

纲要

第四篇

四活物的配搭

读经：结一 9、11～14，罗十二 4～5

周一

壹 以西结一章的中心点，乃是启示神需要一班活物，能够配搭在一起，成为一个团体的实体，就是团体的基督，为着祂的彰显、行动和行政；配搭是领会以西结一章里之异象的关键—5、10、12、20、26 节。

贰 四活物的配搭不在自己里面，乃在神里面，借着神圣的能力、神圣的力量和神圣的恩典，因为鹰的翅膀是他们配搭并行动如一的凭借—9、11 节，出十九 4，赛四十 31，林后十二 9，林前十五 10：

一 神自己是使神圣建筑的各部分能成为一的配搭因素—出二六 29～30，参约壹四 8，提后一 6～7，林前十二 31，十三 5、7。

二 我们在自己里面所是、所有并所作的，其结果不是配搭，而是分裂、分开—参腓三 3，罗八 16。

Outline

Message Four

The Coordination of the Four Living Creatures

Scripture Reading: Ezek. 1:9, 11-14; Rom. 12:4-5

Day 1

I. The central point in Ezekiel 1 is the revelation that God needs a group of living creatures who can coordinate together as one corporate entity, the corporate Christ, for His expression, move, and administration; coordination is the key to understanding the vision in Ezekiel 1 (vv. 5, 10, 12, 20, 26).

II. The coordination of the four living creatures is not in themselves but in God and by the divine power, the divine strength, and the divine grace, because the eagle's wings are the means by which they are coordinated and move as one (vv. 9, 11; Exo. 19:4; Isa. 40:31; 2 Cor. 12:9; 1 Cor. 15:10):

A. God Himself is the coordinating factor that enables all the parts of the divine building to be one (Exo. 26:29-30; cf. 1 John 4:8; 2 Tim. 1:6-7; 1 Cor. 12:31; 13:5, 7).

B. Whatever we are in ourselves, have in ourselves, and do in ourselves results not in coordination but in division and separation (cf. Phil. 3:3; Rom. 8:16).

三 鹰的翅膀不但是为着行动，也是为着保护；凡我们所作的和我们所是的，都必须凭着主的恩典和主的能力——林前十五 10，林后十二 4，四 7。

四 同时，我们也是在主恩典和能力的覆庇、遮盖之下——诗十七 8，五七 1，六三 7，九一 4，林后十二 9 下。

五 活物看起来象人（结一 5），行动却象鹰：

- 1 这指明我们必须一直表现自己如同正常的人。
- 2 但这些行动、覆庇的翅膀应当给别人一个印象，就是那神圣者的印象，给人看见我们有神与我们同在，作我们的能力和保护。

周二

叁 以西结一章九节和十一节下半至十二节，陈明一幅我们在召会生活中所需要之配搭的美丽图画：

- 一 每个活物面对一个方向（分别面对东、西、南、北），两个翅膀展开，触及毗连之活物的翅膀，形成一个四方形。
- 二 无论活物往哪个方向行动，任何一个都不需要转身；一个只要直往前行；一个倒退，往后行动；另外两个旁行——9 节。
- 三 这是召会作为基督身体之配搭美丽的图画；在这身体里每个肢体都有他特别的地位和功用或职事——罗十二 4～8，林前十二 14～30，弗四 7～16，提后四 5，西四 17。

C. The wings of an eagle are not only for moving but also for protection; whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord (1 Cor. 15:10; 2 Cor. 1:12; 4:7).

D. At the same time, we are under the overshadowing, the covering, of the Lord's grace and the Lord's power (Psa. 17:8; 57:1; 63:7; 91:4; 2 Cor. 12:9b).

E. The living creatures look like a man (Ezek. 1:5), but they move like an eagle:

1. This indicates that we must always express ourselves like a normal man.
2. However, the moving and overshadowing wings should give others an impression of the Divine Being, an impression that we have God with us as our power and protection.

Day 2

III. Ezekiel 1:9 and 11b-12 present a beautiful picture of the coordination that we need in the church life:

- A. Each of the living creatures faces one direction (respectively facing north, south, east, and west), and two of their wings spread out and touch the adjacent creatures' wings, forming a square.*
- B. No matter in which direction the living creatures are moving, there is no need for any of them to turn; one simply goes straight forward; one returns, moving backward; and the other sides move sideways (v. 9).*
- C. This is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry (Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16; 2 Tim. 4:5; Col. 4:17).*

四 一个肢体尽功用时，乃是“直往前行”尽他的功用；其他的肢体则迁就他，往同一个方向行动，有些要“退行”，有些要“旁行”，经过十字架并凭着那灵作每件事，为着基督身体的缘故，将基督分赐给人——结一9、11下～12，林前十二14～30。

周三

五 在召会的事奉中，我们每一个人不但要学习怎样往前行，也要学习怎样退行并旁行：

- 1 在配搭里没有自由或方便；配搭使我们不转身——参弗三18。
- 2 我们作任何事之前，需要停下来，与一同事奉的人交通并配搭。
- 3 交通使我们相调、调和，调整、调节我们，使我们和谐，限制、保护、供应并祝福我们；基督的身体乃是在交通里——参四4，林后十三14。

六 有不同功用的弟兄们若不知道怎样配搭，他们就会争竞，甚至彼此相争，结果就可能分裂——参腓一17，二2，加五25～26：

- 1 对福音有负担的弟兄尽功用直往前行的时候，对牧养有负担的弟兄就该学习退行，其他的圣徒该跟从这二人而旁行。
- 2 退行和旁行就是对别人的职事、功用和负担说“阿们”——罗十二4，参林前十四29～31。
- 3 我们若只顾自己专特的事奉，而没有这四种行走，至终我们就会成为召会里的难处——参约叁9。

D. When one member functions, he moves “straight forward” to fulfill his function, and the other members accommodate him by moving in the same direction, some moving “backward” and others moving “sideways,” doing everything through the cross and by the Spirit to dispense Christ into others for the sake of His Body (Ezek. 1:9, 11b-12; 1 Cor. 12:14-30).

Day 3

E. In the church service we all need to learn not only how to walk straight forward but also how to walk backward and sideways:

1. In coordination there is no freedom or convenience; coordination keeps us from making turns (cf. Eph. 3:18).
2. Before doing anything, we need to stop to fellowship and coordinate with those who serve with us.
3. Fellowship blends us, mingles us, adjusts us, tempers us, harmonizes us, limits us, protects us, supplies us, and blesses us; the Body is in the fellowship (cf. 4:4; 2 Cor. 13:14).

F. If brothers with different functions do not know to coordinate, they will compete and even strive against each other, which could result in division (cf. Phil. 1:17; 2:2; Gal. 5:25-26):

1. When a brother who is burdened for the gospel is functioning, moving straight forward, the brother who is burdened for shepherding should learn to walk backward; the other saints should follow these two, walking sideways.
2. To walk backward and sideways is to say Amen to another's ministry, function, and burden (Rom. 12:4; cf. 1 Cor. 14:29-31).
3. If we care only for our particular service and do not have these four kinds of walk, eventually we will become a problem in the church (cf. 3 John 9).

4 直往前行的人有责任随从灵—结一 12, 参徒二 14, 十六 6 ~ 10。

七 我们应当将配搭这件事不仅应用在某个地方召会中, 也应用在众召会中间; 这就是说, 我们该跟随众召会—帖前二 14。

周四

肆 活物配搭的结果是成为烧燬的火炭和烧燬的火把; 我们越配搭在一起, 就越彼此焚烧—结一 13:

一 火炭的焚烧至少作三件事:

- 1 任何与神和神的性情不合的东西, 都会被烧燬的火炭这圣别、炼净的火烧尽, 唯有出于神的才会存留。
- 2 在配搭中的焚烧使我们火热, 极其热切—启四 5, 罗十二 11, 提后一 6 ~ 7, 启三 15 ~ 16。
- 3 在配搭中的焚烧产生召会的能力和冲击力—徒一 14。

二 火炭是为着焚烧, 火把是为着照亮—结一 13:

- 1 圣别的火成了圣别的光:
 - a 我们被圣别的火焚烧的范围, 自然而然成为我们被照亮, 且能照亮别人的范围—参赛六 1、5 ~ 8。
 - b 在正确的召会生活中, 弟兄姊妹中间应该没有黑暗的事; 一切都应该彻底被照亮。

4. The one who is walking straight forward has the responsibility of following the Spirit (Ezek. 1:12; cf. Acts 2:14; 16:6-10).

G. We should apply this matter of coordination not only in a particular local church but also among the churches; this means that we are followers of the churches (1 Thes. 2:14).

Day 4

IV. The result of the coordination of the living creatures is that they become burning coals and burning torches; the more we coordinate together, the more we burn one another (Ezek. 1:13):

A. The burning of the coals does at least three things:

1. Anything that does not correspond to God and to the nature of God will be burned out by the sanctifying and purifying fire of the burning coals, and only what is of God will remain.
2. The burning in the coordination makes us fervent, intensely hot (Rev. 4:5; Rom. 12:11; 2 Tim. 1:6-7; Rev. 3:15-16).
3. The burning in the coordination produces the power and impact of the church (Acts 1:14).

B. The coals are for burning, and the torches are for enlightening (Ezek. 1:13):

1. The sanctifying fire becomes the sanctifying light:
 - a. The areas in which we have been burned by the sanctifying fire spontaneously become the areas in which we are enlightened and can enlighten others (cf. Isa. 6:1, 5-8).
 - b. In the proper church life there should be nothing of darkness among the brothers and sisters; all should be thoroughly enlightened.

周五

- 2 这火不是静止的，乃是一直行动的——来十二 29:
- a 有火随着活物，因为他们在交通中，让神在他们中间自由行动。
 - b 活物的样子象烈火，指明活物有圣别之神的样子——结一 26～27。
- 3 火有光辉，指明活物在配搭中彰显一种荣耀、威严的光景——13 节。
- 4 光辉是经常的，而闪电是特别的，这指明在特别的时候，也许有特别的光，这光忽然一闪，叫别人惊奇——参太二四 27。
- 5 活物奔走，因为他们有能力和冲击力——结一 14。

周六

伍 我们要与别人配搭，就必须否认己，经历十字架的对付，并且凭着鹰翅所表征神的恩典和能力而生活行事——9、11 节，赛四十 31:

- 一 我们行动或作任何事都不可彰显己；反之，我们必须在父的生命同着父的性情里作事，以彰显父；这就是荣耀，在这荣耀里我们都是——约十七 22～24。
- 二 我们要与别人配搭，就必须接受赦免人的主作我们赦免的生命，好赦免别人，并寻求被人赦免，让基督的平安在我们心里作仲裁——西三 12～15。

Day 5

2. The fire is not static but always moving (Heb. 12:29):
- a. There is fire with the living creatures, because in their fellowship they allow God to move freely among them.
 - b. The appearance of the living creatures being like burning fire indicates that they have the appearance of the sanctifying God (Ezek. 1:26-27).
3. The fire being bright indicates that in their coordination the living creatures manifest a glorious and majestic condition (v. 13).
4. Whereas the brightness is usual, the flashing of lightning is special, indicating that at special times there may be a special light that flashes suddenly and causes others to be astonished (cf. Matt. 24:27).
5. The living creatures run because they have the power and the impact (Ezek. 1:14).

Day 6

V. In order to coordinate with others, we need to deny our self, experiencing the dealing of the cross, and live and act by God's grace and God's power, signified by the eagle's wings (vv. 9, 11; Isa. 40:31):

- A. We must not act or do anything to express our self; rather, we must do things in the Father's life with the Father's nature to express the Father; this is glory, and it is in this glory that we all are one (John 17:22-24).*
- B. In order to coordinate with others, we need to take the forgiving Lord as our forgiving life to forgive others and seek to be forgiven, letting the peace of Christ arbitrate in our hearts (Col. 3:12-15).*

三 我们要与别人配搭，就必须对付我们心中的偶像，因基督将万事看作亏损，并将万事看作粪土，为要赢得基督——结十四 3～5，腓三 7～8、12～14。

四 我们若住在神里面，倚靠神，定居在神里面，并彰显神，我们就能在神里面配搭在一起——结一 12，约十五 5、7，八 31，诗九十 1，二六 1，三一 20，九一 1、9、14，腓一 20，林前十 31。

陆 活物随从灵，指明我们要在基督的身体里与人配搭，就需要凭着灵而行，并照着灵而行——加五 16、25，罗八 4：

一 我们的灵象宇宙一样广大；神住在我们灵里，我们的灵乃是今日的耶路撒冷——弗二 22，民十六 22，来十二 9：

1 圣经每说到“你们的灵”时，乃是包括所有圣徒的灵——加六 18，腓四 23，提后四 22，林前六 17。

2 “〔罗马八章十六节〕‘我们的灵’一辞包括保罗的灵、路德马丁的灵、卫斯理约翰的灵、倪弟兄的灵、你的灵和我的灵”——以弗所书生命读经，二五九页。

二 以弗所书启示，我们必须在调和的灵里，而在为着基督身体实际的调和里——一 17，二 22，三 5、16，四 23，五 18，六 18，参利二 4，林前十二 24。

柒 我们要与别人配搭，就需要与配搭的三一神是一：

C. In order to coordinate with others, we need to deal with the idols in our heart, counting all things as loss on account of Christ and counting them as refuse that we may gain Christ (Ezek. 14:3-5; Phil. 3:7-8, 12-14).

D. If we abide in God, rely on God, dwell in God, and express God, we can coordinate together in God (John 15:5, 7; 8:31; Psa. 90:1; 26:1; 31:20; 91:1, 9, 14; Phil. 1:20; 1 Cor. 10:31).

VI. The living creatures follow the Spirit, indicating that in order to coordinate with others in the Body of Christ, we need to walk by the Spirit and according to the spirit (Ezek. 1:12; Gal. 5:16, 25; Rom. 8:4):

A. Our spirit is universally spacious; God dwells in our spirit, and our spirit is today's Jerusalem (Eph. 2:22; Num. 16:22; Heb. 12:9):

1. When the Bible speaks of “your spirit,” it includes the spirits of all the saints (Gal. 6:18; Phil. 4:23; 2 Tim. 4:22; 1 Cor. 6:17).

2. “The words ‘our spirit’ [in Romans 8:16] include Paul’s spirit, Martin Luther’s spirit, John Wesley’s spirit, Brother Nee’s spirit, your spirit, and my spirit” (Life-study of Ephesians, p. 213).

B. The book of Ephesians reveals that we need to be in the mingled spirit to be in the blending for the reality of the Body of Christ (1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; cf. Lev. 2:4; 1 Cor. 12:24).

VII. In order to coordinate with others, we need to be one with the coordinating Triune God:

一 在马太十二章二十八节，神圣三一凭神圣的配搭而行动，乃是给我们跟随的绝佳和美丽榜样；这是元首基督为我们作为祂身体肢体的配搭，所设立的美好榜样：

- 1 主靠另一位，并为另一位赶鬼，这种方式给我们看见祂行动不是单独的，乃是谦卑且无己的。
- 2 作为神圣三一中心的子，完全不靠自己、为自己或归给自己；凡祂所作的，都是靠着神的灵，并为着父神的国。
- 3 这给我们看见在神圣三一里的和谐、美丽和优越。
- 4 今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。
- 5 我们可能照着神的旨意作一件事，但我们所作的不该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己，乃该为神在地上的权益、权利。

二 每一天，我们必须从自己出来，进到互相内在并配搭的三一神里——帖后三5，犹19～21，约十七17。

A. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

1. The way the Lord cast out demons, by another One and for another One, shows that He did not act individualistically but with humility and selflessness.
2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.
3. This shows us the harmony, beauty, and excellency in the Divine Trinity.
4. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination.
5. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves but for the interest, the right, of God on this earth.

B. Every day we need to move out of ourselves and into the coinhering and coordinating Triune God (2 Thes. 3:5; Jude 19-21; John 17:17).

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

11 “…他们的翅膀向上展开；各有两个翅膀彼此相接，两个翅膀遮体。”

四活物与他们的四个脸表征一个配搭、团体的实体，就是团体的基督（林前十二 12）。

第一，这些活物是为着神的彰显。…第二，活物是为着神的行动。他们配搭在一起的时候，就满了焚烧、照耀和照亮，并且那为着神行动的高大的轮随着他们。这由四活物组成的实体，是为着神的彰显和神的行动。…第三，活物是为着神的行政。…〔在他们头以上的（结一 26）〕宝座是为着神的管理，神的行政。神有祂的彰显、行动和行政，就能在祂的荣耀里彰显祂自己，并能完成祂永远的定旨和计划。

配搭是领会以西结一章里之异象的关键。…但愿我们都看见这个，但愿主为着基督团体的彰显、神的行动和神的行政的缘故，把我们都带进与其他许多活物的配搭里（以西结书生命读经，九九至一〇〇、一一四页）。

信息选读

〔以西结一章十一节下半〕指明四活物不是排列成行，乃是排成四方形。我们已经指出，在圣经里鹰翅表征神的恩典和能力。四活物若不是借着翅膀相接在一起，形成四方形，他们就不能配搭。这指明活物的配搭是在主里，并凭着神的恩典。

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

11 ...And their wings were spread out upward; two wings of each were joined one to another, and two covered their bodies.

The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ (1 Cor. 12:12).

First, these living creatures are for God's expression....Second, the living creatures are for God's move. As they coordinate together, they are full of burning, shining, and enlightening, and the great and high wheel, which is for God's move, follows them. This one entity composed of four living creatures is both for God's expression and His move....Third, the living creatures are for God's administration....The throne [over their heads (Ezek. 1:26)] is for God's ruling, God's administration. When God has His expression, move, and administration, He can manifest Himself in His glory and complete His eternal purpose and plan.

Coordination is the key to understanding the vision in Ezekiel 1....May we all see this and may the Lord bring us all into a coordination with many other living creatures for the sake of the corporate expression of Christ, God's move, and God's administration. (Life-study of Ezekiel, pp. 79-80, 90)

Today's Reading

[Ezekiel 1:11b] indicates that the four living creatures were arranged not in a line but in a square. We have pointed out that in the Bible the wings of an eagle signify the grace and power of God. If the four living creatures were not joined together by the wings to form a square, they could not be coordinated. This indicates that the coordination of the living creatures is in the Lord and by the grace of God.

能配搭的人，乃是否认自己，弃绝自己，看自己为无有，并且在每件事上，并为着每件事信靠神的恩典、能力和工作的人。这些人很容易与别人配搭。实际上，他们不需要努力去配搭，他们的配搭是自然而然、毫不费力的，因为他们在神里面，不在自己里面。

〔在十一节下半〕我们看见，他们的两个翅膀是为着行动，而这个行动是在配搭里。借着他们的两个翅膀，他们彼此相接，并且这样的配搭。…活物用另外两个翅膀遮盖自己。

在旧约里，鹰的翅膀表征神圣的力量、神圣的能力和神圣的供应。这指明活物的配搭不在自己里面。他们在自己里面没有能力配搭。他们的配搭是在神圣的能力里，在神圣的力量里，也在神圣的供应里，因为鹰的翅膀是他们彼此配搭的凭借。因此，他们的配搭不在于自己，不在于他们的所是或他们所能作的。他们的配搭乃在于鹰的翅膀。鹰的翅膀是他们配搭并且行动如一的凭借。神自己是能力和力量，他们借着这神圣的能力和力量而配搭。

〔同样的原则，在帐幕里（出二六 29～30）〕包裹的金子表征神圣的性情，并且指明神自己是使神圣建筑的各部分能成为一的配搭因素。

活物在自己里面是分开的，是个别的，但他们有鹰的翅膀，就配搭成为一个身体。这指明我们基督徒中间的配搭，不是出于我们自己。我们在自己里面所有的不是配搭，而是分裂。我们在自己里面所是、所有并所作的，其结果不是配搭，而是分裂、分开。然而，我们有鹰的翅膀，我们就能成为一，就能配搭（以西结书生命读经，一〇九、一〇七、八五至八六页）。

参读：以西结书生命读经，第八篇。

Those who can coordinate are those who deny themselves, reject themselves, regard themselves as nothing, and trust in God's grace, power, and work in everything and for everything. These ones can easily coordinate with others. Actually, there is no need for them to endeavor to coordinate; they coordinate spontaneously and effortlessly because they are in God, not in themselves.

[In Ezekiel 1:11b] we see that two of their wings are for moving, and this moving is in coordination. By two of their wings they are joined to one another, and in this way they are coordinated....The living creatures use the other two wings to cover themselves.

In the Old Testament the eagle's wings signify the divine power, the divine strength, and the divine supply. This indicates that the coordination of the living creatures is not in themselves. In themselves they do not have the ability to be coordinated. Their coordination is in the divine power, in the divine strength, and in the divine supply because the eagle's wings are the means for them to be coordinated with one another. Thus, their coordination does not depend on themselves; it does not depend on what they are or on what they can do. Their coordination depends on the eagle's wings. The eagle's wings are the means by which they are coordinated and move as one. God Himself is the power and strength, and it is by this divine power and strength that they are coordinated.

[In the same principle], the overlaying gold [in the tabernacle (Exo. 26:29-30)] signifies the divine nature and indicates that God Himself is the coordinating factor that enables all the parts of the divine building to be one.

In themselves the living creatures are separate and are individuals, but with the eagle's wings they are coordinated as one body. This indicates that the coordination among us Christians is not something of ourselves. What we have in ourselves does not coordinate—it divides. Whatever we are in ourselves, whatever we have in ourselves, and whatever we do in ourselves result not in coordination but in division and separation. However, we have the eagle's wings, and with the eagle's wings we can be one and we can be coordinated. (Life-study of Ezekiel, pp. 86, 85, 67-68)

Further Reading: Life-study of Ezekiel, msg. 8

晨兴喂养

结一 9 “他们的翅膀彼此相接；他们行走并不转身，俱各直往前行。”

11 ~ 12 “他们的脸就是如此。他们的翅膀向上展开；各有两个翅膀彼此相接，两个翅膀遮体。他们俱各直往前行；灵往哪里去，他们就往哪里去，行走并不转身。”

我们需要看见四活物是怎样配搭的。每个活物面对一个方向，分别面对北、南、东、西。当他们面对这四个方向，两个翅膀展开，触及毗连之活物的翅膀时，形成一个四方形。

〔以西结一章十二节〕每个活物俱各直往前行。他们并不转身，而是有些倒退，就是往后行动。比如，一个活物往北行动，面对南方的活物就必须倒退，往后行动。因此，一个直往前行，相反方向的活物退行。同时，其他两个活物必须旁行。一个旁行向左，另一个旁行向右。无论活物往哪个方向行动，任何一个都不需要转身。一个只要直往前行；一个倒退，往后行动；另外两个旁行。这是我们在召会生活中所需要之配搭的美丽图画（以西结书生命读经，八七至八八页）。

信息选读

有些弟兄姊妹不能容忍彼此配搭在一起。他们宁愿分开，凭自己行事。只要他们分开，就没有受苦。一旦他们配搭，就有受苦，因为在配搭里没有自由或方便。

Morning Nourishment

Ezek. 1:9 Their wings were joined one to another; they did not turn as they went; each went straight forward.

11 And thus their faces were. And their wings were spread out upward; two wings of each were joined one to another, and two covered their bodies. And each went straight forward; wherever the Spirit was to go, they went; they did not turn as they went.

We need to see how the four living creatures are coordinated. Each of the living creatures faces one direction, respectively facing north, south, east, and west. As they face these four directions, two of their wings spread out and touch the adjacent creatures' wings, forming a square.

[In Ezekiel 1:12] every one of the living creatures goes straight forward. They do not turn, but some return, that is, move backward. For instance, while one of the living creatures is moving toward the north, the living creature facing the south must return, moving backward. Thus, one goes straight forward while the opposite creature moves backward. At the same time, the other two living creatures must move sideways. One moves sideways to the left, and the other moves sideways to the right. No matter in which direction the living creatures are moving, there is no need for any one of them to turn. One simply goes straight forward; one returns, moving backward; and the other sides move sideways. This is a beautiful picture of the coordination that we need in the church life. (Life-study of Ezekiel, pp. 68-69)

Today's Reading

Certain brothers and sisters cannot tolerate being coordinated together. Instead, they prefer to be separated and to do things on their own. As long as they are separated, there is no suffering. Once they are coordinated, there is a kind of suffering, because in coordination there is no freedom or convenience.

配搭使我们不转身。人若凭自己行动，也许先向北行动，然后转身，向东行动。以后他也许再转身，向南行动，至终又转身，向西行动。他多次转身，往许多方向行动。然而，在主的职事里，没有这样的转身。一个直往前行，与他配搭的人不是退行，就是旁行。…〔在召会的事奉中〕每个人都有自己的功用和地位。他能在他的功用和地位上直往前行。倘若需要往别的方向行动，就有别人顾到这事。任何人都不需要转身。

在召会生活中，我们每一个人不但需要学习怎样直往前行，也需要学习怎样退行（就是倒退）并旁行。虽然这似乎相当笨拙，但我们都需要学习这功课。否则，我们就无法配搭。

有一个难处是：有些弟兄姊妹不是要包揽每件事，就是一点也不作。包揽每件事的人，就是要往每个方向行动。…活物行动的时候，直往前行；他们并不转身。一个活物领头直往东走，其他的活物也往这方向行动。这指明在配搭里，每个人都合式地尽功用。今天在召会生活中，每个肢体都有自己的功用（林前十二 14～30），并且直往前行各尽功用，并不转身作别的事。…一次只有一个活物能前行。然而，别人与他同行时，并不转身；他们乃是退行或旁行。无论活物往哪个方向行，总是一个前行，一个退行，其余的旁行。因此，退行、旁行的人，迁就前行的人（以西结书生命读经，八八至八九、一一〇至一一一页）。

无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体（神圣奥秘的范围，九七页）。

参读：以西结书生命读经，第七篇。

Coordination keeps us from making turns. If one is moving by himself, he may first move to the north and then turn and move to the east. Later he may turn again to move to the south and eventually turn once more and move to the west. He moves in many directions by making many turns. In the Lord's ministry, on the contrary, there is no such turning. Instead, one moves straight forward, and those who coordinate with him move either backward or sideways. In the church service,...everyone has his function and position. He can simply go straight forward in his function and position. If there is the need to move in another direction, others can take care of that. There is no need for anyone to turn.

In the church life we all need to learn not only how to walk straight forward but also how to walk backward (that is, to return) and to walk sideways. Although this may seem quite awkward, we all need to learn this lesson. Otherwise, we cannot be coordinated.

One problem is that certain brothers and sisters either want to do everything or do nothing at all. Those who want to do everything want to be able to move in every direction. When the living creatures move, they go straight forward; they do not make any turns. If one living creature takes the lead to move straight forward toward the east, the other living creatures also move in this direction. This indicates that everyone functions properly in coordination. In the church life today, every member has his own function (1 Cor. 12:14-30) and moves in a straightforward direction to fulfill his function, without turning to do something else....Only one living creature at a time can move forward. However, in moving with him, the others do not turn; rather, they walk backward or sideways. Regardless of the direction in which the living creatures move, one moves forward, one moves backward, and the others move sideways. Thus, those who move backward and sideways accommodate the one who moves forward. (Life-study of Ezekiel, pp. 69-70, 88)

Whatever we do should be through the cross by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ. (The Divine and Mystical Realm, p. 84)

Further Reading: Life-study of Ezekiel, msg. 7

林前十二 24 “…但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

结一 12 “他们俱各直往前行；灵往哪里去，他们就往哪里去，行走并不转身。”

神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文〔林前十二 24〕含示失去区别。…无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…交通要求我们要作什么的时候先停下来。在召会生活里、在主的作工中，我们在配搭里都必须学习，没有交通就不要作什么。

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。…我们若将自己孤立隔离，就会失去许多属灵的益处。我们要学习交通，要学习被调和（神圣奥秘的范围，一〇〇至一〇一页）。

信息选读

倘若在地方召会中，一位弟兄有传扬福音的职事，另一位有建造圣徒的职事，他们就必须配搭；否则，他们会引起难处。…有不同职事的弟兄们若不知道怎样配搭，他们就会争竞，甚至彼此相争。…

Morning Nourishment

1 Cor. 12:24 ...But God has blended the body together, giving more abundant honor to the member that lacked.

Ezek. 1:12 And each went straight forward; wherever the Spirit was to go, they went; they did not turn as they went.

God has blended..., adjusted..., harmonized..., tempered..., and mingled the Body. The Greek word for blended [in 1 Corinthians 12:24] implies the losing of distinctions....Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us....Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others....If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. (The Divine and Mystical Realm, pp. 86-87)

Today's Reading

If in a local church one brother has a ministry to preach the gospel and another has a ministry to build up the saints, they must coordinate. Otherwise, they may cause a problem....If brothers with different ministries do not know how to coordinate, they will compete and may even strive against each other....When the

对福音有负担的弟兄尽功用直往前行的时候，对牧养有负担的弟兄就该学习退行。照样，对牧养有负担的弟兄尽功用直往前行的时候，对传扬福音有负担的弟兄就该退行。其他的圣徒该跟从这二人旁行，有时候往传扬福音这职事的方向，有时候往牧养这职事的方向。…退行就是对别人的职事、功用和负担说“阿们”。一位弟兄照着他的负担直往前行的时候，你就该说“阿们”，并且与他配搭而退行。旁行也是对别人的功用说“阿们”。…在召会生活中，我们都需要学习有四种行走：直往前行、退行、旁行向右并旁行向左。我们若不学习这四种行走，我们对我们的地方召会就会成为难处。我们越长大、学习、尽功用并尽职，就越引起难处，因为我们只知道怎样前行并转身。

如果你是直往前行的人，你必须非常谨慎，照着那灵的引导而行。以西结一章十二节说，“灵往哪里去，他们就往哪里去。”随从灵乃是直往前行之人的责任，不是退行或旁行之人的责任。倘若直往前行的人没有谨慎随从那灵的引导，配搭就会受到破坏。

有时候，一位弟兄…因为他天然的谦卑，…就犹豫，没有放胆领头。这使召会受耽延，没有往前的方向。有时候，不该领头的人领头，这就使召会生活受破坏。

我们不仅应当将这样的配搭应用在一个地方召会中，也应当把它应用在众召会中间。这就是说，我们该效法众召会（帖前二14）。我们在主的一个行动里乃是一个身体。一个召会在圣灵的引导之下往明确的方向领头，众召会就都该退行且旁行来效法（以西结书生命读经，八九至九二、九八页）。

参读：神圣奥秘的范围，第六章。

brother who is burdened for the gospel is functioning, moving straight forward, the brother who is burdened for shepherding should learn to walk backward. Likewise, when the brother who is burdened for shepherding is functioning and moving straight forward, the brother who is burdened to preach the gospel should walk backward. The other saints should follow these two, walking sideways, sometimes in the direction of the ministry of gospel preaching and at other times in the direction of the ministry of shepherding....To walk backward is to say Amen to another's ministry, function, and burden. While one brother is walking straight forward according to his burden, you should say Amen and walk backward in coordination with him. To walk sideways is also to say Amen to another's function....In the church life we all need to learn to have four kinds of walk: the straightforward walk, the backward walk, the sideways walk to the right, and the sideways walk to the left. If we do not learn to have these four kinds of walk, we will become a problem to our local church. The more we grow, learn, function, and minister, the more trouble we will cause because we know only how to walk forward and to have turns.

If you are the one who is walking straight forward, you must be very careful to walk according to the leading of the Spirit. Ezekiel 1:12 says, "Wherever the Spirit was to go, they went." To follow the Spirit is the responsibility of the one walking straight forward; it is not the responsibility of those walking backward or sideways. If the one who is walking straight forward is not careful to follow the leading of the Spirit, the coordination will be damaged.

Sometimes a certain brother...[who] is naturally humble...hesitates and does not take the lead in a bold way,...[and] this causes the church to be delayed and to have no direction for its going on. At other times one who should not be leading takes the lead. This damages the church life.

We should apply this matter of coordination not only in a particular local church but also among the churches. This means that we should be followers of the churches (1 Thes. 2:14). We are one Body in one move of the Lord. When one church takes the lead in a definite direction under the leading of the Holy Spirit, we all should walk backward and sideways to follow. (Life-study of Ezekiel, pp. 70-73, 78)

Further Reading: The Divine and Mystical Realm, ch. 6

结一 13～14 “至于活物的样式，他们的样子如同烧燬的火炭，如同火把的样子；火在活物中间来回闪动，这火有光辉，从火中发出闪电。活物往来奔走，好象闪电的样子。”

〔在以西结一章十三节〕我们看见，活物配搭的结果是他们成为烧燬的火炭〔和烧燬的火把〕。在他们中间，在他们里面有火。因为他们是配搭的人，神就进来作为火，他们每个人就成为烧燬的火炭。…哪里有配搭，哪里就必定有烧燬的火炭。

在配搭中我们彼此焚烧。你烧我，我也烧你。然而，我们若向着圣徒孤立，不参加聚会，我们就不会是烧燬的火炭。…我们能从经历中见证，我们越配搭在一起，就越彼此焚烧。配搭的结果、结局，乃是我们都成为烧燬的火炭（以西结书生命读经，九三页）。

信息选读

火炭的焚烧至少作三件事。第一，它烧去一切消极的事物。一样东西若放在一堆烧燬的火炭上，那样东西就会被焚烧。召会中若有正确的配搭，就会有一种焚烧，烧去世俗、肉体、己的目的、己的目标、骄傲、意见和夸耀。各种消极的事物都会借着配搭烧去。任何与神和神的性情不合的东西，都会被烧燬的火炭这圣别、炼净的火烧去，唯有出于神的才会存留。这是召会生活正确的光景。

第二，配搭的焚烧使我们火热，使我们极其热切。没有冷淡和不冷不热，每个人都被烧燬，并且焚烧。

Ezek. 1:13-14 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; the fire went to and fro among the living creatures, and the fire was bright; and out of the fire went forth lightning. And the living creatures ran to and fro like the appearance of a lightning bolt.

[In Ezekiel 1:13] we see that the result of the coordination of the living creatures is that they become burning coals [and burning torches]. There is a fire among them and within them. Because they are coordinated ones, God comes in as fire, and each of them becomes a burning coal....Where there is coordination, there will surely be the burning coals.

In the coordination we burn one another. You burn me, and I burn you. However, if we are isolated from the saints and do not attend the meetings, we will not be burning coals....From experience we can testify that the more we coordinate together, the more we burn one another. The issue, the result, of coordination is that we all become burning coals. (Life-study of Ezekiel, pp. 73-74)

Today's Reading

The burning of the coals does at least three things. First, it burns out everything that is negative. If something is put upon a heap of burning coals, that thing will be burned. If there is proper coordination in the church, there will be a burning to burn away such things as worldliness, the flesh, self-aims, self-goals, pride, opinions, and boasting. All kinds of negative things will be burned away by the coordination. Anything that does not correspond to God and to the nature of God will be burned out by the sanctifying and purifying fire of the burning coals, and only what is of God will remain. This is the proper condition of the church life.

Second, the burning of the coordination will make us fervent, intensely hot. Instead of coldness and lukewarmness, everyone will be burned and burning.

别人来到召会，就看见他们不能停留，除非他们愿意被焚烧。…这个焚烧不允许你象老底嘉召会那样不冷不热，没有火热，没有焚烧。

第三，在配搭里的焚烧产生召会的能力和冲击力。地方召会中的冲击力来自焚烧。这能力是内在、奥秘的，因为它来自焚烧。你若要有冲击力，就必须配搭，在这配搭里你会成为焚烧的。然后从这焚烧中就有冲击力和能力。消极的事物会被烧毁，你也会被烧燬，你也有能力和冲击力。

四活物不但看起来象烧燬的火炭，也象烧燬的火把。火炭是为着焚烧，火把是为着照亮。在地方召会中正确的配搭里，不仅会有焚烧，也会有照亮和照耀。召会的光景若是正常的，就会满了烧燬的火炭和照亮的火把。

每当火炭焚烧的时候，火把就照耀。这就是说，圣别的火成为圣别的光。火越焚烧，光就越照亮。火彻底焚烧我们，我们就彻底被照亮。然而，我们若不允许圣别的火在某件事上焚烧我们，在这事上我们就不会被照亮。我们被圣别的火焚烧的范围，自然而然成为我们被照亮并照亮别人的范围。你性格的某一方面若被圣别的火焚烧，你在这事上就会被照亮，因此你也就能在这事上照亮别人。

一个召会中火焚烧得越强，在那个召会中的照耀就越亮。每件消极的事都会被暴露、被焚烧。在正确的召会生活中，弟兄姊妹中间应该没有黑暗的事。每个角落都该彻底被照亮（以西结书生命读经，九四至九五页）。

参读：以西结的异象，第五篇。

When others come to the church, they will realize that they cannot stay unless they are willing to be burned....This burning will not allow you to be like the church in Laodicea, which was lukewarm, having no fervency, no burning.

Third, the burning in the coordination produces the power and impact of the church. The impact in a local church comes out of the burning. This power is internal and mysterious because it comes from the burning. If you want to have impact, you must be coordinated, and in this coordination you will become burning. Then out of this burning will be the impact and the power. The negative things will be consumed, you will be set on fire, and you will have power and impact.

The four living creatures look not only like burning coals but also like burning torches. Whereas the coals are for burning, the torches are for enlightening. From the proper coordination in a local church, there will not only be burning but also enlightening and shining. If a church is normal in its condition, it will be full of burning coals and enlightening torches.

Whenever the coals are burning, the torches will be shining. This means that the sanctifying fire becomes the sanctifying light. The more the fire burns, the more the light enlightens. If the fire burns us thoroughly, we will be enlightened thoroughly. However, if we do not allow the sanctifying fire to burn us in a certain matter, we will not be enlightened regarding this matter. The areas in which we have been burned by the sanctifying fire spontaneously become the areas in which we are enlightened and concerning which we can enlighten others. If a particular aspect of your character has been burned by the sanctifying fire, in this matter you will be enlightened, and thus you will be able to enlighten others in this matter.

The more intensely the fire burns in the church, the brighter will be the shining in that church. Everything negative will be exposed and burned. In the proper church life there should be nothing of darkness among the brothers and sisters. Every corner should be thoroughly enlightened. (Life-study of Ezekiel, pp. 74-75)

Further Reading: Life-study of Ezekiel, msg. 7

结一 26～27 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样式好象人的样子。我见…看来好象光耀的金银合金，有仿佛火的样子四面包围；又见…有仿佛火的样子。祂周围都有光辉。”

在配搭的活物，就是烧燬的火炭和烧燬的火把中间，有火来回闪动。这指明火不是静止的，而是一直行动的，因为火就是神自己。每当召会有正确的配搭，象火炭一样烧燬并象火把一样照亮，就会有圣别的火来回闪动。

活物中间的火，起源于神焚烧的火。神的火不是在活物旁边，而是在他们上面。有火随着活物，因为他们在交通中，让神在他们中间自由行动。因此，在他们交通中的火，就和神烈火的样式一样。

神的样式如同焚烧的火〔结一 27〕，四活物的样式也如同焚烧的火〔13～14〕，这指明活物有神圣别的样式。他们在神的圣别里象神。由此我们看见，我们越被焚烧、被照亮，就越有神的样式而彰显祂。我们若是火热、明亮的，就会满了神，也会彰显神（以西结书生命读经，九六页）。

信息选读

以西结一章十三节下半说，“这火有光辉，从火中发出闪电。”这火有光辉，指明活物彰显一种荣耀、威严的光景。这该是今天召会生活中的光景。倘若这是召会中的情形，就不会有不和，而是年少的服从年

Morning Nourishment

Ezek. 1:26-27 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it. Then I saw something like the sight of electrum, like the appearance of fire encased all around;...I saw something like the appearance of fire. And there was brightness all around Him.

Among the coordinated living creatures, who are burning coals and burning torches, there is the fire going up and down. This indicates that the fire is not static but is always moving, because the fire is God Himself. Whenever the church is properly coordinated, burning as coals and enlightening as torches, there will be the divine fire going up and down.

The fire among the living creatures has its source in God's burning fire. God's fire is not next to the living creatures; it is above them. There is fire with the living creatures because in their fellowship they allow God to move freely among them. Thus, the fire in their fellowship is the likeness of God's fire.

The likeness of God is burning fire [Ezek. 1:27], and the likeness of the four living creatures also is burning fire [vv. 13-14]. This indicates that the living creatures have the likeness of God's sanctification. They are like God in sanctification. From this we see that the more we are burned and enlightened, the more we have God's likeness and express Him. (Life-study of Ezekiel, p. 76)

Today's Reading

Ezekiel 1:13b says, "The fire was bright; and out of the fire went forth lightning." The fact that the fire was bright indicates that the living creatures manifested a glorious and majestic condition. This should be the condition in the church life today. If this is the situation in the church, there will be no discord. On

长的，年长的服事年少的。这样的情形真是美丽，真是有光辉。

倘若我们要召会有这样的光景，我们就必须彻底被焚烧、被照亮。我们越被焚烧、被照亮，别人就越看见神的荣耀、美丽和威严的光辉。

在火中不但有光辉，也有闪电。光辉是经常的，而闪电是特别的，它常与暴风雨和黑暗有关。召会该经常满了神的照亮和光辉。然而，在遇到特别的时候，在紧急或危难的时候，也许有闪电。这就是说，在特别的时候，也许有特别的光，这光忽然一闪，叫别人惊奇。

十四节说，“活物往来奔走，好象闪电的样子。”这指明活物若有这样的配搭，成了烧燬的火炭和烧燬的火把，并有火来回闪动，他们就不是行走，乃是奔走。他们奔走，因为他们有能力和冲击力。然而，在有的召会中，圣徒们没有奔走，反有相争。在有的召会中，圣徒们不是坐着，就是蹲着。在有的召会中，圣徒们也许在爬行。但正确的召会乃是奔走的召会。

召会奔走，因为在那个召会中有正确的配搭。召会奔走象闪电一样，并且召会奔走的时候，就给别人亮光。…每个地方召会都该是这样。既然配搭是为着行动，并且行动是在配搭里，因此既有这样的配搭，就有地方召会的行动。

别人会在我们的奔走中看见亮光。无论我们去哪里，无论我们作什么，我们都会彰显闪电。闪电会随着我们，使别人被照亮。唯有在正确的召会生活中，才会有这样的行动。这样的配搭会带进主的同在和祝福，也会保守召会适当的平衡，防止召会走极端（以西结书生命读经，九七至九八页）。

参读：以西结书生命读经，第七篇。

the contrary, the younger ones will obey the older ones, and the older ones will serve the younger ones. Such a situation is beautiful and radiant.

If we want this to be the condition of the church, we must be thoroughly burned and enlightened. The more we are burned and enlightened, the more others will see the brightness of God's glory, beauty, and majesty.

In the fire there is not only brightness but also the flashing of lightning. Whereas the brightness is usual, the flashing of lightning is special, as it is often related to storms and darkness. Ordinarily, the church should be full of God's enlightening with its brightness. However, at special times—in an emergency or in a crisis—there may be the flashing of lightning. This means that at special times there may be a special light that flashes suddenly and causes others to be astonished.

Ezekiel 1:14 says, "And the living creatures ran to and fro like the appearance of a flash of a lightning bolt." This indicates that the living creatures, having such a coordination, being the burning coals and the burning torches, and having the fire going up and down, will not walk but run. They run because they have the power and the impact. In some churches, however, there is no running. Instead, there is fighting. In other churches the saints are either sitting or squatting. In still other churches they may be crawling. A proper church is a church that runs.

The church runs because in that church there is the proper coordination. The church runs like lightning, and as the church runs it gives light to others....Every local church should be like this. Since the coordination is for the move and the move is in the coordination, with such a coordination there is the move of a local church.

Others will see the light in our running. Wherever we go and whatever we do, we will manifest the lightning. With us there will be the flashing of light, causing others to be enlightened. This moving is the proper church life. Such a coordination will bring in the Lord's presence and blessing, and it will keep the church in a proper balance, preventing it from going to extremes. (Life-study of Ezekiel, pp. 76-78)

Further Reading: Life-study of Ezekiel, msg. 7

约十七 21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23 “我在他们里面，你在我里面，使他们被成全成为一…”。

太十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

我们在基督里的信徒若是不在主里，不在神的恩典里，就不能与别人接联。但我们若住在神里面，投靠神并彰显神，我们就能在神里面一同配搭。所以，我们的配搭不是由于我们的能力和才干，乃是由于我们住在神里面，并倚靠神。倘若我们都住在神里面，信靠神并彰显神，神就成为我们配搭的能力和凭借。然后我们就会在一里配搭并行动，因为我们在神里面（以西结书生命读经，一〇九页）。

信息选读

〔在马太十二章二十八节，神圣三一的行动和神圣的配搭〕是我们的元首为祂的身体所立下的好榜样，我们都是这身体的肢体。我们既是祂的肢体，就应当照着祂的所作和所是行事、行动并生活。我们作事的时候，我们应当学习不自己去作。我们虽然是作事的人，但我们不该是管道。…不仅如此，我们不该从我们所作的得益。应当有另一位是我们的受益人，从我们的所作和所是得益处。

在希伯来九章十四节和马太十二章二十八节所见神圣三一的行动，是一个绝佳、美丽的榜样，给我们跟从。在拯救我们的事上，祂不单独行动。祂不向自己也不为自己作什么，祂也不信靠自己。

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

23 I in them, and You in Me, that they may be perfected into one...

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

If as believers in Christ we are not in the Lord and in the grace of God, we cannot be joined to others. But if we abide in God, rely on God, and express God, we can coordinate together in God. Our coordination, therefore, is not based on our ability and talent but on our dwelling in God and depending on God. If we all abide in God, trust in God, and express God, God will become the power and the means of our coordination. We will then coordinate and move in oneness because we are in God. (Life-study of Ezekiel, p. 86)

Today's Reading

[The move of the Divine Trinity with the divine coordination] is a good pattern our Head has set up for His Body, of which we all are members. As members of Him, we should behave, act, and live according to what He did and was. When we do things, we should learn to do them not by ourselves. We are the doers, but we should not be the channel....Furthermore, we should not be the beneficiary of what we do. Someone else should be our beneficiary to receive the very benefit of our doing and of our being.

The move of the Divine Trinity as seen in Hebrews 9:14 and Matthew 12:28 is an excellent and beautiful example for us to follow. In saving us, He did not act individualistically. He did not do things to Himself and for Himself, nor did He trust in Himself.

在二十八节，主说，“我〔子〕若靠着神〔三一神，包括父〕的灵赶鬼，这就是神〔三一神〕的国临到你们了。”…〔主〕不是单独的。祂不靠自己作什么，也不为自己作什么。祂乃是靠着神的灵作事，为着神的国作事。祂从未靠自己或为自己作什么。这岂不是很美么？这给我们看见神圣三一里的优越。

这的确是我们配搭的好榜样。主已经产生了一个身体，是由许多肢体所构成的，所以众肢体都当学祂，…在祂身体里配搭。…我们的行为应当就象我们的元首。祂所行所为都不靠自己，也不为自己。今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。我们若要与身体里的众肢体有配搭，就必须学我们的元首基督，以祂为我们的榜样。我们不该靠自己，或为自己作什么。我可能照着神的旨意作一件事，但我所作的不该靠自己，乃该靠一些其他的人。不仅如此，我所作的也不该为我自己，乃该为神在地上的权益、权利。这是美丽的，而这样的美丽，乃是真实的优越，真实的神圣属性，也是绝佳的美德，是我们所需要效法的。…〔主〕是靠另一位，并为另一位赶鬼。祂的灵是多么的谦卑，多么的无己（在神圣三一里并同神圣三一活着，五三至五四、四九至五一页）。

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里面时，我们就不能与别人是一。我们在自己里面时，只能与自己是一，而无法与其他任何人是一。我们若盼望与别人是一，就需要从己里面迁出来，进入父神里。没有人能替我们迁移；我们要自己负责。当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一（真理信息，六三页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第六篇；在神圣三一里并同神圣三一活着，第五章；真理信息，第六至七章。

In Matthew 12:28 the Lord said, “But if I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.”...[The Lord] was not individualistic. He was not doing something by Himself and for Himself. He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity.

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him...to be coordinated in His Body...We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern. We should not do anything by ourselves or for ourselves. I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on this earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy...[The Lord] cast out demons by another One and for another One. His spirit was so humble, so selfless. (Living in and with the Divine Trinity, pp. 48-49, 45-46)

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others. In ourselves we are one only with ourselves, not with anyone else. If we desire to be one with others, we need to move out of the self and into God the Father. No one can make this move for us; we are responsible to do it ourselves. When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one. (CWWL, 1978, vol. 3, “Truth Messages,” p. 336)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 6; Living in and with the Divine Trinity, ch. 5; CWWL, 1978, vol. 3, “Truth Messages,” chs. 6-7

第四周诗歌

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我脱 离自己、天 然, 主啊, 我 愿被建 造,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 救我脱 离乖 僻 个 性, 脱离 骄 傲与单 独;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我 甘 愿服你 权 柄, 让你 有 家可居 住。

二 生命供应, 活水流通, 长进、变化又配搭;
 守住等次, 尽我功用, 成全别人, 不践踏。
 自己所经, 自己所见, 所是、所有并所能,
 不再高估, 不再稍偏, 接受一切的平衡。

三 持定元首, 联络供应, 享受基督的丰富;
 充满神的一切丰盛, 因神增加得成熟,
 同尝基督莫测大爱, 赏识基督的阔长;
 长大成人, 不作婴孩, 满有基督的身量。

四 作神居所, 作你身体, 主啊, 我愿被建造,
 成为你的团体大器, 让你来显你荣耀。
 圣城景色、新妇荣美, 今在此地就彰显,
 透出你的荣耀光辉, 将你照耀在人间。

WEEK 4 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Built up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.

3. In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.

4. By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fulness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.

5. In God's house and in Thy Body
 Built up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

第四周 · 申言

申言稿: _____

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, text, or other markings on the page.

Composition for prophecy with main point and sub-points:

[illegible]