第三周

为着基督的身体供应生命

诗歌：补 406

读经：约壹五 14～17，约十五 4～5、7，罗十二 4～5

约壹 5:14 我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。
约壹 5:15 我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。
约壹 5:16 人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。
约壹 5:17 一切的不义都是罪，也有不至于死的罪。
约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。
约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。
约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。
罗 12:4 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；
罗 12:5 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。

【周一】

壹 约壹五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给基督身体上其他的肢体：

一 十四至十七节给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。

二 圣经中只有约壹五章十六节提到将生命供应给别人：

Week Three

Ministering Life for the Body

Hymns: E1240

Scripture Reading: 1 John 5:14-17; John 15:4-5, 7; Rom. 12:4-5

1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.
1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.
1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
1 John 5:17 All unrighteousness is sin, and there is sin not unto death.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

§ Day 1

I. In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it but also that we can minister this life to other members of the Body:

A. Verses 14 through 17 show us that the eternal life within us can overcome death both in ourselves and in other members of the church.

B. Verse 16 is the only reference in the Bible to ministering life to someone:

1 供应生命就是分赐生命。

2 当我们有生命的富余，我们就能用这个富余来供应、服事人—16 节。

三 十四节说到在永远生命交通里的祷告：

1 我们应当照神的旨意求，不照我们的方式、渴望或偏好。

2 照神旨意的祷告，指明祷告的人住在神圣生命的交通里，也住在主自己里面；这样一位就真正与主是一—约十五 4 ～ 5。

3 约壹五章十五节的“知道”，乃是基于这事实：我们得着神圣的生命以后，住在主里面，并且在祂名里，在向神的祷告中与祂是一—约十五 7、16，十六 23 ～ 24。

4 约壹五章十六节中“人…就当…祈求”与“将生命赐给他”，主词都是指同一个人，就是那看见弟兄犯罪并为弟兄祈求的人：

a 这样一个住在主里面，与主是一，并且在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借、管道。

b 这是一件在神圣生命的交通里，供应生命的事。

5 这里要紧的点乃是：我们若要照着约壹五章十六节所描述的为弟兄祷告，就需要与主是一—约十五 7。

四 生命的职事乃是供应我们所经历的基督作生命—林后一 3 ～ 4：

1 职事的产生，乃是借着十字架的作工；乃是借着十字架的路，我们才有基督的丰富当作生命供应人—四 12。

2 我们能供应多少生命，能供应多少基督丰富的实

1. To minister life is to impart life.

2. When we have the surplus of life, we can minister from this supply to others—v. 16.

C. Verse 14 speaks of prayer in the fellowship of eternal life:

1. We should ask according to God’s will, not according to our way, desire, or preference.

2. The prayer that is according to God’s will indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord Himself, and thus he is truly one with the Lord—John 15:4-5.

3. The knowing in 1 John 5:15 is based on the fact that after receiving the divine life, we abide in the Lord and are one with Him in our praying to God in His name—John 15:7, 16; 16:23-24.

4. In 1 John 5:16 he shall ask and he will give life refer to the same person, that is, to the one who sees his brother sinning and asks concerning him:

a. Such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means, the channel, by which God’s life-giving Spirit can give life to the ones for whom he is asking.

b. This is a matter of ministering life in the fellowship of the divine life.

5. The vital point is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord—John 15:7.

D. The ministry of life is to minister as life the Christ whom we have experienced—2 Cor. 1:3-4:

1. The ministry comes out by the working of the cross; it is by the way of the cross that we have the riches of Christ as life to minister to others—4:12.

2. How much life and how much reality of the riches of Christ we can minister

际，是根据我们得到了多少启示，以及我们因所得的启示受了多少苦—弗三 8。

depends upon how much revelation we have received and how much we have suffered for what has been revealed to us—Eph. 3:8.

【周二】

§ Day 2

贰 我们若要供应生命，就需要认识、经历并得着神作复活的神—罗四 17，林后一 9，约十一 25：

II. If we would minister life, we need to know, experience, and gain God as the God of resurrection—Rom. 4:17; 2 Cor. 1:9; John 11:25:

一 神借着十字架作工来了结我们，把我们带到尽头，使我们不再信靠自己，乃信靠复活的神—林后一 9。

A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—2 Cor. 1:9.

二 复活的神在我们里面作工时，便将祂的生命和性情作到我们里面—四 16。

B. When the God of resurrection works in us, His life and nature are wrought into us—4:16.

三 十字架的杀死，结果叫复活的生命显明—10 ～ 12 节：

C. The killing of the cross results in the manifestation of resurrection life—vv. 10-12:

1 耶稣的治死，毁坏我们天然的人、外面的人和肉体，使我们里面的人有机会发展并得更新，以活出复活的生命—16 节。

1. The putting to death of Jesus destroys the natural man, the outer man, and the flesh, with the result that the inner man is given the opportunity to develop and be renewed to live out the resurrection life—v. 16.

2 主在我们身上所作的一切工作，就是毁坏我们外面天然的人，使我们里面基督的生命得以活出来；这是新约中，关于基督徒的人生最深奥的思想—约十二 24 ～ 26，腓一 21 上。

2. All the work that the Lord is doing on us is to destroy our outer, natural man so that we can live out the life of Christ from within us; this is the deepest thought in the New Testament concerning the life of a Christian—John 12:24-26; Phil. 1:21a.

3 一直留在基督的死里并模成祂的死，乃是基督徒生活中一个深奥的原则—罗六 4 ～ 5，腓三 10：

3. Remaining in the death of Christ and being conformed to His death is a profound principle of the Christian life—Rom. 6:4-5; Phil. 3:10:

a 当我们一直留在基督的死里，我们就经历基督复活的大能—10 ～ 11 节，罗八 11，林后一 8 ～ 10，四 14。

a. When we remain in the death of Christ, we experience the power of Christ's resurrection—vv. 10-11; Rom. 8:11; 2 Cor. 1:8-10; 4:14.

b 当我们越这样与基督同死，祂复活的大能就越在我们身上显明出来，我们也越能将生命供应给基督的

b. The more we die with Christ in this way, the more His resurrection power will be manifested in us and the more we will be able to

身体—约十一 25。

4 我们天然的力量和才干需要经过十字架的对付，好在复活里在供应生命的事上成为有用的—腓三 3。

四 发芽、开花并结果的杖表征基督复活的生命，使我们能把生命供应给身体—民十七 8。

【周三】

叁 我们需要在生命上认识身体—约壹五 11 ～ 12，西三 4，二 19，罗八 2、6、10 ～ 11，十二 4 ～ 5：

一 基督的身体是借着基督在我们里面作生命形成的；这生命与我们调和，而成为基督的身体—约壹五 11 ～ 12，西三 4，一 18，二 19：

1 我们里面的生命，不是“肢体”的生命，乃是“身体”的生命。

2 我们众人在这个生命里乃是一；这在生命里的一，就是基督那奥秘的身体—弗五 30。

二 在生命上认识身体，是我们生命经历和属灵长大的结果—约壹二 12 ～ 14：

1 我们要认识身体，要摸着身体的实际，就必须在生命的经历和生命的长大上有进展—林前三 1 ～ 2，十四 20。

2 我们唯有达到属灵生命的第四层，才能认识基督身体的奥秘—弗四 12 ～ 13、15 ～ 16。

3 我们要认识身体，活在身体里，就需要对付肉体、己和天然—加二 20，五 24，太十六 24：

a 我们若是还照肉体活着，还活在自己里面，还凭天然的能力事奉，基督在我们里面作为身体的生命，

minister life to the Body of Christ—John 11:25.

4. Our natural strength and ability need to be dealt with by the cross so that they may become useful in resurrection for the ministry of life—Phil. 3:3.

D. The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ for us to minister life to the Body—Num. 17:8.

§ Day 3

III. We need to know the Body in life—1 John 5:11-12; Col. 3:4; 2:19; Rom. 8:2, 6, 10-11; 12:4-5:

A. The Body of Christ is formed by Christ as life in us; this life mingles with us to become the Body of Christ—1 John 5:11-12; Col. 3:4; 1:18; 2:19:

1. The life in us is not a member life—it is a Body life.

2. We are all one in this life; this oneness in life is the mystical Body of Christ—Eph. 5:30.

B. Knowing the Body in life is the result of our experience of life and spiritual growth—1 John 2:12-14:

1. In order to know the Body and touch the reality of the Body, we must progress in the experience of life and the growth of life—1 Cor. 3:1-2; 14:20.

2. Only after we have reached the fourth stage in the spiritual life can we know the mystery of the Body of Christ—Eph. 4:12-13, 15-16.

3. In order to know the Body and live in the Body, we need to deal with the flesh, the self, and the natural constitution—Gal. 2:20; 5:24; Matt. 16:24:

a. If we still live according to the flesh and in ourselves and serve in our natural ability, the life of the Body, which is Christ Himself in us,

就无法显明出来，我们也就无法认识身体。

b 唯有当肉体受了对付，己被摒弃，天然构成被破碎，我们才能摸着身体的实际—林前十二 12，弗四 4 ～ 6。

【周四】

三 认识身体对于单独乃是一种对付；所有不认识身体的人，都是单独的人—林前十二 14 ～ 22。

四 认识身体的验证乃是不能单独，能知道别人不在身体里，并认识元首基督的权柄显在身体上的次序里—18 节。

【周五】

肆 我们需要在实行上认识身体—20、27 节，十五 58：

一 地方召会乃是基督的身体在某一地方的显出—一 2，十 32 上，十二 12 ～ 13、20、27：

1 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 1。

2 基督独一的身体，彰显为众地方召会—弗四 4，启一 4、11。

3 每一个地方召会都是基督独一宇宙身体的一部分，是这身体在一个地方上的彰显—林前一 2，十二 27。

4 我们若认识身体，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—罗十二 4 ～ 5，十六 1、4、16。

二 在主的恢复里只有一个工作，就是身体的工作；我们今天所作的，不是我们个人的工作，乃是神经纶的工作，就是建造基督的身体—林前

cannot be manifested, and we cannot know the Body.

b. Only when the flesh has been dealt with, the self has been abandoned, and the natural constitution has been broken can we touch the reality of the Body—1 Cor. 12:12; Eph. 4:4-6.

§ Day 4

C. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists—1 Cor. 12:14-22.

D. The proofs that we know the Body are that we are unable to be individualistic, we can discern those who are not in the Body, and we recognize the authority of Christ as the Head revealed in the order of the Body—v. 18.

§ Day 5

IV. We need to know the Body in practice—vv. 20, 27; 15:58:

A. A local church is an expression of the Body of Christ in a particular locality—1:2; 10:32b; 12:12-13, 20, 27:

1. The one universal church—the Body of Christ—becomes the many churches—the local expression of the Body of Christ—Rom. 12:4-5; 16:1.

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

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

4. If we know the Body, in our consideration the Body will be first, and the local churches will be second—Rom. 12:4-5; 16:1, 4, 16.

B. In the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ—1 Cor. 15:58;

十五58，十六10，西二19，弗四4、12、16。

【周六】

伍 按照圣经的教训和我们属灵的经历，的确有“基督身体的感觉”这个东西—林前十二26～27，林后十一28～29：

一 基督身体的感觉来自对基督的享受—西二16～19：

1 我们所享受这亲爱、宝贵的一位，作我们的食物、饮水和气息，乃是身体的头—林前十3～4，约二十22，西一18，二19。

2 我们对基督的享受，实际上乃是出于作头的基督；因此，当我们享受基督时，就使祂主观地在经历上作我们的头—弗三8、17，四15。

3 我们享受基督时，祂这元首就使我们对身体有感觉—西二19。

二 基督身体的感觉，就是基督的生命在我们里面的感觉—三4、15，罗八2、6、10～11，十二4～5：

1 基督的身体乃是基督那在我们各人里面的生命，与我们调和而成的—西三4，二19。

2 说到基督身体的感觉，必须从我们里面神圣生命的感觉说起—罗八6。

三 基督的身体是宇宙的，我们里面的生命是宇宙的，身体的感觉也是宇宙的—林前十二26～27，林后十一28～29：

1 神圣的生命和那灵一进到我们里头，我们就该有一个宇宙的感觉—身体的感觉—罗八2、10～11，

16:10; Col. 2:19; Eph. 4:4, 12,16.

§ Day 6

V. According to the teaching of the Bible and our spiritual experience, there is something called the consciousness of the Body of Christ—1 Cor. 12:26-27; 2 Cor. 11:28-29:

A. The consciousness of the Body of Christ comes from the enjoyment of Christ—Col. 2:16-19:

1. The dear, precious One we enjoy as our food, drink, and breath is the Head of the Body—1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19.

2. What we enjoy is actually something of Christ as the Head; thus, when we enjoy Christ, that causes Him to be our Head subjectively and experientially—Eph. 3:8, 17; 4:15.

3. When we enjoy Christ, He, the Head, causes us to become conscious of the Body—Col. 2:19.

B. The consciousness of the Body of Christ is the sense of Christ's life within us—3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:

1. The Body of Christ is formed by Christ as life in each of us, mingled with us—Col. 3:4; 2:19.

2. Concerning the consciousness of the Body of Christ, we need to begin with the sense of the divine life within us—Rom. 8:6.

C. The Body of Christ is universal, the life within us is universal, and the sense of the Body is universal—1 Cor. 12:26-27; 2 Cor. 11:28-29:

1. Once the divine life and the Spirit enter into us, we should have a universal sense—the consciousness of the Body—Rom. 8:2, 10-11; 12:4-5, 15.

十二 4 ～ 5、15。

2 身体的感觉是个宇宙的东西，但因着我们有自己的感觉和眼光，这个感觉在我们里面受了限制—箴十四 10，林后六 11 ～ 13。

3 我们若在主面前多有破碎，脱离自己更多一点，我们就会发现身体的感觉是宇宙的—十一 28 ～ 29。

4 我们若有身体的感觉，当别人受苦或蒙福时，我们会认同他们，感觉同样的困苦或蒙福。

四 我们既是基督身体上的肢体，就需要有身体感，并对身体有感觉—罗十二 15，林后十一 28 ～ 29：

1 我们要过身体的生活，就需要有身体感—林前十二 26 ～ 27。

2 我们若有基督身体的感觉，又能顾到身体，我们的意念和行动，就能以身体为是—弗四 15 ～ 16。

2. The sense of the Body is a universal matter, but this sense has been restricted in us because of our own feelings and views—Prov. 14:10; 2 Cor. 6:11-13.

3. The more we experience the Lord's breaking and are delivered from ourselves, the more we will discover that the sense of the Body is universal—11:28-29.

4. If we have the sense of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing.

D. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling of the Body—Rom. 12:15; 2 Cor. 11:28-29:

1. To live the Body life, we need to be conscious of the Body—1 Cor. 12:26-27.

2. If we have the consciousness of the Body of Christ and care for the Body, we will take the Body as the rule in our thoughts and actions—Eph. 4:15-16.

第三周▪周一

晨兴喂养

约壹五16～17“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。一切的不义都是罪，也有不至于死的罪。”

约翰用他在约壹五章四至十三节所写的话作基础，给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得着证实、证明并保证。…约翰〔在十四至十七节〕给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死（约翰一书生命读经，三九七至三九八页）。

信息选读

〔约壹五章十四节〕说到照神的旨意求，不照我们的渴望、偏好或方式求。我们怎能知道所求的是照祂的旨意？照神旨意求的人是蒙了重生、有神圣的生命、在神圣生命的交通里的人。…在神圣生命的交通里祷告的人，真正与主是一。我们乃是这样认识神的旨意：借着与祂是一，借着住在祂里面，借着留在神圣生命的交通里。

照神旨意的祷告，指明祷告的人住在神圣生命的交通里，也住在主自己里面。…这使他能向着神存

WEEK 3 — DAY 1

Morning Nourishment

1 John 5:16-17 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that. All unrighteousness is sin, and there is sin not unto death.

John uses what he has written in 1 John 5:4-13 as a basis to show us that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us...[In 5:14-17 John shows] us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems. (Life-study of 1 John, p. 326)

Today's Reading

First John 5:14 speaks of asking according to God’s will, not according to our desire, preference, or way...A person who asks according to God’s will is one who has been regenerated, who has the divine life, and who is in the fellowship of the divine life...A person who prays in the fellowship of the divine life is truly one with the Lord. It is in this way that we know God’s will: by being one with Him, by abiding in Him, and by remaining in the fellowship of the divine life.

The prayer that is according to the will of God indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord

坦然无惧的心。当我们在神圣生命的交通里，我们的良心没有亏欠，我们就与神有平安，我们也存坦然无惧的心祷告，不是照我们的感觉，乃是照祂的旨意。因为我们照祂的旨意祷告，所以祂就听我们。

约翰在十五节接着说，“我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”这个“知道”，乃是基于这事实：我们得着神圣的生命以后，住在主里面，并且在祂名里，在向神的祷告中与祂是一（约十五 7、16，十六 23 ～ 24）。

约翰在约壹五章十六节来到这一段话的要点。…约翰在这里是说，人若看见他的弟兄，就是在主里和他亲近的人，犯了不至于死的罪，就当为那人祈求。这里的“祈求”，必是指我们住在与神交通里而有的祷告。…“将生命赐给他”这句话的主词还是上文的“人”，这人也是“祈求”的主词。这指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并且在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各书五章十四至十六节的祷告是为着医治，这里的祷告是为着分赐生命。

这里要紧的点乃是：我们若要照着约壹五章十六节所描述的为弟兄祷告，就需要与主是一。我们必须住在主里面，与祂在一灵里来祈求。因为我们这样与主是一，我们就能成为神赐生命之灵能将生命分赐给我们所代求之人的凭借、管道。这生命的分赐乃是在神圣生命的交通里进行的（约翰一书生命读经，三九九至四〇二页）。

参读：约翰一书生命读经，第三十七、三十九篇。

Himself…This makes it possible to have boldness toward God. When we are in the fellowship of the divine life and our conscience is without offense, we have peace with God, and we also have boldness to pray not according to our feeling but according to His will. Because we pray according to His will, He hears us.

In 5:15 John goes on to say, “And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.” This knowing is based on the fact that after having received the divine life, we abide in the Lord and are one with Him in our praying to God in His name (John 15:7, 16; 16:23-24).

In 1 John 5:16 John comes to his point in this section…Here John is saying that if anyone sees his brother, someone close to him in the Lord, sinning a sin not unto death, he should ask concerning that one. The word ask here must refer to a prayer made when we are abiding in fellowship with God. The subject of will give life is still he, the subject of the first predicate shall ask. This indicates that the asker will give life to the one for whom he is asking. This does not mean that the asker has life of himself and can give life by himself to others. It means that such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means by which God’s life-giving Spirit can give life to the ones for whom he is asking. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life. (Life-study of 1 John, pp. 327-329)

Further Reading: Life-study of 1 John, msgs. 37, 39

第三周▪周二

晨兴喂养

林后四 10 ～ 12“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

保罗告诉我们他和他的同工被压太重，力不能胜，甚至连活命的指望都绝了之后，就说，“自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”（林后一 9）当使徒在患难的重压之下，甚至连活命的指望都绝了，他们也许问自己，他们受苦的结果是什么？答案或反应乃是死〔9〕。然而死的经历引我们进入复活的经历。复活就是那叫死人复活的神（约十一 25）。十字架的工作了结我们的己，使我们在复活里经历神。十字架的经历总是带进对复活之神的享受。这样的经历产生并形成职事（林后一 4 ～ 6）（李常受文集一九六七年第二册，一七一页）。

信息选读

保罗〔在林后一章〕的话给我们看见，我们需要被了结。我们需要被带到尽头。然后我们就学会不信靠自己，乃信靠神。我们说我们需要信靠神，不信靠自己，是容易的；但要在这事上被作透，是需要一些经历的。…你也许非常信靠你属灵的成就，但甚至这成就也必须被了结。

当十字架把你作透的时候，这工作就带进复活。因此，林后一章二十一至二十二节说，神已经膏了我们，印了我们，又将那灵的作质和预尝赐给

WEEK 3 — DAY 2

Morning Nourishment

2 Cor. 4:10-12 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

After Paul told us that he and his co-workers were so burdened that they despaired even of living, he said, “Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead” (2 Cor. 1:9). When the apostles were under the pressure of affliction, despairing even of living, they might have asked themselves what the issue of their suffering would be. The answer or response was “death.” The experience of death, however, ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead (John 11:25). The working of the cross terminates our self so that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” p. 139)

Today's Reading

Paul’s word shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience… We may trust so much in our spiritual attainment, but even that has to be terminated.

When the cross has been working through us, this working brings in resurrection. Therefore, 2 Corinthians 1:21-22 says that God has anointed us, has sealed us, and has given us the pledge, the foretaste, of the Spirit. If we

我们。我们若要将出于基督的东西供应给人，就必须借着十字架的工作经历基督；十字架的工作乃是为着那灵的施膏、印涂和作质。职事乃是出于这种经历（李常受文集一九六七年第二册，一七一、一七三页）。

保罗在林后四章八节说，“我们四面受压，却不被困住；出路绝了，却非绝无出路。”四面受压，或，各面遭难。八至十八节描述使徒的生活，表明他们在复活里过钉十字架的生活，或在十字架的杀死下，活出复活的生命，为着完成他们的职事。

治死〔10〕的意思是杀死，致死，指死的工作，十字架的工作，就是主耶稣所遭受、所经过的。主在地上的时候，天天都在杀死之下。…使徒们〔也〕经历这杀死的工作，“使耶稣的生命也显明在我们的身体上。”…这种日常的杀死，是要在复活里释放出神的生命。十节的“生命”即复活的生命，就是主耶稣借着十字架的工作，所活并所显出的。

每天继续不断磨碾的工作，有一个特别的目的，就是使耶稣的生命也显明在我们的身体上。这生命乃是复活的生命。主耶稣甚至在钉十字架以前，就活出复活的生命。祂在地上所活的，乃是复活的生命。这复活的生命可以对抗被治死。

当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。在十二节，保罗的意思是说，“我们死了，你们哥林多人却活了。我们死了，就将生命灌注到你们里面，叫你们活着。对我们来说是被治死，对你们来说却是生命的分赐。”（哥林多后书生命读经，一〇四至一〇六页）。

参读：约翰的修补职事，第十一章。

are going to minister something of Christ to others, we have to experience Christ by the working of the cross, and the working of the cross is for the anointing, the sealing, and the pledge of the Spirit. The ministry comes out of this experience. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 139-140)

In 2 Corinthians 4:8 Paul says, “We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out.” The Greek word rendered “pressed on every side” can also be translated “afflicted”…This description of the apostles’ life…shows that they lived a crucified life in resurrection, or the resurrection life under the killing of the cross, for the carrying out of their ministry.

The putting to death [v. 10]…means the killing, the deadening, referring to the working of death, the working of the cross, which the Lord Jesus suffered and endured. When the Lord was on earth, He was daily under the killing. The apostles [also] experienced this killing work “that the life of Jesus also may be manifested in our body.”…This daily killing is for the release of the divine life in resurrection. The life in verse 10 is the resurrection life, which the Lord Jesus lived and expressed through the working of the cross.

The continual daily grinding works for a specific purpose: that the life of Jesus also may be manifested in our body. This life is resurrection life. The Lord Jesus lived resurrection life even before He was crucified. The life He lived on earth was a life of resurrection. This resurrection life is a life that can withstand being put to death.

When we are under the killing of the Lord’s death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. In verse 12 Paul seems to be saying, “We are dying, but you Corinthians are being made alive. Our dying infuses life into you and makes you alive. For us it is a matter of being put to death; for you it is a matter of the impartation of life.” (Life-study of 2 Corinthians, pp. 91-93)

Further Reading: CWWL, 1980, vol. 2, “The Mending Ministry of John,” ch. 11

第三周▪周三

晨兴喂养

弗一 23“召会是祂的身体，是那在万有中充满万有者的丰满。”

林前十二 27“你们就是基督的身体，并且各自作肢体。”

十 17“因着只有一个饼，我们虽多，还是一个身体…。”

每一个要有属灵争战的人，都必须先认识身体。可说没有一件事，需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。所以我们要说到属灵争战，就不能不先来看认识身体。

我们这里所说的身体，乃是指着基督那奥秘的身体，就是召会说的。这身体，乃是基督那在我们众人里面的生命，与我们调和而成的。当我们的生命经历还在第二、三层里面的时候，我们还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们的己生命彻底解决了，有了过约但河的经历，而进入第四层了，我们才能摸着这身体生命的实际，而认识这身体（李常受文集一九五三年第三册，六四九页）。

信息选读

我们每一个得救的人，都是基督身体上的一个肢体。那么，我们每一个人里面的生命，是一个肢体的生命，还是一个身体的生命？圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。我们身体上所有的肢

WEEK 3 — DAY 3

Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

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

10:17 Seeing that there is one bread, we who are many are one Body...

Everyone who wants to engage in spiritual warfare must first know the Body. Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body. If we wish to learn spiritual warfare, we must first know the Body.

The Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, Christ mingled with us. During the second and third stages of our experience of life, we are still living in our own life; therefore, we cannot know this life that mingles with us to form the Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into the fourth stage will we be able to touch the reality of this life of the Body and come to know the Body. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 479)

Today's Reading

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the members or to the Body? The Bible and our experience prove that though each one of us is a member of Christ, the life in each one of us is not a member life but a Body life. All the members of our body are sharing one life...Similarly, in the Body of

体，都是共同有身体里面那一个生命。…照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把我们众人联起来，成为基督的身体的；说得更准确、更透彻一点，是和我们众人调成基督的身体的。

但这件事，在我们还未把自己身上的难处对付干净以前，是没法清楚经历到的。我们若是还凭肉体活着，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识这身体。人越凭肉体活着，就越不觉得需要这身体的扶持。人越凭己意而行，就越不觉得需要召会的托住。人越凭天然事奉，也就越不觉得需要肢体的配搭。乃是一个人肉体受了对付，己意受了破碎，天然生命受了击打，然后他里面的生命才给他一个感觉，叫他觉得，他不过是身体上的一个肢体，在他里面的生命是没有法子独立的，所以这生命也就要求他，带着他，去和别的肢体交通，和别的肢体联结。到这时候，他才开始认识一点身体，也才有资格来摸属灵的争战。

所以一面说，人要有属灵的争战，来解决神的难处，必须先对付肉体、自己和魂生命，先解决自己的难处；另一面说，人要有属灵的争战，必须先认识身体，而要认识身体，活在身体里，也必须先对付肉体、自己和魂生命。所以不论是从争战一面说，或是从认识一面说，都需要人经过前三层的对付，脱离了肉体、自己和魂生命，而达到第四层的生命经历才可以（李常受文集一九五三年第三册，六四九至六五一页）。

参读：李常受文集一九七三至一九七四年第二册，召会事奉的基本因素，第三章。

Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life that joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life that mingles with us to become the Body of Christ.

We cannot, however, experience this before the difficulties of the self have been entirely dealt with. If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, will the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body and become qualified to engage in spiritual warfare.

On one hand, we say that if we want to fight the spiritual warfare and deal with God's difficulty, we must first deal with our flesh, self, and soul-life, thus solving our own difficulties; on the other hand, we say that in order to fight the battle, we must first know the Body, and in order to know the Body and live in the Body, we must first deal with our flesh, self, and soul-life. Whether, therefore, we speak from the standpoint of fighting the warfare or knowing the Body, we all must first pass through the preceding three stages—coming out of the flesh, the self, and the soul-life—in order to attain to the fourth stage of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 479-480)

Further Reading: CWWL, 1973-1974, vol. 2, "Basic Factors of the Church Service," ch. 3

第三周▪周四

晨兴喂养

林前十二 18 ～ 20“但如今神照着自己的意思，把肢体俱各安置在身体上了。若都是一个肢体，身体在哪里？但如今肢体是多的，身体却是一个。”

认识身体既是这样实际的一件事，那么我们凭什么才能知道一个人已经认识了身体？我们至少可以找出三点来验证：

人认识身体的头一个证明，就是不能单独。…人还未认识身体之前，他是单独的，他也能单独。他的生活、行动、工作、事奉都是单独的，外表好像和弟兄们在一起，却没有真实的配搭和联络。但等到他在生命里往前去，认识了一点身体，他就看见作基督徒不是单独的，乃是团体的。他若要一直活在主里面，就不能失去身体的交通，也不能离开肢体的配搭。到这时候，基督的身体对于他就是一个实际的东西。他在召会中，就再也不能单独事奉了。他从最深处，感觉需要别人和他一同作基督徒。…没有弟兄姊妹的配搭，就不能工作；没有召会的扶持，也不能生活。到这时候，他就很自然的，和众圣徒配搭成一个身体，而无法分离。所以，凡还能单独的，就是没有认识身体；凡真认识身体的，定规不能单独（李常受文集一九五三年第三册，六六四至六六五页）。

信息选读

人认识身体的第二个证明，就是能知道别人不在身体里。一个人认识了身体，不只他自己是实实际际地活在身体里，并且别人是否活在身体里，他也能很清楚地分辨。

WEEK 3 — DAY 4

Morning Nourishment

1 Cor. 12:18-20 But now God has placed the members, each one of them, in the body, even as He willed. And if all were one member, where would the body be? But now the members are many, but the body one.

Since knowing the Body is such a practical thing, how may we ascertain whether or not one knows the Body as yet? We can prove it in at least three ways.

The first proof of knowing the Body is that we cannot be individualistic... Before one knows the Body, he is an individualist and can be individualistic. His life, his actions, his work, and his service are all individualistic. Outwardly, he appears to be one with the brothers, but there is no real coordination or knitting together. Not until he grows deeper in life and knows the Body to a certain extent does he see that being a Christian is a corporate matter and that he cannot go on without fellowship in the Body, nor can he depart from the coordination of the members. The Body of Christ becomes a practical matter to him. In the church life he can no longer serve alone. In the innermost part of his being, he feels that he needs to be a Christian together with others... He cannot work without the coordination of the brothers and sisters, and he cannot live without the support of the church. It is at this stage that he is being knit together spontaneously with all the saints to become one Body, no more to be separated. All those, therefore, who can still be individualistic do not know the Body, and all those with a true knowledge of the Body definitely cannot be individualistic. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 489-490)

Today's Reading

The second proof of our knowing the Body is the ability to discern whether others are in the Body or not. One who has come to know the Body not only lives in the Body in a very practical way but also can clearly discern whether or not others are living in the Body.

人认识身体以后，所以有这分辨的能力，完全是因为他在主里面的交通达到了那个深度而有的。我们知道，我们和主的交通，乃是随着生命的经历而加深的。虽然我们灵命在第一层时，就和主有交通，而我们灵命到了第四层时，也是和主有交通，但那个交通的深浅却大有分别。当两个交通程度不同的人在一起时，交通深的人，能迁就交通浅的人，与他有交通。不过那个交通，只能限在对方的程度以内，若是超过，就显得格格不入，对方就够不上了。因此，经历深的人，能将就经历浅的人，而经历浅的人，就不能将就经历深的人。这是属灵交通的一个大原则。

认识身体的第三个证明，乃是认识权柄。一个人是否认识身体，就是看他是否认识权柄。真认识身体的人，定规认识权柄；不认识权柄的人，就是没有认识身体。认识身体，和认识权柄，乃是没法分开的。

权柄就是元首基督的权柄，显在身体上的次序里。…我们所说的权柄，也就是指着基督在祂身体上的次序里所显出的权柄。我们都是基督身体上的一个肢体，自然也都有我们各自的地位和次序。如果我们受过属灵的教导，在神面前真受过带领，认识了肉体，对付过己，破碎了天然的生命，就我们一在弟兄姊妹中间，必能立刻知道自己的次序。…这种权柄，都不是人自居的，也不是人选举的，乃是一个自然生命的次序，就是元首基督在祂身体的各肢体上所显明的（李常受文集一九五三年第三册，六六六、六六八至六六九页）。

参读：生命的经历，第十五篇。

This discerning ability after one knows the Body is absolutely due to the extent of the deep degree of fellowship he has in the Lord. Our fellowship with the Lord grows in depth in proportion to our experience of life, beginning with the initial stage of our spiritual life and continuing through the fourth stage. The degree of depth of fellowship differs greatly as we progress in the experience of life. When two people in different degrees of fellowship in the Lord come together, the one having the deeper experience can go on with the one who has the shallower experience and have fellowship with him, but that fellowship is limited in proportion to the experience of the latter. Should this fellowship go beyond the limit, it will become rather incongruous and incomprehensible to the latter. The one having deeper experience, therefore, can go on with the one who has the shallower experience, but the shallower one cannot go along with the deeper one. This is a great principle in spiritual fellowship.

The third proof of our knowing the Body is the recognition of authority. Whether or not one knows the Body depends upon whether or not he recognizes authority. Those who do not recognize authority do not know the Body. Knowing the Body and recognizing authority are inseparable.

Authority is simply the authority of Christ the Head, which is revealed in the order of the Body…When we speak of authority, we mean the authority of Christ manifested through the order of His Body. Since we are all members of the Body of Christ, we naturally have our right position and order. If we have been taught in our spirit and have been indeed led by God to recognize the flesh, if we have had the self dealt with and the natural constitution broken, we will immediately recognize our own order when placed among brothers and sisters…This kind of authority is not assumed, nor is it by election, but it is the natural order in life, which Christ the Head has manifested in all the members of His Body. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 490-493)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” ch. 15

第三周▪周五

晨兴喂养

林前十二14“身体原不是一个肢体，乃是许多肢体。”

徒十三1“在安提阿当地的召会中，有几位申言者和教师…。”

宇宙召会就是所有地方召会的总和。…你若把地方召会一个一个都减掉了，就没有宇宙召会了。…把一切的地方召会加起来，所得的总和，就是宇宙召会。这宇宙召会，就是基督的身体（弗一22～23）。

在新约的时候，神是要在每一个地方都设立召会，以表显祂永远的心意。神是要每一个地方召会，各自在她们所在的地方，代表基督的身体，为基督作见证。每一个地方召会，都是宇宙召会在那个地方上的出现。所以，在耶路撒冷的召会（徒八1），在安提阿的召会（十三1），在哥林多的召会（林前一2），或在任何地方的召会，都是宇宙召会的一部分。在每一个地方的召会，都是宇宙召会在那个地方的一点出现。…每一个地方召会，都是宇宙召会在那一个时候，在那一个地方，所显出的一部分（李常受文集一九五七年第二册，二〇一至二〇二页）。

信息选读

宇宙召会的性质和原则，就是地方召会的性质和原则。整个的宇宙召会，性质怎样是属神的，各地的地方召会，性质也照样都是属神的。所以，宇宙召会称作“神的召会”（林前十32），地方召会也称作“神的召会”（一2）。

召会在宇宙中如何是唯一的，在各地方上也如何都是唯一的。召会的原则就是一。在宇宙中是一，在地

WEEK 3 — DAY 5

Morning Nourishment

1 Cor. 12:14 For the body is not one member but many.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers...

The universal church is the sum total of all the local churches...If we subtract all the local churches one after the other, there would be no universal church...When we add up all the local churches, the total is the universal church. This universal church is the Body of Christ (Eph. 1:22-23).

In the New Testament age God wants to establish the church in every place to express His eternal intention. God's desire is that every local church would represent the Body of Christ to testify on behalf of Christ in their respective localities. Therefore, every local church is the expression of the universal church in that locality. Therefore, the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Corinth (1 Cor. 1:2), and the church in any other locality are part of the universal church. The church in a locality is a small expression of the universal church in a particular locality... Every local church is part of the expression of the universal church at a particular time in a given locality. (CWWL, 1957, vol. 2, “The Testimony and the Ground of the Church,” p. 153)

Today's Reading

The nature and principle of the universal church are the nature and principle of the local church. Just as the nature of the entire universal church is of God, the nature of the local church in every locality is also of God. Therefore, the universal church is called “the church of God” (1 Cor. 10:32), and the local church is also called “the church of God” (1:2).

Just as the church is uniquely one in the universe, it is also uniquely one in each locality. The principle of the church is oneness. In the universe the

方上也是一。若是在台北这一个地方上，有了两个以上的召会，那就是有了毛病。正如在台北这一个地方，若有了两个以上的市政府，也定规是出了问题。在一个地方，只能有一个召会，不能有两个以上的召会。

地方召会是宇宙召会的雏形。…宇宙召会是彰显基督的，地方召会也是彰显基督的，不过小型一点就是了。每一个地方召会，都是宇宙召会的一个代表，在她所在的地方，代表宇宙召会，活出基督的身体所该有的生活，以彰显基督（李常受文集一九五七年第二册，二〇三至二〇四页）。

如果我们坚持地方召会自治的观念，认为一封写给任一地方召会的书信只属于那个地方，这就是说没有一封书信是要给我们这个时代的信徒。换言之，这意味着整本圣经都不是为着我们的。这完全不切实际。

在以弗所一章十七节，保罗祷告求父赐给信徒“智慧和启示的灵”，指明信徒也需要看见他所看见的异象，尤其是关于基督身体的异象（三3～4）。当我们在美国各地区的地方召会中劳苦作工，我们不是仅仅建造众地方召会；我们的工作是要建造基督的身体。

倪柝声弟兄在他的职事里所强调的中心事项之一是基督的身体。他解释说，人偏好不受规范、不顾身体的感觉来建造召会，因而不作身体的工作。许多人建立这样的召会成为他们的小王国。我们要在倪弟兄所强调之事的光中，考量我们的工作。…要作正确的工，我们必须有真理的基础（李常受文集一九九一至一九九二年第二册，一六一、一六三页）。

参读：李常受文集一九八三年第一册，成全圣徒传扬福音、陈明真理、供应生命并照着灵而行，以担负耶稣的见证，第四章。

church is one, and in each locality the church is also one. If there are two or more churches in Taipei, there is a problem, just as there would be a problem if there were two or more city administrations in Taipei. In one locality there can be only one church, not two or more churches.

The local church is a miniature of the universal church…The universal church expresses Christ, and the local church also expresses Christ, except on a smaller scale. Every local church is a representative of the universal church, representing the universal church in its locality by living out the proper life of the Body of Christ and thus expressing Christ. (CWWL, 1957, vol. 2, “The Testimony and the Ground of the Church,” p. 154)

If we hold on to the thought that the local churches are autonomous, considering that an Epistle written to any one locality belongs only to that locality, this would mean that no Epistle is intended for the believers in our time. In other words, it would mean that the entire Bible is not for us. This is altogether impractical.

In Ephesians 1:17 Paul prayed that the Father would give the believers “a spirit of wisdom and revelation,” indicating that the believers also need to see the vision that he saw, especially concerning the Body of Christ (3:3-4). As we labor in the local churches in the various regions of the United States, we are not merely building up the local churches; our work is to build up the Body of Christ.

One of the central items that Brother Watchman Nee stressed in his ministry was the Body of Christ. He explained that instead of doing the work of the Body, people prefer to build up churches without any kind of regulation or consciousness of the Body. Many establish such churches as their small empires. We need to consider our work in light of Brother Nee’s emphasis…In order to do a proper work, we must have the base of the truth. (CWWL, 1991-1992, vol. 2, pp. 122-123)

Further Reading: CWWL, 1983, vol. 1, “Perfecting the Saints to Preach the Gospel, Present the Truth, Minister Life, and Walk according to the Spirit in Order to Bear the Testimony of Jesus,” ch. 4

第三周▪周六

晨兴喂养

林后十一 28 ～ 29“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”

身体的感觉，这是个宇宙的东西。所以，绝不要轻看我们里面所得着的生命，那一个生命里的感觉，是太大的一个东西。可惜，这个感觉在我们里面受了限制。因着我们有自己的感觉，有自己的眼光，这些感觉、眼光就成了我们里面的限制。

我们若是有身体的感觉，凡是基督身体上的肢体蒙恩，不论是不是我们所在的地方，我们都会一样地快乐，甚至会因别处召会蒙恩而更加快乐。不管是不是我们所在的地方召会，只要有圣徒为难，有弟兄姊妹蒙恩，我们都感同身受，同样地感到为难，同样地感到快乐。若是我们能达到这个境地，我们这个人里面对身体的感觉是丰富的，是超越地方的。就是这个感觉，叫基督的身体所得的供应，是言语无法形容的（李常受文集一九五六年第一册，二五八至二五九页）。

信息选读

我们若能把宇宙的丰富带给基督的身体，我们对身体的用处便是宇宙的。这样，我们虽然在一个地方服事，但那个果效是宇宙的，而不仅仅是那个地方的。许多时候，我们都是把自己摆在自己里头，即使有时从自己里扩大了一点，却还是留在地方里；我们没有让主来扩充我们。千万记得，身体是宇宙的，里面的生命是宇宙的，里面的灵是宇宙的，里面的感觉是宇宙的，供应也是宇宙的。不在乎这个地方，也不在乎那个地方，如

WEEK 3 — DAY 6

Morning Nourishment

2 Cor. 11:28-29 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

The sense of the Body...is a universal matter. Therefore, we should never despise the life that we have received. The sense in this life is a great matter. Regrettably, this sense has been restricted in us because of our own feelings and views.

If we have the sense of the Body, whenever any member in the Body of Christ is blessed, regardless of whether it is our locality, we will be very happy because another church has been blessed. Regardless of whether it is our local church, as long as the saints have hardships or have been blessed, we will identify with them and feel the same hardship or blessing. If we can reach this stage, the sense within us toward the Body will be rich. It will no longer be local but extra-local. The supply to the Body of Christ from this kind of sense is indescribable. (CWWL, 1956, vol. 1, “The Church as the Body of Christ,” pp. 181-182)

Today's Reading

If we can bring the universal riches to the Body of Christ, our usefulness to the Body is universal. Thus, we may serve in one place, but the effect is universal, not merely local. We are often shut up in ourselves. Even when we come out of ourselves, we remain in our locality and do not allow the Lord to enlarge us. The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed. If the Body of Christ is blessed, we rejoice, and if the Body of Christ has a problem, we

果基督的身体蒙了恩典，我们就快乐；基督的身体有了为难，我们就感觉痛苦。有谁绊跌，我们不焦急；有谁软弱，我们不软弱？因为众召会的事挂在我们身上。这不仅是一个肢体的问题，这乃是众召会的事；这个感觉会叫我们蒙拯救，也会叫基督的身体得供应（李常受文集一九五六年第一册，二六〇页）。

我们要学习在身体里过生活，一直服在头之下，且顾到身体的感觉，与众肢体共同生活。我们不是以自己的属灵、圣别、得胜为中心，那会叫自己显得独特、超群，而要求、定罪别人。

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。…我们都该像保罗一样，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半至二十六节也说，“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。

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。我们应当否定自己，认同身体。这样，我们也就与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（李常受文集一九九〇年第二册，一一三至一一四、一一六页）。

参读：哥林多后书生命读经，第四十四篇。

feel the pain. Like Paul, we should be able to say, “Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?” (2 Cor. 11:29). We feel this way because the anxious concern for all the churches is upon us. This is not merely a matter of an individual member; it is a matter of all the churches. This sense will save us and cause the Body to be supplied. (CWWL, 1956, vol. 1, “The Church as the Body of Christ,” p. 182)

We have to learn to live in the Body and submit to the Head all the time, to care for the feeling of the Body, and to live together with all the members. We should not take our own spirituality, holiness, or victory as the center. This will make us particular and individualistic and will cause us to condemn others and make demands on them.

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…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.

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. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His 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,” pp. 92-94)

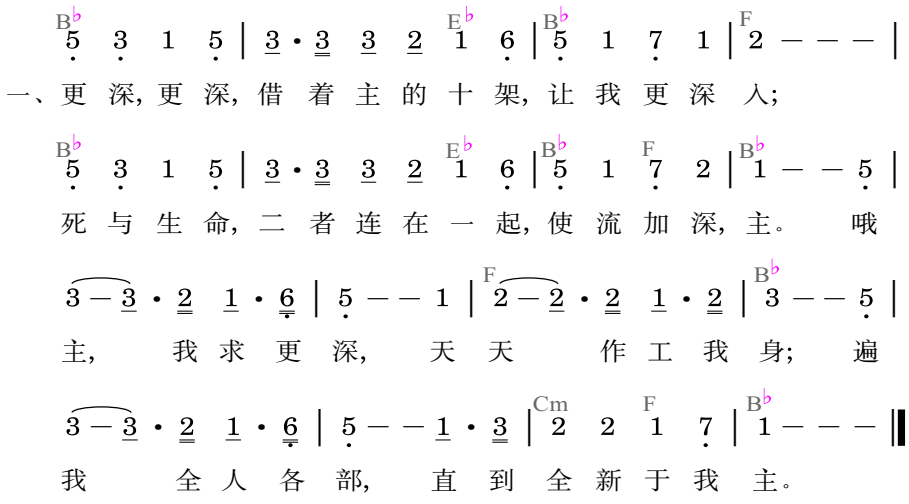
Further Reading: Life-study of 2 Corinthians, msg. 44

第三周诗歌

补406

我求更深

降 B 大调　　4/4



四、生活,生活,基督是我生活,祂实际无限!
小事,大事,任何事,一切事—祂都在里面。
每日活出基督,时刻将祂流露,
祂名你当呼求,为得基督献所有。

五、人位,人位,主是我的人位,今住在我里。
祂是我的口味、态度、动作,哦,何等希奇!
主,你是我人位,安家在我心内;
作我生命一切,这是何等的联结!

六、召会,召会,在众地方召会,有圣灵的流;
更深,更高,基督是我生活,我被祂占有。
召会乃是基督各方面的显出;
主,我愿脱自己,为着建造你身体。

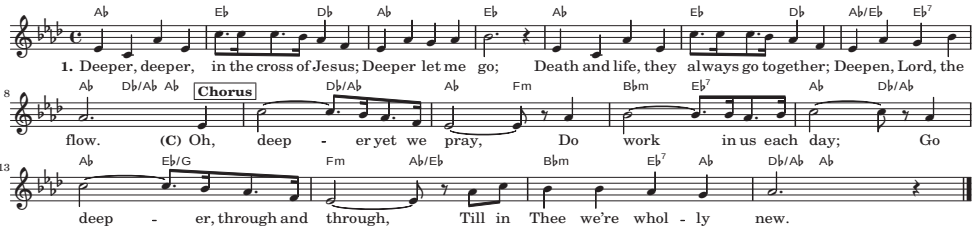
七、建造,建造,召会得着建造,靠经历基督;
惟有如此才会产生建造,除祂无别路。
哦主,我今求告,我愿被你建造,
生命逐日加增,为着新耶路撒冷。

WEEK 3 — HYMN

Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240



4. Living, living, Christ is all our living,
He's so practical:
Small things, big things, anything and all things—
He's involved in all.
Live Christ in every way;
Oh, live Him out today.
His name you now must call,
And give Him your all for all.

5. Person, Person, Jesus is our Person,
Living now in us.
He's our tastes, our attitudes and actions;
Oh, how glorious!
Our Person, Lord, Thou art
Make home in all our heart.
As life in every way
Be our Person, Lord, each day.

6. Churches, churches, in the local churches
We all find the flow:
Deeper, higher, Christ as all our living,
For the church we grow.
The churches are today
Just Christ in every way.
For this, from self we cease,
For Thy Body, Thine increase.

7. Building, building, we will see the building
Of the church this way:
Christ experienced will produce the building—
He's the only way.
Oh, build us, Lord, we pray,
By growth of life each day.
Oh, make us now such men
For the new Jerusalem.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: