第八周

聚会来明白并实行神的旨意

读经：太七 21，十二 50，十八 20，弗三 8，西一 12，林前十四 26，来十 25

纲要

周一

壹 聚会乃是要来明白并实行神的旨意；我们在地上的目标，我们在地上的目的，是要遵行父的旨意；我们是借着来到召会聚会中而实行这事—来十 25。

贰 我们需要领悟，除了我们内里与主同在的生命，没有什么象召会聚会这么要紧、重要且有益处—林前十四 23 ～ 26：

一 如希腊字 ekklesia，艾克利西亚，所指明，召会—神的居所—乃是蒙召出来之人的集会或聚集—太十八 17 ～ 20：

1 召会是信徒的聚集，是一班集合在一起之人的聚会。

2 当蒙神呼召出来之人聚集在一起，这就是召会—徒二 42，八 1。

3 我们的父预定我们聚在一起；来聚会乃是神的旨意—弗一 5，罗八 29，林前十四 26。

二 基督徒的生活就是聚会的生活—来十 25，林前

Week Eight

Meeting to Know and Do the Will of God

Scripture Reading: Matt. 7:21; 12:50; 18:20; Eph. 3:8; Col. 1:12; 1 Cor. 14:26; Heb. 10:25

Outline

Day 1

I. To meet is to know and do the will of God; our goal, our purpose, on earth is to do the will of the Father, and we do this by coming to the meetings of the church—Heb. 10:25.

II. We need to realize that besides our inner life with the Lord, nothing is as crucial, important, and profitable as the church meetings—1 Cor. 14:23-26:

A. As indicated by the Greek word ekklesia, the church—the dwelling place of God—is a meeting or an assembly of the called-out ones—Matt. 18:17-20:

1. The church is a gathering of the believers, a meeting of a collective people.

2. When God's called-out ones meet together, this is the church—Acts 2:42; 8:1.

3. Our Father has predestinated us to meet together; coming to the meetings is God's will—Eph. 1:5; Rom. 8:29; 1 Cor. 14:26.

B. The Christian life is a meeting life—Heb. 10:25; 1 Cor. 14:23-26:

十四 23 ～ 26：

1 我们的许多恩典都是在聚会中得着的，主许多的工作也都是在聚会中作的—徒四 33，十三 1 ～ 2。

2 因着基督徒的生活是聚会的生活，并且主许多的工作也是借着聚会作的，所以我们应当非常看重聚会—来十 25。

周二

叁 在聚会中神使我们明白祂的旨意—诗七三 16 ～ 17：

一 实行神的旨意，在于明白祂的旨意—约七 17。

二 有许多美妙的东西在我们聚会的表面之下，其中一样就是明白神的旨意。

三 作诗的人进了神的圣所，就能明白神的旨意—诗七三 16 ～ 17：

1 神的圣所，祂的居所，是在我们灵里并在召会里—弗二 22，提前三 15。

2 我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。

3 我们一在圣所里—在灵里并在召会的聚会中，就会对我们的情形有另一种看法，有特别的领会—诗七三 16 ～ 20。

4 神的道路是启示在神的圣所中—17 节：

a 在我们的灵里并在聚会中，我们得着神圣的启示—启一 10，弗一 17 ～ 18。

b 我们运用我们的灵并参加召会的聚会，神的道路对我们就清楚了—诗七三 17。

1. Much of the grace that we receive is in the meetings, and much of the work that the Lord does is also in the meetings—Acts 4:33; 13:1-2.

2. Since the Christian life is a meeting life and much of the Lord's work is carried out through the meetings, we should regard the meetings as being of great importance—Heb. 10:25.

Day 2

III. In the meetings God makes His will known to us—Psa. 73:16-17:

A. Doing God's will depends on knowing His will— John 7:17.

B. In our meetings there are many wonderful things underneath the surface, one of which is knowing God's will.

C. When the psalmist went into the sanctuary of God, he was able to know God's will—Psa. 73:16-17:

1. God's sanctuary, His habitation, is in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.

2. In order to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church.

3. Once we are in the sanctuary—in the spirit and in the meetings of the church—we receive another view, a particular perception, of our situation— Psa. 73:16-20.

4. God's way is made known in the sanctuary of God—v. 17:

a. In our spirit and in the meetings we receive divine revelation—Rev. 1:10; Eph. 1:17-18.

b. When we exercise our spirit and attend the meetings of the church, God's way becomes clear to us—Psa. 73:17.

周三

肆 因着神的旨意是在基督里，集中于基督，并为着基督，并且在神的旨意中基督是一切，我们就要借着在聚会中展览基督而实行神的旨意—西一9、15～18、12，三4、11，林前十四26：

一 神在我们身上的旨意，乃是要我们经历并享受包罗万有的基督，并且以祂作我们的生命而活祂—西一9、15～18，三4、11。

二 我们的聚会是展览基督，所以我们来聚会的时候，都要把我们所享受的基督带来—林前十四26。

三 正当的召会生活在于召会的聚会，所有圣徒在其中展览基督同祂追测不尽的丰富—弗三8。

四 我们聚会的目标是展览基督，基督徒的聚会是我们日常基督徒生活的展览—林前十四26，参申十二5～7、13～14。

五 我们在聚会中展览基督，是借着将基督作为祭物的实际献给神，而与神同享基督—来十8～10、25，十三20～21。

六 我们需要在聚会中尽功用来展览基督—西一12，林前十四26：

1 因着基督教的影响，许多信徒在聚会中不负责任。

2 认为我们是来参加聚会，但聚会的责任不是我们的，乃是基本的错误；这是撒但的诡计，要把基督身体的众肢体报废，叫众肢体都不尽功用。

Day 3

IV. Since the will of God is in Christ, concentrated in Christ, and for Christ, and Christ is everything in the will of God, we do God's will through exhibiting Christ in the meetings—Col. 1:9, 15-18, 12; 3:4, 11; 1 Cor. 14:26:

A. The will of God for us is that we would experience and enjoy the all-inclusive Christ and live Him as our life—Col. 1:9, 15-18; 3:4, 11.

B. Our meetings are to exhibit Christ, so when we come to a meeting, we need to bring with us the Christ whom we have enjoyed—1 Cor. 14:26.

C. The proper church life depends upon the church meetings where all the saints exhibit Christ with His unsearchable riches—Eph. 3:8.

D. The goal of our meeting is to exhibit Christ, and the Christian meeting is an exhibition of our Christian daily life—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14.

E. We exhibit Christ in the meetings by offering to God Christ as the reality of the offerings, enjoying Christ together with God—Heb. 10:8-10, 25; 13:20-21.

F. We need to function in the meetings to exhibit Christ—Col. 1:12; 1 Cor. 14:26:

1. Due to the influence of Christianity, many believers do not bear responsibility in the meetings.

2. The concept that we may attend a meeting but are not responsible for the meeting is a fundamental error; it is a ploy of Satan to render the members of the Body of Christ useless so that they do not function.

七 我们基督徒是基督的肢体，我们最重要的事奉就是聚会—十二 4～11、14～27，来十 25：

1 召会聚会乃是展览基督最好的机会—西三 11。

2 我们基督徒的使命就是聚会展览基督，借此遵行神的旨意—太七 21，十六 18，弗三 8，西一 12。

3 “为使父神得荣称许，为使基督得到高举，并使聚会应付所需，必须展览基督。”（诗歌六二四首，第八节）

周四

伍 因着父永远的旨意与祂心头的愿望是要建造召会作基督的身体，我们就要照着合乎圣经的聚会之路，在聚会中尽功用，使基督的身体得建造，借此实行祂的旨意—太七 21，十二 50，弗四 16，林前十四 26：

一 信徒的聚会应当总是联于神新约的经纶；我们该带着神圣经纶的异象来到聚会中，并且我们在聚会中所说的，该以神的经纶为中心—提前一 4，弗三 9，林前十四 26。

二 照着主心意的恢复，乃是要把主的信徒从圣品阶级与平信徒的制度里带出来，以合乎圣经的聚会与事奉之路顶替这制度，好使基督的身体得着建造—26 节，弗四 12、16。

周五

三 主渴望恢复众人都尽功用的彼此相互的召会聚会，好使基督的身体得着建造—林前十四 4 下、24 上、26、31：

G. As Christians, we are members of Christ, and our most important service is to meet—12:4-11, 14-27; Heb. 10:25:

1. The church meetings are the best opportunity to exhibit Christ—Col. 3:11.

2. As Christians, we are commissioned to exhibit Christ in the meetings and thus do the will of God—Matt. 7:21; 16:18; Eph. 3:8; Col. 1:12.

3. "The Father we would glorify, / Exalting Christ the Son, thereby / The meeting's purpose satisfy / That we exhibit Christ" (Hymns, #864, stanza 8).

Day 4

V. Since the Father's eternal will and the desire of His heart are to build up the church as the Body of Christ, we do His will by functioning in the meetings according to the scriptural way to meet for the building up of the Body—Matt. 7:21; 12:50; Eph. 4:16; 1 Cor. 14:26:

A. The meetings of the believers should always be linked to God's New Testament economy; we should come to the meetings with a vision of the divine economy, and what we speak in the meetings should focus on the economy of God—1 Tim. 1:4; Eph. 3:9; 1 Cor. 14:26.

B. The recovery according to the Lord's mind is to bring His believers out of the clergy-laity system and to replace this system with the scriptural way to meet and to serve for the building up of the Body of Christ—v. 26; Eph. 4:12, 16.

Day 5

C. The Lord desires to recover the church meetings in mutuality with all functioning for the building up of the Body of Christ—1 Cor. 14:4b, 24a, 26, 31:

1 我们来到召会的聚会中，该有一些出于主的东西与别人分享—26 节。

2 我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有从主而来，并出于主的东西，借着这些，我们就能为聚会预备自己。

3 我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上—西一 12，弗三 8。

4 这样，聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造—林前十四 26。

5 我们在召会的聚会中无论作什么，都必须是为着建造众圣徒和召会—3 ～ 5、12 节。

周六

四 我们实行合乎圣经的聚会与事奉之路时强调申言—建造召会的超越恩赐—林前十四 1、4 下、24 ～ 25、31：

1 在林前十四章里，申言的意义乃是为主说话，说出主来，甚至将主说到、供应到、分赐到人里面；就神圣的分赐而言，整本圣经总结于众人都申言—3、24 ～ 25、31 节。

2 申言，就是以神为内容而为神说话并说出神，将神供应到听者里面，并将他们带给神—25 节。

3 神渴望每位信徒都申言，就是为祂说话并说出祂来—1 节下、31 节，参民十一 29。

4 申言的特点是供应基督，为着生机地建造召会作基

1. When we come to the church meetings, we should have something of the Lord to share with others—v. 26.

2. Before coming to a meeting, we should prepare ourselves for the meeting with something from the Lord or of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.

3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer—Col. 1:12; Eph. 3:8.

4. Thus, the meeting will be an exhibition of His riches and will be a mutual enjoyment of Christ shared with all the attendants before God and with God for the building up of the saints and the church—1 Cor. 14:26.

5. Whatever we do in the church meeting must be for the building up of the saints and the church—vv. 3-5, 12.

Day 6

D. In the practice of the scriptural way to meet and to serve, we emphasize prophesying—the excelling gift for the building up of the church—vv. 1, 4b, 24-25, 31:

1. The significance of prophesying in 1 Corinthians 14 is to speak for the Lord, to speak forth the Lord, and even to speak the Lord, to minister, to dispense, the Lord, into others; in the sense of the divine dispensing, the entire Bible consummates in all prophesying—vv. 3, 24-25, 31.

2. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God—v. 25.

3. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1b, 31; cf. Num. 11:29.

4. The characteristic of prophesying is to minister Christ for the organic

督的身体；申言是为着召会建造的特别恩赐—林前十四 3 ～ 5、12、24、26。

building up of the church as the Body of Christ; prophesying is the particular gift for the building up of the church—1 Cor. 14:3-5, 12, 24, 26.

第八周■周一

晨兴喂养

来十 25“不可放弃我们自己的聚集，…既看见那日子临近，就更当如此。”

林前十四 23～24“所以若全召会聚在一处的时候，…若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了。”

出埃及十五章十三节说，“你凭慈爱，领了你所赎的百姓；你凭能力，引了他们到你圣别的居所你曾否注意到，神引领的目的地是祂圣别的居所？…你能领悟神的居所就是祂赎民的聚会么？所以我们有“会幕”这个辞，把这两件事结合在一起。毫无疑问，“会”是指神百姓的聚集，“幕”是指神的居所。这指明神百姓的聚集就是神的居所。

在新约里，神的居所就是召会。按希腊字ekklesia，艾克利西亚，召会的意思是一种聚会，是蒙召出来之人的集会或聚集。当蒙神呼召出来之人聚集在一起，这就是召会。召会是一班集合在一起之人的聚会，是信徒的聚集。…这聚集就是神的居所。所以，召会就是会幕。（为着召会聚会经历基督作祭物，一五至一七页。）

信息选读

我们必须领悟，今天在这地上，除了我们内里的生命，再没有其他的事像聚会这件事这么要紧、这么重要、这么有益处。请相信我！有一天你会见证，失业并不象错过一次聚会这么重要。错过一次聚会是真正的亏损。

WEEK 8 — DAY 1

Morning Nourishment

Heb. 10:25 Not abandoning our own assembling together,...and so much the more as you see the day drawing near.

1 Cor. 14:23-24 If therefore the whole church comes together in one place, and...if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all.

Exodus 15:13 says, “In Your lovingkindness You have led the people whom You have redeemed; / You have guided them in Your strength to Your holy habitation.” Have you ever noticed that the destination of God’s guiding is His holy habitation? Could you realize that God’s habitation is the meeting of His redeemed people? So you have a term that combines these two things together: the Tent of Meeting. The tent refers to God’s dwelling place, and the meeting, no doubt, refers to the gathering of God’s people. This indicates that the gathering of God’s people is just God’s dwelling place.

In the New Testament ...God’s habitation is the church. And the church, according to the Greek word ekklesia, means a kind of meeting. It is a meeting or an assembly of the called-out ones. When God’s called-out ones meet together, this is the church. The church is the meeting of a collective people, a gathering of the believers. This gathering is the habitation of God. So the church is the “Tent of Meeting.” (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 481-482)

Today’s Reading

We have to realize that today on the earth, besides our inner life, no other thing is so crucial, so important, so profitable as the matter of meeting. Believe me! One day you will testify that to lose your job is not so important as to miss a meeting. To miss a meeting means the real loss.

我们活在这地上，我们的目标，我们的目的，是实行我们父的旨意。我们如何能明白父的旨意？别无他路，唯有参加聚会。…当你开始错过聚会，就开始错过神的旨意。你曾从撒但暴政下的悲惨生活中被拯救出来，但你却又再回到其中。

所以，我们必须尽我们所能的不要错过任何聚会。…来参加聚会必须是第一。我从来没有看见一个圣徒因着来聚会，至终真正受苦的。…我反而能见证，我已往见过数以千计不断聚会的人，不仅在属灵方面，甚至在物质方面，都蒙主大大的祝福。主是信实的，祂的应许是可靠的。

圣徒们，要受鼓励并满有把握。这不仅是正路，也是唯一的路，我们别无选择。要作人，就必须作基督徒；要作基督徒，就必须来聚会，此外别无选择。这是我们的定命。来聚会不仅是我们的目的地，也是我们的定命。我们的父为我们预定这条路。…如果我们依从神的预定，我们必然会在祂的祝福之下。若不然，我们便是踢犁棒，必定会受苦。

有些人可能以为他们牺牲太多时间来聚会；他们可能以为，如果用所有的时间作生意，会赚更多钱。他们可以尝试四、五年，就会看见苦难。我看过太多这样的事例。这种想法相当欺骗人，相当误导人。…你若来聚会，就是持守祂的预定，蒙福的定命也会临到你。这不仅会临到你这一代，甚至也可能临到第三代，或世世代代；你和你的子孙都会蒙神的祝福。

聚在一起不是小事，…在此，我们明白神的旨意，我们也实行神的旨意，至终我们就成全祂的定旨。（为着召会聚会经历基督作祭物，二六、二八至三〇页。）

参读：主今日恢复之主要项目的重点，一九至二二页。

We live on this earth, and our goal, our purpose, is to do the will of our Father. How could we know His will? There is no other way except by attending the meetings….When you begin to miss the meeting, you begin to miss God's will. Then you would begin to go back to that miserable life under Satan's tyranny from which you have been delivered already.

So we must do whatever we can not to miss any meetings….Coming to the meeting must be first. I have never seen one saint who eventually really suffered because of coming to the meeting…. Rather, I can testify that I have seen thousands in the past who kept coming to the meetings and who were much blessed by the Lord, not only spiritually but even physically. The Lord is faithful, and His promise is trustworthy.

Saints, be encouraged and be assured. This is not only the right way; this is also the unique way….To be a human being, we have to be a Christian. To be a Christian, we have to come to the meeting. There is no choice. This is our destiny. To come to the meeting is not only our destination; it is our destiny. Our Father predestined us this way….If we go along with God's predestination, surely we will be under His blessing. If not, we are kicking against the pricks, and we will suffer.

Some might consider that they sacrifice too much time to come to the meetings. They might consider that if they used all their time to do business, they would make more money. Let them try four or five years, and they will see the suffering. I have seen too many cases like this. This thought is quite deceiving and quite misleading….If we come to the meeting, we are keeping His predestination, and the destiny of blessing will come to us. It will come not only to us, one generation, but perhaps even to the third generation, or generation after generation. Both we and our children will be under God's blessing.

To meet together is not a small thing…. Here we know the will of God, here we do the will of God, and eventually we will fulfill His purpose. (CWWL, 1982, vol.1, "Experiencing Christ as the Offerings for the Church Meetings," pp. 488, 490-491)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 19-21

第八周■周二

晨兴喂养

诗七三16～17“我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。”

当我们聚在一起，目的可能是要祷告、敬拜、事奉、听信息、受教导、得劝勉、得加强、受安慰并得鼓励；这是我们的领会。亲爱的圣徒，实际上有许多美妙的东西在我们聚会的表面之下。我们有分于聚会，就得到许多我们想不到的好处与益处。（为着召会聚会经历基督作祭物，二五页。）

在诗篇七十三篇十七至二十八节，我们看见诗人在神的圣所里得着了解答。…首先，神的圣所，祂的居所，是在我们灵里；第二，神的圣所乃是召会。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会。（诗篇生命读经，四三五页。）

信息选读

只有一个方法能使诗篇一篇〔所说的敬虔人必顺利〕和七十三篇〔所说的恶人享安逸〕一致，七十三篇十七节告诉我们，…在神的圣所，我们能得着所需要的启示。毫无疑问，这里的圣所表征神的居所。今天我们的灵就是神的居所。甚至地方召会也是神的居所。因此，我们必须转到我们灵里，我们也必须转到地方召会中；然后我们就清楚了。我们的灵和地方召会，乃是我们领受神圣启示的地方，在此我们得着一切问题的解答。

WEEK 8 — DAY 2

Morning Nourishment

Psa. 73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

When we come together, our intention may be to pray, to worship, to serve, to hear a message, to be taught, to be exhorted, to be strengthened, to be comforted, and to be encouraged. This is our understanding. Actually, with our meetings there are so many wonderful things underneath the surface. We gain a lot of benefits and profit that we do not realize by participating in the meetings. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” p. 488)

In Psalm 73:17 through 28 we see that the psalmist obtained the solution in the sanctuary of God….First, God’s sanctuary, His habitation, is in our spirit. Second, God’s sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked. (Life-study of the Psalms, p. 354)

Today’s Reading

There is only one way to reconcile Psalms 1 and 73, and it is presented to us in Psalm 73:17….The sanctuary of God is the place where we may obtain the revelation we need. The sanctuary here undoubtedly signifies the dwelling place of God. Our spirit today is God’s dwelling place. Even more, the local churches are God’s dwelling place. Hence, we must turn to our spirit, and we must turn to the local church; then we will be clear. Our spirit and the local church are the places where we receive divine revelation, where we obtain the explanation to all our problems.

〔诗人〕看清什么？二十五节：“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”他领悟神在作工，要剥夺他一切物质的东西，使他能完全享受神；这就是启示。为什么恶人常享安逸，财宝不断加增？因为神放弃了他们；祂让他们为所欲为。他们与享受神无分无关。但神对寻求之圣徒的心意，是要除去他们一切物质的祝福，和一切物质的享受，使他们能在神里面寻得一切。除了神自己以外，在天上或在地上，没有什么能成为他们的享受。因着七十三篇前半所记诗人的经历，最终他能断言：“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”他得着了启示；他知道神为什么不让那些寻求的圣徒像世人一样兴旺。神的心意是，没有一事该打岔我们对祂自己完全的享受。最终，这不是仅仅遵守律法的问题，乃是要绝对寻求神。这不是善恶是非的问题—你若关心这事，就仍为善恶知识树所占有。这是寻求神，得着神，占有神的问题。这是经历神到一个程度，你也能说，“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”换句话说，“除了生命树以外，我不在意别的；除了神自己以外，我不在意别的。”这就是七十三篇。当诗人进入神的圣所，他就领受这启示，并接受神自己作他的一切。我们如何才能有这些经文里诗人的经历？我们必须在灵里，并在地方召会中，在神的圣所中。单从这一篇诗，我们就能看见诗篇卷三和卷一的不同。这里有很大的进步。这不是遵守律法或对错的问题，乃是得着神并持定神作一切。（诗篇中所启示并预表的基督与召会，一四九至一五〇页。）

参读：新约总论，第二百零五、二百零七篇；诗篇生命读经，第三十篇。

What did [the psalmist] perceive? Verse 25 says, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” He realized that God was working to deprive him of all material things so that he might enjoy God in such an absolute way. This is the revelation. Why do the wicked prosper and their riches continually increase? It is because God has given them up; He simply lets them go on their own way. They have nothing whatever to do with the enjoyment of God. But God’s intention with the seeking saints is to remove all material blessings and all physical enjoyments in order that they may find everything in God. Nothing in heaven or on earth can be their enjoyment but God Himself. It was by the psalmist’s experience, as recorded in the first part of Psalm 73, that he could eventually assert, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” He received revelation. He learned why God would not allow the seeking saints to prosper as the worldlings do. God intends that nothing should distract us from the absolute enjoyment of Himself. Eventually, it is not a matter of merely keeping the law, but of seeking God absolutely. It is not a matter of doing good or evil, right or wrong—if you are concerned about that, you are still occupied with the tree of the knowledge of good and evil. It is a matter of seeking God, obtaining God, possessing God. It is a matter of experiencing God to the extent that you also can say, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” In other words, “I do not care for anything but the tree of life; I do not care for anything other than God Himself.” This is Psalm 73. When the psalmist went into the sanctuary of God, he received this revelation and took God Himself as his all. How may we too have the experience of the psalmist in these verses? We must be in the spirit and in the local church, the sanctuary of God. Just by this one psalm we may see the difference between Book Three and Book One. There is a great improvement. It is not a matter of keeping the law or of being right or wrong, but of having God and of keeping God as everything. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 113-114)

Further Reading: The Conclusion of the New Testament, msgs. 205-207; Life-study of the Psalms, msg. 30

第八周■周三

晨兴喂养

西一 12“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

林前十四 26“弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有…。”

基督教所给我们的影响，深到一个地步，连我们下意识里都有这个东西。譬如，我们里面一直有个观念要作礼拜。虽然“作礼拜”这字眼我们不用了，但是在下意识里，我们有这个观念，要作礼拜。同时在我们下意识的观念里，作礼拜就需要唱诗，需要祷告，需要有一个人读经、讲道，而大部分的人就在那里听道。这个观念若是不去掉，外面的改就都是皮毛的。

因着这一个下意识的观念，就影响我们在聚会中不负责任。我们认为，一定有领聚会的，所以我们就无须负任何责任。…请记得，聚会不该是由专人带的。若是有人带聚会，个个人都得带聚会，不仅弟兄带聚会，姊妹也带聚会。大家来聚会都有责任。（李常受文集一九七〇年第三册，五七三至五七四页。）

信息选读

聚会不是〔负责弟兄〕的聚会，乃是众弟兄姊妹的聚会。同样原则，从今天起，再有聚会时，长老同工也要坐到后面去。等到聚会结束时，长老可以到前面报告，因为这是长老的事。但是在聚会里，聚会不是长老的事，乃是众圣徒的事。

WEEK 8 — DAY 3

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has…

We are not aware of the influence Christianity has upon us. For example, every believer has the concept that they should attend a worship service. They may not use the phrase worship service, but they have this concept. They also have the concept that a worship service consists of singing hymns, praying, listening to the Scriptures, and listening to a sermon. If we do not drop this concept, every change that we make will be superficial.

Furthermore, due to the influence of Christianity we do not bear responsibility in the meetings. We know that there will be some brothers to lead the meeting. Therefore, we do not come to the meeting with a sense of responsibility. Our meetings should not be led by some designated brothers. If anyone is designated to lead the meeting, it should be everyone. All the brothers and the sisters who come to the meeting should bear responsibility for the meeting. (CWWL, 1970, vol. 3, “Being Delivered from Religious Rituals and Walking according to the Spirit,” p. 411)

Today’s Reading

The meetings are not for the responsible brothers. The meetings are for all the saints. Hence, the elders and co-workers should sit in the back rows. At the end of the meeting an elder can go to the front and give the announcements. The meeting is the responsibility of the saints, not the elders.

在我们下意识里有一个观念，我是来参加聚会的，责任不是我的。这是基本的错误，这是撒但的诡计，要把基督身体的众肢体报废，叫众肢体都不尽功用。我们作肢体尽功用，最主要的就是在聚会中。（林前十四 26。）千万不要以为，我尽功用是在背后，我来扫扫地，擦擦玻璃，跑跑腿，或者帮助、看望弟兄姊妹，这就很好了。那些都是应当的，却不是主要的。主要的功用是要在聚会中尽上自己这一分。这就象篮球队的队员，主要的是打球，而不是重在跑腿，买球鞋。…我们基督徒，作基督的肢体，最重要的就是聚会；聚会乃是我们展览基督的好机会。基督徒在地上的使命，就是聚会展览基督。所以聚会若聚不好，就是基督徒的大失败。召会的强弱在于聚会的表现；聚会表现得好，召会就是强的；聚会表现得糟，召会就是弱的。撒但实在是蒙蔽了我们的眼睛，叫我们轻看了聚会的重要性。…召会在地上的存在，就是为着聚会。所以我们的观念要改，要认识聚会乃是基督徒最主要尽功用的地方。

我们在聚会中功用尽得如何，基本在于我们日常是怎样生活。在全本新约圣经里，可以说只有哥林多前书是一卷讲如何聚会的书。在这卷非常宝贵的书里，给我们看见，基督就是神所给我们的分。（一 2。）这位基督是神的能力，也是神的智慧，（24，）作了我们的公义、圣别和救赎，（30，）又作了我们的一切。这位基督是第一个，也是末一个。祂是从死里复活的第一个，也是末后的亚当。（十五 20，45。）祂还是第二个人。（47。）祂成功了救赎之后，成了赐生命的灵，（45，）叫我们与祂联合成为一灵。（六 17。）现在我们就要学习凭…这二灵联成一灵的灵活着。我们凭这灵活着，在灵里经历基督，享受基督，这就是我们的生活；而我们的聚会，就是…我们…基督徒生活的展览。（李常受文集一九七〇年第三册，五七四至五七六页。）

参读：普及主恢复的指引，第三篇。

The concept that we attend a meeting but are not responsible for the meeting is a fundamental error. It is a ploy of Satan to render the members of the Body of Christ useless so that they cease to function. As members of the Body, we function mainly in the meetings (1 Cor. 14:26). We should never think that we have a “hidden” function, such as sweeping the floor, cleaning the windows, or visiting the saints, that excuses us from functioning in the meetings. These are good services, but they are not our main function. Our main function is to offer up our portion in the meetings. The main function of the members of a basketball team is to play basketball, not to run errands or buy sports shoes ….As Christians, we are members of Christ, and our most important service is to meet. The meetings are the best opportunity for us to exhibit Christ. As Christians, we are commissioned to exhibit Christ in the meetings. If our meetings do not exhibit Christ, they are a failure. Whether a local church is strong or weak depends on its meetings. If the meetings are good, the church is strong, but if the meetings are poor, the church is weak. We overlook the importance of the meetings because we have been blinded by Satan ….The church exists for the meetings. Our concept needs to be changed. We must understand that the meetings are the main place for Christians to function.

The way we function in the meetings depends on the way we live our life. First Corinthians says that Christ is the portion given to us by God (1:2), and Christ is the power of God and the wisdom of God (v. 24), who became righteousness, sanctification, and redemption to us (v. 30). He is everything to us. Christ is the First and the Last. He is the first One raised from among the dead, and He is also the last Adam (15:20, 45). He is also the second man (v. 47). After He accomplished redemption, He became the life-giving Spirit so that we may be joined to Him as one spirit (v. 45; 6:17). Now we are learning to live by our mingled spirit. Our living is to experience and enjoy Christ in our spirit. This is to live by our spirit. Our meetings are an exhibition of this living. (CWWL, 1970, vol. 3, “Being Delivered from Religious Rituals and Walking according to the Spirit,” pp. 412-413)

Further Reading: CWWL, 1984, vol. 5, “Guidelines for the Propagation of the Lord’s Recovery,” ch. 3

第八周■周四

晨兴喂养

提前一4“也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

弗三9“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

整本新约的中心就是神的神圣经纶。神的经纶就是神的计划，神的神圣安排，要把祂自己分赐到祂所拣选的人里面。我们出去叩门访问人，就是为着这个经纶，并且应该联于神圣的经纶，…联于永远，联于诸天界。（神命定实行新约经纶的路，二页。）

信息选读

按照以弗所四章十六节，基督身体中的众圣徒分为两类：“每一丰富供应的节”和“每一部分”。节乃是有恩赐的人—使徒、申言者、传福音者、牧人和教师。身体借着每一供应的节得以紧密联络在一起，并借着每一部分依其度量而有的功用，得以结合在一起，就渐渐长大。…基督的身体乃是借着有恩赐之人的功用，并借着依其度量而尽功用的众肢体，叫自己渐渐长大，而得着生机的建造。

要实化这生机的建造，有恩赐的人必须尽力成全每一位圣徒。那些照顾圣徒的同工和长老，需要到圣徒家里去，…私下并直接的，口对口的，经年不断地教导他们。

WEEK 8 — DAY 4

Morning Nourishment

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God…

The center of the entire New Testament is God’s divine economy. God’s economy is God’s plan, His divine arrangement, to dispense Himself into His chosen people. Our going out to visit people by knocking on their doors is for this economy and should be linked with the divine economy,… linked to eternity, [and] linked to the heavenlies. (CWWL, 1987, vol. 2, “The God-ordained Way to Practice the New Testament Economy,” pp. 311-312)

Today’s Reading

According to Ephesians 4:16, the saints in the Body of Christ are categorized into two groups: “every joint of the rich supply” and “each one part.” The joints are the gifted persons—the apostles, prophets, evangelists, and shepherds and teachers. The Body grows by being joined closely together through the joints and by being knit together through the operation in the measure of each one part….The Body of Christ is built up organically by causing itself to grow through the functions of the gifted persons and through the members who operate in their measure.

For this organic building to be realized, the gifted persons must do their best to perfect every saint. The co-workers and the elders who are taking care of the saints need to go to their homes …to teach them personally and directly, mouth to mouth, year round.

首先，我们自己必须进到主的话里，学习如何成全我们自己。当我们自己被成全，我们也能昼夜挨家挨户地访问圣徒，保养顾惜他们，一个一个地流泪教导他们。这样作至终会使所有的圣徒得成全，他们就都能说话，每一部分就会依其度量而尽功用。这样，所有的圣徒都会尽功用，在我们中间就没有圣品阶级与平信徒。所有同我们在一起聚会的圣徒，都得着成全、装备、供应，以说出基督。结果就完成主的心意，就是生机地建造基督的身体。（长老训练第九册，一二五至一二六页。）

召会是基督的身体，也是新人。一个人的身体如果只有一小部分尽功用，其余的部分都瘫痪了，这是不正常的。一个正常的人，乃是使用他身上所有的肢体。…在何处有这样一个团体人，由基督身体活泼、积极尽功用的肢体所构成，以完成神的定旨？

长老应当花时间和力量，教导排聚会里的每一个人。长老需要在排聚会之外到每位圣徒的家去。…保罗是用白昼，也用夜晚。〔徒二十 20，31。〕我们大多数是用聚会的时间接触圣徒。我们以为只要参加每一个聚会，就尽了我们的责任。但那不是完全的尽责。我们的尽责也是在聚会之外的。

除了个别接触人之外，完成神命定之路别无他途。…〔我们要使人〕得救，得喂养，受属灵教育，得装备，并得成全。在一两年内，新人就应当能和我们作同样事奉主的事。…盼望我们郑重地考虑这点交通，而在我们的观念和实行上有完全的改变。（长老训练第十一册，九八至九九、一〇三至一〇四页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第一、三至七、九、二十、二十二、二十六至二十七章。

First of all, we ourselves have to dive into the Word to learn how to perfect ourselves. As we are being perfected ourselves, we can go to visit the saints house to house, day and night, in order to nourish them, cherish them, and teach them one by one, sometimes with tears. This will consummate in the perfecting of all the saints. They will all be enabled to speak. Each one part will operate in its own measure. Then all the saints will function, and there will be no clergy or laity among us. All the saints meeting with us will be perfected, equipped, and furnished to speak forth Christ. This will issue in the accomplishment of the Lord's heart's desire, the organic building up of the Body of Christ. (CWWL, 1986, vol. 3, "Elders' Training, Book 9: The Eldership and the God-ordained Way (1)," pp. 119-120)

The church is the Body of Christ and the new man. It is not normal for only a small number of the members of a person's body to function while all the rest are paralyzed. A normal man uses all his physical members ....Where is such a corporate man, comprising the living, active, functioning members of the Body of Christ, to fulfill the purpose of God?

The elders should spend time and energy to teach each one of the attendants of the group meetings. They need to go to each of the saints' homes outside the group meeting.... Paul used both the day and the night [Acts 20:20, 31]. We mostly use our meeting time to contact the saints. We think that as long as we have attended every meeting, we have fulfilled our duty. But that is not the complete fulfilling of our duty. The fulfilling of our duty is also outside the meetings.

There is no way to carry out the God-ordained way except by the individual contact with people,... for their salvation, their feeding, their spiritual education, their equipping, and their perfecting. Within a period of one or two years, they should be able to do the same thing that we are doing in our service to the Lord....I hope that we would consider this fellowship seriously and have a full change in our concept and practice. (CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," pp. 215, 218)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," chs. 1, 3-7, 9, 20, 22, 26-27

第八周■周五

晨兴喂养

林前十四23“所以若全召会聚在一处的时候…。”

26“弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

有运用属灵恩赐以造就人的聚会。（林前十四26～35。）在这种…聚集中，不是有一个专人一定作什么，乃是每个人都运用属灵的恩赐。人人都可有分，目标是为着建造人，造就人。…林前十四章二十六节指明，运用属灵恩赐以造就人的聚集，乃是彼此互相的。（新约总论第七册，一八六页。）

信息选读

“有”字，在林前十四章二十六节中提了五次，原文是一个广泛使用，有多种意义的字，以下是其中主要的三种：（一）持有，占有，守住（某物）；（二）有（某物）作为享受；（三）有作某事的方法或能力。头二种应当适用于本节所列举五件事的前三件—诗歌、教训、启示，第三种应当适用于后二件—说方言和翻方言。这指明我们来到召会的聚会中，该有一些出于主的东西与别人分享：或有诗歌赞美主；或有（教师的）教训，将基督的丰富供应人，好造就并滋养人；或有申言者的启示，（30，）给人看见神永远定旨的异象，就是关于基督是神的奥秘，以及召会是基督的奥秘；或有方言，给不信的人作表记，（22，）使他们认识并接受基督；或有翻出来的话，使论到基督和祂身体的方言，成为

WEEK 8 — DAY 5

Morning Nourishment

1 Cor. 14:23 If therefore the whole church comes together in one place...

26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

There is the gathering for edification by exercising the spiritual gifts (1 Cor. 14:26-35). In this kind of gathering,... there is not one special person doing a specific thing, but everyone is exercising the spiritual gifts. Each one may participate with the goal of building up and edifying others. First Corinthians 14:26 indicates that the gathering for edification by exercising the spiritual gifts is a gathering in mutuality. (The Conclusion of the New Testament, p. 2205)

Today's Reading

Has, used five times in 1 Corinthians 14:26, is the translation of the Greek word echo, a word widely used, with many meanings, three of which are the main ones: (1) to hold, to possess, to keep a certain thing; (2) to have a certain thing for enjoyment; (3) to have the means or power to do a thing. The first two meanings should be applied to the first three of the five things listed in this verse—a psalm, a teaching, a revelation—and the third meaning to the last two—a tongue and an interpretation of a tongue. This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet, v. 30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue as a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. Before

人明白的话。我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有前文所说那些从主而来，并出于主的东西，借着这些，我们就能为聚会预备自己。到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造。

这种彼此互相的聚会就象古时的住棚节，以色列人将美地的出产，就是他们经营那地所得的收获，带来过节献给主，好在与主的交通并彼此的交通中，让主有享受，也彼此在主面前有享受。我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上。这样，召会的聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造。

根据新约，召会的聚会完全是彼此互相的聚会。在林前十四章二十六节，…不是仅仅一人或少数人尽功用；反之，是众人彼此互相尽功用。希伯来十章二十五节鼓励我们不可放弃聚会，倒要“彼此劝勉”。…彼此互相（而非个人）应当普遍的实行。

正确的召会聚会，必须在两件事上是独特的—彼此互相和说话，就是说真实、积极、滋养、和造就的话。…每位圣徒都有同等的权利和机会说基督，为基督说话，并说出基督。（新约总论第七册，一八六至一八八页。）

参读：长老训练第九册，第一、六至八章；工作的再思，第十章。

coming to the meeting, we should prepare ourselves for the meeting with things like these from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we should not wait for inspiration; there is no need to wait. We should exercise our spirit and use our trained mind to function in presenting what we have been prepared with to the Lord for His glory and satisfaction and to the saints for their benefit—enlightening, nourishing, and building up.

This meeting in mutuality may be compared to the Feast of Tabernacles in ancient times. In that feast the children of Israel brought the produce of the good land, which they reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting to offer. Thus, the church meeting will be an exhibition of Christ in His riches and a mutual enjoyment of Christ shared by all the attendants with one another before God and with God for the building up of the saints and the church.

According to the New Testament, the church meeting is altogether a meeting in mutuality.... [In 1 Corinthians 14:26] there is not simply one or a few who function; on the contrary, all function in mutuality. Hebrews 10:25 encourages us not to stay away from the meetings but to be “exhorting one another.”... Mutuality, not individuality, should be prevailing.

A proper church meeting, therefore, must be unique in two things—in mutuality and in speaking, a speaking that is genuine, positive, nourishing, and edifying.... Every saint should have the equal right and opportunity to speak concerning Christ, to speak for Christ, and to speak forth Christ. (The Conclusion of the New Testament, pp. 2205-2207)

Further Reading: CWWL, 1986, vol. 3, “Elders’ Training, Book 9: The Eldership and the God-ordained Way (1),” chs. 1, 6-8; CWWN, vol. 30, “The Normal Christian Church Life,” ch. 9

第八周■周六

晨兴喂养

林前十四 24 ～ 25 “但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了；他心里的隐情显露出来，就必面伏于地敬拜神，宣告说，神真是在你们中间了。”

31 “因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

林前十四章的申言，意思不是说预言。这可由三节所说，“那申言的，是对人讲说建造、勉励和安慰”得着证明。…申言在林前十四章是为主说话，说出主来，将主说到人里面，将主供应（分赐）到人里面。（3 ～ 5。）我们既是正确而长大的信徒，并且属灵的恩赐也正在发展，我们就必须每日都将主说到人里面。我们若每日都操练此事，当我们来在一起交通的时候，就必定有可分享的。这就应验了二十六节—每逢我们聚在一起的时候，各人都有。（建造召会的超越恩赐，一〇页。）

信息选读

一人讲众人听可以建立一个会，但绝不能建造基督身体这个生机体。要建造基督生机的身体，我们众人都需要说话。…一位圣徒可以说两分钟，另一位五分钟，再一位三分钟。

倘若我们有两百人一同聚会，而只有一个人讲话，就不论讲的人有多好、多了不起、多超特，两年后，许多人都会厌烦他所讲的。…另一面，假使这两百人聚在一起九十分钟，各人都负起责任，有

WEEK 8 — DAY 6

Morning Nourishment

1 Cor. 14:24-25 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

Prophesying in 1 Corinthians 14 does not mean predicting. This is proved by verse 3, which says, “He who prophesies speaks building up and encouragement and consolation to men.”...To prophesy in 1 Corinthians 14 is to speak for the Lord, speak forth the Lord, and speak the Lord into others, ministering (dispensing) the Lord to others (vv. 3-5). As proper, growing believers whose spiritual gifts are being developed, we must speak the Lord into others every day. If we practice this every day, we will all have something to share when we come together for fellowship. This will be the fulfillment of 1 Corinthians 14:26—whenever we come together, each one has. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 448-449)

Today’s Reading

With only one man speaking and the rest listening, a congregation can be built up, but the Body of Christ as an organism can never be built up. To build up the organic Body of Christ, all of us need to speak....One saint can speak for two minutes, another for five minutes, and another for three minutes.

Suppose that we have two hundred meeting together always with one speaker. Regardless of how good, how marvelous, and how excellent this speaker is, many would become tired of his speaking after two years.... Suppose that, on the other hand, two hundred meet together for ninety minutes, and everyone

话要为主说；…这将是一个令人舒畅的聚会。每逢新人说话，他的说话总是特别新鲜而令人舒畅的。每一个人都会“阿们”他所说的话。我们要建造基督身体的各部分，就需要都起来为主说话。

我们召会的聚会应该是基督之丰富的筵席。…筵席满了许多不同种类的食物。…我们的聚会里若有许多种“菜肴”，那是何等的美妙！我们没有一人会对这样的聚会感到厌烦。

若是所有的圣徒都在聚会中为主说话，这聚会必定满了保养、顾惜、调整和改正。在聚会里的一位弟兄也许有不太适合于召会生活的习惯。只有一人讲众人听，也许永远不会有一篇信息摸着这位弟兄的习惯。但聚会中若有二十或三十位圣徒说话，终究有人会说到摸着这位弟兄之习惯的话。因着在聚会里有许多人摆出他们的一分，就能摸着许多事。在这样的聚会里，圣徒在不知不觉中就得了改正。不仅如此，圣徒也得了建造、供应和装备。这就是为什么使徒保罗有负担强调申言。

在基督身体的建造上，你若不申言，就不超越。为着建造基督的身体，申言乃是超越的恩赐。

我们申言，为要使“众人有学习”。〔林前十四31。〕我们若不先学习，如何能说话而叫人有学习？…我们乃是借着经历，借着主话的装备，（提后三16～17，）借着不住地祷告，（帖前五17～20，）将自己祷告到灵里，借着凭灵生活行动，（加五16，25，）并借着操练，而学习申言。我们若作这些事，就会学习为主说特别的话。（建造召会的超越恩赐，一一至一四页。）

参读：主今日恢复的进展，第六至七章。

bears the responsibility to have something to speak for the Lord….This will be a refreshing meeting. Whenever a new one speaks, his speaking is especially fresh and refreshing. Everyone will say Amen to his speaking. To build every part of the Body of Christ, we all need to rise up to speak for the Lord.

Our church meetings should be a feast of the riches of Christ…. A feast is full of many different kinds of food…. If we had many kinds of dishes in a meeting, how wonderful that would be! None of us would get bored of such a meeting.

A meeting in which all the saints are speaking for the Lord is full of nourishing, cherishing, adjusting, and correcting. A brother may be in the meeting who has a habit that is not so fitting for the church life. With only one person speaking and the rest listening, a message may never be given that touches this brother’s habit. But if twenty or thirty saints speak in the meeting, eventually someone will speak something that touches this brother’s habit. Because many portions are presented in the meeting, many things can be touched. In such a meeting, the saints get corrected without anyone knowing. Furthermore, the saints get built up, supplied, furnished, and equipped. This is why the apostle Paul had the burden to stress prophesying.

In building up the Body of Christ, you are not excelling if you do not prophesy. Prophesying is the excelling gift for the building up of the Body of Christ.

Our prophesying is so that “all may learn” (1 Cor. 14:31). If we do not learn first, how can we say something for others to learn?…We learn to prophesy through experiences, by being equipped with the Word (2 Tim. 3:16-17), by praying unceasingly (1 Thes. 5:17-20), by praying ourselves into the Spirit, by living and walking by the Spirit (Gal. 5:16, 25), and by practicing. If we do these things, we will learn to speak in a particular way for the Lord. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 449-452)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines); CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 6-7

第八周诗歌

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聚　会 — 展览基督

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E 大调　　6/8



二 凭祂生活，靠祂争战，　在祂身上经营无间；
借祂丰富彼此结联，　为要展览基督。

三 凡我所是、所行、所历，　都是基督作我实际，
好使我们每逢聚集，　都能展览基督。

四 聚会为神带来基督，　彼此享受祂的丰富，
且得与神同享基督，　如此展览基督。

五 复活基督作神馨香，　升天基督向神举上，
使神满足供神欣赏，　如此展览基督。

六 聚会中心、聚会实际、　所有服事、所有空气，
除此之外别无目的，　全为展览基督。

七 所有见证、所有祷告、　所有灵中彼此相交、
恩赐运用、一切教导，　都为展览基督。

八 为使父神得荣称许，　为使基督得到高举，
并使聚会应付所需，　必须展览基督。

WEEK 8 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

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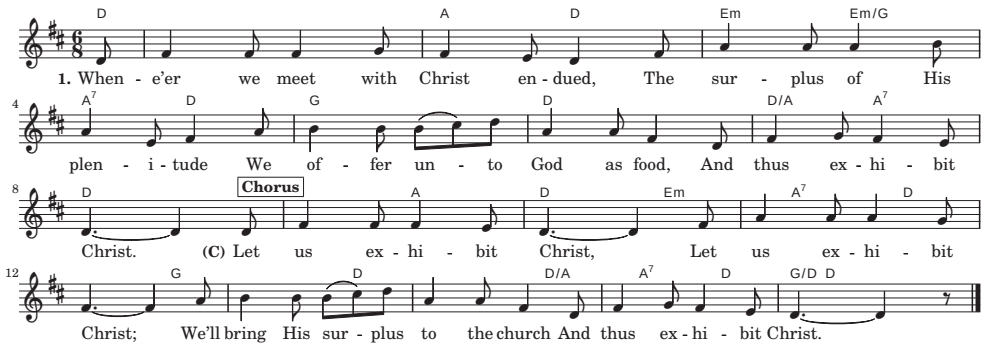

2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: