第七周

因素七：
相调为着基督身体的实际

诗歌：

读经：罗十二5，林前六17，十二24，31下，十三1～8上，十17，利二4，弗三16～17上，四16

纲要

【周一】

壹 神经纶的最高峰乃是基督身体的实际；基督身体的实际完全是生机的—罗八2，6，10～11，十二4～5：

一 使徒保罗完成的职事，完完全全以基督的身体为焦点，特别是罗马书、哥林多前书、以弗所书、歌罗西书；身体是神不断作工的最终目标，因此身体就是神整个启示最拔尖的点—罗十二4～5，林前十二12～13，18～22，弗一22～23，二16，三6，四4，12，15～16，五23，30，西一18，24，二19，三15。

二 罗马十二章是由生机联结这个角度来论到基督的身体，五节说，“我们这许多人，在基督里是一个身体”：

1 这节的“在基督里”就指明生机的联结；“在基督里”乃是一件生机联结的事—参约三16，罗六3～6，十一17，19，十六7～10，林前一30，林后二17，五17，十二2，加三27。

Week Seven

The Factor of Blending
for the Reality of the Body of Christ

Hymns:

Scripture Reading: Rom. 12:5; 1 Cor. 6:17; 12:24, 31b; 13:1-8a; 10:17; Lev. 2:4; Eph. 3:16-17a; 4:16

Outline

§Day 1

I. The highest peak in God’s economy is the reality of the Body of Christ; the reality of the Body of Christ is absolutely organic—Rom. 8:2, 6, 10-11; 12:4-5:

A. The completing ministry of the apostle Paul is altogether focused on the Body of Christ—in particular, Romans, 1 Corinthians, Ephesians, and Colossians; the Body is the ultimate item of God’s continual working, so the Body is the top point of God’s entire revelation—Rom. 12:4-5; 1 Cor. 12:12-13, 18-22; Eph. 1:22-23; 2:16; 3:6; 4:4, 12, 15-16; 5:23, 30; Col. 1:18, 24; 2:19; 3:15.

B. Romans 12 speaks of the Body from the angle of the organic union; verse 5 says, “We who are many are one Body in Christ”:

1. Two words from this verse indicate the organic union—in Christ; “in Christ” is a matter of the organic union—cf. John 3:16; Rom. 6:3-6; 11:17, 19; 16:7-10; 1 Cor. 1:30; 2 Cor. 2:17; 5:17; 12:2; Gal. 3:27.

2 我们在基督里是一个身体，与祂有生机的联结；这联结使我们在生命里与祂是一，也与祂身体所有的肢体是一；我们留在这生机的联结里，就是实际的活在基督的身体里—罗八 16，林前六 17，提后四 22，罗八 4 ～ 6。

3 身体的实际乃是留在与基督生机的联结里；约翰十五章一至十一节启示，基督是真葡萄树，我们是祂的枝子；我们作为基督的枝子，必须住在祂里面，住在祂里面，意思是留在与祂生机的联结里—4 ～ 5 节，参八 31，十五 7。

【周二】

贰 主的恢复是为着建造基督的身体；因此，认识身体乃是主正确的恢复—林前十二 27，弗四 16，西三 15：

一 召会是以基督的身体为其生机的因素；若没有基督的身体，召会就没有生命，只是一个属人的组织—林前一 2，十二 12 ～ 13，27。

二 基督的身体是召会的内在意义；如果没有身体，召会就没有意义—罗十二 4 ～ 5，十六 1，4，16。

三 爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路—林前八 1 下，十二 31 下，十三 1 ～ 8 上，13。

四 长老们必须彼此牧养，彼此相爱，作身体生活的模型；长老们需要彼此相爱，他们的妻子也需要彼此相爱，他们也需要爱彼此的儿女—约二一 15 ～ 17，林前十三 4 ～ 8 上。

五 我们若要有基督身体的实际，就必须让基督安家在我

2. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body; when we remain in this organic union, we are actually living in the Body of Christ—Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rom. 8:4-6.

3. The actuality of the Body of Christ is in our remaining in the organic union with Christ; John 15:1-11 reveals that Christ is the true vine and that we are His branches; as the branches of Christ, we must abide in Him, which simply means to remain in our organic union with Christ—vv. 4-5; cf. 8:31; 15:7.

§Day 2

II. The Lord's recovery is for the building up of the Body of Christ; thus, to know the Body is the proper recovery of the Lord—1 Cor. 12:27; Eph. 4:16; Col. 3:15:

A. The church takes the Body of Christ as its organic factor; without the Body of Christ, the church is lifeless and is a mere human organization—1 Cor. 1:2; 12:12-13, 27.

B. The Body is the intrinsic significance of the church; without the Body, the church makes no sense and has no meaning—Rom. 12:4-5; 16:1, 4, 16.

C. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—1 Cor. 8:1b; 12:31b; 13:1-8a, 13.

D. The elders should shepherd one another and love one another to be a model of the Body life; the elders need to love one another, their wives need to love one another, and they need to love one another's children—John 21:15-17; 1 Cor. 13:4-8a.

E. If we would have the reality of the Body of Christ, we must allow Christ to

们心里；基督身体的实际乃是对内住基督内里的经历—弗三 16～17 上，四 16，西一 27，三 4，15。

六 主急切地需要基督身体的实际在众地方召会出现；除非这个身体有相当的出现，否则主耶稣不会回来—弗一 22～23，四 16，五 27，30，启十九 7。

七 主需要得胜者，好完成神的经纶，使祂得着基督的身体，并毁坏祂的仇敌；没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶新妇—弗一 10，三 10，启十二 11，十九 7～9。

【周三】

叁 主的恢复乃是建造锡安—得胜者作基督身体的实际，终极完成于新耶路撒冷；在召会生活中，我们必须竭力达到今日的锡安—弗一 22～23，四 16，林前一 2，十二 27，启十四 1，二一 2：

一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际—诗四八 2，11～12，五十 2，二十 2，五三 6 上，八七 2。

二 耶路撒冷预表全体的召会，锡安预表召会中的得胜者；旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着—王上八 1，诗五一 18，一〇二 21，一二八 5，一三五 21，赛四一 27，珥三 17。

三 新耶路撒冷乃是得胜者的总和；主信徒中的遗民，较早的得胜者，将成为基督的新妇，为时

make His home in our hearts; the reality of the Body is the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:16; Col. 1:27; 3:4, 15.

F. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.

G. The Lord needs the overcomers to carry out the economy of God to have the Body of Christ and to destroy His enemy; without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—Eph. 1:10; 3:10; Rev. 12:11; 19:7-9.

§Day 3

III. The Lord's recovery is to build up Zion—the overcomers as the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2:

A. As the highlight and beauty of the holy city, Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—Psa. 48:2, 11-12; 50:2; 20:2; 53:6a; 87:2.

B. Jerusalem typifies the whole body of the church, while Zion typifies the overcomers of the church; every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

C. The New Jerusalem is the totality of the overcomers; a remnant of the Lord's believers, the earlier overcomers, will be the bride of Christ for one

一千年；（启十九7～9，二十4～6；）然后他们要与主其余的信徒，较晚的得胜者，一同成为基督的妻子，直到永远（二一2～3，7）：

1 较早的得胜者乃是耶路撒冷里之锡安的实际，就是召会里之基督身体的实际，他们心中想往锡安大道；他们借着钉十字架的基督（由作他们避难所之窝的铜祭坛所表征），并借着在升天里复活的基督（由作他们安息之房屋的金香坛所表征），合并到作他们居所的神里面，借此在里面接受召会的路—诗四八2，八四3～5，参箴二七8。

2 得胜的意思是我们爱主胜于我们的己，胜于我们的魂生命；为着基督身体的实际，得胜者唯独认识基督并爱基督—腓三10，四12，启二4～5，7，十二11。

3 主在等待一班得胜者，在复活里活出基督身体的实际，成为基督的新妇，将祂带回来，并引进祂的国度时代；为此我们要祷告：“主啊，愿我能蒙你的怜悯、恩典，作你的得胜者。”

thousand years (Rev. 19:7-9; 20:4-6); then they will join the rest of the Lord's believers, the later overcomers, to be the wife of Christ for eternity (21:2-3, 7):

1. The earlier overcomers, as the reality of Zion within Jerusalem, the reality of the Body of Christ within the church, have highways to Zion in their heart; they take the way of the church internally by being incorporated into God as their dwelling place through the crucified Christ, typified by the bronze altar as their nest for their refuge, and through the resurrected Christ in ascension, typified by the incense altar as their home for their rest—Psa. 48:2; 84:3-5; cf. Prov. 27:8.

2. To overcome means that we love the Lord more than our self, more than our soul-life; an overcomer knows and loves only Christ for the reality of the Body of Christ—Phil. 3:10; 4:12; Rev. 2:4-5, 7; 12:11.

3. The Lord is waiting for a group of overcomers to live out the reality of the Body of Christ in resurrection to become the bride of Christ to bring Him back and to usher in His kingdom age; for this we need to pray, “Lord, may I receive Your mercy and grace to be one of Your overcomers.”

【周四】

§Day 4

肆 神已经将身体调和在一起；（林前十二24；）“调和”这辞的意思是“调整”、“使之和谐”、“调节”、并“调在一起”，含示失去区别：

IV. God has blended the Body together (1 Cor. 12:24); the word blended means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions:

一 我们要为着基督身体的实际而相调，就必须经过十字架，凭着那灵，为着基督身体的建造，将基督分赐给别人。

A. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.

二 调和的意思是，我们总该停下来与别人交通；若没有与其他一同配搭的圣徒交通，我们就不该作什么；因为交通调整我们，使我们和谐，

B. Blending means that we should always stop in order to fellowship with others; we should not do anything without fellowshipping with the other saints who are coordinating with us, because fellowship adjusts us,

调节我们，把我们调在一起—参结一12与注1。

三 一班负责弟兄也许常常在一起聚会而没有相调；相调的意思是经过十字架，凭着那灵行事，并且作每件事都为着基督身体的缘故而分赐基督，借此我们被别人摸着，我们也摸着别人。

四 这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和—参林前一9。

【周五】

五 我们需要跟随使徒的脚踪，将众圣徒带进基督身体全体相调的生活里；使徒借着推荐与问安，将我们带进基督身体全体相调的生活里，好使平安的神能将撒但践踏在我们脚下，并使我们能得享基督丰富的恩典—罗十六1～16，21～23，20：

1 相调的目的是要将我们众人引进基督身体的实际；我们需要在作为手续的众地方召会里，好被带进基督身体的实际这目标里。

2 主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。

3 保罗认为召会是一个饼，（林前十17，）这种想法不是他自己发明的，乃是取自旧约里的素祭；（利二4；）素祭的细面，每一部分都是用油调和的—那就是相调。

4 少有人说到相调，因为这事不仅非常高深，也非常奥秘；相调不是一件物质的事；我们相调的意义，乃是基督身体的实际。

5 相调乃是为着建造基督宇宙的身体，（弗一23，）为

harmonizes us, tempers us, and mingles us—cf. Ezek. 1:12 and footnote 1.

C. A group of responsible brothers may meet together often without being blended; to be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake.

D. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of—cf. 1 Cor. 1:9.

§Day 5

E. We need to follow in the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ; the apostle brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet, and we may enjoy the rich grace of Christ—Rom. 16:1-16, 21-23, 20:

1. The purpose of the blending is to usher us all into the reality of the Body of Christ; we need to be in the local churches as the procedure to be brought into the reality of the Body of Christ as the goal.

2. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism.

3. Paul's thought of the church being one bread (1 Cor. 10:17) was not his own invention; rather, it was taken from the Old Testament with the meal offering (Lev. 2:4); every part of the flour of the meal offering was mingled with the oil—that is the blending.

4. Hardly anyone speaks about blending because this is not only very high and deep but also very mysterious; it is not a physical matter; the significance of our blending is the reality of the Body of Christ.

5. The blending is for the building up of the universal Body of Christ (Eph.

要照着神的喜悦，终极完成新耶路撒冷，（启二一2，）作神经纶的最终目标。（弗三8～10，一9～10。）

【周六】

伍 神心头的愿望是要那在耶稣身上是实际者，也就是记载在四福音书里耶稣的神人生活，能借着实际的灵重复在基督身体的许多肢体上，而成为基督身体的实际，就是神经纶中的最高峰—弗四20～24，3～4：

一 基督身体的实际，乃是实际的灵，就是耶稣的灵，调着我们的灵；耶稣的灵包含那在耶稣身上是实际者，也就是耶稣的神人生活—约十六13，徒十六7，罗八16，林前六17，腓一19～21上。

二 当我们活在调和的灵里，我们就凭实际的灵，照着那在耶稣身上是实际者，照着四福音里祂的模型，而学基督，使祂的传记成为我们的历史；基督身体作为新人的生活，应当与四福音里所启示之耶稣的生活完全一样—弗一17，二22，三5，16，四23，五18，六18，加六17～18，罗一1，9，腓二5。

三 基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来—四5～9。

四 基督身体的实际乃是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活—利二4～5，诗九二10，林前十二12，十17：

1 我们用“调和”这辞（英文 mingling 在这段话里为现在分词—译注），因为这种生活仍在进行。

1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

§Day 6

V. The desire of God's heart is that the reality in Jesus, the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy—Eph. 4:20-24, 3-4:

A. The reality of the Body of Christ is the Spirit of reality, who is the Spirit of Jesus, mingled with our spirit; the Spirit of Jesus includes the reality in Jesus, the God-man living of Jesus—John 16:13; Acts 16:7; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19-21a.

B. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality according to His model in the four Gospels so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the four Gospels—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Gal. 6:17-18; Rom. 1:1, 9; Phil. 2:5.

C. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues—4:5-9.

D. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—Lev. 2:4-5; Psa. 92:10; 1 Cor. 12:12; 10:17:

1. We use the word mingling because this living is still going on.

2 这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵；这复活将终极完成的神分赐给信徒，并将那胜过死的生命释放到信徒里面。

五 被成全之神人所过这团体、调和的生活，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远—启二一2～3，9下～11，22。

2. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit; this resurrection imparts the consummated God and releases the death-overcoming life into the believers.

E. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:2-3, 9b-11, 22.

第七周▪周一

晨兴喂养

罗十二4～5“正如我们一个身体上有好些肢体，但肢体不都有一样的功用；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。”

神经纶的最高峰〔乃是〕基督身体的实际。我们都知道“基督的身体”一辞。我们甚至也可能看见了基督身体的启示。然而…在我们里面，在我们中间，我们很少看见基督身体的实际。…这个实际与任何组织，或任何带有组织性质的事毫无关系。并且基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完完全全是生机的。（关于相调的实行，二八至二九页。）

信息选读

保罗的著作是神圣启示的完成。你必须晓得，这个完成的职事完全以身体为中心点。…如果你挪去了罗马十二章，林前十二章，以弗所一章、四章，歌罗西一章、二章，你就从保罗的著作里挪去了论到基督身体的章节。从这几章可以看见神圣启示拔尖的点、终极的点，就是身体。…身体是神不断作工的最终目标，因此身体就是神整个启示最拔尖的点。

首先我们必须晓得，我们这些蒙救赎的罪人都已经成了基督身体的一部分。我们也必须晓得，基督身体的各部分都是生机的；不但是生机的，而且在生机上也是合式的。…要在基督身体的生机上成为合式的，意思并不是说，你只要受浸进入召会，你就成为基督身体上的肢体了；意思乃是说，你必须

WEEK 7 — DAY 1

Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The highest peak in God’s economy [is] the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet…we can see very little of the reality of the Body of Christ within us and among us…. This reality has nothing to do with any kind of organization or with anything that remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because no system is organic. The reality of the Body of Christ is absolutely and altogether organic. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” p. 124)

Today’s Reading

Paul’s writings are the completion of the divine revelation. You have to realize that this completing ministry is altogether focused on the Body…. If you take away Romans 12, 1 Corinthians 12, Ephesians 1 and 4, and Colossians 1 and 2, you take away the chapters concerning the Body of Christ from Paul’s writings. From these chapters you can see the top point, the ultimate point, of God’s divine revelation, the Body. The Body is the ultimate item of God’s continual working, so the Body is the top point of God’s entire revelation.

First of all, we have to realize that we redeemed sinners have all been made part of Christ’s Body. Also, we have to realize that all the parts of Christ’s Body are organic. They are not only organic but also properly organic…. To be properly organic in the Body does not mean that you simply get baptized and that you get into a so-called church, and then you become a member of the Body of Christ; rather, it means that you must be organically united with Christ.

在生机上与基督联结。你必须是在生机上合式地栽植到基督身体里的一部分，然后你就与基督的身体有合式的生机联结，成为身体的一部分。

在罗马书、哥林多前书、以弗所书、歌罗西书这四卷书里面，…每一卷都从不同的角度来看基督的身体。罗马十二章五节的“在基督里”指明生机的联结。“在基督里”乃是一件生机联结的事。“我们这许多人，在基督里是一个身体。”单是这个小小的片语就告诉我们，十二章由哪一种角度来说到身体。它是由生命的联结、生机的联结这个角度来说的。那么我们怎样才能进到基督里呢？我们不是生在基督里，而是生在亚当里，但我们借着重生移植到基督里。…“在基督里”这个小小的片语在新约里用了许多次。每当你读到“在基督里”，你必须记得，这是表明与基督生机的联结。…为什么十二章论到身体的功用？因为它是根据我们在基督里有生机的联结来说到身体；在这种与基督的联结里有生命。…这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。

我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，就是在身体之外。你需要核对自己，看看你一整天有多少时间是活在这生机的联结里。你必须承认，你不怎么留在这生机的联结里。…身体的实际乃是留在与基督生机的联结里。…约翰十五章吩咐我们要住在祂里面，住在祂里面的意思就是留在与祂生机的联结里。我们留在这生机的联结里，就是实际地活在身体里。如果我们没有留在与基督这生机的联结里，我们就离开了身体。只要你凭自己说了什么，你就离开了身体。这意思是说，你的闲谈、随便说话、任意交谈，乃是一个很强的表记，说出你离开了身体。（李常受文集一九八〇年第一册，三三八至三四四页。）

参读：成全训练，第二十三至二十四章。

You must be a part properly planted into Christ's Body organically. Then you will have a proper organic union with the Body of Christ. Then you will become a part of the Body.

Among these four books—Romans, 1 Corinthians, Ephesians, and Colossians—[each]... has its own angle of viewing the Body. Two words from Romans 12:5 indicate the organic union—in Christ. "In Christ" is a matter of the organic union. "We who are many are one Body in Christ." Just this one little phrase tells us from which angle Romans 12 speaks of the Body. It speaks from the angle of the life union, from the angle of the organic union. How then could we get into Christ? We were not born in Christ; we were born in Adam, but by being reborn we have been transplanted into Christ.... This little phrase in Christ has been used many times in the New Testament. Whenever you read in Christ, you must remember that this indicates the organic union with Christ. Why does Romans 12 talk about the function of the Body? Because it talks about the Body based upon the organic union we have in Christ. In this union with Christ there is...a life that unites us together...with Christ [and]...with all the other members of Christ.

When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are out of the Body. You need to check yourself for one day to see how much time you remain in this organic union. You will have to admit that you do not remain very much in this organic union.... The actuality of the Body is the remaining in the organic union with Christ.... John 15 charges us to abide in Him. To abide in Him simply means to remain in this organic union. When we remain in this organic union, we are actually living in the Body. If we do not remain in this organic union with Christ, we have left the Body. As long as you say something by yourself, you have left the Body. This means that your gossip, your free talk, your loose conversation, is a strong sign that you have left the Body. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 250-254)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 23-24

第七周▪周二

晨兴喂养

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

神的众子，就团体而言，乃是召会；就生机而言，乃是基督的身体。基督的身体就是召会，是神的家、神的国，又是基督的新妇，配偶；这些都是以基督的身体为其生机的因素。若没有基督的身体，召会就没有生命，只是一个属人的组织。若没有基督的身体，就没有基督的生命，也不能有神的家，因为神的家乃是父神生了儿女所成功的；这样也就不能有神的国，因为神的国乃是神生命的范围。若没有基督的生命，也就没有基督的新妇，因为新妇是基督的配偶，必须是与基督相配，才能成对。（圣经中管制并支配我们的异象，一八至一九页。）

信息选读

我们需要看见保罗在以弗所一章陈明基督身体的方式。保罗说神使基督复活，叫祂坐在诸天界里，将万有服在祂的脚下，并使祂向着召会作万有的头。接着他就说，“召会是祂的身体。”（23 上。）…这指明基督的身体是召会的内在意义。如果没有基督的身体，召会就没有意义。在希腊文，召会是艾克利西亚，ekklesia，蒙召者的聚集。但这聚集的内在意义乃是身体。

WEEK 7 — DAY 2

Morning Nourishment

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

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

Corporately, the many sons of God [produced in resurrection] are the church; organically, they are the Body of Christ. The Body of Christ is the church, the house of God, the kingdom of God, and the bride, the counterpart, of Christ. In each aspect the church takes the Body of Christ as its organic factor. Without the Body of Christ, the church is lifeless and is a mere human organization. Without the Body of Christ and, therefore, without the life of Christ, there cannot be the house of God, which is constituted with the children born of God the Father, and there cannot be the kingdom of God, which is the realm of God's life. Without the life of Christ, there also cannot be the bride of Christ who, as His counterpart, must match Him to be a couple with Him. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 286)

Today's Reading

We need to see the way Paul presents the Body of Christ in Ephesians 1. Paul says that God raised up Christ, seated Him in the heavens, subjected all things under His feet, and gave Him to be Head over all things to the church. Right away in the following phrase he says, "Which is His Body" (v. 23a)…. This indicates that the Body is the church's intrinsic significance. The church without the Body means nothing. In Greek the word for church is ekklesia, the called-out ones coming together. But the significance of this gathering is the Body.

在今天主的恢复里，…我们若看自己是个别的召会或个别的信徒，我们就完了。我们该看自己是一个身体。我们肉身的各部分若持守自己的辖区，以为自己是自主的，我们的身体就完了。但感谢主，我们肉体的各肢体都是彼此顺服的，以致我们的身体能顺畅地行动、工作。

倪柝声弟兄〔和我〕…在主恢复里的行事为人和行动，总是一个身体。这就是为什么主的恢复在已过七十多年来能在这地上存在。我们没有用任何组织来保守什么，但主的恢复仍在这里。主的恢复仍然存在，并且一直受到基督身体的原则所保守。

基督的身体是召会的内在意义。…召会没有身体是没有意义的。但阿利路亚，这里有身体！没有身体，召会就没有意义，但有了身体，召会就有内在的意义。

召会和身体有什么不同？…我们可以用苹果树来说明。…召会是架构，就象苹果树；基督的身体是召会的生机素质，就象苹果是苹果树的生机素质。二者乃是一。召会是架构，为着存在；基督的身体是生机的内容，为着人的满足。（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇六至一〇八页。）

以弗所三章说到，我们得加强到里面的人里，基督安家在我们心里，以及我们被充满（不是覆罩或披戴），成为神一切的丰满，就是神的所是、素质和元素。…借着对内住基督这内里的经历，我们与众圣徒一同领略基督无限的量度，我们也借此被建造起来。（李常受文集一九六五年第一册，一二九页。）

参读：活力排，第八篇；关于主的恢复之工作的交通，四八至八〇页。

In the recovery today, ... if we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished. But thank the Lord that all the members of our physical body are submissive to one another so that our body can act and operate smoothly.

Brother Watchman Nee [and I]...always behaved, acted, and took action in the recovery as one Body. This is why the Lord's recovery could exist on this earth over these past approximately seventy years. We do not have any organization to keep anything, but the recovery is still here. The recovery is still existing and has been kept by the principle of the Body.

The Body is the intrinsic significance of the church…. The church makes no sense without the Body. But Hallelujah, there is the Body! Without the Body the church makes no sense, but with the Body there is the intrinsic significance of the church.

What is the difference between the church and the Body?... We can use an apple tree as an illustration…. The church is the frame, like the apple tree, and the Body of Christ is the very organic essence of the church, just like the apples are the very organic essence of the apple tree. These two are one. The church is the frame for existing. The Body of Christ is the very organic contents for people's satisfaction. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 548-549)

Ephesians 3 says that we are strengthened into the inner man, that Christ makes His home in our heart, and that we are filled (not covered or clothed) unto all the fullness of God, that is, the very being, essence, and element of God…. It is through this inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ, and it is by this that we are built up. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 94)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; Fellowship concerning the Work of the Lord's Recovery, Section 3

第七周▪周三

晨兴喂养

弗一 22 ～ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得着终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年。（启二十 4 ～ 6。）（关于相调的实行，四六至四七页。）

信息选读

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。

到那时，所有蒙神救赎的人都要被变化，不只在生命和性情上与神一样，甚至显出来的样子也与神一样。…神显出来好象碧玉。（启四 3。）然后在启示录二十一章，整座新耶路撒冷显出来好象碧玉。（11。）因此，蒙神救赎的人在生命、性情和样子上，但不是在神格上，完全成为神。

WEEK 7 — DAY 3

Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6). (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” p. 138)

Today’s Reading

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion…. Zion is the very spot where God is, that is, the Holy of Holies.

By that time all the God-redeemed people will be transformed, not only to be the same as God in life and nature but also to be the same in God’s appearance…. God looks like jasper (Rev. 4:3). Then Revelation 21 says that the entire New Jerusalem has the appearance of jasper (v. 11). Thus, God’s redeemed people have become absolutely the very God in life, in nature, and in appearance but not in His Godhead.

得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。…主的恢复就是要建造锡安。（关于相调的实行，四七至四九页。）

神在圣经中作事，是先找得少数的人当作基本，以作到多数的人身上。…耶路撒冷是预表召会的，其中有一座锡安山。一是预表全体的召会，一是预表召会中的得胜者。耶路撒冷是大的，锡安是小的。耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安；论犹太人的失败和罪恶，就称为耶路撒冷。神从来都是让耶路撒冷被践踏，却保守锡安。耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着。

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上。（启十四。）神每次都是借少数的信徒，把生命流到召会里，以复兴召会。把血流出来，才能把生命流出来，如同主一样。得胜者，代替召会站在得胜的地位，也代替召会，忍受苦难和羞辱。所以，神的得胜者，…必须出代价，让十字架割断一切出于旧造的，必须对付阴间的门。（太十六 18。）…你肯不肯伤自己的心，来得着神的心？你肯不肯叫自己失败，让主得胜？（倪柝声文集第一辑第十一册，一二四至一二六页。）

参读：异象的高峰与基督身体的实际，第三篇；倪柝声文集第一辑第十一册，神的得胜者，一二三至一三一页。

The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God…. The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

According to the Bible, when God wants to do something, He first chooses a small number of people as a base and then works the same thing into the majority of the people. Jerusalem typifies the church. Within Jerusalem, there was Mount Zion. One typifies the whole body of the church, while the other typifies the overcomers of the church. Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned. Whenever there is something that has to do with the failures and sins of the Jews, Jerusalem is mentioned. God always allowed Jerusalem to be trodden down, but He always protected Zion. There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old. Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. As the Lord has done once before, so these overcomers have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising. Thus, the overcomers of God… have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18). Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? (CWWN, vol. 11, pp. 761-763)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 3; CWWN, vol. 11, pp. 760-766

第七周▪周四

晨兴喂养

林前十二 24 ～ 25“至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，免得身体上有了分裂，总要肢体彼此同样相顾。”

神已经将身体调和在一起。（林前十二 24。）“调和”这辞的意思也是调整、使之和谐、调节、并调在一起。神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位的特性也许是慢。但在身体的生活里，…所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。同工和长老必须学习被除去。无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，乃该为着召会。只要我们实行这几点，就会有调和。（神圣奥秘的范围，一〇〇至一〇一页。）

信息选读

所有这些点的意思，就是我们该交通。一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…若没有与其他一同配搭的圣徒交通，我们就不该作什么。…在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么。

WEEK 7 — DAY 4

Morning Nourishment

1 Cor. 12:24-25 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another.

God has blended the Body together (1 Cor. 12:24). The word blended also means “adjusted,” “harmonized,” “tempered,” and “mingled.” God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother’s distinction may be quickness, and another’s may be slowness. But in the Body life…all such distinctions are gone. God has blended all the believers of all different races and colors.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160)

Today’s Reading

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us…. We should not do anything without fellowshipping with the other saints who are coordinating with us…. In our coordination in the church life and in the Lord’s work, we all have to learn not to do anything without fellowship.

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。这样，我们会得着许多益处。我们若将自己孤立隔离，就会失去许多属灵的益处。要学习交通，要学习被调和。从现在起，众召会该经常来在一起相调。…我们开始相调几次以后，就会尝到那个味道。在保守基督宇宙身体的一上，这是最有帮助的。

我们相调在一起，就有十字架与那灵。…我们也许来在一起，而没有多少相调，因为每个人都留在自己里面。每个人都害怕得罪别人与犯错，所以保持安静。这是照着肉体之人的样子。我们来在一起，就该经历十字架的了结。然后，我们该学习如何跟随那灵，如何分赐基督，并如何为着身体的益处说话行事。

相调的意思是，你被别人摸着，你也摸着别人。但你该以相调的方式摸着别人。要经过十字架，凭着那灵行事，并且作每件事都为着基督身体的缘故分赐基督。我们来到相调聚会中不该安静。我们必须预备自己为主说话。主也许使用你，但你需要被调和、被除去，你也需要学习如何跟随那灵，为着基督身体的缘故分赐基督。

这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和。…调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（9～10，三8～10，启二一2。）（神圣奥秘的范围，一〇一至一〇三页。）

参读：神圣奥秘的范围，第六章。

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended…. After we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ.

When we blend together, we have the cross and the Spirit…. We may come together without much blending because everyone stays in themselves. They are afraid to offend others and make mistakes, so they keep quiet. This is the manner of man according to the flesh. When we come together, we should experience the terminating of the cross. Then we should learn how to follow the Spirit, how to dispense Christ, and how to say and do something for the benefit of the Body.

To be blended means that you are touched by others and that you are touching others, but… in a blending way. Go through the cross, do things by the Spirit, and do everything to dispense Christ for His Body's sake. We should not come to a blending meeting to be silent. We have to prepare ourselves to say something for the Lord. The Lord may use us, but we need to be tempered and crossed out, and we need to learn how to follow the Spirit to dispense Christ for His Body's sake.

Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6

第七周■周五

晨兴喂养

罗十六 1 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。”

16 “你们要用圣别的亲嘴彼此问安。基督的众召会都问你们安。”

20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

罗马书末了三章给我们看见，我们要特别在两件非常重要的事上，在生命中作王。第一就是在效法使徒，将各地的召会带进基督身体的交通。（十四 3，十五 7 ～ 9，25 ～ 33。）第二就是在跟随使徒的脚踪，将众圣徒带到基督身体全体相调的生活中。（十六。）

罗马书末了三章给我们看见，使徒照着神并照着基督的接纳，而有的一种基督身体生活的相调和交通。这样的解释，是历代的解经家所没有看见的。十六章给我们看见使徒的一个绝佳榜样，他将众圣徒带到基督身体全体相调的生活中。我们在这样的生活中，才能真实地在生命中作王。（经历神生机的救恩等于在基督的生命中作王，七一、七四页。）

信息选读

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调的生活中，使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（罗十六 1 ～ 16，21 ～ 24，20。）在罗马十六章，使徒保罗将圣徒一一提名问安，至少有二十七位圣徒，…并且普遍地问圣徒的安。这给我

WEEK 7 — DAY 5

Morning Nourishment

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The last three chapters of Romans show that we need to reign in life particularly in two crucial matters. The first matter is in imitating the apostle to bring the local churches into the fellowship of the Body of Christ (14:3; 15:7-9, 25-33); the second matter is in following in the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ (ch. 16).

The last three chapters of Romans show the blending and fellowship of the Body life brought forth through the apostle's receiving according to God and Christ; such an explanation was not seen by the Bible expositors throughout the generations. Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 513, 515)

Today's Reading

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (Rom. 16:1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names.... Moreover, he greeted the saints generally. This shows that he had a

们看见，他对每一位圣徒都相当的认识、了解、关心。这样的推荐和问安，不仅说到众圣徒之间的关切，也说到众召会之间的交通。因着召会这样在身体里的交通，就使平安的神能将撒但践踏在我们脚下，并使我们能得享基督丰富的恩典。（经历神生机的救恩等于在基督的生命中作王，七五页。）

照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体。…主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体。我们都有物质的身体，但事实上我们的身体不是我们这人的实际。…照样，全球所建立的众召会是有形的骨架，但在众召会中间也许没有基督身体的实际。

相调的思想在圣经里很强。在旧约里，有为着完成神经纶之相调的预表。…使徒保罗很强地提到这相调的预表。在林前十章十七节保罗说，“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。”保罗看召会是一个饼，这种想法不是他自己发明的，乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。…那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。细面来自麦粒，而麦粒来自那一粒麦子，就是基督。〔约十二24。〕…我们是许多子粒，被磨成细面，好作成召会这饼。

我们看见圣言里有相调的真理，但少有人说到相调，因为这事不仅非常高深，也非常奥秘。相调不是一件物质的事。（关于相调的实行，五、一四至一五、一九页。）

参读：召会生活中引起风波的难处，第三至四章。

considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich grace of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 516)

According to Ephesians 1:22-23, the goal of God's economy is the church, which is Christ's Body. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being.... Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ.

The thought of blending is very strong in the Bible. In the Old Testament there is a type of the blending for the fulfillment of God's economy.... This type of the blending is strongly referred to by the apostle Paul. In 1 Corinthians 10:17 Paul says, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." Paul's thought of the church being one bread was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil.... That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ [John 12:24].... We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church.

The truth of blending is in the holy Word, [but] hardly anyone speaks about blending because this is not only very high and deep but also very mysterious. It is not a physical matter. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104, 111-112, 116)

Further Reading: CWWL, 1993, vol. 2, "The Problems Causing the Turmoils in the Church Life," chs. 3-4

第七周▪周六

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

神人耶稣…乃是一个真正的人，但祂不凭人的生命而活，乃凭神的生命而活。要活这样的生命，祂必须被钉十字架。新约提到的钉十字架，乃是在各各他山上木头的十字架。但你们必须看见，基督被钉在物质的十字架上之前，祂已经是天天被钉死，有三十三年半之久。耶稣不是一个人，一个真正的人么？是的，但祂不凭那个真正的人活着，而是把那个真正的人一直摆在十字架上。然后，在复活的意义上，祂活出神的生命。神的生命带着其一切属性，从这神人耶稣里面活出来，彰显为这神人的美德。

这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。（关于相调的实行，三五页。）

信息选读

WEEK 7 — DAY 6

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

[The] God-man, Jesus, was a genuine man, but He lived not by man's life but by God's life. To live such a life He had to be crucified. The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 128-129)

Today's Reading

得成全就是借着不断操练弃绝己，凭另一个生命活着，而得着成熟。这是照着保罗所说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20 上。）保罗活着，是借死而活。他向他天然的人死，而凭他的新人同神圣的生命活着。所以他说，借着耶稣基督之灵全备的供应，他活基督，并显大基督。（腓一 19 ～ 21 上。）

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）基督的死是一个模子，保罗将他自己放在那个死的模子里，在那里被模成基督的死。在保罗这个人身上，众人可以看见十字架的记号和形像。…他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。

基督身体的实际不仅仅是一个团体的生活，也是一个调和的生活，…这种生活…仍在进行。这是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活。…这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵。这复活将终极完成的神分赐给信徒，并将那胜过死的生命释放到信徒里面。…这样一个调和的生活作为基督身体的实际，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远。

任何一个人过这样一种调和的生活，就绝不会成为任何人的难处。他们已经蒙拯救脱离自己，得着变化，得着成全了。他们不藐视别人，不定罪别人，也不受别人的搅扰。他们不会有分于异议、背叛和分裂。反之，他们要在这里，在主的恢复里作耶路撒冷的高峰—锡安山。（关于相调的实行，三五至三八页。）

参读：异象的高峰与基督身体的实际，第四篇。

To be perfected…is to be matured by continually exercising to reject the self and live by another life. This is according to what Paul says: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20a). Paul lived by dying to live. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a).

In Philippians 3 Paul says that he lived a life conformed to the death of Christ (v. 10). The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there. On this man, Paul, all men could see the mark and the image of the cross…. His old life was conformed to the image of the death of Christ by the power of Christ’s resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

The reality of the Body of Christ is not just a corporate living but a mingling living, … [a living that] is still going on. It is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ…. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers. Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God’s increase and expression for eternity.

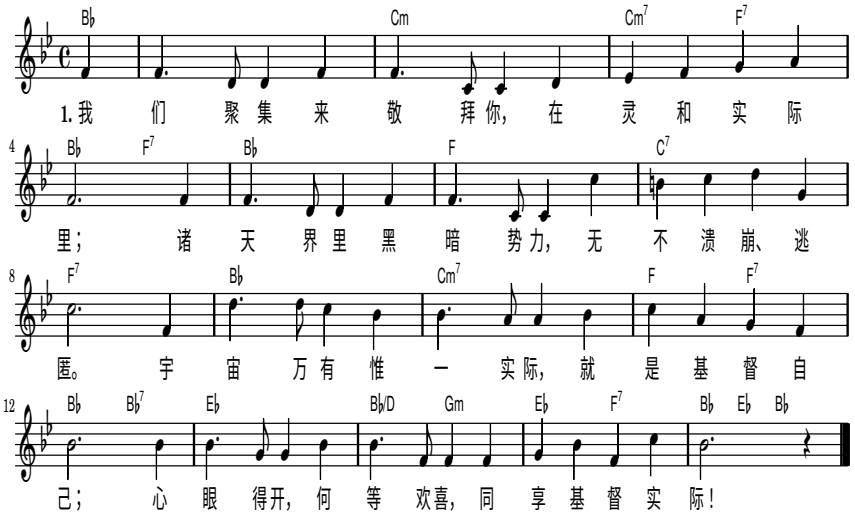
Anyone who lives such a mingling life would never be a trouble to anyone. They have been delivered out of themselves and have been transformed and perfected. They would not despise or condemn anyone, nor would they be bothered by others. They would not have anything to do with dissension, rebellion, or division. Instead, they would be here in the recovery as the high peak, Mount Zion, in Jerusalem. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 129-131)

Further Reading: CWWL, 1994-1997, vol. 1, “The High Peak of the Vision and the Reality of the Body of Christ,” ch. 4

第七周诗歌

基督作实际与人位

C 大调　　4/4



2. 宝贝人位－基督自己－
生在我们灵里；
神圣生命分赐不已，
直至充盈满溢。
赞美我主永活衷里，
作人位何实际！
求使我们赏识、经历：
里面之人是你。

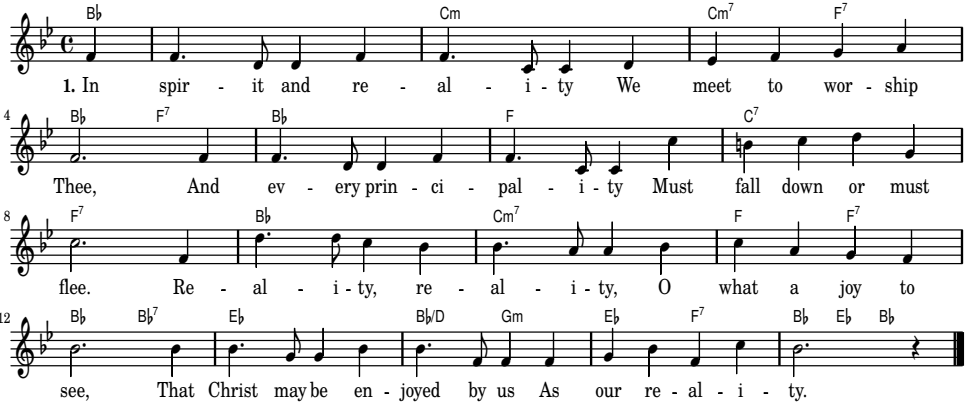
3. 团体生活内在意义：
基督显于身体；
基督肢体构成身体－
全是基督自己。
祂的成分在众人里，
添加、相调为一；
一个新人显于全地，
基督再临可期。

WEEK 7 — HYMN

In spirit and reality

Experience of Christ — As Our Person

1182



2. A Person, Thou hast come in us,
Into our spirit now,
And quickened us until we know
Our inner man art Thou.
O praise Thee, Lord, we sense Thee thus,
Forever inwardly;
Thy Person in each one of us
Is our reality.

3. And now the corporate life we live—
Christ in His Body known;
Where every portion adds more Christ,
Until the whole is shown.
O Hallelujah, one new man!
Our portions blend as one;
In one accord, express the Lord,
And He will quickly come.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: