

屬天的異象

第三篇

召會—基督身體—的異象

讀經：弗一 17 ~ 18、22 ~ 23，四 16，太十六 18，十八 17，林前十二 12 ~ 13

綱 目

週 一

壹 召會是神心頭的願望；神在今時代的願望，就是要得著召會—弗一 5、9、22 ~ 23：

一 召會是神永遠經綸裏隱藏的奧祕—11、22 ~ 23 節，三 4、9 ~ 11，西二 2。

二 按照以弗所三章九節，創造與召會有關；神創造萬有（包括人），祂的心意是要人與神調和，以產生召會—啓四 11，羅十二 2。

三 關於神在祂經綸中對召會的定旨，有三個主要的項目：

1 神對召會的定旨是要召會有兒子的名分，並且神要藉著許多成熟的眾子得著彰顯—弗一 5：

a 神永遠的定旨乃是要將祂自己在基督裏作到我們裏面，好使祂完全與我們調和，並藉著我們

THE HEAVENLY VISION

Message Three

The Vision of the Church, the Body of Christ

Scripture Reading: Eph.1:17-18, 22-23; 4:16; Matt. 16:18; 18:17; 1 Cor. 12:12-13

Outline

Day 1

I. The church is the heart's desire of God; the desire of God in this age is to have the church—Eph. 1:5, 9, 22-23:

A. The church is the hidden mystery in God's eternal economy—vv. 11, 22-23; 3:4, 9-11; Col. 2:2.

B. According to Ephesians 3:9, there is a relationship between creation and the church; God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church—Rev. 4:11; Rom. 12:2.

C. Concerning God's purpose for the church in the economy of God, there are three main items:

1. God's purpose for the church is that the church would have the sonship and that God would be expressed through many matured sons—Eph. 1:5:

a. God's eternal purpose is to work Himself in Christ into us so that He may be thoroughly mingled with us and expressed through

週 二

- b 我們在受造以前，就被神豫定、標出，要成為神的兒子；因此，我們這些神的造物需要由祂重生，好得著祂的生命，成為祂的兒子——5，約三 3、6。
- c 兒子的名分，不僅含示兒子的生命，也含示兒子的地位；神所標出的人，有生命成為祂的兒子，也有地位承受祂——羅八 14 ~ 15、17、29，來二 10。
- 2 神對召會的定旨是要使仇敵得知祂的智慧，並藉著召會對付祂的仇敵——弗三 10，創一 26：
 - a 藉著召會作為憑藉，諸天界裏執政的、掌權的，就得知神萬般的智慧——弗三 9。
 - b 在神的經綸裏，召會是神最大的誇耀，使祂的仇敵得知祂萬般的智慧，好羞辱並擊敗祂的仇敵——10 節，羅十六 20。
 - c 我們需要異象，看見主如何使用召會以擊敗祂的仇敵並恢復地——創一 26 ~ 27，啓十一 15，十二 10。

週 三

- 3 神對召會的定旨是要藉著召會，使萬有在基督裏歸一於一個元首之下——弗一 10、22：
 - a 二十二節啓示，歸一於一個元首之下乃是向著召會的，使召會得以分享基督這位元首的一切。
 - b 召會是藉著基督將祂自己作為生命作到我們裏面，使我們滿了光，而使萬有在基督裏歸一於一個元首之下——10、22 ~ 23 節。

Day 2

- b. We were predestinated, marked out, by God to be sons of God before we were created; hence, as God's creatures, we need to be regenerated by Him that we may have His life to be His sons—1:5; John 3:3, 6.
- c. Sonship implies having not only the life of a son but also the position of a son; God's marked-out ones have the life to be His sons and the position to inherit Him—Rom. 8:14-15, 17, 29; Heb. 2:10.
- 2. God's purpose for the church is to make His wisdom known to the enemy and to deal with His enemy through the church—Eph. 3:10; Gen. 1:26:
 - a. The church is the means through which God's multifarious wisdom is made known to the rulers and authorities in the heavenlies—Eph. 3:9.
 - b. The church in the economy of God is God's greatest boast in making known His multifarious wisdom for the shame and defeat of His enemy—v. 10; Rom. 16:20.
 - c. We need a vision of how the Lord will use the church to defeat His enemy and recover the earth—Gen. 1:26-27; Rev. 11:15; 12:10.

Day 3

- 3. God's purpose for the church is to head up all things in Christ through the church—Eph. 1:10, 22:
 - a. Verse 22 reveals that this heading up is to the church so that the church may share in all that is of Christ as the Head.
 - b. The church is for the heading up of all things in Christ through the working of Himself into us as life that we may be full of light—vv. 10, 22-23.

- c 召會藉著這生命被建造起來，我們也在基督的元首權柄之下，受生命之光的管制—四 15～16，約八 12，西一 13。

四 召會是宇宙的，也是地方的一太十六 18，十八 17。

五 我們需要被關於召會的異象抓住，並付代價好受這異象支配並照此生活—徒二六 18 上，羅十二 2。

週 四

貳 我們看見召會的異象之後，就需要看見基督身體的異象—弗一 17～18、22～23，四 16，羅十二 5，林前十二 13、27：

一 基督的身體是召會內在的意義—弗一 22～23：

- 1 神的召會是架構，而基督的身體乃是生機體：
 - a 如果沒有身體，召會就沒有意義。
 - b 沒有身體，召會是沒有意義的，但有了身體，召會就有內在的意義。
- 2 我們若自認為是個別的召會或個別的信徒，我們就完了；我們該看我們眾人是一個身體—羅十二 4～5。

二 基督的身體是三一神與在基督裏之信徒的神聖構成—弗四 4～6：

- 1 父、子、靈與人調和並建造在一起，成為基督的身體，就是四而一的團體生機實體—4～6 節。

- c. The church is built up by this life, and we are under the control of the light of life under Christ's headship—4:15-16; John 8:12; Col. 1:13.

D. The church is both universal and local—Matt. 16:18; 18:17.

E. We need to be captured by the vision of the church and pay the price to be governed by this vision and live according to it—Acts 26:18a; Rom. 12:2.

Day 4

II. After we have seen the vision of the church, we need to see the vision of the Body—Eph. 1:17-18, 22-23; 4:16; Rom. 12:5; 1 Cor. 12:13, 27:

A. The Body of Christ is the intrinsic significance of the church—Eph. 1:22-23:

1. The church of God is the frame, and the Body of Christ is the organism:
 - a. If there were no Body, the church would have no meaning.
 - b. Without the Body, the church makes no sense, but with the Body, there is the intrinsic significance of the church.
2. If we consider ourselves as individual churches or as individual believers, we are through; we should consider ourselves as one Body—Rom. 12:4-5.

B. The Body of Christ is a divine constitution of the Triune God with the believers in Christ—Eph. 4:4-6:

1. The Father, the Son, the Spirit, and man are blended and built together to become the Body of Christ, a four-in-one corporate organic entity—vv. 4-6.

- 2 基督身體的建造是三一神與三部分人在神靈與人靈裏的構成—林前六 17，羅八 16。

週 五

- 3 基督的身體是一個生機體，一面有神性，另一面有人性，以彰顯基督—弗一 23。

三 基督的身體是神執行祂行政的憑藉—羅十二 4 ~ 5，弗一 22 ~ 23，林前十二 12 ~ 13、25、27：

- 1 基督的身體與神的行政有徹底、絕對的關係；若沒有基督的身體，神就沒有憑藉、沒有路完成祂的行政。
- 2 神永遠的定旨是要得著一班得救、重生的人，他們成為一，作生機的身體，以執行祂的行政—弗三 10 ~ 11，四 16，林前一 2，十二 12 ~ 13、27。
- 3 基督的身體—召會—是為著基督在地上的行動；如今頭正藉著身體施行神的行政—十一 3，十二 12。

四 基督的身體乃是團體的基督—十二 ~ 13 節：

- 1 十二節的『那基督』（直譯），不是指個人的基督，乃是指團體的基督，身體基督。
- 2 團體的基督是由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的一徒九 4。
- 3 所有在基督裏的信徒，都與祂有生機的聯結（羅十二 4 ~ 5），並都是用祂的生命和元素所構成的（西三 4、11），成為祂的身體這個

2. The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man—1 Cor. 6:17; Rom. 8:16.

Day 5

3. The Body of Christ is an organism, both divine and human, to express Christ—Eph. 1:23.

C. The Body of Christ is the means for God to carry out His administration—Rom. 12:4-5; Eph. 1:22-23; 1 Cor. 12:12-13, 25, 27:

1. The Body of Christ is thoroughly and absolutely related to God's administration; apart from the Body of Christ, God has no means, no way, to carry out His administration.
2. God's eternal purpose is to have a group of saved and regenerated people who have become one to be an organic Body to carry out His administration—Eph. 3:10-11; 4:16; 1 Cor. 1:2; 12:12-13, 27.
3. The Body of Christ, the church, is for Christ's move on earth; the Head is now operating God's administration through the Body—11:3; 12:12.

D. The Body of Christ is the corporate Christ—vv. 12-13:

1. In verse 12 the Christ refers not to the individual Christ but to the corporate Christ, the Body-Christ.
2. The corporate Christ is composed of Christ Himself as the Head and the church as His Body with all the believers as His members—Acts 9:4.
3. All the believers in Christ are organically united with Him (Rom. 12:4-5) and constituted with His life and element (Col. 3:4, 11) and have thus become His Body, an organism to express Him; hence,

生機體，以彰顯祂；因此，基督不僅是頭，也是身體—團體的基督—林前十二 12。

週 六

五 基督獨一的身體，就是宇宙的召會，在許多地方彰顯為地方召會—西四 15 ~ 16，弗四 4，啓一 4、11：

- 1 一個身體就是神的一個召會，顯為許多地方召會—太十六 18，十八 17，弗一 22 ~ 23，二 21 ~ 22，林前一 2。
- 2 地方召會乃是基督的身體在某一地方的顯出—2 節，十 32 上、17，十二 12 ~ 13、20、27。
- 3 地方召會在存在上有許多，但就宇宙一面，在元素上仍是一個身體；眾地方召會在宇宙一面、在道理一面、在實行一面，都是一個身體，也應當是一個身體—弗四 4，林前四 17，七 17，十一 16，十四 34，十六 1。

Christ is not only the Head but also the Body—the corporate Christ—1 Cor. 12:12.

Day 6

E. The unique Body of Christ, the universal church, is expressed in many localities as the local churches—Col. 4:15-16; Eph. 4:4; Rev. 1:4, 11:

1. The one Body is the one church of God, manifested as many local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 1 Cor. 1:2.
2. A local church is an expression of the Body of Christ in a certain locality—v. 2; 10:32b, 17; 12:12-13, 20, 27.
3. The local churches are many in existence but are still one Body universally in element; the local churches are and should be one Body universally, doctrinally, and practically—Eph. 4:4; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1.

第三週 週一

晨興餽養

弗一9『照著祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

22 ~ 23『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

我們都需要看見召會的異象。召會的異象比基督的異象更為基督徒所忽略。基督徒可能在道理上談論基督，但關於召會，基督徒甚至在道理上也很少談論。…我們若仔細讀新約，就會看見召會的重要。新約啓示，若沒有召會，基督就是單獨的，不能作甚麼。新約特別啓示，召會是神心頭的願望。神在今時代的願望，就是要得著召會。

我們需要禱告，使我們看見召會的重要。…我們得救不是為著自己，也不是單單為著我們的得救；我們得救乃是為著召會的建造。召會是神心頭的願望（從天上來的異象，一五至一六頁）。

信息選讀

關於召會，我們要來看的第一件事，乃是神永遠經綸裏隱藏的奧秘。…這隱藏的奧秘是在神永遠的經綸裏。這裏有兩個重要的辭：『奧秘』和『經綸』，分別由『隱藏的』和『永遠的』兩個形容詞所修飾。因此在新約裏，有隱藏的奧秘和永遠的經綸。

甚麼叫作奧秘？我們可以說，奧秘是一個神祕的故事。有一個奧秘，一個神祕的故事，隱藏在永遠的神並在祂永遠的經綸裏面。我們將會看見，這個奧秘，這個神祕的故事，乃是召會。

WEEK 3 — DAY 1

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

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

We all need to see the vision of the church. The vision of the church is neglected more by Christians than the vision of Christ is. In a doctrinal way Christians may talk about Christ, but not even in a doctrinal way do they speak much concerning the church....If we read the New Testament carefully, we will see the importance of the church. The New Testament reveals that without the church Christ would be isolated and unable to do anything. The New Testament especially reveals that the church is the heart's desire of God. God's desire in this age is to have the church.

We need to pray that we may see the importance of the church....We were saved not for ourselves and not merely for our salvation; we were saved for the building up of the church. The church is God's heart's desire. (CWWL, 1965, vol. 3, "The Heavenly Vision," p. 171)

Today's Reading

The first matter we shall consider concerning the church is the hidden mystery in God's eternal economy....This hidden mystery is in God's eternal economy. Here we have two crucial words—mystery and economy—modified respectively by the adjectives "hidden" and "eternal." Hence, in the New Testament we have the hidden mystery and the eternal economy.

What is a mystery? We may say that a mystery is a mysterious story. A mystery, a mysterious story, was hidden in the eternal God and in His eternal oikonomia. As we shall see, this mystery, this mysterious story, is the church.

今天，『教會』（church）一辭非常普遍。但保羅說到召會的啓示時，用了一些奧祕的發表。他說召會是一個奧祕，甚至是個隱藏的奧祕。這個奧祕隱藏在神家庭的安排裏。在已過的永遠裏，父神有一個家庭安排，而在這個家庭安排中隱藏著一個奧祕。

保羅在以弗所三章九節說，『…那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸。』神的奧祕乃是祂隱藏的定旨。祂的定旨是要將祂自己分賜到祂所揀選的人裏面，因此有了神奧祕的經綸。這奧祕歷世歷代（即從永遠以來）一直隱藏在神裏面，但現今已向新約的信徒照明了。我們若思想九節的上下文，就看見創造與召會有關。神創造萬有，是為著召會。神創造天地萬物，為的是要得著召會（新約總論第七冊，一、三、一三至一四頁）。

在神的經綸中，關於召會有三方面：首先，召會要有兒子的名分，而藉著這兒子的名分，神就得著彰顯。一章五節說，神豫定我們得兒子的名分。『兒子的名分』是甚麼意思，它包括了甚麼？簡單的說，它的意思包括出生，加上長大，加上長子的名分。

神永遠的定旨是要將祂自己作到我們裏面，使祂與我們徹底的調和，並藉著我們得著彰顯。當神生在我們裏面，祂就開始這調和的過程。但這只是開端，還必須有長大。如果我們只有出生，沒有長大，我們絕對無法享受長子的名分。神乃是生在我們的靈裏，而靈是我們全人的最中心。然後祂渴望從我們的靈擴展出去，變化魂的各部分，最終叫我們物質的身體改變形狀。藉著這個過程，我們全人就要被神自己的素質浸透、滲透。這是真正的聖別，真正的成聖，就是與神完全調和（召會的異象與建造，四至五頁）。

參讀：新約總論，第一百八十九至一百九十四篇。

Today the word “church” is very common. But when Paul comes to the revelation of the church, he uses certain mysterious expressions. He calls the church a mystery, even a hidden mystery. This mystery is hidden in God's household arrangement. In eternity past, God the Father had a household arrangement, and in that arrangement a mystery was hidden.

In Ephesians 3:9 Paul speaks of “the economy of the mystery,...which throughout the ages has been hidden in God, who created all things.” God's mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the dispensation of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers. If we consider 3:9 in context, we shall see that there is a relationship between creation and the church. God created all things for the church. God created the heavens, the earth, and billions of items in order to have the church. (The Conclusion of the New Testament, pp. 2045-2047, 2055)

There are three main items concerning the church in the economy of God. The first is that the church might have the sonship and that God might be expressed through this sonship. Ephesians 1:5 says that God predestinated us unto sonship. What does this word sonship mean, and what does it include? Briefly, it means the birth, plus the growth, plus the birthright.

God's eternal purpose is to work Himself into us that He may be thoroughly mingled with us and expressed through us. When God is born into us, He begins this mingling process. However, this is only the start. There must be the growth. If we have the birth but not the growth, we could never enjoy the birthright. God is born into our spirit, which is the very center of our being. Then His desire is to spread from our spirit to transform all the parts of the soul and eventually to transfigure our physical body. By this process our whole being will be saturated and permeated with the essence of God Himself. This is the real holiness and the real sanctification—to be completely mingled with God. (God's Purpose for the Church, pp. 5, 7-8)

Further Reading: The Conclusion of the New Testament, msgs. 189-194

第三週 週二

晨興餽養

弗一5『按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己。』

三10『為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

我們看見，我們正在從新生到神眾子顯出的過程中。我們已經有了出生，但在我們前面的目標，是完滿的兒子名分，就是得榮耀，也就是神眾子的顯出。至終，就是完全成熟的時候。所以兒子的名分是由新生達到成熟，由重生達到得榮耀。神豫定了我們，藉著耶穌基督得這個兒子的名分，歸於祂自己（召會的異象與建造，六至七頁）。

信息選讀

在已過的永遠裏，神豫定我們得兒子的名分，在創立世界以前，為祂所揀選的人標出了定命。神豫定的目標乃是兒子的名分。我們甚至在被造以前，就被豫定為神的兒子。因此，我們這些神的造物，需要由祂重生，好有分於祂的生命，成為祂的兒子。兒子的名分，不僅含示兒子的生命，也含示兒子的地位。神所標出的人，有生命成為祂的兒子，也有地位承受祂（以弗所書生命讀經，四三頁）。

藉著將我們生為眾子來有分於祂的生命，並成為在這生命裏成熟的眾子，來享受祂的一切所是，神就將我們作成祂團體的彰顯，藉著我們彰顯祂自己。神對召會之定旨的第一項，就是藉著許多成熟的兒子來彰顯祂自己。…神對召會之定旨的第二項，是要對付祂的仇敵。以弗所一章是說到神對召會定旨積極的一面，就是兒子的名分；三

WEEK 3 — DAY 2

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

We see that from the new birth to the manifestation of the sons of God, we are under a process. We have the birth, and before us is the goal of the full sonship, the goal of glorification, which is the manifestation of the sons of God. Eventually, there will be the time of full maturity. So the sonship reaches from the new birth unto the maturity, from regeneration unto glorification. God predestinated us unto this sonship through Jesus Christ unto Himself. (God's Purpose for the Church, p. 10)

Today's Reading

In eternity past, God predestinated us unto sonship, marking out a destiny for His chosen ones before the foundation of the world. The goal of God's predestination is sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures, we need to be regenerated by Him so that we may participate in His life to be His sons. Sonship implies not only the life but also the position of the son. God's marked-out ones have the life to be His sons and the position to inherit Him. (Life-study of Ephesians, pp. 35-36)

By begetting us as sons sharing His life and as sons matured in His life to enjoy all that He is, God makes us His corporate expression and expresses Himself through us. This is the first item of God's purpose for the church—to express Himself through many matured sons....The second item of the purpose of God for the church is to deal with His enemy. In chapter one of Ephesians there is the positive side of God's purpose for the sonship, and in chapter three there is

章是說到消極的一面，對抗神的仇敵，使仇敵被征服，得知神萬般的智慧。有這樣一個邪惡的撒但，神並不覺得難過，因為若沒有這樣一個仇敵，神萬般的智慧就無法彰顯。乃是藉著撒但所發起的一切難處，神才有機會顯出祂的智慧（召會的異象與建造，七至八頁）。

三章八節啓示，召會是從基督那追測不盡的豐富產生的。當神所揀選的人有分於並享受基督的豐富時，這些豐富就把他們構成召會；藉著召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧〔9～10〕。因此，召會是神對基督一切所是的智慧展示。

召會是由那些曾經被毀壞、敗壞、受殘害的人組成的。在我們得救之前，我們是有毒的虺蛇。不僅如此，我們原是死在過犯並罪之中，而且是分散、分裂的，完全不能成爲一。因此，召會所有的肢體，原是在毫無指望的光景中。然而，神憑祂的智慧，能使我們成爲召會。現今我們不僅得了救贖、拯救、潔淨、自由、釋放、重生，我們也是聯結的。我們與神是一，也彼此是一。所以，我們是召會。

召會是神最大的誇耀。你可能不那麼在乎召會，但神卻非常在乎召會。有時，神也許會說，『撒但，看看你所毀壞的那些人，我已經得著他們，把他們作成召會。你有沒有智慧來作這事？你沒有這個智慧，我卻有。』（以弗所書生命讀經，三二四、三二六至三二七頁）

在主的眼中，撒但早已經被打敗。若是我們能看得這樣透，我們就要天天唱：『阿利路亞，得勝了！』…主耶穌說，人若拆毀祂的身體，祂三日內要將它建立起來（約二19）。撒但越拆毀，主越建造；他的拆毀不過是爲著主的建造作準備。我們需要看見這個異象，看見主要如何用召會打敗仇敵，並且恢復全地（召會的異象與建造，一二至一三頁）。

參讀：召會的異象與建造，第一章；從天上來的異象，第二章。

the negative side against the enemy, that the enemy may be subdued and come to know God's manifold wisdom. God is not sorry that there is such an evil one as Satan, because without such a one, God's manifold wisdom could not be manifested. It is through all the troubles originating from Satan that God has a chance to show forth His wisdom. (God's Purpose for the Church, pp. 11-12)

Ephesians 3:8 reveals that the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

The church is composed of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church.

The church is God's greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, "Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it." (Life-study of Ephesians, pp. 268, 270)

In the eyes of the Lord, Satan has already been defeated. If we have this insight, day by day we will sing, "Hallelujah for the victory!"...The Lord Jesus said if people destroyed His body, He would build it up in three days (John 2:19). The more Satan destroys, the more Christ will build up. His destroying is just a preparation for the Lord's building up. We need the vision of how the Lord will use the church to defeat His enemy and to recover the whole earth. (God's Purpose for the Church, pp. 19-20)

Further Reading: God's Purpose for the Church, pp. 1-20; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 2

第三週 週三

晨興餽養

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

在神的經綸中，召會的第三個主要方面乃是將萬有在基督裏歸一於一個元首之下。我們已經看過，第一項是兒子的名分，那是關於召會積極的一面。第二項是召會要在消極一面擊敗仇敵，使執政的、掌權的，現今得知神萬般的智慧。現在第三項，是將萬有在基督裏全面的歸一於一個元首之下。召會必須得著兒子的名分，撒但必須被征服，被扔出去；並且所有受造之物必須被帶進正確的秩序與一裏面。…神永遠的定旨是為著時期滿足時的經綸，要將萬有在基督裏歸一於一個元首之下（召會的異象與建造，一三頁）。

信息選讀

以弗所一章二十二節說，神使基督向著召會作萬有的頭。這啓示出萬有歸一於一個元首之下乃是向著召會的，使基督的身體既得著拯救，脫離那由天使和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的混亂，就得以分享基督這位元首的一切。在基督裏，神正在將天上地上的萬有歸一於一個元首之下。然而，沒有作為身體的召會與作頭的基督相配，神就不可能將萬有在基督裏歸一於一個元首之下。將萬有歸一於一個元首之下是頭所成就的，但若沒有為著頭的身體，這事仍無法成就。基督是否能作萬有的頭，萬有是否能

WEEK 3 — DAY 3

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The third main aspect of the church in God's economy is the heading up of all things in Christ. We have seen that the first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively. Now the third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness....It is God's eternal purpose that in the economy of the fullness of the times He might head up all things in Christ. (God's Purpose for the Church, pp. 20-21)

Today's Reading

Ephesians 1:22 says that God gave Christ to be Head over all things. This reveals that the heading up of all things is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. In Christ God is in the process of heading up all things in heaven and on earth. However, without the church as the Body to match Christ as the Head, it will not be possible for God to head up all things in Christ. The heading up of all things is accomplished by the Head, but it cannot be accomplished without a Body for the Head. Whether Christ can be the Head over all things, whether all things can be subjected to the authority of Christ, and

服在基督的權柄之下，萬有是否能在基督裏歸一於一個元首之下，完全在於召會是否產生並長大（四 14 ~ 16，西二 19）。當召會完全長大，神就能使萬有服基督的權柄（新約總論第十一冊，一一三至一一四頁）。

神對召會的定旨是要將祂自己作為生命作到我們裏面，而使我們滿了光。當我們受這光的管制，就有一與和諧，這才是真正的建造。藉著這個建造，祂就要照耀一切受造之物，將其從混亂帶出來。

若沒有召會的建造，神就無法將萬有在基督裏歸一於一個元首之下。乃是藉著神作召會的生命，並且召會藉著這生命得了建造，神的光才能殼照耀出去，成為管治的因素。這會釋放一切受造之物脫離混亂，並將其帶進神眾子照耀下的自由中。然後基督就要藉著召會作萬有的頭。

神的永遠定旨是要藉著召會，使基督能將萬有歸一於一個元首之下，但這件事只有藉著召會的建造才能完成。…召會必須是藉著經歷基督作生命而建造的；在這生命中有光，每個人都要在這光中受管制（召會的異象與建造，二一至二二、一九頁）。

召會有宇宙的一面，也有地方的一面。全宇宙中只有一個召會，就是神的召會（林前十 32）。這獨一的召會在地上顯於許多地方，在每一個地方就是一個地方召會。宇宙召會由所有地方召會所組成，地方召會就是宇宙召會的實際顯出（倪柝聲—今時代神聖啓示的先見，一六四頁）。

關於召會，我們需要有清楚的異象；然後我們必須豫備好為此付代價，甚至是我們生命的代價。這樣，從始至終我們就不會改變我們的語調。我們若願意走召會正確的路，我們的語調就總是一樣的（從天上來的異象，二三頁）。

參讀：李常受文集一九六五年第一冊，四九至一〇五頁；以弗所書生命讀經，第八至十、九十六篇。

whether all things can be headed up in Christ completely depend upon whether or not the church has been produced and has grown up (4:14-16; Col. 2:19). When the church is fully grown, God is able to subject all things to the authority of Christ. (The Conclusion of the New Testament, p. 3342)

God's purpose with the church is to work Himself into us as life that we may be full of light. When we are controlled by this light, then we have oneness and harmony, which will be the real building. By this building God will shine upon all creation to bring it out of confusion.

Without the building up of the church, God could never head up all things in Christ. It is by being life to the church, and the church being built up by this life, that the light of God shines out as the controlling factor. This will release all creation from confusion and bring it into a liberty under the shining of the sons of God. Then Christ will be the Head of all things through the church.

It is God's eternal purpose that through the church, Christ should head up all things, but this can only be accomplished through the building up of the church....The church must be built up by experiencing Christ as life, and in this life there will be the light under which everyone will be controlled. (God's Purpose for the Church, pp. 33-34, 29)

The church is both universal and local. In the entire universe there is only one church, the church of God (1 Cor. 10:32). This unique church is expressed in many localities on earth, and in each locality it is a local church. The universal church is composed of all the local churches, and the local churches are the practical expression of the universal church. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 154-155)

Regarding the church, we need to have a clear vision, and then we must be ready to pay the price for it, even the price of our life. Then from the beginning to the end we will not change our tune. If we are willing to take the proper way concerning the church, our tune will always be the same. (The Heavenly Vision, pp. 23-24)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church," pp. 37-77; Life-study of Ephesians, msg. 8-10, 96

第三週 週四

晨興餽養

弗四 4 ~ 6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

我們看過基督的異象和召會的異象之後，就需要看見身體的異象。你可能在想，召會的異象與身體的異象有何不同。因著主的憐憫，我們許多人被帶回到召會的立場，現今在正確的立場上實行召會生活。雖然我們已被帶回，看見獨一之合一的立場，我們仍然需要看見身體。我們需要看見一個異象：我們乃是身體的肢體，我們需要建造在一起，並彼此相聯。被帶回看見召會的立場是不動的，在這確定的立場上，我們需要被建造起來成為身體（從天上來的異象，三三頁）。

信息選讀

基督的身體是召會的內在意義。如果沒有身體，召會就沒有意義。召會沒有身體是沒有意義的。但阿利路亞，這裏有身體！…超越的基督是遠超過萬有的。祂超過了陰間，超過了地，超過了空中，甚至超過了第三層天。這一位正在將自己輸供給召會，召會就是祂這位在萬有中充滿萬有者的身體。

我們需要看見，神的召會乃是架構，而基督的身體乃是生機體。我們可以用蘋果樹來說明。樹是架構，蘋果是這棵樹的生機素質。…樹乃是為著蘋果。我們不是喫樹，乃是喫蘋果。…召會是架構，就像蘋果樹；基督的身體是召會的生機素質，就像

WEEK 3 — DAY 4

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

After we have seen the vision of Christ and the vision of the church, we need to see the vision of the Body. You may be wondering what the difference is between the vision of the church and the vision of the Body. By the Lord's mercy many of us have been brought to the ground of the church and are now practicing the church life on the proper ground. Although we have been brought to a realization of the ground of the unique oneness, we still need the realization of the Body. We need to see the vision that we are members of the Body and that we need to be built up together and related to one another. It is not sufficient just to be brought to a realization concerning the church ground, but on this definite ground we need to be built up as the Body. (The Heavenly Vision, p. 31)

Today's Reading

The Body is the intrinsic significance of the church. If there were no Body, the church would have no meaning. The church makes no sense without the Body. But hallelujah, there is the Body!...The transcending Christ is far above all. He is above Hades, above the earth, above the air, and even above the third heaven. This One is transmitting Himself to the church, which is the Body of Him who fills all in all.

We need to see that the church of God is the frame and the Body of Christ is the organism. We can use an apple tree as an illustration. The tree is the frame, and the apples are the very organic essence of this tree....The tree is for the apples. We do not eat the tree; we eat the apples....The church is the frame, like the apple tree, and the Body of Christ is the very organic essence of the church, just like

蘋果是蘋果樹的生機素質。二者乃是一。召會是架構，為著存在；基督的身體是生機的內容，為著人的滿足。

今天在主的恢復裏，全球有一千二百多處的召會，但我們都是一個身體。我們若自認為是個別的召會或個別的信徒，我們就完了；我們該看我們眾人是一個身體。我們肉身的各部分若持守自己的轄區，以為自己是自主的，我們的身體就完了。

基督的身體是三一神與在基督裏之信徒的神聖構成。以弗所四章四至六節給我們看見，三個神聖的人位與一切祂所揀選之人的構成。所以我們有一個身體，一位靈，一主，與一位神與父，調和在一起（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇八、一〇七、一〇九頁）。

今天神把祂所救贖、重生、變化的人，作成外面的架構；神自己一父、子、靈三者作內部的成分。父是源頭、子是成分、靈是素質。父、子、靈和人，這四者相調構造在一起，就成為基督的身體。

三一神父、子、靈，分賜、灌輸、建造在蒙祂所救贖、重生、聖別、更新、變化的信徒裏面，使他們和救贖、變化他們的神構成一個體系，就是基督生機的身體。…基督身體的建造是三一神與三部分人在神靈與人靈裏的結構，這結構就是神與人的聯結調和：神性構造到人性裏，為人的居所；人性建造到神性裏，為神的居所（三一神終極完成之靈與信徒重生之靈聯結的果效，五五、五七頁）。

參讀：從天上來的異象，二五至三三頁；關於生命與實行的信息，第五至六篇。

the apples are the very organic essence of the apple tree. These two are one. The church is the frame for existing. The Body of Christ is the very organic contents for people's satisfaction.

In the recovery today there are over twelve hundred churches around the globe, yet we all are one Body. If we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished.

The Body of Christ is the divine constitution of the Triune God with the believers in Christ. Ephesians 4:4-6 shows us the constitution of the three divine persons with all His chosen people. So we have the one Body, one Spirit, one Lord, and one God and Father mingled together. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 91, 90, 92)

Today God has made those whom He redeemed, regenerated, and transformed to be the outward framework. God Himself, the Father, the Son, and the Spirit, is the inward element. The Father is the source, the Son is the element, and the Spirit is the essence. These four—the Father, the Son, the Spirit, and man—blended and built together become the Body of Christ.

The Triune God—the Father, the Son, and the Spirit—is dispensing, transfusing, and building Himself into the believers whom He has redeemed, regenerated, sanctified, renewed, and transformed, so that they and the God who redeemed and transformed them can be constituted into a corporate entity, which is the organic Body of Christ....The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man. This constitution is the union and mingling of God and man. It is divinity constituted into humanity to be man's dwelling place, and it is humanity built into divinity to be God's dwelling place. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 52, 54)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 3; Words of Training for the New Way, vol. 1, chs. 5-6

第三週 週五

晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

25『免得身體上有了分裂，總要肢體彼此同樣相顧。』

27『你們就是基督的身體，並且各自作肢體。』

基督的身體是神聖三一與一切祂所揀選之人的調和，這乃是神性與人性的調和。…基督的身體是一個生機體；一面有神性，另一面有人性，以彰顯兼有神性和人性的基督，祂是完整的神和完全的人（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇九至一一〇頁）。

信息選讀

基督惟一奧秘的身體，乃是神執行祂行政的憑藉。神永遠的定旨是要得著一班得拯救、蒙救贖、得重生的人；他們成為一，作生機的身體，執行祂的行政。但撒但狡猾的詭計是要使那身體支離破碎。這阻撓神的行政。只要我們在分裂中，我們對神的行政就了了。…基督徒也許傳揚福音，拯救靈魂，或教導聖經，幫助別人認識主的話。但這絕對不足以執行神的行政。執行神聖的行政需要惟一的身體，奧秘的身體。

與神今天的行政有徹底、絕對關係的，乃是基督奧秘的身體。若沒有基督奧秘的身體，神就沒有路、

WEEK 3 — DAY 5

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

25 That there would be no division in the body, but that the members would have the same care for one another.

27 Now you are the Body of Christ, and members individually.

The Body of Christ is a mingling of the Divine Trinity with all His chosen human beings. It is a mingling of divinity with humanity....The Body of Christ is an organism. On the one hand, it is divine. On the other hand, it is human to express the divine and human Christ, who is both the complete God and the perfect man. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 92)

Today's Reading

The unique mystical Body of Christ is the means for God to carry out His administration. God's eternal purpose is to have a group of saved, redeemed, and regenerated people who have become one to be an organic Body to carry out His administration. But Satan's subtle device is to cut the Body into pieces. This frustrates God's administration. As long as we are in a division, we are through with God's administration....Christians may preach the gospel to save souls or teach the Bible to help others know the Word. But this is absolutely not adequate to carry out God's administration. The carrying out of the divine administration needs the unique Body, the mystical Body.

It is the mystical Body of Christ which is thoroughly and absolutely related to God's administration today. Apart from the mystical Body of Christ, God

沒有憑藉完成祂的行政。這就是說，神的行政是藉著基督奧秘的身體才得以完成的。我們作為基督奧秘的身體，在地上作的是甚麼？我們當然不是為著完成救贖而工作，因為主耶穌已經一次永遠的完成了救贖。救贖藉著耶穌物質的身體在十字架上獻上，就完全成就了。但今天基督有一個奧秘的身體，這身體是為著執行神的行政。

我們來赴主的筵席時，…所關切的是我們的享受。我們眾人來赴主的筵席，都是在交通裏享受主。我們可能一點也沒有想到神的行政。然而，主的晚餐與主的享受和滿足有關。我們不該只顧自己在筵席中的享受，也該顧到主在晚餐中的享受。

我們若沒有〔物質的〕身體，就不能進行一些活動。同樣的原則，基督奧秘的身體，召會，是為著基督在地上的行動。不錯，頭離開了，但身體仍在地上。現今頭正藉著身體施行神的行政。…召會作橋梁，將主第一次來與祂第二次來連接起來；這橋梁也是從基督的死到神的國的公路。沒有這橋梁同公路，就無法從間隙的這一邊—基督的死，到另一邊—神的國。惟一的連結乃是召會這橋梁。所以，我們必須分辨那身體。這就是說，我們絕不該破壞這橋梁（哥林多前書生命讀經，五七三、五七一、五九七至五九八頁）。

〔林前十二章十二節裏的基督，〕直譯，那基督。指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣（聖經恢復本，林前十二 12 註 2）。

參讀：哥林多前書生命讀經，第五十四篇；新約總論，第二百一十至二百一十二篇。

has no way, no means, to carry out His administration. This means that God's administration is being carried out through the mystical Body of Christ. What are we doing on earth as the mystical Body of Christ? We certainly are not working for the accomplishment of redemption, for redemption has been accomplished once for all by the Lord Jesus. Redemption has been fully accomplished by the offering of the physical body of Jesus on the cross. But Christ today has a mystical Body, and this Body is for the carrying out of God's administration.

When we come to the Lord's table,...our concern is for enjoyment. We all come to the Lord's table to enjoy the Lord in fellowship. We probably do not have any thought of God's administration. The Lord's supper, however, is related to the Lord's enjoyment and satisfaction. We should not only care for our enjoyment at the table but also care for the Lord's enjoyment at the supper.

If we did not have a [physical] body, we could not carry on certain activities. In the same principle, the mystical Body of Christ, the church, is for Christ's move on earth. Yes, the Head has gone away, but the Body remains on earth. The Head is now operating God's administration through the Body....The church bridges the gap between the Lord's first coming and His second coming. This bridge is also a highway from Christ's death to God's kingdom. Without this bridge with the highway, there would be no way to go from one side of the gap, Christ's death, to the other side, God's kingdom. The unique connection is the church as the bridge. Therefore, we must discern the body. This means that we should never damage the bridge. (Life-study of 1 Corinthians, pp. 483-484, 481-482, 503)

[In 1 Corinthians 12:12, the Christ] refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

Further Reading: Life-study of 1 Corinthians, msg. 54; The Conclusion of the New Testament, msgs. 210-212

第三週 週六

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同著所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

弗二 21～22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

這生機的身體是不分開的，也是不能分開的（林前一 13 上）。這身體不是自治的。基督這獨一的身體，彰顯於許多地方召會裏（啓一 11），乃是在神聖的一裏，如三一神所是的（約十七 11、21、23）；也是在神聖的性質、元素、素質、彰顯、功用和見證上。雖然有許多召會，但眾召會有一個神聖性質、一個神聖元素、一個神聖素質、一個神聖彰顯、一個神聖功用和一個神聖見證，因為眾召會乃是一個身體。這就是為甚麼我說，我們的麻煩是因著沒有看見身體。我們若看見了身體，就沒有問題。一個身體的原則和實行，乃是由信徒在實行的同心合意裏所保守的（徒一 14，二 46，四 24，五 12，十五 25，羅十五 6）（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一一頁）。

信息選讀

只要有兩三個人被聚集到主的名裏，那裏就有主在他們中間〔太十八 20〕。…當我們被聚集到祂的名裏，我們就特別享受祂的同在。祂的同在帶給我們光照、恩典、供應和各種的祝福。

在馬太十八章十五至二十節，我們看見一幅地方召會的圖畫。地方召會是基督的身體在一地的彰顯，由眾聖徒所組成，他們主要是在小排裏聚集。他們的聚集，是藉著從

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

The organic Body is undivided and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body. This is why I say that our troubles are due to not seeing the Body. If we have seen the Body, there will be no problem. The principle and practice of the one Body are kept by the believers in the practical one accord (Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6). (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 93-94)

Today's Reading

Where two or three are gathered into the Lord's name He is in their midst [Matt. 18:20]....When we are gathered into His name, we enjoy His presence in a special way. His presence brings us enlightenment, grace, supply, and all kinds of blessing.

In Matthew 18:15-20 we have a picture of a local church. A local church is an expression of the Body of Christ in a certain locality composed of saints who mainly meet in small groups. They meet in the way of having been rescued out

一切屬地的霸佔裏被拯救出來，而進到基督自己裏面。他們被聚集到基督裏，就在祂裏面聚會，有祂的同在。因為他們在祂裏面聚會，有祂的同在，所以必定有諸天之國的權柄（新約總論第七冊，四三頁）。

眾地方召會在存在上，有許多個，但在元素上，仍然是宇宙的一個身體（弗四4）。…譬如，在臺北有一個召會，在倫敦有一個召會，在亞特蘭大也有一個召會。然而，在元素上，所有的召會都是一。我們是一個召會，就是一個身體，一個新人。在元素上，我們不是分裂的，我們也不能自治。

一個身體在實行上的祕訣，〔第一，〕乃是在眾地方召會中的同心合意（腓一27下，二2）。雖然有人說，使徒行傳裏的要點是那靈的澆灌，但那靈的澆灌乃是從同心合意出來的。

第二，召會生活實行的祕訣，是在宇宙身體裏的一（弗四3，約十七11、21～23）。有的人堅持說，『我們是地方召會，每個地方召會有各自的區域，不要來摸我們的事。你如果來摸我們的事，你就是摸我們的地方行政。』這樣說是叫眾地方召會彼此分開。這是分開，這不是『一』。在眾地方召會之間應當有『一』，每一個地方召會裏也應當有同心合意。這樣，我們就有祝福。

為著主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，並在一裏以身體為中心。在同心合意裏，我們應當有身體的感覺。在一裏，我們應當以身體為中心。在我們的考量裏，基督的身體應當是第一，地方召會應當是第二。…任何一個地方召會宣告自己是自治的，那是何等的羞恥！地方召會完全是自治的這種教導，使基督的身體分裂。在宇宙一面，在道理上，並在實行上，眾地方召會都是一個身體，也應該是一個身體。不然，神獨一的召會在那裏完成神經綸的獨一新人在那裏（一個身體和一位靈，一八至二〇、二七至二八頁）。

參讀：主恢復的簡說，六三至七六頁；一個身體和一位靈，第一章；新約總論，第一百九十九至二百篇。

of all earthly occupations into Christ Himself. Having been gathered into Christ, they meet in Him and have Him with them. Because they meet in Him with His presence, they surely have the authority of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 2080-2081)

The local churches are many in existence but are still one Body universally in element (Eph. 4:4)....For example, there is a church in Taipei, a church in London, and a church in Atlanta. However, in element all the churches are one. We are one church, one Body, one new man. In element we are not divided, and we cannot be autonomous.

The secret in practicality to the one Body is [first] the one accord in the local churches (Phil. 1:27b; 2:2). Although many have said that the crucial point in Acts is the outpouring of the Spirit, the outpouring of the Spirit came out of the one accord.

Second, the secret of the practice of the church life is the oneness in the universal Body (Eph. 4:3; John 17:11, 21-23). Some insist to say, "We are local churches. Every local church has its own jurisdiction. Don't touch our affairs. If you touch our affairs, you touch our local administration." To say such a word is to make all the local churches separate from one another. This is separation; this is not oneness. Oneness should be among the local churches, and one accord should be in every local church. Then we will have the blessing.

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second....What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. Otherwise, where is the unique church of God and the unique one new man for the fulfilling of God's economy?! (One Body and One Spirit, pp. 19-20, 26)

Further Reading: A Genuine Church; One Body and One Spirit, ch. 1; The Conclusion of the New Testament, msg. 199-200

第三週詩歌

召會一定義

598

E^b 4/4

C G F G₇ C E
 3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - - 4 | 5 1 1 7 |
 一)召 會是主的 身體,也 是 神的居 所; 是 眾聖徒的
 二)她 是新造的 新人,基 督 復活所 生; 聖 靈裡面受
 三)她 的根基已 立 定,乃 是 耶穌基 督; 能 與基督同
 四)她 的元素全 是 一:一 神 一主一 靈、 一 身一信並
 五)她 的所有眾 肢 體,出 自 各方各 民, 全 都結合成
 六)宇 宙之中獨 一 個,分 在 各地出 現; 一 地一會為
 七)她 在各地的 出 現,都 是 撒冷雛 形; 為 作基督的
F G₇ C G₇ C F C E₇
 7 - 6 5 | 4 5 3 1 | 2 - - 2 | 3 4 5 6 | 6 - 5 1 | 1. 7
 結 集,也 是神人調 和;創 世以前神 所 選,十 架 主
 了 浸,藉 道之洗成 聖。基 督是她的 生 命,又 是 她
 神 聖,才 是她的事 物。凡 屬她者都 需 要經 過 十
 一 洗,一 望神所命 定。三 一之神在 裡 面,眾 人 成
 為 一,不 分任何身 分;沒 有猶太或 外 邦,沒 有 自
 原 則,地 方立場為 限。地 方行政雖 獨 立,各 向 元
 豐 滿,先 有聖城情 景:基 督是燈神 是 光,她 是 燈
A_m D_m C F A_m D_m G₇ C
 6 3 | 4 - - 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 死所 贖; 性 質,地位全 屬 天,地 上任何 不 屬。
 的元 首; 她 與 基督同 性 情,高 升遠 超 萬 有。
 架妙 死, 在 復 活裡被 建 造,全 是金 銀 寶 石。
 為一 身, 藉 信 聯結因 洗 斷,憑 望等 候 主 臨。
 主為 奴, 沒 有 卑下或 高 尚,只 有 新 人“基 督”。
 首負 責, 宇 宙 交通卻 一 體,無 何離 異 間 隔。
 檯照 明, 顯 出 榮耀的 形 像,直 到撒 冷 完 成。

WEEK 3 — HYMN

Hymns, #824

1

The Church is Christ's own Body,
The Father's dwelling-place,
The gathering of the called ones,
God blended with man's race;
Elect before creation,
Redeemed by Calv'ry's death,
Her character and standing
Of heaven, not of earth.

2

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

3

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

4

One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;

The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.

5

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

6

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

7

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

WEEK 3 — PROPHECY

第三週・申言

申言稿：_____

[illegible]

Composition for the prophecy with main points and sub-points:

[illegible]