二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第八篇

召会地方的立场

读经：太十六18，十八17，徒八1，十三1，林前一2，启一11

MR　诗歌：s525，s712

纲　　目

周　一、周　二

壹 在今天召会紊乱的时候，召会的立场可说是认识召会的关键；我们要认识召会，必须认定召会的立场—太十六18，十八17。

贰 我们需要认识召会的立场与召会的根基之间的不同—林前一2，三10：

一 根基乃是建筑物最底下的部分；立场乃是摆放建筑物的基地，场地。

二 召会既是神的居所，神的建筑物，就不只需要有根基，也需要有立场，就是场地；这场地是召会在其上建立的地方—一2，启一11。

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Eight

The Local Ground of the Church

Scripture Reading: Matt. 16:18; 18:17; Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11

Outline

Day 1&Day 2

I. The ground of the church is the key to knowing the church in today's chaotic situation; in order to know the church, we must recognize the ground of the church—Matt. 16:18; 18:17.

II. We need to know the difference between the ground of the church and the foundation of the church—1 Cor. 1:2; 3:10:

A. The foundation is the lowest part of a building; the ground is the base, the site, where the building is placed.

B. Since the church is the dwelling place of God, the building of God, it needs not only a foundation but also a ground, a site; this site is the locality in which the church is established—1:2; Rev. 1:11.

叁 立场之于地方召会，比地方召会的情形更为重要—林前一 2，11 ～ 13：

一 情形是相对的，是会改变的，但立场是绝对的，是不能改变的。

二 要断定召会，无论如何不能根据属灵的情形，只能根据立场。

三 召会的准确性和真实性，不在于召会好坏的情形，乃在于召会的立场。

肆 召会地方的立场，基本上乃是在众地方召会中所实行基督身体独一的一—弗四 4，林前一 2，十二 27：

一 基督宇宙的身体和众地方召会，都是独一无二的。

二 身体是宇宙的，这个宇宙的身体在一个城市只有一个显出；因此，一个城市只应当有一个召会—启一 11，徒八 1，十三 1。

三 在全宇宙中，只有一个基督独一的身体，在每一个地方只有一个独一的地方召会；这个独一的一，是召会生活的基本元素：

周　三

1 基督生机的身体是不分开的，也是不能分开的；这独一的身体，彰显于许多地方召会里，乃是在神圣的一里，如三一神所是的；也是在神圣的性质、元素、素质、彰显、功用和见证上—启一 11，约十七 11，21，23。

III. The ground is much more important to a local church than its condition—1 Cor. 1:2, 11-13:

A. Condition is relative and may change, but the ground is absolute and cannot be altered.

B. The assessment of a church should never be based on its spiritual condition but on its ground.

C. Whether a church is proper, or genuine, does not depend on the condition of the church but on the ground of the church.

IV. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27:

A. Both the universal Body of Christ and the local churches are uniquely one.

B. The Body is universal, and this universal Body has only one expression in a city; thus, there should be only one church in a city—Rev. 1:11; Acts 8:1; 13:1.

C. There is one unique Body of Christ in the universe, and there is one unique local church in each locality; this unique oneness is the basic element of the church life:

Day 3

1. The organic Body is undivided and indivisible; this unique Body is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony—Rev. 1:11; John 17:11, 21, 23.

2 地方召会有许多，但同有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证，因为众地方召会乃是一个身体—启一 11 ～ 12，20。

伍 照着新约神圣的启示，召会的立场是由三个重要的元素构成的：

一 构成召会立场的第一个元素，是基督宇宙身体独一的一，称为“那灵的一”（弗四 3）—这就是在约翰十七章主所祷告的一：

1 因为基督身体的一就是那灵的一，所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。

2 一个地方召会建造在其上的召会立场，必须是由那灵所执行的一构成，并且在这一里才有功效。

二 召会立场的第二个元素，是地方召会在其上建立并存在的地方独一立场—启一 11，徒十四 23，多一 5：

1 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。

周 四

2 新约陈明一幅清楚的图画：所有的地方召会—作宇宙召会，基督宇宙身体的彰显—分别位于各个城市—徒八 1，十三 1，罗十六 1，林前一 2，启一 4，11：

a 召会在不同的城市建立，乃是以一个城市为每一地方召会的界限和立场。

2. There are many local churches, yet they all have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body—Rev. 1:11-12, 20.

V. According to the divine revelation in the New Testament, the church ground is constituted of three crucial elements:

A. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3)—the oneness for which the Lord prayed in John 17:

1. Since the oneness of the Body of Christ is the oneness of the Spirit, the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit.

2. The church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit.

B. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5:

1. 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.

Day 4

2. The New Testament presents a clear picture that all the local churches—as the expression of the universal church, the universal Body of Christ—are located in their respective cities—Acts 8:1; 13:1; Rom. 16:1; 1 Cor. 1:2; Rev. 1:4, 11:

a. The churches are established in different cities by taking a city as the boundary and ground of each local church.

b 地方召会的范围和界限，必须与该召会所在的城市完全相同—11 节，徒十四 23，多一 5。

3 召会是由宇宙的神所构成的，却存在于地上的许多地方；就性质说，召会在神里面是宇宙的；但就实行说，召会在一个确定的地方是地方的，就如“在哥林多神的召会”—林前一 2。

三 召会立场的第三个元素是合一之灵的实际，就是那灵的实际；那灵是神圣三一活的实际—约壹五 6，约十六 13：

1 凭着这灵，基督身体的一成为又真又活的。

2 借着这灵，地方的立场得以应用在生命里，而非在律法上。

3 凭着这灵，召会真正的立场得以与三一神联结—弗四 3～6。

周　五

陆 我们需要看见召会的立场，一的真正的立场，与生命有内在的关系—诗一三三 1，3，三六 8～9：

一 神永远的生命是神命定给那些在召会生活里，在一里同住之人的福—约三 16，弗四 18，诗一三三 1，3。

二 生命是一的素质；离开了生命，就不能有一—约十 10 下，16 下。

三 在神经纶中的一，圣经所完整启示那伟大的一，只能凭生命来保存。

b. The sphere and limit of a local church must be exactly the same as that of the city in which it is located—v. 11; Acts 14:23; Titus 1:5.

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

C. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13:

1. It is by this Spirit that the oneness of the Body of Christ becomes real and living.

2. It is by this Spirit that the ground of locality is applied in life and not in legality.

3. It is by this Spirit that the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.

Day 5

VI. We need to see that the ground of the church, the genuine ground of oneness, is intrinsically related to life—Psa. 133:1, 3; 36:8-9:

A. The eternal life of God is commanded by God as a blessing to those who dwell together in oneness in the church life—John 3:16; Eph. 4:18; Psa. 133:1, 3.

B. Life is the essence of oneness; without life, there can be no oneness—John 10:10b, 16b.

C. The oneness in God's economy, the great oneness revealed in entirety in the Scriptures, can be preserved only by life.

四 一的维持，唯一的路是借着生命，在生命里，并用生命—罗八2，6，10～11，十二4～5，十五6。

D. The only way that oneness can be maintained is by life, in life, and with life—Rom. 8:2, 6, 10-11; 12:4-5; 15:6.

周　六

Day 6

柒 在主的恢复里，我们领头站在召会独一的立场，就是一的真正立场上—太十六18，十八17：

VII. In the Lord's recovery, we take the lead to stand on the unique ground of the church, the genuine ground of oneness—Matt. 16:18; 18:17:

一 林前一章二节说到在哥林多的召会—这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场；因此，在哥林多的召会，是建造在哥林多城的立场上。

A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.

二 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会—徒八1，十三1，启一11：

B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11:

1 这就是地方召会，是以城为单位，不是以街道或区域为单位。

1. This is the local church with the city, not the street or area, as the unit.

2 地方召会行政的区域，应当包括该召会所在的整个城市，而不该大于或小于该城的界限。

2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.

3 所有在这界限内的信徒，应当构成该城内唯一的地方召会。

3. All the believers within that boundary should constitute the one unique local church within that city.

三 我们应该领悟召会在今天必须是一，并且必须建造在一的立场上—弗四3，林前一2：

C. We need to realize that the church today must be in oneness and must be built on the ground of oneness—Eph. 4:3; 1 Cor. 1:2:

1 真正的一就是召会的立场。

1. The genuine oneness is the ground of the church.

2 关于这个宝贵的一，愿主给我们更多的亮光。

2. May the Lord grant us more light concerning this precious oneness.

第八周　周一

晨兴喂养

太十六 18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

十八 17“他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。”

召会的立场…可说是今天召会紊乱的时候，认识召会的一个关键。一个人要认识召会，必须懂得召会的立场。无论按着事实，还是按着定理，任何一件事，第一是在于它的立场，第二才是在于它的情形。…情形和立场是两件事。（初信课程，二七五页。）

信息选读

要断定一个召会的准确性，情形问题还是其次的，立场问题才是首要的。但是很可惜，今天人认识召会，差不多都是根据召会的情形，而忽略了召会的立场。一谈到某一个基督教团体，如果他们很热心，很圣洁，很属灵，大家就觉得他们没有问题了。这就是只根据情形，而不根据立场来认识召会。这是太危险了。

情形都是相对的，只有立场才是绝对的。你说某一个基督教团体光景很好，因此就没有问题了。但好坏的程度是没有标准的，是相对的。

不仅如此，情形还是会改变的。你今天看他不爱主，可能明天他非常爱主。你今天看这一个团体很不属灵，可能明年很属灵。所以要断定召会，无论如何不能根据属灵的情形，只能根据立场。立场是绝对的，是不会改变的。

WEEK 8 — DAY 1

Morning Nourishment

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

18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

[The ground of the church] can be said to be the key to knowing the church in today's chaotic situation. If someone desires to know the church, he must know the ground of the church. Every matter, whether according to fact or according to principle, depends first on its ground and then on its condition....Condition and ground are two separate matters. (Lessons for New Believers, p. 213)

Today's Reading

In determining the correctness of a church, the matter of condition is secondary; the primary matter is the ground. Sadly, people's knowledge of the church is mainly based on the condition of the church, and they neglect the ground of the church. When speaking concerning a certain Christian group, they feel that there is no problem if the people are zealous, holy, and spiritual. This is to know the church based on condition, not on the ground. This is dangerous.

Condition is relative, but the ground is absolute. Some may say that a Christian group has no problem because its condition is good. However, condition is a relative matter because there is no standard for measuring a good or bad condition.

Moreover, conditions may change. Someone may not love the Lord today, but perhaps tomorrow he will love the Lord very much. A particular group may not be spiritual today, but next year they will become very spiritual. Therefore, the assessment of a church can never be based on its spiritual condition but on its ground. Its ground is absolute and can never change.

这不是说，我们不应该属灵，不应该好。我们要求主怜悯我们，叫我们的光景天天有进步，越过越好。我乃是说，召会的准确性，绝不在好坏的情形上，乃在立场上。

我在这里很沉重的…说几句话。若是主来得迟慢，像我们这样年龄的人，有一天总要离开地上，这个见证很自然地就落到你们年轻人的肩头上。有一件事我深深地知道，若是你们在召会的立场上，不能绝对的站住，你们只要稍微一从这里出去，以后你们对召会的事一定要胡涂。还不仅如此，不必多久，我们中间马上要分裂。若是有一天，这话真是悲惨地应验在我们身上，请你们要记得，那个分裂的原因，就是大家去注意属灵而把立场摆在一边。

你我关乎召会的认识，一离开立场去注意别的东西，无论那个东西是多好，前头定规很危险，没有多久定规会有分裂。不错，你我绝对该注意属灵，注意生命追求，但永远要把追求的脚，踏在召会的立场上。这就是我们的保障，叫我们永远不分裂。什么时候我们的心追求属灵，脚也踏到属灵上，以下就是分裂。一离开立场，我们的追求，我们的属灵，反而变作危险的东西。

我不知道我的话够不够清楚？一直要看见，召会的准确性，不在情形上，乃在立场上。立场对了，情形就是差，那个召会还是准确的。立场不对，情形无论怎样好，怎样属灵，那个召会还是不准确。这一点非常重。

这些问题不是为着我们自己，乃是为着神在这个时代末了的一个恢复。这是一个很厉害的恢复，也是一个很厉害的争战。我们必须看见，立场之于召会，不知道比情形重要多少。我们要认识召会，必须认识召会的立场。（初信课程，二七六至二八〇页。）

参读：召会的立场与召会的聚会，第一章；召会的立场与身体的事奉，第二至三篇。

This does not mean that we should not be spiritual and good. We need to ask the Lord for His mercy that our condition would progress and improve day by day. Whether a church is proper does not depend on its condition but on the ground of the church.

Let me say a few solemn words. If the Lord delays His coming, we will one day go to the Lord, and this testimony will spontaneously fall on the shoulders of the young ones. If we do not stand firm on the ground of the church with absolutely no deviation, these young ones will be confused regarding the church. Not only so, there will be divisions among us. If this word is tragically fulfilled one day, please remember that the reason for such a division is that we have paid attention to spirituality and put the ground aside.

In regard to knowing the church, if we depart from the ground and focus our attention on anything else, regardless of how good it is, danger awaits us in the future. Sooner or later, there will be division. No doubt we should pay attention to spirituality and the pursuit of life, but we should set our pursuing feet firmly on the ground of the church. This is our safeguard against any division. Whenever our hearts pursue spirituality and our feet are set on spirituality, division will follow. Once we leave the ground, our pursuing and our spirituality will turn into something dangerous.

I do not know if these words are clear enough. Whether a church is proper does not depend on its condition but on the ground. If the ground is correct, the church is proper even if the condition is poor. If the ground is not correct, the church is improper no matter how good and spiritual its condition is. This is a crucial point.

This matter is not for ourselves; it is for God's recovery at the end of this age. A strong recovery involves fierce warfare. We must see that the ground is much more important to the church than its condition. If we desire to know the church, we must know the ground of the church. (Lessons for New Believers, pp. 214-216)

Further Reading: CWWL, 1965, vol. 2, “The Ground of the Church and the Meetings of the Church,” ch. 1; The Ground of the Church and the Service of the Body, chs. 2-3

第八周　周二

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…。”

三10“我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

召会必须有立场。什么叫作立场？立场就是摆放东西的地方。…召会在宇宙中是一个太大的东西，当然也必须有一个确定的地方来摆放。召会是太实际了，太具体了，也是太大了，太重要了，你要她在宇宙里出现，必须给她一个地方来摆放。所以召会需要一个立场。没有立场，就是空谈召会，没有办法把召会摆出来。要把召会摆放出来，必须有一个立场。这是一个原则，这是一个定理。（初信课程，二八〇页。）

信息选读

圣经说，召会是神所建造的房屋，是神的居所。要建造房屋，必定需要一块基地。这块基地，就是立场。大家要分别，基地和建筑的根基…是不同的。根基…乃是指建筑物最底下的部分，而基地是指根基…底下的那一块地。所以就召会是神所建造的房屋这点而论，召会也需要一个立场。

当我和人谈到召会立场的时候，有的人就把林前三章十一节的话拿出来，说，“‘那已经立好的根基，就是耶稣基督，’所以主耶稣就是召会的立场。”他们这样说，就是把立场和根基混为一谈了。但立场和根基，是绝对不同的两件东西。根基乃是一个建筑物最底下的部分，而立场乃是摆放建筑物

WEEK 8 — DAY 2

Morning Nourishment

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

3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

The church must have a ground. What do we mean by the ground? The ground is where something is placed....The church, being something so great in the universe, needs a definite place, a site where it can be placed. The church is real, concrete, great, and weighty. In order for the church to be expressed in the universe, it must be on a site; this site is its ground. Without a ground, speaking of the church is vanity because there is no way for the church to be displayed. In order for the church to be displayed, there must be a ground. This is a principle, a law. (Lessons for New Believers, pp. 216-217)

Today's Reading

The Bible says that the church is a house built by God as His dwelling place. In order to build a house, there must be a base. This base is the ground. We must differentiate the base of a building from its foundation. The foundation is the lowest part of a building, but the base is the piece of land that is underneath the foundation. Therefore, as the house built by God, the church needs a ground.

When discussing the ground of the church with people, some quote 1 Corinthians 3:11, which says, “Another foundation no one is able to lay besides that which is laid, which is Jesus Christ.” From this verse they concluded that the Lord Jesus is the ground of the church. Their speaking has confused the ground with the foundation. The ground and the foundation are two absolutely different things. The foundation is the lowest part of a building, and the ground is the base

的基地。召会既是神的居所，神的建筑物，就召会不只需要有根基，也需要有基地，就是立场。

有的人作基督徒是游击式的，什么地方都不属，这里走走，那里去去。这就像犹大书里面所说流荡的星。〔13。〕你作一个基督徒，总要把自己固定起来，住定下来。既是要把自己住定下来，就需要一个地方，一个立场。你不能把自己住定在一种情形中，情形是不能放东西的。你需要把自己住定在一个地方。所以无论是召会，或是信徒个人，都需要一个立场。（初信课程，二八〇至二八一页。）

召会地方的立场，基本上乃是在众地方召会中所实行基督身体独一的一。基督宇宙的身体和众地方召会，都是独一无二的。在全宇宙中，只有一个基督独一的身体，在每一个地方也各自只有一个地方召会。这个独一的一，是召会生活的基本元素。（主今日恢复之主要项目的重点，二二页。）

今天关于召会的情形是满了云雾的，但是对我们而言，天是晴朗的。我们是身体的肢体，这身体是宇宙的。这个宇宙的身体在一个城只有一个显出。因此，一个城只应当有一个召会。在耶路撒冷、安提阿是这样，在以弗所也是这样。但今天我们的所在地并不是这样。所以我们必须运用我们的鉴别力，找出谁是在合一的正确立场上聚集。

我们需要清楚，召会的立场不是决定于任何说法或情形，乃是只在于合一的立场。合一的立场就是地方的立场。我们基督徒无论在哪里，应该就是那个地方的召会。如果我们在伦敦、巴黎、纽约或洛杉矶，我们应该就是那个城市的召会。今天的情形混乱且分裂；因此，我们需要恢复回到真实的一。真实的一就是独一的一，立场的一。（那灵与基督的身体，二四七至二四八页。）

参读: 初信课程，第十六课; 那灵与基督的身体，第十九章。

upon which the building is placed. Since the church is the dwelling place of God, the building of God, it not only needs a foundation but also needs a ground.

Some people are “wandering” Christians; they do not belong anywhere but come and go from place to place. They are like the wandering stars spoken of in Jude 13.... As a Christian, we need to be stable and settled. In order for us to be settled, we need a place, a ground. Because conditions change, we cannot be settled merely based on a condition. We can be settled only in a place. Therefore, both the church and even individual believers need a ground. (Lessons for New Believers, p. 217)

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches. Both the universal Body of Christ and the local churches are uniquely one. There is one unique Body of Christ in the whole universe, and there is one unique local church in each locality, respectively. This unique oneness is the basic element of the church life. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 21-22)

Today the situation regarding the church is cloudy. But for us the sky is clear. We are members of the Body, and the Body is universal. This universal Body has just one expression in a city. Thus, there should be just one church in a city. It was this way in Jerusalem, in Antioch, and also in Ephesus. But it is not this way in our locality today. Therefore, we must exercise our discernment to discover who is meeting on the proper ground of oneness.

We need to be clear that the standing of the church does not depend upon any terms or conditions but only upon the ground of oneness. The ground of oneness is the ground of locality. Wherever we Christians are, we should be the church in that place. If we are in London, Paris, New York, or Los Angeles, we should simply be the church in that city. Today the situation is confused and divided. Thus, we need to be recovered back to the genuine oneness. The genuine oneness is the unique oneness, the oneness of the ground. (CWWL, 1977, vol. 3, “The Spirit and the Body,” pp. 460-461)

Further Reading: Lessons for New Believers, lsn. 16; CWWL, 1977, vol. 3, “The Spirit and the Body,” ch. 19

第八周　周三

晨兴喂养

弗四 3“以和平的联索，竭力保守那灵的一。”

约十七 11“我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

〔基督〕生机的身体是不分开的，也是不能分开的。（林前一13上。）这身体不是自治的。基督这独一的身体，彰显于许多地方召会里，（启一11，）乃是在神圣的一里，如三一神所是的；（约十七 11，21，23；）也是在神圣的性质、元素、素质、彰显、功用和见证上。虽然有许多召会，但众召会同有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证，因为众召会乃是一个身体。（经过过程的神圣三一之分赐与超越基督之输供的结果，一一一页。）

信息选读

照着新约神圣的启示，召会的立场是由三个重要的元素构成的。

构成召会立场的第一个元素，是基督宇宙身体独一的一，称为“那灵的一。”（弗四 3。）这就是在约翰十七章主所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一。这个一是在父的名里，（6，11，）父的名指父的人位，其中有父的生命。这个一甚至是借着神圣言这真理的圣别，而在三一神里。（14 ～ 21。）这一最终是在神圣的荣耀里，为着彰显三一神。（22 ～ 24。）所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，这样的一就分赐到他们灵里；

WEEK 8 — DAY 3

Morning Nourishment

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

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

The organic Body is undivided and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 93)

Today's Reading

According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements.

The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. This oneness is in the name of the Father (John 17:6, 11), denoting the Father's person, in which is the Father's life. This oneness is even in the Triune God through sanctification by His holy word as the truth (John 17:14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (John 17:22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ

这一成了召会立场的基本元素。（主恢复的简说，二九页。）

因为基督身体的一就是那灵的一，（弗四3，）所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。因此，那灵也是召会立场的基本元素。…一个地方召会建立在其上的召会立场，必须是由“一”所构成，并在“一”里得维系；这个一乃是由那灵执行，并由召会所在地保守的。（主今日恢复之主要项目的重点，二二至二三页。）

召会立场的第二个元素，是地方召会在其上建立并存在的地方独一立场。新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督宇宙身体—的彰显，分别位于各个城市。因此，我们看见在耶路撒冷的召会、（徒八1、）在安提阿的召会、（十三1、）在坚革哩的召会、（罗十六1、）在哥林多的召会、（林前一2、）以及分别在亚西亚七个城市里的七个召会。（启一4，11。）每个城市作为召会在其中存在的界限，乃是那个召会的地方立场。这样独一的地方立场保守召会，不致因着许多不同的事物作不同的立场而分裂。（主恢复的简说，二九至三〇页。）

所有在基督里的信徒，都是组成基督身体的一分子。就着实行一面说，他们是分散在地上许多城里。他们自然而然就照着他们的住处分在各城，形成许多单位。按照神所设立并命定新约的榜样，且照着新约关于神对召会之经纶启示的原则，在信徒所住的每一城里，不可有一个以上的单位，作基督独一身体的地方彰显，也不许一城的一个地方召会，与其他地方召会没有基督身体里正确的交通。（关于主的恢复和我们当前的需要，一八页。）

参读：主恢复中应有的认识，第十四至十五篇；主今日恢复之主要项目的重点，二二至二四页。

as the divine life; this oneness has become the basic element of the church ground. (A Brief Presentation of the Lord's Recovery, p. 28)

Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground.... The church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 22)

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (Acts 13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities (Rev. 1:4, 11). Every city as the boundary in which a church exists is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds. (A Brief Presentation of the Lord's Recovery, pp. 28-29)

All the believers in Christ are the components of the Body of Christ. Practically, they are scattered in many cities on this earth. Spontaneously, they are separated into many units in each city, respectively, according to their dwelling. According to the New Testament pattern set up and ordained by God and according to the principle of the New Testament revelation concerning God's economy of the church, in each city in which the believers dwell, it is not allowed to have more than one unit as a local expression of the unique Body of Christ, nor is it permitted to have a local church in a certain city without the proper fellowship in the Body of Christ with the other local churches. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 22)

Further Reading: Young People's Training, chs. 14-15; The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 21-22

第八周　周四

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。”

约壹五6“这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是实际。”

新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督身体—的彰显，分别位于各个城市。…启示录一章十一节给我们看见，分别在亚西亚七个城市里的七个召会。城市乃是召会在其上建造的立场。

事实上，许多召会只是一个宇宙召会显于许多城市。我们可以用月亮说明。月亮只有一个，但显在不同的地方。当我们在圣地牙哥，月亮乃是在圣地牙哥的月亮；当我们在台北，月亮就是在台北的月亮。…召会也是这样。乃是一个召会显在许多地方。（关于主的恢复和我们当前的需要，三七页。）

信息选读

亚西亚是古罗马帝国的一省，那里有启示录一章十一节所提到的七个城市。那七个召会分别在这七个城市中。…召会在不同的城市建立，是借着以一城为一地方召会的界限和立场。（新约总论第七册，一二八页。）

〔十一节用了许多“给”字，〕我不相信任何人会像这样写法。我们每个人都可能会把七个召会放在一个“给”字后面。但主不这样作。祂告诉约翰将这卷书寄给

WEEK 8 — DAY 4

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.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

The New Testament presents a clear picture that all the local churches as the expression of the universal church, the Body of Christ, are located in respective cities....Revelation 1:11 shows us the seven churches in Asia in seven respective cities. The city is the ground on which the church is built.

Actually, the many churches are simply the one universal church appearing in many cities. We may use the illustration of the moon. There is one moon but it appears in different localities. When we are in San Diego, it is the moon in San Diego, and when we are in Taipei, it is the moon in Taipei.... It is the same with the church. There is one church appearing in many localities. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 36)

Today's Reading

Asia was a province of the ancient Roman Empire in which were the seven cities mentioned in Revelation 1:11. The seven churches were in those seven cities respectively....The churches are established in different cities by taking a city as the boundary and ground of each local church. (The Conclusion of the New Testament, p. 2153)

I do not believe that anyone would write Revelation 1:11 as it is. Every one of us would probably put all seven names after one “to.” But the Lord did not do it in this way. He told John to send this book to the seven churches. Then

七个召会。然后祂说寄给这个城，给那个城等。这清楚地给我们看见，一个召会相当于一个城，也代表那个城。

写信寄给在以弗所的召会，意思就是寄到以弗所城，因为在以弗所的召会在主眼中代表那个城。我们如果再读十一节，便会明白这就是这节的意思。这节清楚确定地告诉我们，在一个地方的召会必须相当于这召会所在的城。这与行传十四章二十三节和提多书一章五节相符。在这两节里我们看见，在各召会设立长老，就是在各城设立长老；而在各城设立长老，意思就是在各召会设立长老。这充分清楚说明，召会的范围和界限必须与那城市的范围和界限恰好相同。换句话说，召会的界限，管辖区域，乃是与那城市的界限，管辖区域完全相同。（李常受文集一九六八年第一册，五二一页。）

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。（圣经恢复本，林前一2注2。）

召会立场的第三个元素是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的一。简单地说，召会立场的第三个元素就是那灵的实际；那灵是神圣三一活的实际。（约壹五6，约十六13。）凭着这灵，基督身体的一成为又真又活的。也借着这灵，地方的立场得以应用在生命里，而非在律法上。并且凭着这灵，召会真正的立场得以与三一神联结。（弗四3～6。）（主恢复的简说，三〇页。）

参读：召会实际的彰显，第六、八至九章；主恢复的简说，二八至三二页。

He said to send it to this city and to that city. This clearly shows us that one church equals one city and represents that city.

When something was written and sent to the church in Ephesus, it was sent to the city of Ephesus, because the church in Ephesus represented that city in the eyes of the Lord. If we read Revelation 1:11 again, we will realize that this is what it means. This verse tells us clearly and definitely that a church in a place must be equal to the city in which the church is located, and it corresponds with Acts 14:23 and Titus 1:5. In these two verses we see that to ordain elders in every church is to ordain elders in every city, and to ordain elders in every city means to ordain elders in every church. This makes it abundantly clear that the sphere and limit of the church must be exactly the same as that of the city. In other words, the boundary, the jurisdiction, of the church is identical to that of the city. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," pp. 397-398)

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. (1 Cor. 1:2, footnote 2)

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church. Briefly, the third element of the church ground is the reality of the Spirit, who is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6). (A Brief Presentation of the Lord's Recovery, p. 29)

Further Reading: The Practical Expression of the Church, chs. 6, 8-9;A Brief Presentation of the Lord's Recovery, pp. 28-31

第八周　周五

晨兴喂养

诗一三三1“看哪，弟兄和睦同居，是何等的善，何等的美！”

3“又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

在我们很贫穷的时候，我们需要怜悯。但是当我们在一里的时候，我们所有的不只是怜悯。我们有甘露，也就是主耶稣基督够用的恩典。“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（林后十三14。）圣灵的交通就是膏油的运行，主耶稣的恩就是甘露。

我们越聚在一起，彼此有交通，并且彼此相爱，我们里面自然就有圣灵甜美的涌流，是这样亲切、美好、使人欢畅。同时我们也感觉里面的加强、滋润、复苏、舒畅和加力。这就是恩典。在一里，我们有圣灵的交通，我们也有主耶稣的恩典。作为身体，我们需要膏油；作为居所，我们需要恩典。没有恩典，我们就很枯干。但有了恩典，我们就被滋润、得复苏。（李常受文集一九六八年第一册，五五四至五五五页。）

信息选读

在地方召会里，我们天天都被恩典滋润，正如每早晨新鲜的甘露滋润一样。在我的感觉里，召会生活里没有夜晚。即使晚上的聚会也是在清晨。每当我们晚上在主的桌子前，我总感觉是在早晨，因为甘露在那里。我们没有晚上，只有带着甘露的早晨。这就是伴随着召会生活的一而有的光景。

WEEK 8 — DAY 5

Morning Nourishment

Psa. 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

When we are really poor, we need mercy. But when we are in oneness, we have something more than mercy. This is the dew, the sufficient grace of the Lord Jesus Christ. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14). The fellowship of the Holy Spirit is the moving of the oil, and the grace of the Lord Jesus is the dew.

The more we meet together, fellowship with each other, and love one another, there is spontaneously within us a sweet flow of the Spirit, so gracious, so good, and so pleasant. At the same time we sense the strengthening within, the watering, the refreshing, the comforting and empowering. This is the grace. We have the fellowship of the Holy Spirit in the oneness, and we also have the grace of the Lord Jesus. As the Body we need the oil, and as the dwelling place we need the grace. Without the grace we are very dry. But with the grace we are watered and refreshed. (CWWL, 1968, vol. 1, “The Practical Expression of the Church,” p. 422)

Today's Reading

In the local church we are being watered day by day with grace, just as the fresh dew every morning. To my sense, there are no evenings in the church life. Even the evening meetings are still in the morning. Whenever we are at the Lord's table in the evening, I always sense that it is morning, because the dew is there. We do not have night, but morning with the dew. This is what accompanies the oneness of the church life.

赞美主！膏油和甘露乃是所命定生命之福的结果。主不仅给我们福分，祂也“命定”这福分。主似乎在宝座上命令，福分降在那些在一的立场上的人身上。我不是在说我所不知道的。我所告诉你们的，是我在已过四十年所经历的。你们无法想像，我在已过这些年间所享受的膏油和甘露。并且我现今仍在享受这膏油和甘露。…什么是如此享受的路？唯有借着持守一才是路。今天许多人为自己找借口说，这事在使徒时代很容易，但现今不是那么容易。他们说，持守一是不可能的，所以不必谈论一，只要向人说到主耶稣，并帮助人认识祂就够了。他们甚至说，我们越说到一，就越多分裂。然而若是我们不在一里，我们就缺少膏油和甘露。这样，主就很难命定生命之福。（李常受文集一九六八年第一册，五五五至五五六页。）

取用知识树的结果就是分裂。…但在另一面，生命是一的素质。在神经纶中的一，圣经所完整启示那伟大的一，只能凭生命来保存。离开了生命，就不能有一。

神命定所造团体的人，要生养众多的子孙。这些子孙如何能保持一呢？是借着教育？是借着某种的权力？是借着组织？一的维持，唯一的路是借着生命，在生命里，并用生命。如果亚当吃了生命树的果子，他的子孙即使有亿万，也能保持一。可惜亚当取用了知识树，分裂的素质就注入他里面，他的子孙也就分裂了。创世记十一章所显示巴别的素质，是在第三章放进人里面的。这指明不和与分裂，都是因为把不属生命的东西接受到我们人的里面。这种元素乃是分裂的因素、根源与素质。相反的，一的素质是生命；只有生命才能保守我们在一里。（一的真正立场，一八至一九页。）

参读：一的真正立场，第二、六至七章。

Praise the Lord! The oil and the dew are the result of the commanded blessing of life. The Lord not only gives us the blessing, but He commands the blessing. It seems that the Lord on the throne orders the blessing upon those who are on the ground of oneness. I am not speaking what I do not know. I am telling you what I have experienced for the past forty years. You cannot imagine how much I have enjoyed the oil and the dew in these past years, and I am still enjoying it....What is the way for such an enjoyment? It is simply by keeping the oneness. So many today excuse themselves by saying that it was easy in the time of the apostles, but now it is not so easy. They say that it is impossible to keep the oneness, so we must not talk about it; it is enough to talk about the Lord Jesus and help others to know Him. They even say that the more we speak about oneness, the more divisions we will have. But if we are not in the oneness, we will be short of the oil and the dew. Then it will be difficult for the Lord to command the blessing of life. (CWWL, 1968, vol. 1, “The Practical Expression of the Church,” pp. 422-423)

The issue of partaking of the tree of knowledge is division. Life, on the contrary, is the essence of oneness. The oneness in God's economy, the great oneness revealed in entirety in the Scriptures, can be preserved only by life. Without life, there can be no oneness.

The one corporate man created by God was destined to produce a great number of descendants. How could these descendants remain one? By education? By some kind of power? By organization? The only way that oneness can be maintained is by life, in life, and with life. If Adam had eaten of the tree of life, all his descendants, even though they number in the millions, would have been kept in oneness. But because Adam partook of the tree of knowledge, the essence of division was injected into him, and his descendants were divided. The essence of Babel that is manifested in Genesis 11 was put into man in Genesis 3. This indicates that divisiveness and divisions are the issue of taking into our being something other than life. This element is the factor, source, and essence of division. The essence of oneness, on the contrary, is life. Only life can keep us in oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 244-245)

Further Reading: The Genuine Ground of Oneness, chs. 2, 6-7

第八周　周六

晨兴喂养

徒八1“就在那日，在耶路撒冷的召会大遭逼迫，除了使徒以外，门徒都分散在犹太和撒玛利亚各地。”

十三1“在安提阿当地的召会中，有几位申言者和教师…。”

好些〔基督徒〕对于一的真理有所看见，问题只是不愿付代价。回到一的立场会叫他们许多人损失地位、名声、荣誉和声望。靠主的怜悯，我们已经选择这条十架窄路，站住一的立场。除了接受主的选择，我们没有选择，即使因此而遭诽谤、被轻视、受批评。

为我们在一的立场上经历过的一切属灵、属天的事物，赞美主！在这地方上、独一的一里，我们有主的同在、祭坛、居所和筵席。没有什么能与正当立场上对属灵丰富的享受相比。我能与你们众人在这地方上的一里，是何等快乐！（一的真正立场，一六七页。）

信息选读

除非主带领我们真正的移民到别的城市，我们只愿意留在我们的地方召会中，而不凭自己的口味或爱好有所移动。让我们简单地留在主为我们安排的召会中。为着这个异象，叫我们毁掉邱坛，并且恢复地方上的一，赞美主！为着地方上的一的启示，以及这一的恢复，阿利路亚！今天能有分于这个恢复，乃是我们的特权。（一的真正立场，一六七页。）

林前一章二节说到在哥林多的召会。这表明哥林

WEEK 8 — DAY 6

Morning Nourishment

Acts 8:1 ...And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

13:1 Now there were in Antioch, in the local church, prophets and teachers...

A number of [Christians] have seen something of the truth of oneness. But the problem is they are not willing to pay the price. Returning to the ground of oneness would cause many to lose their position, name, reputation, or popularity. By the Lord's mercy, we have chosen to take the narrow way of the cross and to stand on the ground of oneness. We have no choice except to take the Lord's choice, even though we may be defamed, despised, and criticized.

Praise the Lord for all the spiritual and heavenly things that have become our experience on this ground! Here in the local, unique oneness we have the Lord's presence, the altar, the house, and the feasts. Nothing can compare with the enjoyment of the spiritual riches on the proper ground. How happy I am to be with you all in the local oneness! (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 351)

Today's Reading

Unless the Lord leads us to make a genuine migration to another locality, we should simply remain in our local church, not moving to suit our taste or preference. Let us simply stay in the church where the Lord has placed us. We praise the Lord for the vision concerning the destruction of the high places and the recovery of the local oneness. Hallelujah for the revelation of the local oneness and its recovery! It is our privilege to have a share in this recovery today. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 351-352)

First Corinthians 1:2b speaks of the church at Corinth. This shows the

多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场。（徒八 1，十三 1，启一 11。）为着召会的存在、出现和实行，的确需要一个地点；照着新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。…在纽约的召会，是建造在纽约市的立场上。因此，地方自然而然成了召会的立场。

倪柝声弟兄曾指出，神在地方立场上建造召会的作法非常有智慧。神所拣选的人很多。全球到处都有在基督里的信徒，他们不该是分散的，乃该聚集在一起成为召会。若没有立场作正确的限制，设立召会就没有限制了。（神圣奥秘的范围，九二至九三页。）

早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不该大于或小于该城的界限。所有在这界限内的信徒，应当构成该城内唯一的地方召会。（圣经恢复本，启一 11 注 2。）

神是一，神所造的人也是一。这独一的人被安置在独一的生命树跟前。在神所造团体的人分裂为邦国之后，神拣选了一个人—亚伯拉罕。许多世纪之后，神产生了一个召会。至终，神要得着一座永远的城，其中有一个宝座、一条街道、一道河和一棵树。因此，在神四次的大作为之中，每一次我们都看见一的原则。这应该使我们领悟，召会在今天必须是一，并且必须建造在一的立场上。一就是召会的立场。关于这个宝贵的一，愿主给我们更多的亮光。（一的真正立场，一五页。）

参读：一的真正立场，第六章；神圣奥秘的范围，第六章。

locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth.... The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground.

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. (The Divine and Mystical Realm, p. 81)

The practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

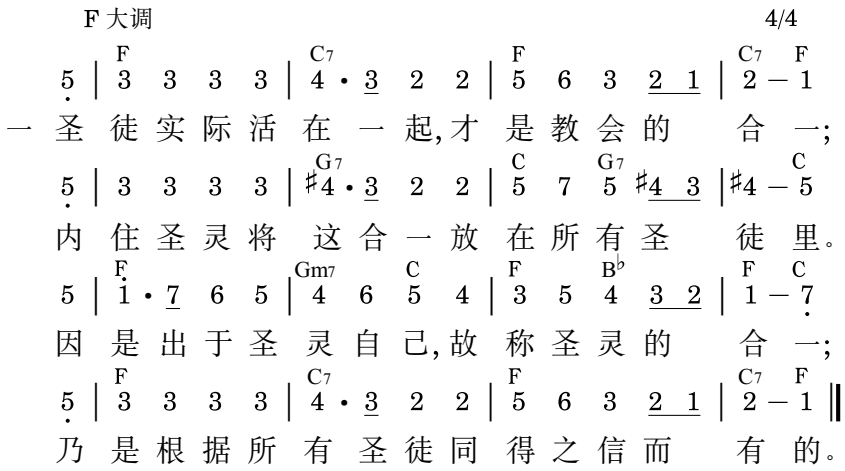
God is one, and the man created by God was also one. This unique man was placed in front of the unique tree of life. After the corporate man created by God had been divided into nations, God selected one man, Abraham. Then, centuries later, He produced one church. Ultimately, God will have one eternal city with one throne, one street, one river, and one tree. In each of the four great acts of God, therefore, we see the principle of oneness. This should cause us to realize that the church today must be in oneness and must be built on the ground of oneness. Oneness is the very ground of the church. May the Lord grant us more light concerning this precious oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 242)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 10; The Divine and Mystical Realm, ch. 6

第八周诗歌

教　会 — 合一 — 600

8 7 8 7 双（英 831）



二 所有圣徒共同所得　一样宝贵的信心,
组成是以基督和祂　救赎工作为成分。
在此圣徒真是合一,　信仰全同,无异议;
由于这个同得之信,　始有教会的存立。

三 宇宙教会既然是一,　作主基督的产业;
各地教会也该是一,　作主表现无分别。
教会元素原都是一:　一神、一主并一灵,
一信、一洗并一身体,　一望由于神命定。

四 这“一”就是教会立场,　圣徒共同的立场,
就是合一独一立场,　圣灵在我所愿望。
借此,教会就能实行　真正实际的合一,
她在各地所有出现　也就因此得建立。

五 主,使我们竭力保守　这个圣灵的合一,
站在教会合一立场,　身体生活来经历。
使你心中伟大愿望,　因此就可得实现,
使神心爱永远计划,　也可完满得成全。

WEEK 8 — HYMN

Hymns # 831

1 The unity of Church is but
The saints in oneness living;
The Spirit which indwelleth them
This oneness ever giving.
Thus it is realized and called
The unity of Spirit;
'Tis based upon the common faith
Which all the saints inherit.

2 This precious faith of all the saints,
Is constituted solely
Of Christ and His redemptive work,
Which are unique and holy.
In this the saints are truly one,
Together all agreeing,
And it is from this common faith
The Church came into being.

3 The Church within the universe
Is one as Christ's possession;
The Church must therefore locally
Be one in her expression;
For all her elements are one-
One God, one Lord, one Spirit,
One faith, baptism, Body too,
One hope all saints inherit.

4 This oneness is the Church's ground,
The ground of common standing,
The only ground of unity
The Spirit is demanding.
The Church in actual practise thus
May keep her vital union,
And her expressions locally
Be built up in communion.

5 Lord, help us ever strive to keep
This unity by taking
The Church's ground of unity,
The Body-life partaking,
That all Thy heart's profound desire
May fully be effected,
And God's eternal purpose may
Completely be perfected.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: