第三周

因素三：召会是在三一神里，众地方召会作基督身体的彰显，以及众圣徒在身体的感觉里实行召会生活

诗歌：

读经：帖前一1，帖后一1，太十六18，十八17，林前一2，十二12～27

纲要

【周一】

壹 召会是在三一神里—“在父神和主耶稣基督里，帖撒罗尼迦人的召会”—帖前一1：

一 帖前一章一节向我们启示出一个重大的事实：召会是在独一的神里，这位神是我们的父和主耶稣基督：

1 召会不仅属于神并属于基督，也是在神里并在基督里的。

2 我们要看见，我们所在地的召会是神的，也是在神里的；是基督的，也是在基督里的；这样的看见是极其重要的。

二 召会是由人所组成，但这些人—信徒—乃是在

Week Three

The Factor of the Church Being in the Triune God, the Local Churches Being Expressions of the Body of Christ, and the Believers Practicing the Church Life in the Consciousness of the Body

Hymns:

Scripture Reading: 1 Thes. 1:1; 2 Thes. 1:1; Matt. 16:18; 18:17; 1 Cor. 1:2; 12:12-27

Outline

§Day 1

I. The church is in the Triune God—“the church of the Thessalonians in God the Father and the Lord Jesus Christ”—1 Thes. 1:1:

A. In 1 Thessalonians 1:1 we have the revelation of the tremendous fact that the church is in the unique God and that this God is our Father and the Lord Jesus Christ:

1. The church is not only of God and of Christ; the church is also in God and in Christ.

2. It is important for us to see that the church in our locality is of God and in God, of Christ and in Christ.

B. The church is composed of human beings, but they, the believers, are in

三一神里的—1 节，帖后一 1。

三 召会乃是一班由父神而生，有祂生命和性情，并被带进与基督生机联结的人：

1 召会要在神里，神必须成为我们的父，我们也必须与祂有生命的关系—约壹三 1 上：

a 帖前一章一节里的“父”字指明生命的关系；在父神里，我们已经重生，如今我们是祂的儿女，与祂有生命的关系—约一 12 ～ 13。

b 召会是在父神里，含示召会是在神的定旨、计划、拣选和预定里—弗一 4 ～ 5。

c 在父神里的召会，就是在那是独一发起者和起始者里的召会—罗十一 36，林前八 6，太十五 13。

【周二】

2 在主耶稣基督里，就是在基督一切所是和所作里与祂有生机的联结—帖前一 1，林前一 30：

a 在主耶稣基督里，我们一切属旧造的都已了结，因为在基督里就是在祂的死里，这死了结一切消极的事物—罗六 4。

b 帖前一章一节里“基督”这名称指明复活一切的丰富；因此，在基督里就是在复活里—罗八 10 ～ 11。

四 召会是在经过过程的三一神—父、子和圣灵—里，这一位成了赐生命的灵，同着父和子—林前十五 45 下，约十四 17，23。

【周三】

贰 地方召会乃是基督的身体在某一地方的显出—

the Triune God—v. 1; 2 Thes. 1:1.

C. The church is a group of human beings who have been born of God the Father with His life and nature and who have been brought into the organic union with Christ:

1. For the church to be in God, God must become our Father, and we must have a life relationship with Him—1 John 3:1a:

a. In 1 Thessalonians 1:1 the word Father indicates a relationship in life; in God the Father, we have been born again, regenerated, and now, as His children, we have a life relationship with Him—John 1:12-13.

b. The church being in God the Father implies that the church is in God's purpose, plan, selection, and predestination—Eph. 1:4-5.

c. The church in God the Father is the church in the One who is the unique Initiator and Originator—Rom. 11:36; 1 Cor. 8:6; Matt. 15:13.

§Day 2

2. To be in the Lord Jesus Christ is to be united with Christ organically in all that He is and has done—1 Thes. 1:1; 1 Cor. 1:30:

a. In the Lord Jesus Christ we have the termination of everything of the old creation, for to be in Christ is to be in His death, the death that terminates all negative things—Rom. 6:4.

b. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection; thus, to be in Christ is to be in resurrection—Rom. 8:10-11.

D. The church is in the processed Triune God—the Father, the Son, and the Holy Spirit—the One who has become the life-giving Spirit with the Father and the Son—1 Cor. 15:45b; John 14:17, 23.

§Day 3

II. A local church is an expression of the Body of Christ in a

林前一2，十32下，17，十二12～13，20，27：

一 基督这独一的身体，彰显于许多地方召会里，乃是在神圣的一里，如三一神所是的，也是在神圣的性质、元素、素质、彰显、功用和见证上；虽然有许多召会，但众召会有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用、和一个神圣见证，因为众召会乃是一个身体—启一11，约十七11，21，23。

二 马太十六章十八节所启示的召会是宇宙召会，基督独一的身体；十八章十七节所启示的召会是地方召会，是基督独一的身体在某一地方的显出。

三 一个宇宙召会—基督的身体—成了许多地方召会—基督身体在地方上的显出—罗十二4～5，十六16。

四 基督独一的身体在许多地方显为众地方召会—弗四4，启一4，11：

1 基督的身体是众地方召会的源头—弗一22～23，二21～22。

2 宇宙身体之于众召会就象父亲，众召会就象父亲的儿女—罗十二4～5，十六4。

【周四】

五 每一个地方召会都是基督独一宇宙身体的一部分，是这身体一个地方上的彰显—弗四4，林前一2，十二27：

1 就宇宙一面说，众地方召会乃是一个身体；就地方一面说，每一个地方召会都是这宇宙身体在地方上的显出；因此，地方召会不是身体，只是身体的一部分，身体的一个显出。

2 宇宙的基督在每个地方召会里都有祂自己的一部

certain locality—1 Cor. 1:2; 10:32b, 17; 12:12-13, 20, 27:

A. The unique Body of Christ is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony; there are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body—Rev. 1:11; John 17:11, 21, 23.

B. The church revealed in Matthew 16:18 is the universal church, the unique Body of Christ, whereas the church revealed in 18:17 is the local church, the expression of the unique Body of Christ in a certain locality.

C. The one universal church—the Body of Christ—becomes the many local churches—local expressions of the Body of Christ—Rom. 12:4-5; 16:16.

D. The unique Body of Christ is expressed in many localities as the local churches—Eph. 4:4; Rev. 1:4, 11:

1. The Body of Christ is the source of the local churches—Eph. 1:22-23; 2:21-22.

2. The universal Body is like the father to all the churches, and all the churches are like the children to the father—Rom. 12:4-5; 16:4.

§Day 4

E. Every local church is a part of the unique, universal Body of Christ, a local expression of this Body—Eph. 4:4; 1 Cor. 1:2; 12:27:

1. Universally, all the local churches are one Body, and locally, every local church is a local expression of the universal Body; therefore, a local church is not the Body but only a part of the Body, an expression of the Body.

2. The universal Christ has a part of Himself in every local church; every

分；每个地方召会都是基督的一部分，所有这些部分就构成基督的身体—弗一 23，二 22。

六 召会地方的立场，基本上就是基督身体那独一的一，实行于众地方召会中—四 4，帖前一 1：

1 基督宇宙的身体和地方召会都是独一无二的。

2 全宇宙中有一个独一的身体，而每个地方各自有一个独一的地方召会。

3 这独一的一是召会生活中基本的元素—徒一 14，二 46，林前一 10，腓一 27，二 1 ～ 2。

七 在不同地方的众召会，乃是为着基督宇宙的彰显—弗一 23，启一 4，11，二二 16 上：

1 一个地方召会若将一切变成地方的，只彰显自己的地方，就成了一个地方的宗派，地方的分裂。

2 基督的身体所有基本的事—那灵、基督、神、圣经、使徒的教训、和使徒的交通—都不是地方的。

八 在我们的考量里，基督的身体应当是第一，地方召会应当是第二—太十六 18，十八 17，弗四 4，16，二 21 ～ 22，林前十二 12，一 2：

1 地方召会是神达到祂经纶目标—基督的身体—所采取的手续—罗十六 1，4，16，十二 4 ～ 5。

2 我们应当把我们的地方召会看作基督身体的一部分—林前一 2，十 16 ～ 17，十二 12 ～ 13，20，27。

【周五】

叁 我们需要在身体的感觉里实行召会生活—12 ～ 27 节：

一 我们要有身体的生活，就必须满有对身体的感

local church is a part of Christ, and all these parts constitute the Body—Eph. 1:23; 2:22.

F. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—4:4; 1 Thes. 1:1:

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

2. There is one unique Body in the whole universe, and there is one unique local church in each locality respectively.

3. This unique oneness is the basic element in the church life—Acts 1:14; 2:46; 1 Cor. 1:10; Phil. 1:27; 2:1-2.

G. The churches in different localities are for the universal expression of Christ—Eph. 1:23; Rev. 1:4, 11; 22:16a:

1. A local church that makes everything local and that expresses only its locality has become a local sect, a local division.

2. All the basic things for the Body are not local—the Spirit, Christ, God, the Bible, the apostles' teaching, and the apostles' fellowship.

H. In our consideration the Body should be first and the local churches should be second—Matt. 16:18; 18:17; Eph. 4:4, 16; 2:21-22; 1 Cor. 12:12; 1:2:

1. Local churches are the procedure God takes to reach the goal of His economy—the Body of Christ—Rom. 16:1, 4, 16; 12:4-5.

2. We should consider our local church as a part of the Body of Christ—1 Cor. 1:2; 10:16-17; 12:12-13, 20, 27.

§Day 5

III. In practicing the church life, we need to have the consciousness of the Body—vv. 12-27:

A. In order to have the Body life, we must be full of feeling for the Body,

觉，以头的感觉为自己的感觉—罗十二 15，林前十二 26 ～ 27，徒九 4 ～ 5：

1 我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是—弗四 15 ～ 16，西二 19。

2 我们该否定自己，认同身体；（太十六 24，罗十二 4 ～ 5，15，林前一 2，十二 12 ～ 27；）我们若这样作，我们所过的生活就是身体的生活，主也就能得着祂身体的彰显—弗四 15 ～ 16，一 22 ～ 23。

3 我们享受基督，就使我们对基督的身体有感觉—西二 16 ～ 17，19。

二 我们无论作什么，都与身体有关；所以，每当我们作什么事，我们必须正确地考虑到身体—林后八 21，弗四 16：

1 我们不该作任何事而没有顾到身体—林前十二 12 ～ 27。

2 我们需要考虑身体对我们所作的会有怎样的感觉；也要考虑身体，主的恢复，会如何反应。

3 我们如何行为举止，乃在于我们看见身体的程度。

4 如果我们单单在自己的地方召会里同心合意，而不顾到其他的召会，这种同心合意乃是一个宗派，一个分裂—徒一 14，十五 25。

5 我们若顾到身体，关心身体，就不会有难处了—弗四 4，16。

【周六】

三 在组成基督那独一宇宙身体的众召会当中，没有组织，但有基督身体的交通—徒二 42，约壹

taking the feeling of the Head as our own feeling—Rom. 12:15; 1 Cor. 12:26-27; Acts 9:4-5:

1. If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions—Eph. 4:15-16; Col. 2:19.

2. We should deny ourselves and identify ourselves with the Body (Matt. 16:24; Rom. 12:4-5, 15; 1 Cor. 1:2; 12:12-27); if we do this, the life we live will be the Body life, and the Lord will gain the expression of the Body—Eph. 4:15-16; 1:22-23.

3. Our enjoyment of Christ causes us to become conscious of the Body of Christ—Col. 2:16-17, 19.

B. Whatever we do involves the Body; therefore, whenever we do something, we must have a proper consideration of the Body—2 Cor. 8:21; Eph. 4:16:

1. We should not do anything without taking care of the Body—1 Cor. 12:12-27.

2. We need to consider how the Body would feel about what we are doing and how the Body, the recovery, will react.

3. How we behave ourselves depends upon the degree of our seeing the Body.

4. If we are in one accord only in our local church and do not care for the other churches, this kind of one accord is a sect, a division—Acts 1:14; 15:25.

5. If we take care of the Body and are concerned for the Body, there will be no problems—Eph. 4:4, 16.

§Day 6

C. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—

一3，林前一9，十16～17，十一29：

1 地上所有的召会乃是一个身体，在这一个身体里有神圣生命的循环—基督身体的交通—约壹一3。

2 交通与一有关；基督身体里神圣生命的循环，把身体所有肢体带进一里—弗四3～4，罗十六1～23。

3 众地方召会该与全地上所有真正的地方召会有交通，以保守基督身体宇宙的交通。

4 虽然召会的行政是地方的，（徒十四23，）但召会的交通乃是宇宙的；（二42；）在许多城市中有许多召会，但在整个宇宙中只有一个交通。

Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 10:16-17; 11:29:

1. All the churches on earth are one Body, and within this one Body there is the circulation of the divine life—the fellowship of the Body—1 John 1:3.

2. Fellowship is related to oneness; the circulation of the divine life in the Body brings all the members of the Body into oneness—Eph. 4:3-4; Rom. 16:1-23.

3. The local churches should fellowship with all the genuine local churches on the whole earth to keep the universal fellowship of the Body of Christ.

4. Although the administration of the church is local (Acts 14:23), the fellowship of the church is universal (2:42); there are churches in many cities, but there is one fellowship in the entire universe.

第三周▪周一

晨兴喂养

帖前一 1 “…给在父神和主耶稣基督里，帖撒罗尼迦人的召会…。”

弗一 4～5 “就如祂在创立世界以前，在基督里拣选了我们，使我们…成为圣别…；按着祂意愿所喜悦的，预定了我们，…得儿子的名分…。”

罗十一 36 “…万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

〔帖撒罗尼迦前后书〕都是写给在帖撒罗尼迦的地方召会，就是由该城所有在基督里的信徒所组成的。这样的地方召会是属于信徒的，也是在父神和主耶稣基督里的。这指明这样的地方召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结。因此，召会是属于人的，（如帖撒罗尼迦人，）但在生机上是在神里并在主里的。这种在神的生命和性情里生机的联结，乃是信徒为着召会生活，过圣别生活不可少的基础。这样的生活乃是这两封书信的主题。

保罗在帖前一章一节说到在父神和主耶稣基督里，帖撒罗尼迦人的召会。这里的介系词“在…里”非常重要，指出召会是在三一神里的。召会是由人所组成，但这些人—信徒—乃是在三一神里的。在帖撒罗尼迦的召会，一面是属于帖撒罗尼迦人的，另一面是在父神里的。（帖撒罗尼迦前书生命读经，三至四页。）

信息选读

召会不仅在神里，也在父里。这里的“父”字指明生命的关系。神不再只是我们的创造者，祂也是

WEEK 3 — DAY 1

Morning Nourishment

1 Thes. 1:1 ...To the church of the Thessalonians in God the Father and the Lord Jesus Christ...

Eph. 1:4-5 Even as He chose us in Him...to be holy..., predestinating us unto sonship..., according to the good pleasure of His will.

Rom. 11:36 ...Out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

[The two Epistles to the Thessalonians] were both addressed to the local church in Thessalonica, composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all He is and has done. Hence, it is of men (such as the Thessalonians), yet in God and in the Lord organically. Such an organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life, which is the theme of the two Epistles.

In 1 Thessalonians 1:1 Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ. The preposition in here is very important; it indicates that the church is in the Triune God. The church is composed of human beings, but they, the believers, are in the Triune God. On the one hand, the church in Thessalonica was of the Thessalonians; on the other hand, this church was in God the Father. (Life-study of 1 Thessalonians, pp. 2-3)

Today's Reading

The church is not merely in God, but is in the Father.... Father here indicates a relationship of life. God is no longer only our Creator; He is our Father. God

我们的父。神是召会人的父，因为我们都已经从神而生。我们已经从神而生，现今神乃是我们的父，这是何等奇妙的事实！

假定你的父亲是美国总统，你提到他的时候就可以说，“我的父亲总统。”…只说“我们的总统”，指明你可能是公民。但你若说“我的父亲总统”，这就指明总统是你的父亲，你与他有生命的关系。同样的原则，我们能说神是我们的父。神不再仅仅是我们的创造者，祂已成了我们的父，因为我们已经从神而生。不仅如此，耶稣基督也是我们的主。阿利路亚，我们有父，也有主！

父神有一个确定的旨意，就是要产生众子。祂不是一位愚昧、没有定旨的父。祂乃是有定旨、有计划的。神的拣选和预定都是根据祂的定旨。神首先拣选我们，然后预定我们。这指明神是独一的发起者和起始者。因此，召会在父神里，含示召会乃是在神的定旨、计划、拣选和预定里。毫无疑问，召会也在神的呼召里。在父神里的召会，就是在那是发起者和起始者里的召会。

召会在父里面这种领会不仅是道理；这在我们实际的经历中与我们很有关系。今天基督徒中间有一个难处，就是他们有许多不同的目的和计划；有许多发起人和起始人。这是不对的。我们基督徒都只该有独一的目的，就是我们父的定旨。我们也该有父的独一计划。这意思是说，发起者和起始者只该有一位，就是父。我们不该发起或起始什么事。如果所有的基督徒都放弃他们自己的目的和计划，只有一位发起者和起源者，请想想看，会有怎样的光景出现。在我们众人当中会有何等的一！再没有任何分门别类的事了。（帖撒罗尼迦前书生命读经，五二、七三至七四页。）

参读：帖撒罗尼迦前书生命读经，第一、三、五、七至九篇；基督身体的内在观点，第二、四章。

is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father were the President of the United States. If such were the case, you could refer to him as “my father, the President.”…To refer to our President may indicate that you are a citizen. But if you could say, “my father, the President,” that would indicate that the President is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. Furthermore, Jesus Christ is our Lord. Hallelujah, we have a Father and a Lord!

God the Father has a definite purpose in producing many sons. He is not a foolish father, one without a purpose. Rather, He has a purpose and a plan. God’s selection and predestination are according to His purpose. First He selected us and then predestinated us. This indicates that God is the unique initiator and originator. Thus, for the church to be in God the Father implies that the church is in God’s purpose, plan, selection, and predestination. No doubt, the church is also in God’s calling. The church in God the Father is the church in the One who is the initiator and originator.

This understanding of the church in the Father is not merely a matter of doctrine; rather, it has much to do with us in our practical experience. A problem among Christians today is that they have many different purposes and plans. There are different initiators and originators. This is not right. We Christians all should have the unique purpose, the purpose of our Father. We should also have the unique plan of the Father. This means that only one—the Father—should be the initiator and originator. We should not originate anything or initiate anything. Imagine what would happen if all Christians gave up their own purposes and plans and had only one initiator and originator. What oneness there would be among us all! There would be no division whatever. (Life-study of 1 Thessalonians, pp. 45, 63-64)

Further Reading: Life-study of 1 Thessalonians, msgs. 1, 3, 5, 7-9; CWWL, 1991-1992, vol. 2, “The Intrinsic View of the Body of Christ,” chs. 2, 4

第三周▪周二

晨兴喂养

罗六 4 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督…从死人中复活一样。”

八 11 “…那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

现在我们要接着来看召会在主耶稣基督里的意义。在基督里是件大事。在基督里就没有罪、肉体、己、天然生命、旧造、死和撒但。我们若在基督里，一切消极的事物就都被了结。罪、死、己、肉体、撒但、旧造都已了结。对于在基督里的人来说，神以外的一切事物都已经了结了。（帖撒罗尼迦前书生命读经，七四至七五页。）

信息选读

我们在主恢复中的人说，我们实行召会生活。但每当我们这样声明的时候，我们必须查看，我们是否仍然固守自己的文化或个性。关于这事，我们有时候盼望别人同情我们。…但是在主耶稣基督里面没有软弱的器皿。因此，我们不该盼望人同情我们天然的个性。…若要召会实际地在主耶稣基督里，我们就都必须被了结并埋葬。我们必须死，然后摆在坟墓里。这就是在主耶稣基督里。…罗马六章三节…清楚地说，浸入基督乃是浸入基督的死。这样，我们怎么能在基督里却不在祂的死里？在基督里就是被埋葬、被了结。…不管我们喜不喜欢听，在基督里就是被了结，这是个事实。

WEEK 3 — DAY 2

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead..., so also we might walk in newness of life.

8:11 ...If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Now let us go on to consider what it means for the church to be in the Lord Jesus Christ. It is a great matter to be in Christ. To be in Christ means that there is no sin, flesh, self, natural life, old creation, death, or Satan. If we are in Christ, everything negative has been terminated. Sin, death, the self, the flesh, Satan, and the old creation have all been terminated. For those who are in Christ everything other than God has been terminated. (Life-study of 1 Thessalonians, p. 64)

Today's Reading

We in the Lord's recovery claim to be practicing the church life. Whenever we make such a claim, however, we need to check to see whether we are still holding to our culture or disposition. Regarding this matter, sometimes we expect others to sympathize with us.... In the Lord Jesus Christ there are no weak vessels. Therefore, we should not expect anyone to sympathize with our natural disposition.... For the church to be in the Lord Jesus Christ in a practical way, we all need to be terminated and buried. We need to die and then be placed in the tomb. This is to be in the Lord Jesus Christ. [Romans 6:3] clearly says that to be baptized into Christ is to be baptized into Christ's death. How, then, can we be in Christ without also being in His death? To be in Christ is to be buried, terminated.... Whether we like to hear it or not, it is the truth that to be in Christ is to be terminated.

在特会或训练这种特殊的期间，众圣徒从不同的城市或地区来在一起。表面看来，没有人说自己地方的好处；但我们里面深处，可能因着自己从某个地方来而感到骄傲。我们心里可能会说，“…我们的地方是最好的。”这样想就是高抬自己。我们说我们是某个地方的，就把自己排除于主耶稣基督之外。召会必须单单是在父神和主耶稣基督里的。

召会乃是在父神和主耶稣基督里。在帖前一章一节，基督这名称是指复活里的一切丰富。主如果仅仅是耶稣而不是基督，我们就无法在祂里面。但因为祂是主耶稣基督，我们就能在祂里面，并且现今就在祂里面。我们在哪里？我们乃是在主耶稣基督里面。耶稣这名字含示，我们在旧造里和堕落里的一切所是都已经了结；而基督这名称含示，我们再也不在自己、旧造、罪、死、世界和撒但里，而是在复活、那灵、义、圣、能力、力量和权能里。因着我们在基督里，我们甚至与祂同坐在宝座上。哦，在基督里何等美好！

在主耶稣基督里的意思，一面是我们被了结，不再在旧造里面；另一面是说，我们在基督里就是在复活里。在基督里就是在复活里、在那灵里、在能力里、在力量里、在权柄里。

你知道因着你在基督里，你就在宝座上么？你不仅在能力、权能、力量和权柄里，你也在宝座上。基督复活以后，升到诸天之上登了宝座；我们既在祂里面，也就在宝座上。我们有时候需要对撒但说，“撒但，你难道没有看见我在何处？我在基督里，也在宝座上！”（帖撒罗尼迦前书生命读经，七五至七六、八九至九〇页。）

参读：哥林多前书生命读经，第一至三篇；主恢复中的五个重点，第一、四章；主恢复的简说。

During special times of conference or training, saints come together from different cities and regions. Outwardly, no one says anything in favor of his locality. But deep within we may be proud of coming from a certain place. In our heart we may say, “…Our place is the best.” To think in this way is to exalt ourselves. When we claim to be of a certain place, we are excluding ourselves from the Lord Jesus Christ. The church must be only in God the Father and the Lord Jesus Christ.

The church is in God the Father and the Lord Jesus Christ. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection. If the Lord were only Jesus and not Christ, we could not be in Him. But because He is the Lord Jesus Christ, we can be in Him and we are in Him right now. Where are we? We are in the Lord Jesus Christ. The name Jesus implies that everything we are in the old creation and in the fall has been terminated, and the title Christ implies that we are no longer in ourselves, in the old creation, in sin and death, in the world, and in Satan. Instead, we are in resurrection, in the Spirit, and in righteousness, holiness, power, strength, and might. Because we are in Christ, we are even on the throne with Him. Oh, how marvelous it is to be in Christ.

To be in the Lord Jesus Christ means on the one hand that we are terminated and are no longer in the old creation. On the other hand, it means that by being in Christ, we are in resurrection. To be in Christ is to be in resurrection, in the Spirit, in power, in strength, and in authority.

Do you realize that because you are in Christ, you are on the throne? Not only are you in power, might, strength, and authority, but you are also on the throne. After His resurrection Christ went to the heavens to be enthroned, and in Him we also are on the throne. Sometimes we need to say to Satan, “Satan, don’t you see where I am? I am in Christ on the throne!” (Life-study of 1 Thessalonians, pp. 65-66, 76-77)

Further Reading: Life-study of 1 Corinthians, msgs. 1-3; CWWL, 1991-1992, vol. 2, “Five Emphases in the Lord’s Recovery,” chs. 1, 4; CWWL, 1990, vol. 2, “A Brief Presentation of the Lord’s Recovery,” pp. 389-431

第三周▪周三

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

十六 16 “…基督的众召会都问你们安。”

我们需要看见身体对地方召会有益处，地方召会对身体也有益处。我们可以用家庭为例来说明。…我们若没有父亲，我们就是孤儿。孤儿得不到父亲的好处、益处，所以受很多苦。但一个人若没有儿女，也会受苦。这是个很好的例子，说明基督的身体如何是众地方召会的源头。这样一个宇宙的身体对众召会就象父亲，而众召会就象这父亲的儿女。

地方召会中许多的肢体实际上可能不是直接借着那地的召会而得救。他们反而是在别处得救，来自其他的地方。这就是身体对那个地方召会的好处。这是“父亲”对他“儿女”的益处。我们中间有些人享受了从身体所承受的基业，却又放弃身体，不顾到身体。他们引起分裂，这分裂乃是堕落基督教的一部分。（召会生活中引起风波的难处，三二页。）

信息选读

基督正在建造的召会，乃是宇宙的召会，不是在一国或一城的召会。在马太十六章十八节，主耶稣对彼得说，“你是彼得，我要把我的召会建造在这磐石上。”…基督自己乃是召会在其上建造的磐石。在十八节的召会，乃是宇宙的召会，就是在全宇宙中独一的召会。

WEEK 3 — DAY 3

Morning Nourishment

Matt. 16:18 …Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

16:16 …All the churches of Christ greet you.

We need to see the profit of the Body to the local churches and the profit of the local churches to the Body. We can use a family as an illustration of this…. If we do not have a father, we are orphans. An orphan does not receive the profit, the benefit, from a father, so he suffers a lot. But a man who does not have any children also suffers. This is a good illustration of how the Body of Christ is the source of the local churches. Such a universal Body is like the father to all the churches, and all the churches are like the children to the father.

Many of the members in a local church may not actually be saved directly by that church. Instead, they are saved elsewhere and come from other localities. This is the benefit from the Body to that local church. This is the profit from the “father” to his “child.” Some among us enjoyed the inheritance from the Body, but then they gave up the Body and would not care for the Body. They have caused divisions, and divisions are a part of degraded Christianity. (CWWL, 1993, vol. 2, “The Problems Causing the Turmoils in the Church Life,” p. 105)

Today’s Reading

The church that Christ is building is the universal church, not the church in a nation or the church in a city. In Matthew 16:18 the Lord Jesus said to Peter, “You are Peter, and upon this rock I will build My church.”…Christ Himself is the very rock upon which the church is built. The church in Matthew 16:18 is the universal church, the one church in the entire universe.

宇宙召会乃是基督独一的身体。根据以弗所一章二十二至二十三节，基督是头，召会是祂的身体。基督作头只有一个身体。（四4。）一个头有一个以上的身体是不正常的。…今天在基督教里，基督独一的身体已经分裂成数不清的“众多身体”。…所有不同的“会”，都宣称他们的头是基督。这意思是说，一个头基督，有许多的身体。这不仅是错的，更是古怪的！在今天不正常的情形中，我们很强地说，基督只有一个独一的身体。只有一个头，一个身体。当然，这一个身体不可能只是一个地方召会。这一个身体必定是宇宙召会，是整个的召会。基督作头是独一的，宇宙召会作身体也是独一的。

这一个宇宙召会，一个身体，包括所有的地方召会。地方召会可能有成千上万，但在一起构成一个宇宙召会。每个地方召会只是宇宙召会的一部分。宇宙召会是基督独一的身体，众地方召会是那一个身体在地方上的显出。

众地方召会都包括在一个宇宙召会里。行传十五章四十一节说到在叙利亚和基利家的众召会；罗马十六章四节提到外邦的众召会。林后八章一节说到在马其顿省的众召会；加拉太一章二节说到在加拉太省的众召会；启示录一章四节说到在亚西亚省的众召会。…在新约里，我们能看见许多的地方召会，而这许多地方召会在一起，可以看作是一个宇宙的召会。

地方召会是基督身体在地方上的显出。（林前十二27，弗二22。）…就着宇宙一面说，众召会乃是一个身体；就著地方一面说，每一个地方召会乃是那个宇宙身体在地方上的显出。一个地方召会不是身体，只是身体的一部分，只是身体在地方上的显出。（李常受文集一九八四年第四册，六五六至六五九页。）

参读：长老训练第十一册，第十二至十三章。

The universal church is the unique Body of Christ. According to Ephesians 1:22-23, Christ is the Head, and the church is His Body. Christ the Head has only one Body (4:4). It is abnormal for a head to have more than one body.... In Christianity today, the unique Body of Christ has been divided into countless “bodies.”...All the different [so-called churches] claim that their Head is Christ. This means that the one Head, Christ, has many bodies. This is not only wrong, but this is grotesque. In the midst of today’s abnormal situation, we strongly affirm that the Body of Christ is uniquely one. There is one Head and one Body. Surely, this one Body cannot be a particular local church. This one Body must be the universal church, the church as a whole. Christ as the Head is unique, and the universal church as the Body is also unique.

This one universal church, one Body, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. Each local church is only a part of the universal church. The universal church is the unique Body of Christ, and all the local churches are simply the local expressions of that one Body.

The local churches compose the one universal church. Acts 15:41 speaks of the churches in Syria and Cilicia, and Romans 16:4 mentions the churches in the Gentile world. Second Corinthians 8:1 speaks of the churches in the province of Macedonia; Galatians 1:2, of the churches in the province of Galatia; and Revelation 1:4, of the churches in the province of Asia.... In the New Testament we can see many local churches, and together these local churches are considered as one universal church.

The local churches are the local expressions of the Body of Christ (1 Cor. 12:27; Eph. 2:22).... Universally, all the churches are one Body, and locally, every local church is a local expression of that universal Body. A local church is not the Body; it is only a part of the Body. It is a local expression of the Body. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” pp. 488-490)

Further Reading: CWWL, 1991-1992, vol. 1, “Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ,” chs. 1-2

第三周▪周四

晨兴喂养

弗四 4“一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

林前十二 27“你们就是基督的身体，并且各自作肢体。”

众地方召会构成基督的一个身体。（弗四 4。）在马太十六章十八节，…召会是单数的，指明…召会必定是宇宙的召会。但在使徒行传和书信中，圣经多次说到“众召会”，…这是因为一个召会，宇宙的召会，乃是众召会的总和，而众召会乃是一个宇宙召会在地方上的组成分子。（李常受文集一九八四年第四册，六五九页。）

信息选读

我们要来看，召会真正的立场是什么。立场是指一栋建筑兴建的地点。…召会已经扩展到欧洲、北美和南美洲、非洲和亚洲的许多国家。在所有不同的国家中，召会乃是建造在正确的立场上。…建造召会的正确立场，乃是地方的立场。…〔比如，〕召会现今建造在首尔。因此，首尔成了召会的立场。…我们可以说有许多召会，但这许多召会仍然是一个召会。…就著地方一面说，我们是在许多召会里；但就着宇宙一面说，我们都是在一个召会里。你是在地方召会里，还是在宇宙召会里？聪明的回答乃是：“我是借着在地方召会里，而在宇宙召会里。”我们不是在罗马会、英国会、美国会、或韩国会里；我们乃是借着在地方召会里，而在宇宙召会里。既然我们现今是在首尔，我们就该说，我们是借着在首尔的召会里，而

WEEK 3 — DAY 4

Morning Nourishment

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

All the local churches constitute the one Body of Christ (Eph. 4:4). In Matthew 16:18...the church is...singular..., indicating... the universal church. But in the Acts and the Epistles, a number of times the Bible says “the churches.”... The Bible [can] refer first to one church and then to many churches... because the one church, the universal church, is the totality of all the churches, and all the churches are local constituents of the one universal church. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” p. 490)

Today’s Reading

We need to consider what the genuine ground of the church is. The ground denotes the site on which a building is built.... The church has spread to many nations in Europe, North and South America, Africa, and Asia. In all the different nations the church is built upon the proper ground. The proper ground for the building of the church is the ground of locality.... The church is now being built in Seoul, [Korea]. Thus, the city of Seoul has become its ground. We may say that there are many churches, yet the many churches are still just one church.... Locally speaking, we are in many churches, but universally speaking, we are all in one church. Are you in the local churches, or are you in the universal church? It is wise to answer, “I am in the universal church by being in a local church.” We are not in the Roman Church, the British Church, the American Church, or the Korean Church; we are in the universal church by being in the local churches. Since we are now in the city of Seoul, we should say that we are in the universal church by being in the church in Seoul.

在宇宙召会里。虽然我和妻子住在安那翰，但我们该记得，在我们与首尔的圣徒同住的期间，我们不是在安那翰的召会里，乃是在首尔的召会里。

你乃是借着是在一个正确地方召会里的肢体，而成为在耶稣基督所正在建造的宇宙召会里的肢体。当我们在首尔的时候，我们是借着在首尔的召会里作肢体，而得以是在宇宙召会里的肢体。…只要我们是一个正确地方召会里的众肢体，我们在宇宙一面就是众召会的众肢体。

召会的立场不该只是地方的，乃该是宇宙的。就著地方一面说，召会的立场是地方的立场；就着宇宙一面说，召会的立场是真正的一。基督只有一个身体。基督身体的一，乃是召会宇宙的立场。

假如在韩国的众地方召会彼此是一，却不与其他各洲的众召会是一。若是这样，在韩国的众召会虽然有地方的立场，却没有宇宙的立场，就是基督身体一的立场。在全宇宙中，基督只有一个身体。在北美洲、南美洲、欧洲、非洲、澳洲和亚洲，这六大洲的众地方召会，乃是一个身体。这是真正的一的宇宙立场。

在英国的众召会可能对在德国的众召会说，“我们是在英国的众召会，你们是在德国的众召会；所以不要来麻烦我们。”在地方一面说，他们可以说是对的；但就着宇宙一面说，他们错了。他们保守了地方的一，却破坏了宇宙的一。在地方一面，召会的立场是地方的立场；在宇宙一面，召会的立场乃是基督宇宙身体的一。因此，有地方一面的一，也有宇宙一面的一。（李常受文集一九八四年第四册，六六〇至六六三页。）

参读：主恢复的简说，一个真正的召会；关于相调的实行，第一至四章。

Although my wife and I reside in Anaheim, we should remember that during our stay with the saints in Seoul, we are not in the church in Anaheim but in the church in Seoul.

You are a member of the universal church, which Jesus Christ is building, by being a member of a proper local church. While we are in Seoul, we are members of the universal church by being members of the church in Seoul. This is the proper practice of the church…. As long as we are members of a proper local church, we are members of the churches universally.

The ground of the church should not be merely local; it should also be universal. Locally, the ground of the church is the ground of locality; universally, the ground of the church is the genuine oneness. Christ has only one Body. The oneness of Christ’s Body is the universal ground of the church.

Suppose all the local churches in Korea are one with each other but are not one with the churches in other continents. If this were the case, the churches in Korea may have the local ground, the ground of locality, but they would not have the universal ground, the ground of the oneness of the Body. In the entire universe Christ has only one Body. All the local churches in the six continents—in North America, in South America, in Europe, in Africa, in Australia, and in Asia—are one Body. This is the universal ground of the genuine oneness.

The churches in England may say to the churches in Germany, “We are the churches in England, and you are the churches in Germany; therefore, don’t bother us.” Locally, they may be right, but universally, they are wrong. They may keep the local oneness, but they destroy the universal oneness. Locally, the ground of the church is the ground of locality, and universally, the ground of the church is the oneness of the universal Body of Christ. Hence, there is the local aspect of oneness, and there is also the universal aspect of oneness. (CWWL, 1984, vol. 4, “Vital Factors for the Recovery of the Church Life,” pp. 490-493)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1-4

第三周■周五

晨兴喂养

林前十二 25 ～ 26 “免得身体上有了分裂，总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节保罗说，“我在基督耶稣的心肠里，…切切地想念你们众人。”这就是说保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下至二十六节也说，“总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页。）

信息选读

因着我们不认识身体，风波一个接一个发生。对我们这种疾病唯一的救治，就是对身体的看见。关于基督的身体，倪弟兄教导说，我们无论作什么，都必须考虑众召会有什么感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地

WEEK 3 — DAY 5

Morning Nourishment

1 Cor. 12:25-26 That there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In Philippians 1:8 Paul says, “I long after you all in the inward parts of Christ Jesus.” This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ’s feeling as his own feeling. Christ’s feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling but also do so in the principle of caring for the Body. Paul says in 1 Corinthians 12:25b-26 that “the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.” In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” p. 94)

Today’s Reading

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body, he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only

方召会。地方召会不是一个“地方身体”；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。

我们如何行为举止，乃在于我们看见身体的程度。…我要再说，每当我们作一件事时，我们必须正确地考虑到身体。我们必须考虑身体对我们所作的会有怎样的感觉。最大的难处，唯一的难处，就是不认识身体，不顾到身体。我们若顾到身体并关心身体，就没有难处。

我们在这里是为着身体。没有身体作后盾，没有主的恢复作后盾，我们就没有路实行地方召会。我们若实行地方召会生活，却忽略了身体的观点，我们的地方召会就成了地方宗派。

恢复是为着身体，不是为着任何个人，或仅仅为着任何个别的地方召会。我们若要作某件事，就必须考虑身体，主的恢复，会如何反应。…我们都需要回到真理上，而实行真理就是顾到身体。有时身体是强壮的，有时身体是软弱的，但仍然是身体。我们若回到真理这里，并顾到身体里正确的次序，身体就立即变得更刚强。一切的难处都是由于一件事：没有看见、不认识、不顾到身体。我们必须尊重身体。

我们必须立定志向，要否定自己，并为着主、为着主的恢复、为着身体作得胜者。我们该祷告：“主，我知道你需要得胜者。没有得胜者，你就没有路往前。主，我要成为这些得胜者中的一个。”得胜者看见身体，认识身体，并顾到身体。（召会生活中引起风波的难处，二六、三四至三六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一至三篇。

a local church. The local church is not a “local body”; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches.

How we behave ourselves depends upon the degree of our seeing of the Body. I want to say again that whenever we do something, we must have a proper consideration for the Body. We need to consider how the Body would feel about what we are doing. The biggest problem, the unique problem, is not knowing the Body and not caring for the Body. If we take care of the Body and are concerned for the Body, there will be no problems.

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect.

The recovery is for the Body, not for any individual or merely for any individual local church. If we are going to do something, we have to consider how the Body, the recovery, will react…. We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body.

We must resolve to deny ourselves and be the overcomers for the Lord, for the recovery, and for the Body…. We should pray, “Lord, I know You need the overcomers. Without the overcomers, You have no way to go on. Lord, I want to be one of these overcomers.” The overcomers see the Body, know the Body, and care for the Body. (CWWL, 1993, vol. 2, “The Problems Causing the Turmoils in the Church Life,” pp. 99-100, 107-108)

Further Reading: CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” chs. 1-3

第三周▪周六

晨兴喂养

徒二 42　“他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。”

林前十 16 ～ 17 “…我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

在组成基督宇宙身体的众召会之间，没有组织，却有基督身体的交通。…正如人的身体没有组织，却有血液循环；照样，我们也不该有组织，但我们应该有交通。如果众召会都留在身体的循环和交通里，就会很健康。然而在人天然的观念中，要么就是有组织，不然就是与别人无关。一面，我们在众召会之间不该有组织；另一面，我们应该敞开和众召会有交通。但是，有些地方或区域的召会，可能不愿意和别的召会有交通。这样的态度完全是错的。众召会应该留在身体的交通里。（新约总论第七册，一六七页。）

信息选读

在正确的召会生活中，召会的行政是地方的，但召会的交通乃是宇宙的。…虽然召会的行政在地方一面是分开的，也是同等的，但召会的交通在宇宙一面乃是一。在交通上不是分开的。…召会的交通不仅在一国之内是一，乃是在全宇宙是一。这不是说，在英国是一个交通，在美国有另一个交通，在德国有另一个交通，在中国有另一个交通，在日本

WEEK 3 — DAY 6

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 Cor. 10:16-17 …The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ…. Just as the human body does not have organization but does have circulation, so we should not have organization, but we should have fellowship. If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy. However, the natural human thought is either to have organization or to have nothing to do with others. On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. All the churches should remain in the fellowship of the Body. (The Conclusion of the New Testament, p. 2186)

Today's Reading

In the proper church life the administration of the church is local, but the fellowship of the church is universal. Although the administration of the church is separate and equal locally, the fellowship of the church is one universally. In fellowship there is no separation…. The fellowship of the church is one not merely in a particular nation but in the entire universe. There is not one fellowship in England, another fellowship in the United States, another fellowship in Germany, another fellowship in China, and another fellowship in

又有另一个交通。在这些国家里，在许多城里虽各自有召会，但在全宇宙只有一个交通。

这个交通称为使徒的交通。行传二章四十二节说，在五旬节当天信了主耶稣，成了召会肢体的那三千人，都坚定持续在使徒的教训和交通里。在召会里，交通和教训都应当普遍的是一。在众召会中，我们只该教导一件事—耶稣基督是那灵成为我们的生命，为着产生召会。这是使徒的教训。若有不同的教训进来，我们必须拒绝。（提前一 3 ～ 4。）我们只接受一种教训，就是使徒的教训；我们也只有一种交通，就是使徒的交通。

约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”使徒的交通是与父并与子的交通。这意思是说，使徒的交通是与三一神的交通。全球只有一个基督徒的交通，就是与三一神所有的使徒的交通。

这交通彰显于主的桌子。当我们吃饼时，我们就有分于基督身体的交通；当我们喝杯时，我们就有分于主血的交通。（林前十 16。）主的身体和血是独一的，基督身体和血的交通也是独一的。我们借着有分于一个饼，就成了基督那奥秘的身体。（17。）因此，这宇宙的交通乃是基督身体的交通。这交通是由使徒们传给我们的。因此，这是使徒的交通，而这交通是与三一神的交通。这样的交通必须是宇宙的。在行政上，众召会在地方上是分开的；但在交通上，众召会在宇宙一面乃是联结为一的。（李常受文集一九八四年第四册，六六四、六六六至六六七页。）

参读：新约总论，第一百九十二、二百、二百零三至二百零四篇；一个身体和一位灵，第一章。

Japan. In these nations there are separate churches in many cities, but there is only one fellowship in the entire universe.

This fellowship is called the fellowship of the apostles. Acts 2:42 says that the three thousand who believed in the Lord Jesus and became the members of the church on the day of Pentecost continued steadfastly in the teaching and the fellowship of the apostles. In the church both the fellowship and the teaching should be one universally. In all the churches we should teach only one thing—Jesus Christ as the Spirit to be our life for the producing of the church. This is the teaching of the apostles. If a different teaching comes in, we must reject it (1 Tim. 1:3-4). We accept only one kind of teaching, the teaching of the apostles, and have only one fellowship, the apostles' fellowship.

First John 1:3 says, "That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ." The apostles' fellowship is with the Father and with the Son. This means that it is with the Triune God. Around the globe there is only one Christian fellowship—the fellowship of the apostles with the Triune God.

This fellowship is expressed at the Lord's table. When we eat the bread, we participate in the fellowship of the body of Christ, and when we drink the cup, we participate in the fellowship of the Lord's blood (1 Cor. 10:16). The Lord's body and blood are unique, and the fellowship of Christ's body and blood is also unique. By partaking of the one bread, we have become the mystical Body of Christ (v. 17). Therefore, this universal fellowship is the fellowship of the Body of Christ. It is the fellowship passed on to us by the apostles. Hence, it is the apostles' fellowship, and this fellowship is with the Triune God. Such a fellowship must be universal. In administration the churches are separate locally, but in fellowship they are united to be one universally. (CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," pp. 493, 495-496)

Further Reading: The Conclusion of the New Testament, msgs. 192, 200, 203-204; CWWL, 1991-1992, vol. 4, "One Body and One Spirit," ch. 1

第三周诗歌

598

教　会 — 定义

降 E 大调　　7 6 7 6 双（英 824）　　4/4

E♭　　B♭　　A♭　　B♭7　　E♭
3 | 3 3 4 3 | 3 — 2 1 | 1 6 5 4 | 3 — —
一 教 会 是 主 的 身 体，也 是 神 的 居 所；

E♭　　G　　A♭　　B♭7　　E♭　　B♭7
4 | 5 1̇ 1̇ 7 | 7 — 6 5 | 4 5 3 1 | 2 — —
是 众 圣 徒 的 结 集，也 是 神 人 调 和；

E♭　　A♭　E♭　　G7　　Cm　　Fm
2 | 3 4 5 6 | 6 — 5 1̇ | 1̇ · 7 6 3 | 4 — —
创 世 以 前 神 所 选，十 架 主 死 所 赎；

E♭　　A♭　　Cm　Fm　　B♭7　　E♭
2 | 3 3 4 3 | 3 — 2 1 | 1 2 1 7 | 1 — — ‖
性 质、地 位 全 属 天，地 上 任 何 不 属。

二 她是新造的新人，基督复活所生；
圣灵里面受了浸，借道之洗成圣。
基督是她的生命，又是她的元首；
她与基督同性情，高升远超万有。

三 她的根基已立定，乃是耶稣基督；
能与基督同神圣，才是她的事物。
凡属她者都需要 经过十架妙死，
在复活里被建造，全是金、银、宝石。

四 她的元素全是一：一神、一主、一灵、
一身、一信并一洗，一望，神所命定。
三一之神在里面，众人成为一身，
借信联结，因洗断，凭望等候主临。

五 她的所有众肢体，出自各方、各民，
全都结合成为一，不分任何身分；
没有犹太或外邦，没有自主、为奴，
没有卑下或高尚，只有新人“基督”。

六 宇宙之中独一个，分在各地出现；
一地一会为原则，地方立场为限。
地方行政虽独立，各向元首负责，
宇宙交通却一体，无何离异间隔。

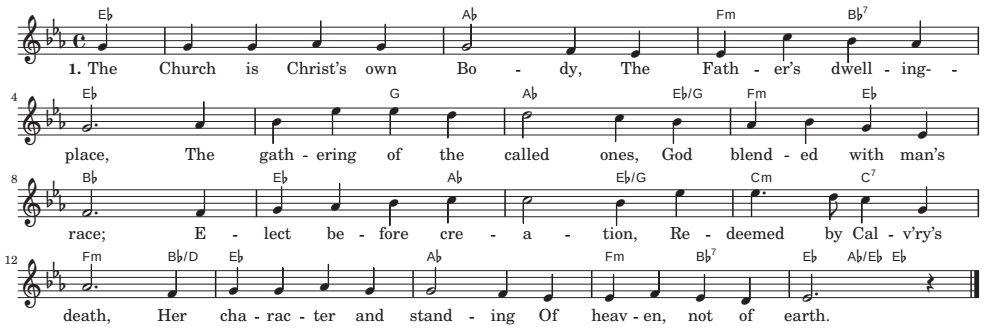
七 她在各地的出现，都是撒冷雏形；
为作基督的丰满，先有圣城情景：
基督是灯，神是光，她是灯台照明，
显出荣耀的形像，直到撒冷完成。

WEEK 3 — HYMN

The Church is Christ's own Body

The Church — Her General Definition

824


1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing- -
place, The gath - ering of the called ones, God blend - ed with man's
race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.

3. Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.

4. One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;
The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.

5. From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."

6. One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each answ'ring to the Lord;
Communion universal,
Upheld in one accord.

7. Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.

第三周 • 申言

申言稿：