生命得了重生，並在祂裏面受過教導，就照著那在耶穌身上是實際者學了基督（聖經恢復本，弗四 21 第一註）。

參讀：基督的身體，第四章；神的經綸與分賜，第十篇；以弗所書生命讀經，第四十六、四十九篇。

related to the divine dispensing is verse 21, which speaks of the reality in Jesus. The reality in Jesus is just the practicality of the life of God, that is, the practicing of the life of God that took place in Jesus while He lived on earth. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the truth in Jesus' humanity. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity....The third verse concerning the divine dispensing is verse 30, which admonishes us not to grieve the Holy Spirit, in whom we have been sealed. This Spirit is the sealing Spirit; He is even the sealing ink with which we have all been sealed. The contents, the elements, and the essence of the sealing ink are the divine life plus Jesus' practical humanity. This sealing can never become dry; it remains wet forever. While it is wet, it saturates, permeates, and soaks us with the Triune God.

The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing. Seemingly, Paul was writing something quite ordinary, but within those ordinary words he put in the wonderful elements and factors of the Divine Trinity—the Father's life, the Son's living in His humanity, and the Spirit's sealing. Life is of the Father. This life must become the truth in our daily living, which truth is the reality in Jesus. This truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit. (The Economy and Dispensing of God, pp. 104-105)

The reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus. (Eph. 4:21, footnote 1)

Further Reading: The Body of Christ, ch. 4; The Economy and Dispensing of God, ch. 1; Life-study of Ephesians, msgs. 46, 49

第八週　週六

晨興餧養

弗四 23　『而在你們心思的靈裏得以更新。』

32　『你們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了你們一樣。』

要建造基督的身體，我們也必須學習不叫聖靈憂愁，使祂能為著我們身體得贖的日子，不斷的印我們（弗四 30）。我們該一直叫那靈快樂。我們一切行事為人都該叫祂喜悅。那蓋印的靈不斷用三一神的素質和成分印我們。就如一張紙受了印記，就受了墨的素質，並有了印記的樣式和形狀。蓋印的靈把三一神的素質帶進我們裏面，並使我們有三一神的樣式（基督的身體，四七頁）。

信息選讀

在說到脫去了舊人以及穿上了新人的話之間，保羅插進了在我們心思的靈裏得以更新的思想（弗四 23）。基於脫去舊人以及穿上新人這完成的事實，二十三節告訴我們，要在我們心思的靈裏得以更新。得以更新，是為著我們變化成基督的形像（羅十二 2，林後三 18）。這裏的靈是信徒重生的靈，調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。我們乃是在這樣的靈裏得以更新，得以變化。我們天然的心思乃是這樣被征服、被降服，且置於靈之下。當然這含示新陳代謝的變化過程。當這過程發生時，調和的靈就進入我們的心思，佔有我們的心思，而成了我們心思的靈。

我們藉著心思的靈得以更新，好在經歷上成就脫去舊

WEEK 8 DAY 6

Morning Nourishment

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

32 "And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you."

To build up the Body of Christ, we must also learn not to grieve the Holy Spirit so that He can keep sealing us for the day of the redemption of our body (v. 30). We should always make the Spirit happy. Everything in our behavior should be pleasant to Him. The sealing Spirit is continuously sealing us with the essence and element of the Triune God. When a piece of paper is sealed with a seal, the paper receives the ink essence and also the likeness and the shape of the seal. The sealing Spirit brings the essence of the Triune God into us and causes us to bear the likeness of the Triune God. (The Body of Christ, p. 44)

Today's Reading

Between the word regarding the putting off of the old man and the putting on of the new man, Paul wedges in the thought of being renewed in the spirit of our mind (Eph. 4:23). Based upon the accomplished facts of the putting off of the old man and the putting on of the new man, verse 23 tells us to be renewed in the spirit of our mind. To be renewed is for our transformation to the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. In this way our natural mind is conquered, subdued, and put under the spirit. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

By the spirit of the mind we are renewed to fulfill in experience what was

人以及穿上新人所完成的。脫去舊人以及穿上新人，乃是已完成的事實。現今我們必須藉著在我們心思的靈裏得以更新，來經歷並實化這些事實。當這些事實在經歷中被實化時，我們就過著與耶穌的生活相符的生活（以弗所書生命讀經，四八四至四八五頁）。

建造基督身體的生活，也是饒恕的生活。我們要實行身體生活，就需要彼此饒恕，忘記彼此的虧欠，就像神在基督裏忘記我們的虧欠一樣（弗四 32 下，來八 12）。饒恕就是忘記。因為我們很多時候還在我們的舊人裏，所以我們會犯錯，得罪別人。因此我們需要憑著那在神的靈裏神的生命彼此饒恕（基督的身體，四七頁）。

只有享受基督作我們生命的供應和我們的喜樂，纔能叫我們心存慈憐。我們若是心存慈憐，就會彼此饒恕。在我們日常的行事為人裏，我們需要饒恕別人，也需要求別人饒恕我們。這是必須的，因為我們很容易被人得罪，也很容易得罪別人。我們若得罪某人，我們需要求他饒恕。但是我們若被人得罪，我們就需要饒恕別人，正如神在基督裏饒恕了我們一樣。

在這段勸勉裏，使徒也擺出神作我們日常生活的模型。我們在神的靈裏，並憑著神的生命，就能像神一樣饒恕人。如果這是我們的日常生活，我們就不會叫神的聖靈憂愁。要過這樣的生活，我們需要照著實際，並憑著神在基督裏作我們的恩典而活（以弗所書生命讀經，四九七至四九八頁）。

在主恢復裏的眾召會大有盼望和潛力，可以這樣建造起來。願主帶我們進入一個職事建造一個身體的實際，成千的聖徒都得著成全，過一種充分並彀格作建造基督身體之工作的生活（基督的身體，四七頁）。

參讀：以弗所書生命讀經，第四十七至四十八篇。

accomplished in the putting off of the old man and the putting on of the new man. The putting off of the old man and the putting on of the new man are accomplished facts. Now we must experience and realize these facts by being renewed in the spirit of our mind. As these facts are realized in experience, we live a life that corresponds to the life of Jesus. (Life-study of Ephesians, p. 401)

A life that builds up the Body of Christ is also a forgiving life. To practice the Body life we need to forgive one another, forgetting one another's offending, as God in Christ forgets our offenses (Eph. 4:32b; Heb. 8:12). To forgive means to forget. Because we are still in our old man much of the time, we make mistakes and offend others. This is why we need to forgive others by the life of God in the Spirit of God. (The Body of Christ, p. 44)

Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us.

In his exhortation in this section, the apostle presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives. If this is our daily living, we shall not grieve the Holy Spirit of God. To have such a living, we need to live according to truth and by God in Christ as our grace. (Life-study of Ephesians, p. 411)

There is much, much hope, promise, and potential that all the churches in the Lord's recovery could be built up in this way. May the Lord bring us into the reality of the one Body built up by one ministry with thousands of saints perfected to live a life that is adequate and qualified to do the work of the building up of the Body of Christ. (The Body of Christ, p. 45)

Further Reading: Life-study of Ephesians, msgs. 47-48