第十周

避免那与我们所保守的一相对的分裂，并拒绝那与我们为其争辩之信仰相对的背道

EM 诗歌：补 753，补 628

读经：申十二～十三，诗一三三，约十七 21～23，弗四 3～6，犹 1～3、19～21

Week Ten

Avoiding Division, Which Is versus the Oneness That We Keep, and Rejecting Apostasy, Which Is versus the Faith That We Contend For

EM Hymns: 853, 1339

Scripture Reading: Deut. 12—13; Psa. 133; John 17:21-23; Eph. 4:3-6; Jude 1-3, 19-21

纲要

Outline

周一

Day 1

壹 按照摩西在申命记十二、十三章的话，我们必须避免分裂并拒绝背道：

I. According to Moses' word in Deuteronomy 12 and 13, we must avoid division and reject apostasy:

一 我们必须保守神子民独一的一，并持守对基督身位和救赎工作的独一信仰。

A. We must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ.

二 在旧约里，背道指放弃神，并且离弃神而转向偶像；在新约里，背道乃是异端，指否认基督的神性，不信耶稣基督是神成为肉体来作人—约一 1、14，约壹二 18、22，四 2～3。

B. Apostasy in the Old Testament denotes giving up God and turning away from God to idols; in the New Testament apostasy is heresy, denoting the denial of Christ's deity and not believing that Jesus Christ is God incarnated to be a man—John 1:1, 14; 1 John 2:18, 22; 4:2-3.

三 背道，或异端，侮辱神并破坏基督的身位；分裂则破坏那作基督团体彰显之基督的身体；因此，背道和分裂破坏神的整个经纶。

C. Apostasy, or heresy, insults and damages the person of Christ, and division destroys the Body of Christ as Christ's corporate expression; thus, apostasy and division damage the entire economy of God.

四 因这缘故，使徒保罗嘱咐我们要避开制造分裂的人（罗十六 17），使徒约翰吩咐我们要拒绝

D. Because of this, the apostle Paul charges us to turn away from the divisive ones (Rom. 16:17), and the apostle John enjoins us to reject the heretical

异端者（约贰 9 ～ 11）。

五 我们必须像申命记中的摩西和新约中的使徒们一样，严格地对付分裂和背道；我们必须保守神子民独一的一，并持守对基督身位和救赎工作的独一信仰—弗四 3、13。

周二

贰 分裂是无所不包的；它包含了各种消极的事物，就如撒但、罪恶、世界、肉体、己、旧人，以及坏脾气—罗十六 17 ～ 18，多三 10：

一 我们不该以为分裂是独立的，与肉体、己、世界无关—加五 19 ～ 21，太十六 23 ～ 24，约壹二 15 ～ 16。

二 关于分裂的性质，如果我们蒙了光照，就会看见分裂不仅与一切消极的事物有关，并且包含了一切消极的事物。

三 在分裂里就是在死亡里；基督教因为缺少生命里真正的一，所以充满了死亡与黑暗。

四 分裂出于不同的教训，就是神经纶以外的教训—提前一 3 ～ 4：

1 我们所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量；只有一种职事建造人，绝不使人分裂，就是神经纶那唯一的职事。

2 教导不同的事，会把人杀死，拆毁神的建造，而废除神的整个经纶；我们都必须看见，甚至教导一点点不同的事，也会将主的恢复拆毁。

3 唯一能保守我们在主恢复里的路，就是那唯一的职事；

ones (2 John 9-11).

E. Like Moses in Deuteronomy and the apostles in the New Testament, we must be very strict concerning division and apostasy; we must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ—Eph. 4:3, 13.

Day 2

II. Division is all-inclusive; it includes all negative things, such as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper—Rom. 16:17-18; Titus 3:10:

A. We should not think that division stands by itself and is not related to the flesh, the self, and worldliness—Gal. 5:19-21; Matt. 16:23-24; 1 John 2:15-16.

B. If we are enlightened concerning the nature of division, we will see that it is not only related to all negative things but includes all negative things.

C. To be in division is to be in death; Christianity is filled with death and darkness because the genuine oneness in life is lacking.

D. Divisions come out of different teachings, teachings other than God's economy—1 Tim. 1:3-4:

1. Whatever we teach should not be measured by whether it is wrong or right; it must be measured by whether it is divisive or not; only one kind of ministry builds up and never divides—this is the unique ministry of God's economy.

2. It kills people to teach differently; to teach differently tears down God's building and annuls God's entire economy; we all must realize that even a small amount of teaching in a different way destroys the recovery.

3. The only way that can preserve us in the recovery is the unique ministry; if

倘若我们说我们是在主的恢复里，而我们却这么轻忽的甚至隐密地教导一些与神的经纶不同的东西，我们就种下了要在分裂里长大的种子；因此，能使我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。

4 异议者不同的教训，乃是被神仇敌所利用的风，要打岔神的子民，将他们从神的经纶带开—弗四 14。

5 分裂的教训为撒但所组织并系统化，造成严重的错谬，因而破坏基督身体生活实行的一—14 节。

6 不同的教训乃是召会败落、堕落并变质的主要根源—提前一 3 ～ 4、6 ～ 7，六 3 ～ 5、20 ～ 21。

周三

五 使徒们在各处各召会中，教导所有的圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

1 我们也必须在全地各国的各召会中，教导同样的事—太二八 19 ～ 20。

2 新约里没有一种思想，以为一种教训适合某一个召会，却不适合别的召会；反而，新约启示众召会在接受教训的事上该是相同的—多一 9。

叁 真正的一乃是包含着一切积极事物之包罗万有、广被的一—诗二三 6，三六 8 ～ 9，四三 3 ～ 4，八四 1 ～ 8，10 ～ 12，九二 10，一三三 1、3 下：

一 主已将父所赐给祂的荣耀赐给我们，使我们在父里并在子里成为一；这指向在神圣性情和那神圣者里的一；一实际上乃是经过过程并终极完成的三一神与信徒的调和—约十七 21 ～ 23，弗四 3 ～ 6。

we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division; therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy.

4. The different teachings of the dissenting ones are winds used by God's enemy to distract His people and carry them away from His economy—Eph. 4:14.

5. The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life—v. 14.

6. The different teachings are the major source of the church's decline, degradation, and deterioration—1 Tim. 1:3-4, 6-7; 6:3-5, 20-21.

Day 3

E. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

III. The genuine oneness is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

A. The Lord has given us the glory that the Father has given Him so that we may be one in the Father and in the Son; this points to a oneness in the divine nature and the Divine Being; oneness is actually the mingling of the processed and consummated Triune God with the believers—John 17:21-23; Eph. 4:3-6.

二 当我们回到一的时候，一切属灵的丰富和一切积极的事物都回来了，因为这一切都存在一里面—3 节，三 8：

1 在一的真正立场上，一切敬虔的事和一切属灵的丰富都是我们的—申八 7 ～ 9，十二 12、26 ～ 28。

2 真正的一不是部分的一，而是伟大、完整、广被、整体的一。

三 诗篇一百三十三篇是一篇一的诗，这一包含一切积极的品性与美德；如果我们看见这整个一的异象，一切分裂的细菌就会被杀死，我们也会蒙拯救脱离各种的分裂。

周四

四 为着恢复并保守真正、包罗万有的一，我们必须毁坏丘坛—王上十一 7 ～ 8，十二 26 ～ 33，十三 33 ～ 34，十四 22 ～ 23，十五 14，二二 43，王下十二 2 ～ 3，十四 3 ～ 4，十五 3 ～ 4、34 ～ 35：

1 神在祂的智慧里，要求祂的子民要将那些国民事奉他们神的各地方都毁坏；设立丘坛就是有了分裂；因此，丘坛的意义就是分裂—申十二 1 ～ 3。

2 神为保守祂子民的一，就要求他们来到祂所选择的独一地方；丘坛代替了这独一的地方，成了另一选择—8、11、13 ～ 14、18 节。

3 丘坛是高地，高举在一般水平之上；原则上，每一个丘坛，每一个分裂，都包含着对基督以外某些事物的高举与赞扬—参西一 18。

4 所罗门与耶罗波安建立丘坛的记载有属灵的意义，是为着我们属灵的教训而写下的—罗十五 4 ～ 6：

B. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—v. 3; 3:8:

1. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.

2. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety.

C. Psalm 133 is a psalm on the oneness that includes all positive attributes and virtues; if we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

Day 4

D. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:

1. In His wisdom God required His people to destroy all the places in which the nations served their gods; to set up a high place is to have a division; hence, the significance of high places is division—Deut. 12:1-3.

2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.

3. A high place is an elevation, something lifted above the common level; in principle, every high place, every division, involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.

4. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom.

a 根据这记载，分裂是由于情欲与野心；所罗门是前者的实例，耶罗波安是后者的实例。

b 所罗门与耶罗波安所建立的丘坛，严重地损害了一的立场—王上十一 7 ～ 8，十二 26 ～ 33。

c 在召会生活中，我们不应有任何“丘坛”；反之，我们都应该在同等地位上高举基督—西一 18，三 10 ～ 11。

d 基督教的分裂乃是由于自私与野心—腓二 21，约叁 9 ～ 10，罗十六 17 ～ 18，王上十二 26 ～ 33。

5 用属灵的话来说，我们必须毁除召会之外的每一个地方，以及基督的名之外的每一个名；这意思是，我们必须毁除我们的文化、个性、脾气、习惯、天然的特性、爱好、宗教背景同其影响—损害真正的一的一切—加二 20，五 24，六 14。

周五

五 在主的恢复里，我们单单高举基督—西一 18：

1 我们能见证，我们与今天的基督教成对比，我们没有“丘坛”。

2 我们既已来到召会，就该没有“丘坛”（高举基督以外事物的高处）；我们除了基督的人位与十字架独一的路之外，不该有别的—林前一 30，二 4，西一 20，二 11，三 11。

3 我们在召会中享受基督作那地丰富的出产；我们在神面前对基督的享受成了我们的敬拜、我们的召会生活甚至我们基督徒的生活；并且我们就在一的立场上长大并成熟—弗三 8，四 3、14 ～ 16。

15:4-6:

a. According to this record, division is caused by lust and ambition; Solomon is an example of the former, and Jeroboam is an example of the latter.

b. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.

c. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.

d. The divisions in Christianity are caused by selfishness and ambition—Phil. 2:21; 3 John 9-10; Rom. 16:17-18; 1 Kings 12:26-33.

5. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, and religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

Day 5

E. In the Lord's recovery we elevate Christ and Christ alone—Col. 1:18:

1. We can testify that, in contrast to today's Christianity, we have no high places.

2. Having come to the church, we should have no "high places," elevations where something other than Christ is uplifted; we should have nothing other than the person of Christ and the unique way of the cross—1 Cor. 1:30; 2:4; Col. 1:20; 2:11; 3:11.

3. In the church we enjoy Christ as the rich produce of the land; our enjoyment of Christ in the presence of God becomes our worship, our church life, and even our Christian living, and we grow and mature on the ground of oneness—Eph. 3:8; 4:3, 14-16.

肆 我们必须竭力使自己从任何异端（背道）和异端者（背道者）分别出来：

一 异端者不承认耶稣是神成为肉体（不承认祂是借着圣灵神圣的成孕，在肉体里来的）；因此，他们否认基督的神性—约壹四 3，约贰 7，参路一 31 ～ 35，约二十 28 ～ 29，罗九 5。

二 那灵在信徒里面作工，向他们承认基督是在肉体里来的—约壹四 1 ～ 2：

1 凡弃绝基督的成为肉体，因而弃绝祂救赎的，也就否认基督的复活。

2 任何人如果否认基督的成为肉体，那人就是否认基督圣别的出生、人性、为人生活、借着钉十字架而成的救赎以及复活；这完全消除了对赐生命的灵作为经过过程的三一神之实际的享受—二 23。

三 异端者否认神圣的成孕和基督的神格，如同今天的摩登派；这样的人我们必须弃绝，不要接他到家里，也不要问他的安；这样我们就不会与他有接触，也不会有分于他的异端；这种异端对神是亵渎的，并且像麻风一样传染人—彼后二 1 ～ 3，约贰 10。

四 将奇妙基督的神圣真理带给人，怎样是优越的佳行（罗十 15），散布那玷污基督荣耀神格之撒但的异端，也照样是可憎的恶行；这对神是亵渎和可憎，对人也是损毁和咒诅。

五 凡在基督里的信徒和神的儿女，都不该有分于这恶！甚至向这样的恶人问安也不可！我们当与这恶保持严格且清楚的分别！—约贰 8 ～ 11。

IV. We must be fully exercised to separate ourselves from any heresy (apostasy) and heretics (apostates):

A. Heretics do not confess that Jesus is God incarnate (not confessing that He has come in the flesh through the divine conception of the Holy Spirit); thus, they deny the deity of Christ—1 John 4:3; 2 John 7; cf. Luke 1:31-35; John 20:28-29; Rom. 9:5.

B. The Spirit works in the believers to confess to them that Christ came in the flesh—1 John 4:1-2:

1. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection.

2. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection; this utterly annuls the enjoyment of the life-giving Spirit as the reality of the processed Triune God—2:23.

C. A heretic is one who denies the divine conception and deity of Christ, as today's modernists do; such a one we must reject, not receiving him into our house nor greeting him; thus, we will not have any contact with him or any share in his heresy, heresy that is blasphemous to God and contagious like leprosy—2 Pet. 2:1-3; 2 John 10.

D. Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious deity of Christ, is an evil work; it is a blasphemy and abomination to God; it is also a damage and curse to men.

E. No one who is a believer in Christ and a child of God should have any share in this evil! Even to greet such an evil one is prohibited! A severe and clear separation from this evil should be maintained!—2 John 8-11.

周六

伍 犹大劝我们要竭力为信仰争辩—犹 1～3：

一 犹大书中的“信仰”不是主观的相信，乃是客观的信仰，指我们所相信的事，就是新约的内容，成了我们的信仰，我们相信，就能得着我们共享的救恩—徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提后三 8，四 7，多一 13。

二 我们基督徒的信仰，是由我们所相信关于圣经、神、基督、基督的工作、救恩和召会这六个基本项目所组成的—弗四 13：

1 圣经逐字都是神所默示的，都是神的呼出—彼后一 21，提后三 16。

2 神是独一的，却是三一的—父、子、灵—太三 16～17，二八 19，林后十三 14，弗二 18，三 14～17，启一 4～5。

3 基督是永远里的神（约一 1），在时间里成为人（14）；祂的神性是完全的，祂的人性是完美的；因此，祂是神又是人（二十 28，罗九 5，约十九 5，提前二 5），具有神性与人性。

4 基督首先成为肉体，成了一个人（约一 14），为着救赎我们死在十字架上（彼前二 24，启五 9）；然后祂从死人中复活，使我们重生（彼前一 3），升上诸天作万有的主（徒二 33、36，十 36），并且要回来，向着召会作新郎（约三 29，启十九 7），向着列国作万王之王（16）；这些是基督工作的主要方面。

5 罪人必须向神悔改（徒二 38，二六 20）、信入基督（约三 16，徒十六 31），使罪得赦（十 43），得着救赎（罗三 24）、称义（徒十三 39）、重生（约

Day 6

V. Jude exhorts us to earnestly contend for the faith—Jude 1-3:

A. “The faith” in Jude is not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith, in which we believe for our common salvation—Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13.

B. Our Christian faith is composed of our belief concerning six basic items: the Bible, God, Christ, the work of Christ, salvation, and the church—Eph. 4:13:

1. The Bible, word by word, is divinely inspired by God, as the breath of God—2 Pet. 1:21; 2 Tim. 3:16.

2. God is uniquely one but triune—the Father, the Son, and the Spirit—Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5.

3. Christ was the very God in eternity (John 1:1) and became a man in time (v. 14); His deity is complete, and His humanity is perfect; hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.

4. Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9); then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16); these are the main aspects of the work of Christ.

5. A sinner must repent to God (Acts 2:38; 26:20) and believe into Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he

三6），好得着永远的生命（36），成为神的儿女（一12），以及基督的肢体（林前十二27）；这是我们借信所得的救恩（弗二4～9）。

6 召会由所有在基督里的真信徒所组成，作为基督的身体（弗一22～23，西一24），在宇宙一面是一（弗四4）；地方召会作为基督身体的彰显，在地方上也是一——一城一会（启一11）：

a 但这并不是说，在基督里的真信徒若不同意一城一会，就不得救；他是得救的，不过还有所缺欠—不是为着得救，乃是为着过正当的召会生活。

b 借着站在召会正确的立场上，我们选择爱所有的弟兄，不仅仅爱那些同我们聚会的人。

三 这信仰（不是任何道理）已经一次永远地交付圣徒；我们应当为这信仰竭力争辩—提前六12。

四 我们借着享受整个可称颂的神圣三一，就在这至圣信仰的根基上，建造自己，使我们成为新耶路撒冷，就是永远生命的总和—犹19～21，参约四14下。

五 当我们“在圣灵里祷告”操练我们的灵，保守自己“在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命”，借此就应用并享受整个可称颂的神圣三一—犹20～21：

1 “以至于永远的生命”（21），或“直涌入永远的生命”（约四14下），是特别的发表；“以至于”或“直涌入”说到目的地，也有“成为”的意思。

2 我们借着操练灵享受可称颂的神圣三一并为信仰争辩，就成为新耶路撒冷，就是永远生命的总和—启二二1～2上，二一10～11。

may have eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27); this is our salvation through faith (Eph. 2:4-9).

6. The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11):

a. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved; he or she is saved, but there is something lacking, not for salvation but for the proper church life.

b. By standing on the proper ground of the church, we are choosing to love all the brothers, not only those who are meeting with us.

C. This faith, not any doctrine, has been delivered once for all to the saints; for this faith we should earnestly contend—1 Tim. 6:12.

D. We build up ourselves upon the foundation of this most holy faith by enjoying the entire Blessed Trinity so that we may become the New Jerusalem as the totality of the eternal life—Jude 19-21; cf. John 4:14b.

E. The entire Blessed Trinity is employed and enjoyed by us as we exercise our spirit by “praying in the Holy Spirit” to keep ourselves “in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life”—Jude 20-21:

1. Unto eternal life (v. 21), or into eternal life (John 4:14b), is a particular expression; unto, or into, speaks of destination and also means “to become.”

2. By exercising our spirit to enjoy the Blessed Trinity and contend for the faith, we become the New Jerusalem as the totality of the eternal life—Rev. 22:1-2a; 21:10-11.

第十周■周一

晨兴喂养

申十三3～4“你也不可听那申言者或是那作梦之人的话；因为耶和华你们的神在试验你们，要知道你们是不是全心全魂爱耶和华你们的神。你们要跟从耶和华你们的神，敬畏祂，谨守祂的诫命，听从祂的话，事奉祂，紧联于祂。”

在申命记十二章，摩西对分裂的事是严格的；在十三章，他对背道的事是严格的。

在旧约里，背道指放弃神，并且离弃神而转向偶像。在新约里，背道乃是指否认基督的神性，就是不信基督是神成为肉体来作人（申命记生命读经，一〇二、九七页）。

信息选读

我们需要清楚，教导背道的事和讲错道理的分别。有人在教导某项道理上可能不正确，但这不表示他是背道的。例如，假定一位在主里的弟兄，在基督里的真信徒，在教导被提的事上有点错误；我们可以说他在道理上错了，却不该说他是异端。…按照新约，有人成为背道的，不是因他错误地教导被提的事，乃是因他不再相信耶稣基督是神，以及祂在肉体里而来，作了一个人。

在罗马十四至十五章，保罗宽宏大量、包容一切，但在十六章十七节，他却非常狭窄而严格：“弟兄们，那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”一面，我们需要接纳各种的真信徒；另一面，我们在对付造成

WEEK 10 — DAY 1

Morning Nourishment

Deut. 13:3-4 You shall not listen to the words of that prophet or to that dreamer of dreams; for Jehovah your God is testing you in order to know whether you love Jehovah your God with all your heart and with all your soul. You shall follow Jehovah your God; and you shall fear Him, keep His commandments, listen to His voice, serve Him, and hold fast to Him.

In Deuteronomy 12 Moses was strict in the matter of division, and in Deuteronomy 13 he was strict in the matter of apostasy.

In the Old Testament, apostasy denotes the giving up of God and the turning away from God to idols. In the New Testament, apostasy denotes the denial of Christ's deity; it refers to not believing that Christ is God incarnated to be a man. (Life-study of Deuteronomy, pp. 86, 81)

Today's Reading

We need to be clear regarding the difference between teaching apostasy and being wrong in doctrine. Someone may not be correct in his teaching about a certain doctrine, but this does not mean that he is apostate. For example, suppose a brother in the Lord, a genuine believer in Christ, is somewhat mistaken in his teaching regarding the rapture....According to the New Testament, someone becomes apostate not by teaching incorrectly about the rapture but by giving up the faith that Jesus Christ is God and that He came in the flesh to be a man.

In Romans 14 and 15 Paul is generous, broad-minded, and all-embracing, but in Romans 16:17 he is very narrow and strict. “I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.” On the one hand, we need to receive all kinds of genuine believers; on the other hand, we need to

分立之人时，需要狭窄、严格。在十七节保罗不是说，“这些造成分立之事的人是弟兄，我们要接纳他们，爱他们。”不，他告诉我们要留意，并要避开他们。避开那些造成分立和绊跌之事的人，就是隔离他们。

就如新约的使徒那样，…我们对分裂和背道的事也必须非常严格。这就是说，我们必须保守神子民独一的一，并持守对基督身位和救赎工作的独一信仰。

背道的新约用辞就是“异端”。背道和异端是侮辱神的身位。在旧约，背道者离弃神去跟随偶像。…在新约，异端者否认耶稣基督是神成肉体来作人。这样的否认就是异端，是新约的背道；这异端破坏基督的身位。在旧约和新约，神都不容忍背道或异端。

主恨恶分裂，因为分裂破坏祂的子民，使他们不能作祂的彰显。在旧约，以色列人是神的子民，作祂团体的彰显。在新约，主团体的彰显乃是基督的身体。异端侮辱并破坏基督的身位；分裂破坏基督的身体。分裂杀死基督的身体，将基督的身体分割得支离破碎。因为异端破坏头，又因为分裂杀死身体，所以主在旧约和新约中，绝不容忍异端和分裂。

保罗嘱咐说，我们不该同情那些造成分立和绊跌之事的人，乃要避开他们。我们之所以必须避开那些造成分裂的人，是因为分裂带来极严重的后果—破坏基督的身体。…背道和分裂破坏神的整个经纶（申命记生命读经，九八至一〇〇、一〇二至一〇三、一〇五至一〇六页）。

参读：申命记生命读经，第十二至十三篇；一的真正立场，第一、四章。

be narrow and strict in dealing with divisive ones. In 16:17 Paul does not say, “These divisive ones are brothers. We need to receive them and love them.” No, he tells us to mark them and to turn away from them. To turn away from those who make divisions and causes of falling is to quarantine them.

Like the apostles in the New Testament,…we also must be very strict concerning division and apostasy. This means that we must keep the unique oneness of God’s people and the unique faith in the person and redemptive work of Christ.

The New Testament term for apostasy is heresy. Apostasy and heresy are an insult to the person of God. In the Old Testament the apostates turned away from God and followed idols….In the New Testament the heretics denied that Jesus Christ is God incarnated to become a man. Such a denial is heresy, New Testament apostasy. This heresy damages the person of Christ. In both the Old Testament and the New Testament, God does not tolerate apostasy or heresy.

The Lord hates division because it destroys His people as His expression. In the Old Testament the children of Israel were God’s people for His corporate expression. In the New Testament the corporate expression of the Lord is the Body of Christ. Whereas heresy insults and damages the person of Christ, division damages the Body of Christ. Division kills the Body of Christ and cuts it into pieces. Because heresy damages the Head and because division kills the Body, the Lord, in both the New Testament and the Old Testament, will never tolerate heresy and division.

Instead of sympathizing with those who make divisions and causes of falling, we are charged by Paul to turn away from them. The reason we must turn away from those who cause divisions is that division is extremely serious—it destroys the Body of Christ….Apostasy and division damage the entire economy of God. (Life-study of Deuteronomy, pp. 82-84, 86-89)

Further Reading: Life-study of Deuteronomy, msgs. 12-13; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 1, 4

第十周■周二

晨兴喂养

弗四 14“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”

提前一 3～4“我…曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，…这等事…对于神在信仰里的经纶并无助益。”

分裂的教训为撒但所组织并系统化，造成严重的错谬，因而破坏基督身体生活实行的一。…欺骗手法是属人的，错谬系统是属撒但的，与那恶者所设计欺诈的教训有关，使圣徒从基督与召会生活岔开（圣经恢复本，弗四 14 注 6、注 5）。

切不可将分裂看作一件无所谓的事。…在一里就是在生命中，而在分裂里则是在死亡中。

分裂是无所不包的，它包含了各种消极的事物，就如撒但、罪恶、世界、肉体、己、旧人以及坏脾气。关于分裂的性质，如果我们蒙了光照，会看见它包含着每一样消极的东西。不要以为分裂是独立的，与肉体、己、世界无关；分裂不仅与一切消极的事物有关，并且包括了一切消极的事物（李常受文集一九七九年第二册，三二九至三三〇页）。

信息选读

历经二十个世纪的召会历史，发生在所有基督徒中间的分裂、混乱和难处，都是由于某种职事。…各式各样的基督徒团体，都来自不同的职事。职事

WEEK 10 — DAY 2

Morning Nourishment

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.

1 Tim. 1:3-4 Even as I exhorted you…to remain in Ephesus in order that you might charge certain ones not to teach different things…which produce questionings rather than God's economy, which is in faith.

The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The sleight is of men, but the system of error is of Satan and is related to the deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life. (Eph. 4:14, footnote 5)

Never regard division as an insignificant matter....To be in oneness is to be in life, but to be in division is to be in death.

Division is all-inclusive. It comprises such negative things as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper. If we are enlightened concerning the nature of division, we will see that it includes every negative thing. Do not think that division stands by itself and that it is not related to such things as the flesh, the self, and worldliness. Division is not only related to all negative things; it includes all negative things. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 253-254)

Today's Reading

Throughout the twenty centuries of church history, the divisions, confusions, and problems that have taken place among all the Christians were all due to a ministry....All the different kinds of Christian groups come out of different

主要是一种教训。我们必须领悟，基督徒所传的教训会供应出一些东西。…一种教训总是产生出一些东西。基于你教训的结果，可以把你的教训看为一种职事。…用一样东西来供应别人就是在尽职事。

当召会往前去的时候，有一种又一种的毒素注射到基督徒的召会中。保罗在他著作的职事结束时，写了提摩太前书，给召会预防注射，以对抗这一切毒素。…“不可教导…不同的事”〔一3〕这短句似乎很简单。…我们可能不认为这是严重的，但实际上这非常严重。教导不同的事，会把人杀死，拆毁神的建造，而废除神的整个经纶。我们都必须看见，甚至教导一点点不同的事，也会将主的恢复拆毁。有一句格言说，“一言兴邦，一言丧邦。”…只要说一句话，表达出你的那一种观念，就把一切都拆毁了。

唯一能保守我们在主恢复里的路，就是那唯一的职事。倘若我们说我们是在主的恢复里，而我们却这么轻忽地甚至隐密地教导一些与神的经纶不同的东西，我们就种下了要在分裂里长起来的种子。因此，我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。这样的教训称为新约的职事。新约的职事单单供应三一神，这位三一神经过了种种的过程，要分赐到祂所拣选的人里面作生命和生命的供应，好产生基督的众肢体，以形成基督的身体来彰显三一神。这就是新约的经纶。教导任何的事，甚至是美好的事，合乎圣经的事，只要稍微离开神新约的经纶，仍然会带进分裂，会被那狡猾者，那恶者，大加利用。因此，我们必须儆醒（长老训练第三册，三九至四一、四七至四八页）。

参读：一的真正立场，第三、九章；长老训练第三册，第四章。

ministries. A ministry is mainly a teaching. We must realize that the teaching that a Christian teaches ministers something….A teaching always issues in something. Based upon the issue of your teaching, your teaching may be considered as a ministry. …To serve others with something is to minister.

Poison after poison was injected into the Christian church while the church was going on. At the conclusion of his writing ministry, Paul wrote 1 Timothy to inoculate the church against all these poisons….This phrase not to teach different things [1:3] seems so simple….We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To teach differently tears down God’s building and annuls God’s entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb that says, “One sentence can build up the nation, and one sentence can destroy the entire nation.”…Just speaking one sentence that conveys your kind of concept tears down everything.

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God’s economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing, God’s economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is to minister only the processed Triune God to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, that is even a little apart from God’s New Testament economy will still issue in division, and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 267-268, 273)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 3, 9; CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” ch. 4

第十周■周三

晨兴喂养

林前四 17 “因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”

十一 16 “若有人想要强辩，我们却没有这样的规矩，神的众召会也没有。”

一…是包罗万有的。它包含了神、基督与那灵。…在〔以弗所四章三至六节〕所启示的一里，有父神、主基督与赐生命的那灵。这个一甚至包含我们重生的灵，以及我们经过变化和更新的心思等积极的事物。每一样积极的事物都包含在这正当的一里面（李常受文集一九七九年第二册，三三〇页）。

信息选读

我们合一的实行是根据召会一的属性：一灵、一主、一神和一个身体，还有一信、一浸并一个盼望〔弗四 4 ～ 6〕。…并且，这合一的实行是照着使徒的教训（林前四 17 下，七 17 下，十一 16，十四 34 上）。使徒在各处各召会中所教导众圣徒的，都是一样的。同时，这合一的实行也是照着那灵对众召会所说同样的话（启二 7、11 上、17 上、29，三 6、13、22）。启示录二、三章写给七个召会的七封书信，都是对众召会说的。…众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同（启一 20）。众召会是神的金灯台，虽是分开，各自独立，但她的本质、形状、功用和彰显是完全

WEEK 10 — DAY 3

Morning Nourishment

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

Oneness is all-inclusive. It includes God, Christ, and the Spirit....In the oneness revealed in [Ephesians 4:3-6], we have God the Father, Christ the Lord, and the Spirit as the Giver of life. This oneness includes such positive things as our regenerated spirit and our transformed and renewed mind. Everything positive is included in the proper oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 254)

Today’s Reading

Our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope [Eph. 4:4-6]....Moreover, the practice of this oneness is according to the apostles’ teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches....All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20)....Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression. (CWWL, 1990,

一样的（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一四至一五页）。

这个一的原因，乃由于神自己是一；一是祂的本性。在神一切的作为之中，我们看见一个起源、一种元素和一种素质。在神的创造中，我们看见一位神和一个团体的人。在祂的拣选中，也只有一位神和一个人。此外，在召会中，也只有一位灵和一个新人。最后，在新耶路撒冷，也只有独一的三一神，在一座城里，这座城是以一个宝座、一条街道、一道河和一棵树为特征。因此，我们所说的一，不是部分的一，而是伟大、完整、广被、整体的一。…如果我们看见这整个的一的异象，一切分裂的细菌就会被杀死；我们也会蒙拯救脱离各种的分裂。

〔约翰十七章二十一至二十三节〕里的一必然不仅是指个别的单位来在一起，能够和谐一致。这里主说，祂把父所赐给祂的荣耀赐给我们，好使我们在父与子里成为一。这指明这种一是存在于神圣的性情和神圣的所是里面。三一神的三者，在祂们的性情与所是里乃是一。…在基督里之信徒的一，在素质上也应该是这样。

〔在以弗所四章四至六节〕保罗说到身体，也说到一位灵、一位主、一位神与父。把身体和三一神相提并论，就指明一实际上乃是三一神与信徒的调和。

当我们回到一的时候，一切敬虔的、属天的、属灵的东西都回来了，…〔并且〕在这一的立场上，一切敬虔的事和一切属灵的丰富都是我们的（李常受文集一九七九年第二册，三一四至三一五、三八二、三八四、四三五页）。

参读：真理信息，第七章；今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 74-75)

The reason for this oneness is that God Himself is one. Oneness is His nature. In all God’s acts we see one origin, one element, and one essence. In God’s creation we see one God and one corporate man. In His selection we also have the one God and one man. Moreover, in the church we have the one Spirit and one new man. Eventually, in the New Jerusalem we have the unique Triune God in the one city characterized by the one throne, the one street, the one river, and the one tree. Therefore, the oneness about which we are speaking is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety....If we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

The oneness [in John 17:21-23] is not merely that of individual units coming together in harmony and agreement. Here the Lord said that He has given us the very glory the Father has given Him in order that we may be one in the Father and the Son. This points to a oneness that exists in the divine nature and the Divine Being. The three of the Triune God are one in Their nature and being. The oneness of the believers in Christ should be essentially the same.

[In Ephesians 4:4-6] Paul speaks of the Body and of the one Spirit, the one Lord, and the one God and Father. The fact that the Body and the Triune God are mentioned together indicates that oneness is actually the mingling of the Triune God with the believers.

When we come back to the oneness, all the godly, heavenly, spiritual things return…[and] are ours on the ground of oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 243, 292-293, 330)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 7; CWWL, 1990, vol. 2, “The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy,” chs. 1-2

第十周■周四

晨兴喂养

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

三 10 ～ 11 “并且穿上了新人；…在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在申命记十二章，摩西嘱咐以色列人：“要将…国民事奉他们神的各地方，无论是在高山上，在小山上，在各青翠树下，都彻底毁坏。”（2）他也吩咐他们：“拆毁他们的祭坛…。”（3）毁掉这一切之后，他们要来到神所选择独一的地方。根据列王纪上，圣殿是建在耶路撒冷，神所选择…独一的地方，作祂同在之处。这一个地方可以保守神的子民不至分散。

虽然以色列人毁坏了外邦人…事奉他们神的地方，…到后来，那些毁掉的东西又回来了。…所罗门按着神的心意把圣殿建造在一的立场上，后来竟又带头把丘坛建立起来（王上十一 6 ～ 8）（李常受文集一九七九年第二册，四一一至四一二页）。

信息选读

建立丘坛，就是产生分裂。因此，丘坛的意义就是分裂。…为着保持祂子民的一，神要求他们来到祂所选择独一的地方。然而，丘坛是这独一地方的代替品。…耶路撒冷这独一的地方表征一，而丘坛表征分裂。那时，各样罪恶与可憎的事都和丘坛的

WEEK 10 — DAY 4

Morning Nourishment

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

3:10-11 And have put on the new man…where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In Deuteronomy 12 Moses charged the children of Israel to “completely destroy all the places where the nations…have served their gods, on the high mountains and on the hills and under every flourishing tree” (v. 2). He also charged them to tear down their altars…(v. 3). Having destroyed all these things, they were to come to the unique place of God’s choice. According to 1 Kings, the temple was built in Jerusalem, the place God had chosen,…a unique place for His presence. This one place protected God’s people from division.

Although the children of Israel destroyed the places wherein the nations served their gods,…eventually the very things that had been destroyed came back….In fact, Solomon, the very one who built the temple according to God’s desire on the ground of oneness, took the lead to build up the high places once again (1 Kings 11:6-8). (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 313)

Today’s Reading

To set up a high place is to have a division. Hence, the significance of high places is division….To preserve the oneness of His people, God required that they come to the unique place of His choice. The high places, however, were a substitute and an alternative for this unique place….The unique place, Jerusalem, signifies oneness, whereas the high places signify division. Just as all

设立有关；用新约的说法，各种的罪恶都与分裂相联。

按照列王纪上的记载，有两个王…领头设立丘坛。所罗门建立丘坛，与放纵情欲有关。所罗门有成百的妻妾妃嫔。…这些妃嫔“使他的心偏离，去随从别神”（十一4）。耶罗波安建立丘坛则与野心有关（十二26～32）。…耶罗波安恐怕国权仍归大卫家，于是“造了丘坛的殿”（31）。…丘坛的高度是超过普通平地的。…原则上，今天基督教中的每一个丘坛，每一个分裂，都包含着对基督以外某些事物的高举与赞扬。那些被高举的东西可能不是罪恶，反而还可能是非常好的，甚至圣经研究或圣经教学等也可能包括在内。

关于所罗门与耶罗波安的记载，都是为着今天对我们属灵的教训〔参罗十五4〕。…根据旧约的记载，分裂是由于情欲与野心。所罗门是前者的实例，耶罗波安是后者的实例。…所罗门与耶罗波安所建立的丘坛，严重地损害了一的立场。

一的立场，不仅仅是一地一会的问题；一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。神规定我们要到祂所选择的这个地方去。用属灵的话来说，我们必须毁除召会之外的每一个地方，以及基督的名之外的每一个名。这意思是说，我们必须毁除我们的文化与宗教背景。…我们必须毁除的，包括我们的个性、脾气与习惯。我们必须毁除一切足以损害一个新人的一的事物（李常受文集一九七九年第二册，四一二至四一六、四二〇、三七八页）。

参读：一的真正立场，第五、八章。

manner of evil and abominable things were related to the setting up of the high places, so, in New Testament terms, all manner of evil is related to division.

According to the record in 1 Kings, two kings…took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines….His wives had “turned his heart after other gods” (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32)….Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam “made a house of high places” (v. 31). A high place is an elevation, something lifted above the common level….In principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching.

What was written concerning Solomon and Jeroboam was written for our spiritual instruction today [cf. Rom. 15:4]. According to the Old Testament record, division is caused by lust and ambition. Solomon is an example of the former, and Jeroboam is an example of the latter. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness.

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church. God requires us to go to this place He has chosen. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background….The places that we must destroy include our disposition, temperament, and habits. We must destroy everything that damages the oneness of the one new man. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 314-316, 319, 288)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 5, 8

第十周■周五

晨兴喂养

林前一 30“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

约壹四 2“凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。”

我们…除了基督的人位与十字架独一的路之外，没有别的；如此，我们就可以在召会中享受基督作美地丰富出产的拔尖部分（李常受文集一九七九年第二册，三八〇页）。

约贰七节说，“因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”这里所提迷惑人的，是指异端者，如塞林则派，假申言者（约壹四 1）。…这些迷惑人的…不承认耶稣是神成为肉体，因而否认了基督的神格。耶稣是由圣灵成孕的（太一 18）。承认耶稣是在肉体里来的，就是承认祂这位神的儿子神圣的成孕，在肉体里出生（路一 31 ～ 35）。那迷惑人的，假申言者，不肯这样承认。…敌基督的是否认基督的神格，否认耶稣是基督，也就是因否认耶稣是神的儿子（约壹二 22），不承认祂是借着圣灵神圣的成孕在肉体里来的，而否认父与子（四 2 ～ 3）（约翰二书生命读经，九至一〇页）。

信息选读

那灵在信徒里面作工，向他们承认基督是在肉体里来的。…按照约壹四章二节，辨别诸灵是根据灵承认不承认耶稣基督是在肉体里来的。因为真申言者的

WEEK 10 — DAY 5

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

1 John 4:2 In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God.

We should have nothing other than the person of Christ and the unique way of the cross. Then we will enjoy Christ in the church as the top portion of the rich produce of the land. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 289)

Second John 7 says, “Many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.” The deceivers mentioned here were heretics, like the Cerinthians, the false prophets (1 John 4:1). These deceivers do not confess Jesus Christ coming in the flesh. This means that they do not confess that Jesus is God incarnate. Thus, they deny the deity of Christ. Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that, as the Son of God, He was divinely conceived to be born in the flesh (Luke 1:31-35). The deceivers, the false prophets, would not make such a confession. An antichrist is one who denies Christ’s deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (1 John 2:22), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (4:2-3). (Life-study of 2 John, p. 7)

Today’s Reading

The Spirit works in the believers to confess to them that Christ came in the flesh….According to 1 John 4:2, the discernment of spirits is based upon whether or not a spirit confesses that Jesus Christ has come in the flesh.

灵是由真理的圣灵所推动的，这灵必定承认耶稣神圣的成孕，确认祂是生为神的儿子。…，否认耶稣基督是在肉体里来的，就是否认祂神圣的成孕、祂的成为肉体、祂的出生、祂的人性、祂的人性生活以及祂的救赎。新约着重地指明，基督的救赎是在祂属人的身体里，借着流出祂的血所成就的。…凡弃绝基督的成为肉体，因而弃绝祂的救赎的，也就否认基督的复活。基督若从来没有经过死，祂就不可能进入复活。…若有人否认基督的成为肉体，这人就是否认基督圣别的出生、人性、人性生活、借着钉十字架而成的救赎以及复活。这完全消除了对真正三一的享受。在这光中我们看见，那灵在信徒里面作工，承认耶稣基督是在肉体里来的，乃是极其重要的（新约总论第四册，一六九至一七一页）。

在约贰十节，约翰继续说，“若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐。”代名词“他”指异端者，敌基督的，假申言者。这样的人否认神圣的成孕和基督的神格，如同今天的摩登派。这样的人我们必须弃绝，不要接他到家里，也不要问他的安。这样，我们就不会与他有接触，也不会有分于他的异端；这种异端对神是亵渎的，并且像麻风一样传染人。

将奇妙基督的神圣真理带给人，怎样是优越的佳行（罗十 15），散布那玷污基督荣耀神格之撒但的异端，也照样是可憎的恶行〔参约贰 11〕。这对神是亵渍和可憎，对人也是损毁和咒诅。凡在基督里的信徒和神的儿女，都不该有分于这恶！甚至向这样的恶人问安也不可！我们当与这恶保持严格且清楚的分别（新约总论第七册，三九七至三九八页）。

参读：约翰二书生命读经，第二篇；新约总论，第九十三、二百二十四篇。

Because the spirit of a genuine prophet is motivated by the Holy Spirit of truth, this spirit will confess the divine conception of Jesus and affirm that He was born as the Son of God. To deny that Jesus Christ has come in the flesh is to deny His divine conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection. This utterly annuls the enjoyment of the genuine Trinity. In the light of this we see the crucial importance of the Spirit's work in the believers to confess that Jesus Christ has come in the flesh.

In 2 John 10 John…says, "If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!" The pronoun him refers to a heretic, an antichrist, a false prophet, who denies the divine conception and deity of Christ, as today's modernists do. Such a one we must reject, not receiving him into our house or greeting him. Thus, we shall not have any contact with him or share in his heresy, heresy that is blasphemous to God and contagious like leprosy.

Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious divinity of Christ, is an evil work [cf. 2 John 11]. It is a blasphemy and abomination to God, and it is also a damage and curse to men. No believer in Christ and child of God should have any share in this evil. Even to greet such an evil one is prohibited. A severe and clear separation from this evil should be maintained. (The Conclusion of the New Testament, pp. 995-997, 2394)

Further Reading: Life-study of 2 John, msg. 2; The Conclusion of the New Testament, msgs. 93, 224

第十周■周六

晨兴喂养

犹 3“亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，…劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”

20～21“亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。”

〔犹大书三节的信仰，〕不是主观的相信，乃是客观的信仰，就是我们所相信之物—新约的中心内容，成了我们共有的信仰（徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提后三 8，四 7，多一 13），我们相信，就能得着我们共享的救恩。这信仰（不是任何道理）已经一次永远地交付圣徒；我们应当为这信仰竭力争辩（提前六 12）（圣经恢复本，犹 3 注 3）。

信息选读

我们相信圣经字字都是出自神圣的默示（彼后一 21），都是神的呼出（提后三 16）。…我们必须相信，圣经是神无误的话。

神是独一的，却是三一的—父、子、灵（太三 16～17，二八 19，林后十三 14，弗二 18，三 14～16，启一 4～5）。神格的三者彼此有别，但不是分开的三位神。圣经在旧约和新约里明确地告诉我们，神是一位（申四 35、39，诗八六 10，林前八 4，提前二 5）。

基督是永远里的神（约一 1），在时间里成为人（14）。祂的神性是完全的，祂的人性是完美的。因此，祂是神又是人（二十 28，罗九 5，约十九 5，提前二 5），具有神性与人性。

WEEK 10 — DAY 6

Morning Nourishment

Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I...exhort you to earnestly contend for the faith once for all delivered to the saints.

20-21 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

[“The faith” in Jude 3 is] not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend (1 Tim. 6:12). (Jude 3, footnote 3)

Today’s Reading

We believe that the Bible, word by word, is divinely inspired by God (2 Pet. 1:21), as the breath of God (2 Tim. 3:16)....We must believe that the Bible is God’s infallible Word.

God is uniquely one but triune, the Father, the Son, and the Spirit (Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5). The Godhead is distinctively three, but They are not three Gods separately. In the Old Testament and in the New Testament, the Bible tells us definitely that God is one (Deut. 4:35, 39; Psa. 86:10; 1 Cor. 8:4; 1 Tim. 2:5).

Christ was the very God in eternity (John 1:1) and became a man in time (v. 14). His deity is complete, and His humanity is perfect. Hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.

基督首先成为肉体，成了一个人（约一 14），为着救赎我们死在十字架上（彼前二 24，启五 9）。然后祂从死人中复活，使我们重生（彼前一 3），升上诸天作万有的主（徒二 33、36，十 36），并且要回来，向着召会作新郎（约三 29，启十九 7），向着列国作万王之王（16）。这些是基督工作的主要方面。

罪人必须向神悔改（徒二 38，二六 20）、相信基督（约三 16，徒十六 31），使罪得赦（十 43），得着救赎（罗三 24）、称义（徒十三 39）、重生（约三 6），好得着永远的生命（36），成为神的儿女（一 12），以及基督的肢体（林前十二 27）。这是我们借信从神所得的救恩（弗二 4 ～ 9）。

召会由所有在基督里的真信徒所组成，作为基督的身体（一 22 ～ 23，西一 24），在宇宙一面是一（弗四 4）；而地方召会作为基督身体的彰显，在地方上是一——一城一会（启一 11）。

以上是正确基督徒信仰的六个主要项目。所有的真基督徒对这些点都不会有争论。…召会作为基督的身体，在宇宙一面是一；地方召会作为基督身体的彰显，在地方上也是一。但这并不是说，在基督里的真信徒若不同意一城一会，就不得救。他仍是得救的，不过还有所缺欠—不是为着得救，乃是为着过正当的召会生活。…信仰是召会生活的专特。…有关基督徒信仰的这些点，我们不该有争论。…我们不需要为别的事争战；我们必须为这样的信仰打那美好的仗（提前六 12）。我们必须为这样的信仰竭力争辩（犹 3）；我们必须教导并传讲这样的信仰（李常受文集一九七一年第三册，五三四至五三六、五三八至五四〇页）。

信徒在圣灵里祷告，保守自己在神的爱中，并等候我们主的怜悯，以至于永远的生命，借此就应用并享受了整个可称颂的神圣三一（犹大书生命读经，二五页）。

参读：犹大书生命读经，第一至三篇；召会生活的专特、包容与实行，第一章。

Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9). Then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16). These are the main aspects of the work of Christ.

A sinner must repent to God (Acts 2:38; 26:20) and believe in Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he may have the eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27). This is our salvation by God through faith (Eph. 2:4-9).

The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11).

[The above items] are the six main items of the proper Christian faith. All real Christians do not have any disputations about these items….As the Body of Christ, the church is universally one; as the expression of the Body of Christ, a local church is locally one. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved. He or she is saved, but there is something lacking, not for salvation but for the proper church life. The faith is the speciality of the church life….Concerning these points of our Christian faith there should be no argument….There is no need for us to fight for other things. We have to fight the good fight of such a faith (1 Tim. 6:12). We have to contend for such a faith (Jude 3). We have to teach and preach such a faith. (CWWL, 1971, vol. 3, “The Speciality, Generality, and Practicality of the Church Life,” pp. 416, 418-419)

The entire Blessed Trinity is employed and enjoyed by the believers by their praying in the Holy Spirit, keeping themselves in the love of God, and awaiting the mercy of our Lord unto eternal life. (Life-study of Jude, p. 21)

Further Reading: Life-study of Jude, msgs. 1-3; CWWL, 1971, vol. 3, “The Speciality, Generality, and Practicality of the Church Life,” ch. 1

第十周诗歌

779 终极的显出 – 基督归一万有

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降 B 大调 4/4

5 5 3 · 1 | 7 2 2 1 | 1 7 7 6 | 1 6 5 – |
一 在 基 督 里 归 一 万 有, 乃 是 我 神 的 经 营;
5 5 3 · 2 | ♯1 3 3 2 | 2 6 7 · 6 | 5 2 1 – ‖
基 督 作 头 并 作 中 心, 万 有 和 谐 而 安 宁。

二 基督元首要作中心, 神在其中作亮光;
基督和神同坐宝座, 使其心愿全得赏。

三 基督要作生命、内容, 归一万有于光中;
众圣要作祂的器皿, 永远彰显祂光荣。

四 撒但已将他的自己 注到人里, 毁万有,
带进黑暗、败坏、紊乱, 使神计划难成就。

五 基督来将祂的自己 分赐与人作生命,
拯救人脱黑暗权势, 黑暗、死亡, 再无能。

六 借着教会–祂的身体, 要将万有归于一;
万有都要联得合式, 无论大小成一系。

七 在这元首基督之下, 万有联结而存立;
在祂教会所照光中, 万有全都归于一。

八 有祂作头并作中心, 万有全都能和谐;
借祂身体所有光照, 万有相安无间歇。

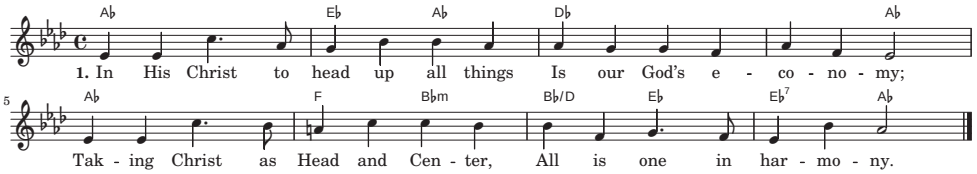
九 再无黑暗, 再无死亡, 再无败坏与虚空;
万有都要脱离辖制, 永远居于自由中。

WEEK 10 — HYMN

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981



2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight.

3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright.

4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil.

5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave.

6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small.

7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist.

8. Owning Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty.

9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: