第四周

基督生机的身体
在爱里把自己建造起来

诗歌：658

读经：弗四 8 ～ 16

【周一】

壹 基督生机身体内在的建造，是借着元首基督在祂的升天（包括祂的复活）里，将各种有恩赐的人（如使徒、申言者、传福音者、以及牧人和教师），就是在神圣三一的分赐中所构成的人，赐给基督的身体—弗四 8 ～ 12，徒二 24，27，一 9：

一 以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人”：

1 “高处”引自诗篇六十八篇十八节，指锡安山，（15～16，）象征第三层天，神的居所。（王上八 30。）

2 诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山；（民十 35；）这描绘基督如何得了胜，且凯旋地升到诸天之上。

3 基督借着祂宇宙的历程，在祂的升天里，掳掠了那些曾经被撒但所掳的，并使他们成为赐给祂身体的恩赐—弗四 8 ～ 11：

Week Four

The Organic Body of Christ
Building Itself Up in Love

Hymns: 914

Scripture Reading: Eph. 4:8-16

§ Day 1

I. The intrinsic building up of the organic Body of Christ is by the giving of the gifted persons (such as apostles, prophets, evangelists, and shepherds and teachers), who are constituted in the dispensing of the Divine Trinity, by Christ as the Head in His ascension (including His resurrection), to His Body—Eph. 4:8-12; Acts 2:24, 27; 1:9:

A. Ephesians 4:8 says, “Having ascended to the height, He led captive those taken captive and gave gifts to men”:

1. Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30).

2. Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory (Num. 10:35); this portrays how Christ won the victory and ascended triumphantly to the heavens.

3. Through His universal traffic and in His ascension, Christ led as captives those who had been taken captive by Satan and made them gifts to His Body—Eph. 4:8-11:

【周二】

a 被赎的圣徒在还未借着基督的死和复活得救以前，乃是被撒但所掳的—参路四 18。

b 基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己—诗六八 18。

c 基督在升天时，把他们这一列被征服的仇敌，作为祂的俘虏帅领到诸天之上，并使他们成为赐给祂身体的恩赐。

d 现今神正庆祝基督在他们这些被祂征服的仇敌身上的得胜，并在祂为着建造祂身体之职事的行动里，在凯旋的行列中帅领他们这些俘虏—林后二 14。

二 基督越在我们里面升上、降下，俘掳我们，征服我们，祂就越用祂自己充满我们，把我们构成赐给祂身体的恩赐—参弗四 9 ～ 10。

【周三】

贰 基督生机身体内在的建造，乃是借着有恩赐的人在神圣的分赐里成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体—11 ～ 12 节：

一 十二节的“成全”一辞，原文的意思也表示使之完全、装备、用功用供应；被成全的路在于在生命里长大，并能熟练地尽功用。

二 有恩赐的人成全圣徒，照着生命树以生命的供应喂养他们，使他们在生命里长大—创二 9，林前三 2，6。

三 有恩赐的人（照着圣徒的度量）成全圣徒，使圣

§ Day 2

a. The redeemed saints had been taken captive by Satan before they were saved by Christ's death and resurrection—cf. Luke 4:18.

b. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself—Psa. 68:18.

c. In His ascension Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body.

d. Now God is celebrating Christ's triumph over them, His vanquished foes, and leading them as His captives in a triumphal procession in His move for His ministry to build up His Body—2 Cor. 2:14.

B. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body—cf. Eph. 4:9-10.

§ Day 3

II. The intrinsic building up of the organic Body of Christ is by the gifted per-sons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ—vv. 11-12:

A. The Greek word for perfecting in verse 12 also means “completing,” “equipping,” “supplying the functions”; the way to be perfected is to grow in life and to become skillful in function.

B. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life—Gen. 2:9; 1 Cor. 3:2, 6.

C. The gifted persons perfect the saints (according to their measure) to do

徒能作他们所作的，好直接建造基督的身体—太十六 18，弗四 11 ～ 12，参提前一 16，四 12：

1 使徒成全圣徒，是借着看望众召会，（徒十五 36，40 ～ 41，二十 20，31，）借着写书信给众召会，（西四 16，林前一 2，）并借着指派同工留在一地成全圣徒。（提前一 3 ～ 4，三 15，多一 5。）

2 申言者成全圣徒，是借着教导圣徒将主说到人里面，借着在聚会中说话而建立榜样，并借着帮助圣徒晨晨复兴、日日得胜，而过申言的生活—徒十三 1，林前十四 31，箴四 18。

3 传福音者成全圣徒，是借着挑旺他们在传福音的灵里焚烧，借着教导他们福音的真理，借着训练他们传福音，借着帮助圣徒装备经纶之灵的能力，并借着建立爱罪人并为罪人祷告的榜样—提后四 5。

4 牧人教师成全圣徒，是借着牧养，就是喂养与保养年幼的圣徒，并教导成长中的圣徒—徒十一 25 ～ 26，十三 1。

四 这成全的结果是，我们众人都达到信仰上并对神儿子之完全认识上的一，达到长成的人，并达到基督丰满之身材的度量—弗四 13，参约十七 23。

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

【周四】

六 牧养和教导是升天的元首基督所赐给众召会，

what they do for the direct building up of the Body of Christ—Matt. 16:18; Eph. 4:11-12; cf. 1 Tim. 1:16; 4:12:

1. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5).

2. The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day—Acts 13:1; 1 Cor. 14:31; Prov. 4:18.

3. The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them—2 Tim. 4:5.

4. The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints—Acts 11:25-26; 13:1.

D. The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—Eph. 4:13; cf. John 17:23.

E. This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a satanic system of error—Eph. 4:14.

§ Day 4

F. Shepherding and teaching are the essential functions among the gifted

以建造祂身体之有恩赐的人中间极重要的功用;（约二一 15 ～ 17，太二八 20，林前四 17 下，七 17 下，林后十一 28 ～ 29；）此外，基督作召会的元首也吩咐使徒要在众地方召会设立长老，以执行祂对群羊的牧养，（提前三 1 ～ 7，五 17 上，彼前五 2 上，）并且善于教导，以加强牧养并完成其目标。（提前三 2 下，五 17 下。）

persons given by Christ as the ascended Head to the churches for the building up of His Body (John 21:15-17; Matt. 28:20; 1 Cor. 4:17b; 7:17b; 2 Cor. 11:28-29); in addition, Christ as the Head of the church also charged the apostles to appoint elders in all the local churches to carry out His shepherding of His flock (1 Tim. 3:1-7; 5:17a; 1 Pet. 5:2a) and to be apt to teach in order to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b).

【周五】

§ Day 5

叁 基督生机身体内在的建造，是借着所有肢体直接的建造—到元首里面，并本于元首：

III. The intrinsic building up of the organic Body of Christ is by the direct building by all the members—into the Head and out from the Head:

一 为要被建造，我们必须在爱里持守着真实，在凡事上长到元首基督里面—弗四 15：

A. In order to be built up, we must hold to truth in love, growing up into the Head, Christ, in all things—Eph. 4:15:

1 我们必须持守神永远的经纶、包罗万有的基督、以及作基督身体的召会的神圣真理。

1. We must hold to the divine truth of God's eternal economy, of the all-inclusive Christ, and of the church as the Body of Christ.

2 我们必须服从元首基督，（林前十一 3，弗五 23，一 22，10，）让祂神圣的生命扩展并扩增到我们里面的各部分。（罗八 10，6，11，林后五 4。）

2. We must be subject to the Head, Christ (1 Cor. 11:3; Eph. 5:23; 1:22, 10), and allow His divine life to expand and increase into all our inward parts (Rom. 8:10, 6, 11; 2 Cor. 5:4).

3 以弗所四章十五节的“元首”，指明我们在基督里的长大，该是众肢体在元首之下，在身体里的长大；我们的长大不仅是在基督里，更是在基督的身体里。

3. The word Head in Ephesians 4:15 indicates that our growth in Christ should be a growth as members in the Body under the Head; our growth is not only in Christ but also in His Body.

二 本于元首，在神圣的分赐里，全身借着每一丰富供应的节紧密的联络在一起，并借着每一部分依其度量而有的功用结合在一起，交织在一起—16 节：

B. Out from the Head, in the divine dispensing, all the Body is joined closely together through every joint of the rich supply and knit together, interwoven, through the operation in the measure of each one part—v. 16:

1 当我们长到元首里面，就能本于元首，产生出为着建造祂身体的许多功用。

1. When we grow into the Head, we can produce out from the Head many functions for the building up of His Body.

2 每一个基督身体的肢体，都有其借着生命的长大而有的度量，都可以为着基督身体的长大与建造尽功用。

【周六】

三 节的供应和各部分的尽功用，便叫身体渐渐长大，以致在神圣的爱里把自己建造起来—16 节：

1 全身体使身体长大—参林前十四 4 下，31。

2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—弗三 17 上：

a 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三 10 ～ 11。

b 基督的身体因着基督在我们里面的长大而长大，也就得了建造—一 18，二 19。

3 基督的身体在爱里把自己建造起来，这爱是神的元素，神内在的本质；这爱是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上同作肢体者—约壹四 7 ～ 8，11，16，19，罗五 5，八 39：

a 在这样神圣之爱的情形与气氛中，我们被神浸透，在祂面前成为圣别、没有瑕疵—弗一 4。

b 我们实际认识并经历这样神圣的爱，就在这爱里为着长大而生根，并为着建造而立基—三 17。

c 在这样神圣的爱里，我们为着身体的一彼此担就—四 2 ～ 4。

d 在这样神圣的爱里，我们持守真实，就是持守基督与祂的身体—15 节。

e 我们需要在这样神圣的爱里行事为人（生活、行动、

2. Every member of the Body of Christ has a measure through the growth in life and can function for the growth and building up of the Body of Christ.

§ Day 6

C. The joints supplying and the parts functioning cause the growth of the Body unto the building up of the Body itself in the divine love—v. 16:

1. All the Body causes the growth of the Body—cf. 1 Cor. 14:4b, 31.

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—Eph. 3:17a:

a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.

b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.

3. The love in which the Body builds itself up is the love that is the very element, the inner substance, of God; it is the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39:

a. It is in the condition and atmosphere of such a divine love that we are saturated with God to be holy and without blemish before Him—Eph. 1:4.

b. It is in such a divine love, realized and experienced by us in a practical way, that we are rooted for growth and grounded for building—3:17.

c. It is in such a divine love that we bear one another for the oneness of the Body—4:2-4.

d. It is in such a divine love that we hold to truth, that is, to Christ with His Body—v. 15.

e. It is in such a divine love that we need to walk—to live, act, and have

举止），好像神蒙爱的儿女，就是从神而生的神人，有神的生命和性情，属于神的种类，以效法神—五1～2。

四 “基督生机的身体是由身体自己直接建造的。身体是由基督所有的肢体，各按自己的度量尽功用，主要的是申言，为主说话，而直接建造的。…这个由基督所有肢体直接的建造，乃是借着各种有恩赐的人，在升天基督（在祂的升天里）神圣元素的全备供应下所作成全的工作。我们需要实行〔这事〕，好叫我们能在这地上看见这种生机建造的实际。”（李常受文集一九八八年第四册，四八三页。）

our being—as the beloved children of God, who are God-men, born of God, possessing the life and nature of God, and belonging to the species of God, to be imitators of God—5:1-2.

D. “The direct building of the organic Body of Christ is by the Body itself. The Body is built directly by all the members of Christ functioning, each in his own measure, mainly in prophesying—speaking for the Lord…This direct building by all the members of Christ takes place through the perfecting work of all the gifted persons under the bountiful supply of the divine element of the ascended Christ in His ascension. We need to practice [this] so that we can see the reality of such an organic building on this earth” (The Collected Works of Witness Lee, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” pp. 388-389).

第四周▪周一

晨兴喂养

诗六八 18“你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐，叫耶和华神可以住在他们中间。”

民十 35“约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

在以弗所四章八至十节，我们看见基督降到地的低下之处，又升上远超诸天之上，为要充满万有，并且掳掠了那些被掳的。八节说，“经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”“高处”引自诗篇六十八篇十八节，指锡安山，（15～16，）象征第三层天，神的居所。（王上八 30。）诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山。诗篇六十八篇一节是引用民数记十章三十五节的话。这指明诗篇六十八篇的背景，是神在会幕中的行动，这会幕是以约柜为中心。约柜，基督的预表，无论往哪里去，总是赢得胜利。最终，这约柜凯旋的升到锡安山顶。这描绘基督如何得了胜，且凯旋的升到诸天之上。（新约总论第十一册，一九九页。）

信息选读

基督已经从诸天来到地上，从地上下到阴间，又从阴间回到地上，然后从地上到第三层天。基督乃是借着这个宇宙的历程，将恩赐赐给身体。

我们来看使徒保罗的例子。一个像大数扫罗这样有罪、如鬼魔一般逼迫召会的人，怎么能成为基督

WEEK 4 — DAY 1

Morning Nourishment

Psa. 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, even the rebellious ones also, that Jehovah God may dwell among them.

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

In Ephesians 4:8-10 we see that Christ is the One who descended into the lower parts of the earth, ascended far above all the heavens to fill all things, and led captive those taken captive. Verse 8 says, “The Scripture says, ‘Having ascended to the height, He led captive those taken captive and gave gifts to men.’” Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), which symbolizes the third heaven, where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory. Verse 1 of Psalm 68 is taken from Numbers 10:35. This indicates that the background of Psalm 68 is God’s move in the tabernacle with the Ark as its center. Wherever the Ark, a type of Christ, went, the victory was won. Eventually, this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ won the victory and ascended triumphantly to the heavens. (The Conclusion of the New Testament, p. 3412)

Today’s Reading

Christ has traveled from the heavens to the earth, from the earth to Hades, from Hades back to earth, and from the earth to the third heaven. It is by this universal traffic that the gifts have been given by Christ to the Body.

Consider the apostle Paul as an example. How could a sinful, devilish persecutor of the church such as Saul of Tarsus become a gift to the Body of

身体的恩赐？唯有借着基督这贯穿宇宙的历程。基督从天上来到地上。祂生在伯利恒的马槽里，且在小城拿撒勒住了约三十年之久。祂被钉十字架之后，下到阴间，在其中游历了三天。然后祂在复活那日从阴间出来。在祂复活与升天之间，祂向祂的门徒显现四十天之久。在四十天的末了，祂升入了诸天。我们若只有以弗所四章而没有诗篇六十八篇，可能就不知道基督升上诸天时，帅领了一列俘虏。祂进入诸天，犹如带着一列俘虏的得胜者。祂将这些俘虏呈献给父，父把他们回赠给祂作恩赐。然后基督将这些俘虏当作恩赐赐给人，其中有一个就是大数的扫罗。这就是基督将恩赐赐给人的路。

基督借着祂宇宙的历程，不仅召聚了许多罪人，也击败了那曾经掳掠他们的撒但。我们曾经都是俘虏，是被撒但、罪和死所掳掠的人。借着从天来到地，从地下到阴间，从阴间回到地，从地又回到天，基督一面得着了我们众人，一面也征服了那曾霸占我们且把我们拘禁在他死亡权势之下的撒但。我们既从撒但、罪和死中得了释放，现今就是基督的俘虏。所有的天使都知道，当基督升到第三层天时，祂帅领了一列俘虏，并将这些俘虏呈献给父。这个行列必定是个非常得胜的庆祝！

我们这些被祂俘掳的人，是无路可逃的。虽然我们从来没有见过主耶稣，但是我们没有选择的余地，只有相信祂，因为我们已经被祂俘掳了。现今我们是在祂的行列里，我们无法从祂逃脱。基督不仅俘掳我们，也把我们呈献给父。父是那样珍赏地注视着我们，然后把我们回赠给祂的儿子作为恩赐。这样，借着基督宇宙的历程，我们都成了赐给身体的恩赐。（以弗所书生命读经，三九二至三九三页。）

参读：以弗所书生命读经，第三十八、四十一篇。

Christ? Only by the traveling of Christ throughout the universe. Christ traveled from the heavens to the earth. He was born in a manger in Bethlehem, and He lived for about thirty years in the little town of Nazareth. After He was crucified on the cross, He went down into Hades and took a tour of that region for three days. Then He came out of Hades on the day of His resurrection. Between His resurrection and ascension, He appeared to His disciples over a period of forty days. At the end of those forty days, He ascended into the heavens. If we had Ephesians 4 without Psalm 68, we probably would not realize that when Christ ascended to the heavens, He led a train of captives. He entered into the heavens as a conqueror with a train of captives. He presented these captives to His Father, who in turn gave them back to Him as gifts. Then Christ gave all these captives as gifts to men. One of these gifts was Saul of Tarsus. This is the way Christ gave gifts to men.

By His universal traveling, Christ not only gathered up many sinners, but He also defeated Satan, the one who had captured them. At one time, we all were captives, those who had been captured by Satan, sin, and death. By traveling from heaven to earth, from earth to Hades, from Hades back to earth, and from earth back to heaven, on the one hand, Christ gained all of us and, on the other hand, He conquered Satan, who had usurped us and held us under his power of death. Having been released from Satan, sin, and death, we are now Christ's captives. All the angels know that when Christ ascended to the third heaven, He was leading a train of captives and that these captives were presented to the Father. What a victorious celebration this procession must have been!

As those who have been captured by Him, we have no way to escape. Although we have never seen the Lord Jesus, we have no choice but to believe in Him because we have been captured by Him. Now that we are in His train, we cannot get away from Him. Not only have we been captured by Christ, but He has also presented us to the Father. After beholding us with great appreciation, the Father returned us to the Son as gifts. In this way we all were made gifts to the Body through Christ's universal traveling. (Life-study of Ephesians, pp. 324-326)

Further Reading: Life-study of Ephesians, msgs. 38, 41

第四周▪周二

晨兴喂养

弗四 8 ～ 10“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’（若非祂也曾降到地的低下之处，‘祂升上’是什么意思？那降下的，也是那升上，远超诸天之上，为要充满万有的。）”

以弗所四章八节的“那些”指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳的。基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己。这指明基督已经征服并胜过那借着罪和死掳掠人的撒但。

扩大本新约圣经（Amplified New Testament）将“祂…掳掠了那些被掳的”译为“祂…帅领了一列被征服的仇敌”。“被征服的仇敌”可指撒但、撒但的使者、以及我们这些罪人；也指明基督胜过撒但、罪和死的得胜。…如今基督正在庆祝祂征服仇敌的得胜，在祂行动的凯旋行列中帅领这些俘虏，以完成祂建造身体的职事。（新约总论第十一册，二〇〇页。）

信息选读

以弗所四章八节的“恩赐”，不是指各种服事的能力或才干，乃是指十一节各种有恩赐的人—使徒、申言者、传福音者、牧人和教师。基督借着死与复活，征服了撒但和死，并拯救他们这些人脱离撒但和死之后，就在升天里用祂复活的生命，使这些蒙拯救的罪人成为这样的恩赐，并将他们赐给祂的身体，以建造祂的身体。

基督升上高处，升到三层天上时，还没有结束祂的历程。祂升天后，又降下进入我们的灵里。因此，

WEEK 4 — DAY 2

Morning Nourishment

Eph. 4:8-10 Therefore the Scripture says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.” (Now this, “He ascended,” what is it except that He also descended into the lower parts of the earth? He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Those in Ephesians 4:8 refers to the redeemed saints, who were taken captive by Satan before being saved by Christ’s death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan’s captivity and took them to Himself. This indicates that He conquered and overcame Satan, who had captured them by sin and death.

The Amplified New Testament renders “He led captive those taken captive” as “He led a train of vanquished foes.” Vanquished foes may refer to Satan, to his angels, and to us the sinners, again indicating Christ’s victory over Satan, sin, and death... Now Christ is celebrating His triumph over His vanquished foes and leading them as His captives in a triumphal procession in His move for His ministry to build up His Body. (The Conclusion of the New Testament, pp. 3412-3413)

Today’s Reading

Gifts in Ephesians 4:8 does not refer to the abilities or capacities for various services but to the gifted persons in verse 11—apostles, prophets, evangelists, and shepherds and teachers. After conquering Satan and death and rescuing the sinners from Satan and death through His death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts by means of His resurrection life and gave them to His Body for its building up.

When Christ ascended up on high, to the third heaven, that was not the end of His traveling. After He ascended, He descended into our spirit. Therefore,

基督是那降下又升上，经过历程，并且施恩眷临我们的一位。今天基督仍在祂的历程中；祂仍然在升上并降下。但如今祂的历程主要是在我们里面。在我们的经历里，我们可能上上下下。我们下沉时，基督就下到我们所在之处，把我们往上带到神那里。一天当中，我们可能多次被基督带到天上。我们从经历中能见证，基督在我们里面降下又升上；祂上去又下来。…我们很难说基督在哪里。祂在天上，还是在地上？我们若说祂在地上，我们可能感觉祂在天上。但我们若说祂在天上，不久后我们可能就领悟祂在地上。事实上，基督是无所不在的。根据四章九至十节，祂的降下并升上乃是为了充满万有。你以为基督在宇宙中充满万有，却没有充满你么？借着降下并升上，基督要以祂自己充满我们。

基督借着祂的降下并升上，将我们构成赐给身体的恩赐。祂越在我们里面降下并升上，我们就越成为恩赐。…基督在〔信徒〕里面降下并升上时，就俘掳他们，征服他们，并把他们构成赐给召会的恩赐。因着基督的历程，他们就成为有用的恩赐。

我们要成为身体的恩赐尽功用，就必须被基督征服，并为基督所击败。直到我们愿意被基督掳掠时，基督才有地位和立场，把我们作成赐给身体的恩赐。我们必须从深处向主祷告说，“我向你降服，我被你击败，被你掳掠了。”我们都需要彻底被基督击败、掳掠、得着并占有。我们愿意被基督击败，并为基督所掳掠时，基督就有立场，将我们建立为赐给身体的恩赐。基督越在我们里面升上、降下，掳掠我们，征服我们，祂就越用祂自己充满我们，把我们构成赐给祂身体的恩赐。（新约总论第十一册，二〇〇至二〇二、二〇五页。）

参读：新约总论，第三百四十篇。

Christ is the One who descends, ascends, travels, and comes to us in gracious visitations. Today Christ is still traveling; that is, He is still ascending and descending. However, now His traveling takes place mainly within us. In our experience we may be up or down. When we are down, Christ comes down to where we are and brings us up to God. Many times during the course of a day we may be brought by Christ into the heavens. From our experience we can testify that within us Christ descends and ascends; He goes up and down... It is difficult to say where Christ is. Is He in heaven or on earth? If we say that He is on earth, we may have the sense that He is in heaven. But if we say that He is in heaven, we may soon realize that He is on earth. Actually, Christ is everywhere. According to verses 9 and 10, He descended and ascended in order to fill all things. Do you think that Christ will fill all things in the universe without also filling you? Through His descending and ascending, Christ will fill us with Himself.

It is by His descending and ascending that Christ constitutes us gifts to the Body. The more He descends and ascends within us, the more we become gifts... As Christ descends and ascends within [the believers], He captures them, vanquishes them, and constitutes them into gifts to His Body. As a result of Christ’s traveling, they become useful gifts.

In order for us to function as a gift to the Body, we must be conquered and subdued by Christ. It is not until we become willing to be captured by Christ that He has the ground and standing to make us gifts to the Body. We must pray to the Lord from the depth of our being, “I surrender to You. I am defeated by You. I am captured by You.” We all need to be thoroughly defeated, captured, gained, and taken over by Christ. When we are willing to be subdued and captured by Christ, we will give Christ the ground to establish us as gifts to His Body. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body. (The Conclusion of the New Testament, pp. 3413-3414, 3416-3417)

Further Reading: The Conclusion of the New Testament, msg. 340

第四周▪周三

晨兴喂养

弗四 11 ～ 12“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

以弗所四章十二节告诉我们，有恩赐的人赐给召会。…前一节那许多有恩赐的人，只有一个职事，就是将基督供应人，以建造基督的身体，召会。这是新约经纶中唯一的职事。（林后四 1，提前一 12。）…根据文法结构，“为着建造基督的身体”与“为着职事的工作”是同位语，指明这两句话是指同一件事；因此，职事的工作就是建造基督的身体。使徒、申言者、传福音者、牧人和教师成全圣徒，目的是为着职事的工作。…成全圣徒的目的，乃是为着建造基督的身体。以弗所四章十一节那些有恩赐的人，不论作什么，只要是职事的工作，就必须是为着建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的。

建造基督身体这独一的工作，主要的不是由有恩赐者负责，乃是由众圣徒负责。有恩赐者，包括领头的使徒，以及众信徒，甚至包括最小的肢体，两者一同作工，以建造身体。（新约总论第十一册，二一〇至二一一页。）

信息选读

有恩赐的人是为着成全圣徒。有恩赐的人在神圣分赐中成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体。有恩赐的人成全圣徒，

WEEK 4 — DAY 3

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Ephesians 4:12 tells us that the gifted ones were given to the Body...The many gifted persons in the preceding verse have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12). According to the grammatical construction, the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry. This indicates that both phrases refer to the same thing; hence, the work of the ministry is the building up of the Body. The apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry...The perfecting of the saints is for the purpose of building up the Body of Christ. Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones.

The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints

照着生命树以生命的供应喂养他们，使他们在生命里长大。（创二 9，林前三 2，6。）有恩赐的人成全圣徒，使圣徒能作他们所作的，好直接建造基督的身体。使徒对圣徒的成全，是借着看望众召会，（徒十五 36，40 ～ 41，二十 20，31，）写信给众召会，（西四 16，林前一 2，）并指派同工停留在一地成全圣徒。（提前一 3 ～ 4，三 15，多一 5。）申言者对圣徒的成全，是借着教导圣徒将主说到人里面，在聚会中说话而建立榜样，并帮助圣徒借着晨晨复兴、日日得胜，而过申言的生活。（徒十三 1，林前十四 31，箴四 18。）传福音者对圣徒的成全，是借着挑旺圣徒在传福音的灵里焚烧，教导他们福音的真理，训练他们传福音，帮助圣徒们装备经纶之灵的能力，并建立爱罪人和为罪人祷告的榜样。（提后四 5。）牧人教师对圣徒的成全，是借着牧养，就是喂养并保养幼嫩的圣徒，且教导成长中的圣徒。（徒十一 25 ～ 26，十三 1。）这成全的结果，乃是我们都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。（弗四 13，参约十七 23。）这成全使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入撒但错谬系统的诡诈作为。（弗四 14。）

被成全的路在于在生命里长大，并能熟练地尽功用。十二节的“成全”一辞，原文的意思也表示使之完全、装备、用功用供应。成全圣徒就是使圣徒得以完全、得着装备、并得着供应。我们唯有借着在生命中长大，才能得以完全。我们必须成熟，才能得以完全。…圣徒需要得着喂养，使他们在神圣生命上长大，也需要受训练，使他们能有适当的技能尽功用。（新约总论第十一册，二一一至二一二页。）

参读：成全圣徒与基督身体的建造，第一至三篇。

by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23). This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a satanic system of error (Eph. 4:14).

The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in verse 12 also means “completing, equipping, and furnishing.” To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. Not until we become mature will we be completed...The saints need to be fed so that they may grow in the divine life, and they need to be trained so that they may function with the proper skill. (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” chs. 1-3

第四周▪周四

晨兴喂养

彼前五２～３“务要牧养你们中间神的群羊，按着神监督他们，…乃是出于甘心；…乃是出于热切；…乃是作群羊的榜样。”

提前三１～２“人若渴望得监督的职分，就是羡慕善工；…所以作监督的必须无可指责，只作一个妻子的丈夫，节制适度，清明自守，端正规矩，乐意待客，善于教导。”

所有的圣徒都该是建造的肢体。…首先是使徒、申言者、传福音者、牧人和教师成全圣徒，这意思是，他们把圣徒建造起来；然后被成全的圣徒就成为建造的肢体。…以弗所四章十六节说到“每一供应的节”，这辞是指像十一节所说特别有恩赐的人；“丰富供应”，该是特殊的供应，基督的供应。不仅如此，“每一部分”是指身体的每一肢体。基督身体的每一肢体，都有其度量，可以为着基督身体的长大而尽功用。身体的长大，就是基督在召会里的加增，结果叫身体在爱里把自己建造起来。（新约总论第十一册，二一二至二一三页。）

信息选读

牧养和教导是升天的元首基督所赐给众召会，以建造祂身体的恩赐中（就是在有恩赐的人中间）极重要的功用。…在四种有恩赐的人中间，头三者，就是使徒、申言者和传福音者的职事，乃在于牧养。这可由约翰二十一章十五至十七节主给彼得的嘱咐得着证实。…没有牧养，使徒、申言者和传福音者就不能尽功用。…十五节说，“耶稣对西门彼得说，

WEEK 4 — DAY 4

Morning Nourishment

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing...willingly, according to God;...eagerly;...by becoming patterns of the flock.

1 Tim. 3:1-2 ...If anyone aspires to the overseership, he desires a good work. The overseer then must be without reproach, the husband of one wife, temperate, of a sober mind, orderly, hospitable, apt to teach.

All the saints should be building members...First, the apostles, prophets, evangelists, and shepherds and teachers perfect the saints. This means that they build up the saints. Then the perfected saints become the building members. The expression every joint [in Ephesians 4:16] refers to the specially gifted persons, such as those mentioned in verse 11, and the rich supply must be the particular supply, the supply of Christ. Further, the expression each one part refers to every member of the Body. Every member of the Body of Christ has its own measure which works for the growth of the Body. The growth of the Body is the increase of Christ in the church, which results in the building up of the Body itself in love. (The Conclusion of the New Testament, pp. 3422-3423)

Today's Reading

Shepherding and teaching are the essential functions in the gifts (among the gifted persons) given by Christ the ascended Head to the churches for the building up of His Body. Among the four kinds of gifted persons, the ministry of the first three, that is, of the apostles, prophets, and evangelists, depends upon shepherding. This is confirmed by the Lord's charge to Peter in John 21:15-17...Without shepherding, the apostles, prophets, and evangelists cannot function. John 21:15 says, "Jesus said to Simon Peter, Simon, son of John, do

约翰的儿子西门，你爱我比这些更深么？…”因为彼得曾三次否认主，所以他说，“主啊，你知道。”…主来恢复彼得对祂的爱，嘱咐他牧养并喂养祂的羊。

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神；…我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。

除了借着有恩赐之人主要的功用来牧养之外，基督作召会的元首也吩咐使徒要在众地方召会设立长老（监督），以执行祂对群羊的牧养。（提前三 1 ～ 7，五 17 上。）召会的元首赐下许多有恩赐的人，尽牧养的功用，以建造祂的身体，但身体乃是在众地方召会显出的。身体是宇宙的、抽象的，而众召会是地方的、具体的。…地方上的牧人比较实际。基督作召会的元首，吩咐使徒（宇宙的牧人）要设立一些地方上的长老，以顾到地方上的召会。

在召会中长老的义务是牧养，（彼前五 2 上，）如基督和有恩赐之人所作的一样。…长老也有义务教导，以加强牧养并完成其目标；（提前三 2 下，五 17 下；）这教导是照着基督在四福音、以及有恩赐之人在书信中所教导的。提前三章二节说，长老必须善于教导。这意思是说，教导成了他们的习惯。有些长老天性是安静的。这些长老特别需要否认自己，好能善于教导；善于教导就是要善于说话。这不是讲说一些虚空的事，乃是讲说神经纶的真理。（李常受文集一九九四至一九九七年第五册，一五二至一五四、一五七至一五八页。）

参读：活力排，第七篇。

you love Me more than these?”... Peter said, “Lord, You know,” because he had denied the Lord three times... In restoring Peter’s love toward Him, the Lord charged him to shepherd and feed His sheep.

Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (1 Pet. 2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God’s flock according to God. According to God means that we must live God...We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others.

In addition to the shepherding by the main function of the gifted persons, Christ as the Head of the church also charged the apostles to appoint elders (overseers) in all the local churches to carry out His shepherding of His flock (1 Tim. 3:1-7; 5:17a). The Head of the church gave many gifted persons to function in shepherding for the building up of His Body, but the Body is manifested in the local churches. The Body is universal and abstract, but the churches are located and substantial... The local shepherds are more practical. Christ as the Head of the church charged the apostles, the universal shepherds, to appoint some local elders to take care of the located churches.

The obligation of the elders in the churches is to shepherd (1 Pet. 5:2a), as Christ did and as the gifted persons do. The elders are also obligated to teach to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b) according to what Christ taught in the four Gospels and what the gifted persons taught in the Epistles. First Timothy 3:2 says that the elders must be apt to teach. This means that teaching is their habit. Some elders have a quiet disposition. These ones especially must deny themselves to be apt to teach, and to be apt to teach is to be apt to talk. This is to talk not about vain things but about the truths of God’s economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 113-114, 116-117)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 7

第四周▪周五

晨兴喂养

弗四 15 ～ 16“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；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。”

以弗所四章十五节说，“唯在爱里持守着真实。”持守着真实与十四节的欺骗手法和诡诈作为相对。由于人欺骗的手法而为教训之风所摇荡，以致被引入错谬的系统，就是不持守真实。这里的“真实”，意真实的事物。第一就是神新约的经纶—神永远的计划。神在宇宙中有一个永远的计划，就是祂的经纶，要将祂自己在基督里分赐到祂所拣选的人里面，好得着一个团体的彰显。第二就是包罗万有的基督。第三就是作基督的身体，彰显基督的召会。这三件就是真实的事物。我们应当在爱里持守着这些真实的事物，使我们长到基督里面。一切的教训、说法，凡是叫我们和这三件事物脱节、分开的，都不该接受。（李常受文集一九八八年第四册，一二二页。）

信息选读

当我们在神的爱里持守着真实，就得以在一切事上长到祂，就是元首基督里面。（弗四 15。）这指明我们在生命里凭着基督的长大，该是众肢体在元首之下，在身体里的长大。在大小事上，一切事上，就如穿衣、梳头、买东西、说话等，都必须接受基督作头，服在祂元首的权柄之下；我们就得以长到祂里面，也就是让祂在我们内里的各部分，心思、情感、意志里都有地位，使祂在我们里面逐步扩大、增长。

WEEK 4 — DAY 5

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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.

“Holding to truth” [in Ephesians 4:15] is in contrast to the sleight of men and the craftiness in verse 14. To be carried about by every wind of teaching in the sleight of men and to be led into a system of error is to fail to hold to truth in love. Truth here refers to things that are true. The first item of these is God’s New Testament economy, which is God’s eternal plan. God has an eternal plan in the universe, which is His economy. It is to dispense Himself in Christ into His chosen people that He may have a corporate expression. The second item is the all-inclusive Christ. The third item is the church as the Body of Christ for expressing Him. These three things are the true things. We should hold to these true things in love that we may grow up into Christ. All teachings and speakings that separate and isolate us from these three things should be rejected. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” p. 97)

Today’s Reading

When we hold to truth in the love of God, we will grow up into Him in all things, who is the Head, Christ (Eph. 4:15). This shows that our growth in life with Christ should be the growth of the members in the Body under the Head. In everything big or small, such as the way we dress, the way we comb our hair, the way we shop, and the way we speak, we should take Christ as the Head, submitting under His headship. In this way we will grow into Him and will allow Him to occupy all our inward parts, that is, our mind, emotion, and will. In this way He will gradually increase and grow within us.

我们在一切事上让基督作元首，在一切事上长到祂里面，我们就能从祂有所接受，得着生命丰富的供应，好传输给身体上的其他肢体。我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。（李常受文集一九八八年第四册，一二二至一二三页。）

When we allow Him to be the Head in everything and when we grow up into Him in all things, we, being supplied with the riches of His life, will receive something from Him to transfuse into other members of the Body. Our growth in life is a growth into Him, but our function in the Body of Christ is out from the Head. First, we grow into the Head; then we have something out from the Head for the building up of His Body. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," pp. 97-98)

我们众肢体都要在爱里持守着真实，而在一切事上长到元首基督里面。（弗四 15。）借着在我们里面基督的爱，我们爱基督和祂身体上的肢体。我们在这样的爱里持守着真实，就是持守基督同祂的身体。这样我们就能在一切事上得着基督加增到我们里面，而长到元首基督里面。这里的元首，指明我们凭着基督的长大，该是众肢体在元首之下，在身体里的长大。所以我们的长大，不仅是在基督里，更是在基督的身体里。

All of us members have to hold to truth in love that we may grow up into the Head, Christ, in all things (Eph. 4:15). Through the love of Christ within us, we love Christ and the members of His Body. In this love we hold to the reality, which is to hold to Christ with His Body. In this way we will have Christ increase in us in all things, and we will grow into the Head, Christ. The word Head here indicates that our growth in Christ should be a growth as members in the Body under the Head. Hence, our growth is not only in Christ but also in His Body.

当我们这样长到元首基督里面，就能本于元首基督，产生出为着建造祂身体的许多功用。十六节告诉我们，全身体本于元首，就能借着每一丰富供应的节，得以联络在一起；并借着每一部分依其度量而有的功用，得以结合在一起，而渐渐长大，以致在爱里把自己建造起来，使基督得着丰满的彰显。我们每一个基督身体的肢体，都有其借着生命的长大而有的度量，都可以为着基督身体的长大与建造尽功用。（李常受文集一九九〇年第二册，一〇三至一〇四页。）

When we grow into the Head in this way, we can produce out from the Head many functions for the building up of His Body. Verse 16 tells us that out from the Head the whole Body is being joined together through every joint of the rich supply and is being knit together through the operation in the measure of each one part to grow together and to build up itself in love so that Christ may have a full expression. Every one of us as members of the Body of Christ has a measure through the growth in life and can function for the growth and building up of the Body of Christ. (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," pp. 84-85)

参读：以弗所书生命读经，第四十五篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇。

Further Reading: Life-study of Ephesians, msg. 45; 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," ch. 2

第四周▪周六

晨兴喂养

弗三 17“使基督借着信，安家在你们心里，叫你们在爱里生根立基。”

四 15～16“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

我们要经历基督，需要信和爱。（提前一 14。）信使我们能领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们在基督的爱里生根立基，就在祂的生命里长大而被建造。（圣经恢复本，弗三 17 注 3。）

〔以弗所四章十五节里的爱，〕不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱。借着这爱，我们爱基督和祂身体上的肢体。我们在这样的爱里持守着真实，就是持守基督同祂的身体，不受教训之风的影响，不带进异于身体的元素。（弗四 15 注 1。）

信息选读

在身体里，有些是节，如使徒、申言者、传福音者、牧人和教师。其他的人是依其度量而尽功用的部分。借着这两类肢体，身体就长大，而这生长是为叫身体在爱里把自己建造起来。如果我们不是节，我们就必定是某一部分。…我们不该以为只有节才有用处。…基督的身体没有一个肢体该轻看自己。我们都该赞美主，我们在基督生机的身体里，或是节，或是部分。…借着节的供应和各部分的尽功用，

WEEK 4 — DAY 6

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

4:15-16 But holding to truth in love, we may grow up into Him..., who is the Head, Christ, out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

To experience Christ we need faith and love (1 Tim. 1:14). Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life. (Eph. 3:17, footnote 4)

[Love in Ephesians 4:15 is] the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body. (Eph. 4:15, footnote 2)

Today's Reading

In the Body some are joints, like the apostles, prophets, evangelists, and shepherds and teachers. Others are parts, who operate according to their measure. Through these two categories of members, the Body grows, and this growth is unto the building up of itself in love. If we are not a joint, we must be a part...We should not think that only the joints are useful. Every part in the Body is also useful...No member of the Body of Christ should despise himself. We all should praise the Lord that we are either joints or parts in the organic Body of Christ...Through the joints supplying and the parts operating, all the

全身便叫身体长大，而身体长大的结果，乃是身体在爱里把自己建造起来。

在基督生机的身体里，有生机的功用。（罗十二4～8。）因为我们是在这生机的身体里，我们就应当是生机的。…我们可能在召会生活中不生机地尽功用，反而机械化地作事。我们都必须是供应的节，或是尽功用的部分。我们必须有东西可以供应别人，或是依我们的度量尽功用。我们必须生机地尽功用，为着建造生机的身体。当全身在尽功用时，身体便叫自己长大，结果在爱里把自己建造起来。（李常受文集一九八九年第四册，三九〇至三九二页。）

基督生机的身体是由身体自己直接建造的。身体是由基督所有的肢体，各按自己的度量尽功用，主要的是申言，为主说话，而直接建造的。我们众人都有一个度量，我们能按自己的度量尽功用。我的小指头尽功用，我很满意它的功用。没有这小指头，我就很难搔到耳痒。我的小指头的确按其度量尽功用叫我舒服。照样，基督身体的所有肢体都能按他们本身的度量尽功用。我们都能尽功用，主要的是申言，为主说话。

我期望看见在全地的聚会中，人人都讲说基督，说出基督，并将基督说到人里面，将基督分赐到人里面。这样，生机体就会出现，不仅能给神看见，更给所有爱祂的人看见。这个由基督所有肢体直接的建造，乃是借着各种有恩赐的人，在升天基督（在祂的升天里）神圣元素的全备供应下所作成全的工作。我们需要实行〔这事〕，好叫我们能在这地上看见这种生机建造的实际。（李常受文集一九八八年第四册，四八三页。）

参读：关于建造基督身体更进一步的亮光，第二至四章。

Body causes the growth of the Body, and the growth of the Body results in the building up of itself in love.

In the organic Body of Christ there are organic functions (Rom. 12:4-8). Because we are in this organic Body, we should be organic... Instead of functioning organically in the church life, we may do things mechanically. We must function either as joints of supply or as parts operating. We must have something with which to supply others, or we should operate in our measure. We must function organically for the building up of the organic Body. When the entire Body is operating, the Body causes the growth of itself, resulting in its being built up in love. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 302)

The direct building of the organic Body of Christ is by the Body itself. The Body is built directly by all the members of Christ functioning, each in his own measure, mainly in prophesying—speaking for the Lord. All of us have a measure, and we can function in our measure...Without my little finger, it would be hard for me to take care of the itching within my ear. My little finger really functions in its measure to comfort me. In like manner, all the members of the Body of Christ can function in their own measure. We all function mainly in prophesying, in speaking for the Lord.

I am expecting to see meetings all over the earth in which everyone is speaking Christ, speaking forth Christ, and speaking Christ into others in the way of dispensing Christ into others. Then an organism will come into existence that can be seen not only by God but also by all His lovers. This direct building by all the members of Christ takes place through the perfecting work of all the gifted persons under the bountiful supply of the divine element of the ascended Christ in His ascension. We need to practice the fellowship in this book so that we can see the reality of such an organic building on this earth. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 388-389)

Further Reading: CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," chs. 2-4

第四周诗歌

658

事　奉 – 为教会

8 7 8 7 副（英914）

D 大调　　3/4

5 5 | 5 · 5 6 5 | 5 3 1 2 | 3 · 5 4 3 | 2 –
一 我们 事 奉 须 为 教 会, 神 的 美 意 如 此 定;

5 5 | 5 · 5 6 7 | i 5 5 5 | 6 2 i 7 | i –
这 是 工 作 唯 一 途 径, 使 徒 都 曾 如 此 行。

i i | i · 6 4 6 | 5 3 i i | i · 6 4 6 | 5 –
(副) 我们 事 奉 须 为 教 会, 不 该 为 着 别 事 情;

5 5 | i · i i i | 7 6 5 5 | 6 2 i 7 | i – ‖
这 是 神 的 完 全 旨 意, 我 们 必 须 如 此 行。

二 教会要作神的器皿，　是神永远的计划;
神要我们所有事奉，　都为建造祂的家。

三 元首所赐恩赐的人，　全都为着祂身体;
他们都该建造教会，　使主丰满得建起。

四 所有恩赐、一切功用、　圣灵所显的能力，
以及所有不同职事，　都该只为主身体。

五 传扬福音、拯救罪人、　教导、牧养并治理，
以及各样别的工作，　也该只为主身体。

六 职事乃是为着教会，　教会不是为职事;
所有灯台都是教会，　任何职事都不是。

七 这能保守教会合一，　拯救我们脱宗派;
这将试验我的动机，　予我目的以更改。

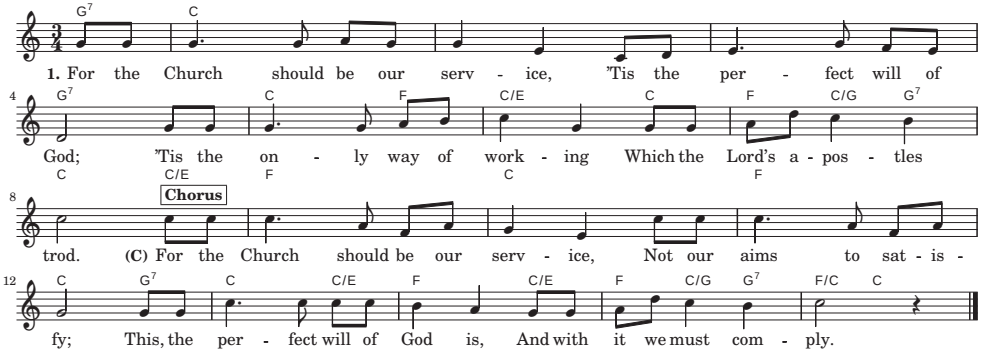
八 求主救我脱离工作，　脱离宗派的工作;
使我只为教会劳苦，　只为教会而活着。

WEEK 4 — HYMN

For the Church should be our service

Service — For the Church

914



2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually.

3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led.

4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone.

5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be.

6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry.

7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct.

8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect.

第四周 • 申言

申言稿：