

## 第七篇

### 召會的身分——基督的身體

讀經：弗一 22～23，四 16，羅十二 4～5，林前十二 12～13，十四 26

綱 要

週 一

#### 壹 以弗所一章二十二至二十三節啓示召會是基督的身體：

- 一 召會不是組織，乃是生機的身體，由所有得蒙重生、有神生命的信徒所構成，為使頭得彰顯——約三 3，5～6，15，一 12～13，約壹五 11～12。
- 二 身體乃是頭的豐滿，這豐滿就是頭的彰顯——弗一 22～23。
- 三 基督是那在萬有中充滿萬有者，需要身體作祂的豐滿；這身體就是召會作祂的豐滿——三 10，一 22～23，四 10。
- 四 召會是基督的身體，基督是召會的頭；（西一 18，二 19；）因此，召會和基督乃是一個身體，就是那奧秘、宇宙的大人，（三 10～11，弗二 15，四 24，）有同樣的生命和性情：
  - 1 基督是身體的生命和內容，身體是基督的生機體和彰顯——西三 4，一 18，二 19，羅十二 4～5。

## Message Seven

### The Status of the Church—the Body of Christ

Scripture Reading: Eph. 1:22-23; 4:16; Rom. 12:4-5; 1 Cor. 12:12-13; 14:26

## Outline

### Day 1

#### I. Ephesians 1:22 and 23 reveal that the church is the Body of Christ:

- A. The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head——John 3:3, 5-6, 15; 1:12-13; 1 John 5:11-12.
- B. The Body is the fullness of the Head, and the fullness is the expression of the Head——Eph. 1:22-23.
- C. Christ, as the One who fills all in all, needs the Body to be His fullness; this Body is the church to be His fullness——3:10; 1:22-23; 4:10.
- D. The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18; 2:19); hence, the church and Christ are one Body, the mysterious, universal great man (3:10-11; Eph. 2:15; 4:24), having the same life and nature:
  1. Christ is the life and content of the Body, and the Body is the organism and expression of Christ——Col. 3:4; 1:18; 2:19; Rom. 12:4-5.

- 2 召會作為身體，從基督接受了一切；所以基督的一切都藉着召會得彰顯——弗一 22 ~ 23，三 8，10。
- 3 基督與作祂身體的召會，二者調和並聯結為一，以基督為裏面的內容，召會為外面的彰顯——16 ~ 21 節。

## 貳 我們需要清楚看見基督的身體是如何形成的：

- 一 在基督的復活裏，經過過程並終極完成的三一神已經作到祂所揀選的人裏面——約二十 22，林前十五 45 下，六 17，彼前一 3。
- 二 在基督的升天裏，包羅萬有複合的靈作為經過過程之三一神的終極完成，降在祂所揀選的人身上——路二四 49，徒一 8，二 4，32 ~ 33。
- 三 神所揀選、救贖、並重生的人裏面有基督這經過過程並終極完成之三一神的具體化身，在他們身上有終極完成的靈——約二十 22，路二四 49。
- 四 如此，在基督裏的信徒就成為基督的身體，就是由經過過程並終極完成之三一神與經過變化之三部分人調和，所產生的生機體——林前十二 13，27，弗五 30。

### 週 二

叁 基督身體的實際就是三一神實際的靈——四 4，約十四 17，十五 26，十六 13 ~ 14，約壹五 6：

2. As the Body, the church receives everything from Christ; therefore, everything of Christ is expressed through the church——Eph. 1:22-23; 3:8, 10.
3. The two, Christ and the church as His Body, are mingled and joined as one, with Christ being the inward content and the church being the outward expression——vv. 16-21.

## II. We need to see clearly how the Body of Christ has been formed:

- A. In Christ's resurrection the processed and consummated Triune God has been wrought into His chosen people——John 20:22; 1 Cor. 15:45b; 6:17; 1 Pet. 1:3.
- B. In Christ's ascension the all-inclusive, compound Spirit, as the consummation of the processed Triune God, descended upon His chosen people——Luke 24:49; Acts 1:8; 2:4, 32-33.
- C. Within them God's chosen, redeemed, and regenerated people have Christ as the embodiment of the processed and consummated Triune God, and upon them they have the consummated Spirit——John 20:22; Luke 24:49.
- D. In this way the believers in Christ become the Body of Christ, an organism produced through the mingling of the processed and consummated Triune God with the transformed tripartite man——1 Cor. 12:13, 27; Eph. 5:30.

### Day 2

III. The reality of the Body of Christ is the Spirit of the reality of the Triune God——4:4; John 14:17; 15:26; 16:13-14; 1 John 5:6:

一 實際是指人事物實際的情形。

二 基督的身體是召會，其一切實際就是那終極完成之三一神實際的靈—弗一 22～23，四 16，約十六 13～14：

- 1 經過過程之三一神的實際，乃是祂終極完成之實際的靈—十四 17，十五 26，十六 13，約壹五 6。
- 2 三一神之所是、所有、並所能，其實際都是這實際的靈—約十六 13～14。
- 3 三一神所經過的死與復活，其實際也都在實際的靈裏—弗二 5～6。
- 4 實際的靈使經過過程之三一神的一切，都在基督的身體裏成為實際—約壹五 6，弗四 4。
- 5 三一神所是的一切，包括公義、聖別、生命、亮光、能力、恩典及一切神聖的屬性，都由實際的靈實化為基督身體的實際屬性—羅十五 16 下，十四 17，弗三 16～17 上。
- 6 那靈在基督的身體裏把這些屬性都實化到召會裏，所以召會就有了神聖屬性的實際—四 24，西三 12～15。
- 7 三一神在基督裏所經歷的一切，包括成為肉體、釘死與復活，也都由實際的靈實化為基督身體的實際經歷—羅六 3～6，腓三 10。

### 週 三

肆 召會作基督的身體乃是團體的基督—林前十二 12：

一 在林前十二章十二節，『基督（直譯，那基督）』不是個人的基督，乃是團體的基督，身體基督，由基督自己作頭，召會作祂的身

A. Reality refers to the real condition of persons and things.

B. The Body of Christ is the church, and all its reality is the Spirit of the reality of the consummated Triune God—Eph. 1:22-23; 4:16; John 16:13-14:

1. The reality of the processed Triune God is His consummated Spirit of reality—14:17; 15:26; 16:13; 1 John 5:6.
2. The reality of all that the Triune God is, has, and can do is this Spirit of reality—John 16:13-14.
3. The reality of the death and resurrection through which the Triune God has passed is also in the Spirit of reality—Eph. 2:5-6.
4. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—1 John 5:6; Eph. 4:4.
5. All that the Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by the Spirit of reality to be the real attributes of the Body of Christ—Rom. 15:16b; 14:17; Eph. 3:16-17a.
6. These attributes have been realized in the church by the Spirit in the Body of Christ; the church therefore possesses the reality of the divine attributes—v. 24; Col. 3:12-15.
7. All that the Triune God in Christ experienced, including incarnation, crucifixion, and resurrection, are likewise realized by the Spirit of reality to be the real experiences of the Body of Christ—Rom. 6:3-6; Phil. 3:10.

### Day 3

IV. The church as the Body of Christ is the corporate Christ—1 Cor. 12:12:

A. In 1 Corinthians 12:12 the Christ is not the individual Christ but the corporate Christ, the Body-Christ, composed of Christ Himself as the Head and the church as His Body, with all the

體，連同所有信徒作肢體所組成的：

- 1 聖經把基督和召會看作一位奧祕的基督；二者聯結在一起，成了一位奧祕的基督，身體基督——弗五 32。
- 2 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——羅十二 4～5，西三 4，15。

二 葡萄樹不僅包括莖，也包括枝子，所以團體的基督，身體基督，不僅包括基督自己，也包括基督身體上的肢體，就是基督的眾肢體，基督的各部分——約十五 1，4～5，弗五 30，林前十二 27，羅十二 5：

- 1 基督乃是那使我們成為祂各部分的元素，因素——西三 10～11。
- 2 要成為基督的各部分，成為祂身體的肢體，我們必須有基督作到我們全人裏面——加一 15～16，二 20，四 19，弗三 16～17。
- 3 惟有眾肢體由基督所構成，有祂的生命和性情時，召會纔能作基督的身體，就是團體的基督——西三 4，10～11。

三 受浸成了一個身體使我們有地位來喝一位靈，而藉着喝那靈，我們就被構成身體，就是團體的基督——林前十二 13：

- 1 藉着喝那靈，我們就經歷神聖三一分賜到我們全人裏面，並使我們被構成為身體。
- 2 我們越多喝這一位靈，神聖的元素就越多成為我們的構成成分，使我們成為一個身體，就是身體基督——12～13 節。

believers as its members:

1. The Bible considers Christ and the church as one mysterious Christ; the two have been joined together to become one mysterious Christ, the Body-Christ——Eph. 5:32.
2. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him——Rom. 12:4-5; Col. 3:4, 15.

B. As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ——John 15:1, 4-5; Eph. 5:30; 1 Cor. 12:27; Rom. 12:5:

1. Christ is the element, the factor, that makes us parts of Him——Col. 3:10-11.
2. In order to be parts of Christ, members of His Body, we must have Christ wrought into our being——Gal. 1:15-16; 2:20; 4:19; Eph. 3:16-17.
3. The church can be the Body of Christ, the corporate Christ, only as the members are constituted of Christ, possessing His life and nature——Col. 3:4, 10-11.

C. The baptism into the one Body has positioned us all to drink of the one Spirit, and by drinking of the Spirit, we are constituted to be the Body, the corporate Christ——1 Cor. 12:13:

1. By drinking the Spirit, we experience the dispensing of the Divine Trinity into our being and are constituted to be the Body.
2. The more we drink the one Spirit, the more the divine element becomes our constituent to make us the one Body, the Body-Christ——vv. 12-13.



## 週 四

伍 爲着建造基督的身體，我們需要實行那合乎聖經的聚會與事奉之路——林前十四 26，來十 24～25：

- 一 若沒有合乎聖經的聚會與事奉之路，就是在新約中所表明的路，主關於建造召會的話就無法得着應驗——太二四 35，十六 18，弗四 11～16。
- 二 林前十四章二十六節和希伯來十章二十四至二十五節如果不應驗，就無法建造召會作基督的身體。
- 三 那合乎聖經的聚會與事奉之路乃是眾聖徒作基督身體活的肢體盡功用，這是與那按照聖品階級與平信徒制度之原則，傳統、天然的聚會與事奉之路相對——啓二 6，15：
  - 1 傳統的路適合人天然和墮落的光景，是宗教的，並且遷就死人的口味——參太二五 23～30。

## 週 五

- 2 傳統的路捆綁並廢除基督活肢體的生機功能，並且扼窒、殺死基督的肢體——啓二 6。
- 3 合乎聖經的路是屬靈的，適合活而屬靈之人的口味，要求人活，並且要求人在靈裏——約四 23～24，徒十三 52，加五 16，羅八 4，提後一 6～7。

## 週 六

## Day 4

**V. For the building up of the Body of Christ, we need to practice the scriptural way to meet and to serve—14:26; Heb. 10:24-25:**

- A. Without the biblical way for us to meet and to serve, the way that is shown in the New Testament, the Lord's words concerning the building up of the church cannot be fulfilled—Matt. 24:35; 16:18; Eph. 4:11-16.
- B. If 1 Corinthians 14:26 and Hebrews 10:24-25 are not fulfilled, there is no way for the building up of the church as the Body of Christ.
- C. The scriptural way to meet and to serve, with all the saints functioning as living members of the Body of Christ, is versus the traditional way, the natural way, to meet and to serve, which is in the principle of the clergy-laity system—Rev. 2:6, 15:
  1. The traditional way fits man's natural and fallen condition, is religious, and accommodates the dead man's taste—cf. Matt. 25:23-30.

## Day 5

2. The traditional way binds and annuls the organic function of the living members of Christ and chokes and kills the members of Christ—Rev. 2:6.
3. The scriptural way is spiritual, fits the taste of the living and spiritual man, and requires us to be living and in the spirit—John 4:23-24; Acts 13:52; Gal. 5:16; Rom. 8:4; 2 Tim. 1:6-7.

## Day 6

4 合乎聖經的路能發展基督肢體生機的能力與功用，並且能建造基督的身體——弗四 12 ~ 16。

#### 四 主渴望恢復基督身體生機的建造：

1 基督身體生機的建造就是三一神在信徒裏的擴增，使他們在基督裏長大——西二 19，弗四 15 ~ 16。

2 主渴望恢復彼此互相的召會聚會，眾人都申言（為主說話）使召會得建造；申言是將基督的豐富分賜到神的子民裏面，好生機建造基督身體超越的路——林前十四 4 下，12，31，參太十六 18。

4. The scriptural way is able to develop the organic ability and function of the members of Christ and able to build up the Body of Christ——Eph. 4:12-16.

#### D. The Lord desires to recover the organic building up of the Body of Christ:

1. The organic building up of the Body of Christ is the increase of the Triune God in the believers for their growth in Christ——Col. 2:19; Eph. 4:15-16.

2. The Lord desires to recover the church meetings in mutuality with all prophesying (speaking for the Lord) for the building up of the church; prophesying is the excelling way to dispense the riches of Christ into God's people for the organic building up of the Body of Christ——1 Cor. 14:4b, 12, 31; cf. Matt. 16:18.

## 第七週•週一

### 晨興餽養

弗一 22 ~ 23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

以弗所一章二十二和二十三節啓示召會是基督的身體。…召會不是組織，乃是生機的身體，由所有得蒙重生、有神生命的信徒所構成，爲使頭得彰顯。基督的身體乃是頭的豐滿，這豐滿就是頭的彰顯。基督這位在萬有中充滿萬有者，需要身體作祂的豐滿，這身體就是祂的召會，成爲祂的彰顯。（新約總論第七冊，二三一頁。）

### 信息選讀

召會是基督的身體，基督是召會的頭。（西一 18。）因此，召會和基督乃是一個身體，就是那奧秘、宇宙的大人，有同樣的生命和性情。基督是身體的生命和內容，身體是基督的生機體和彰顯。召會是基督的身體，從基督接受了一切；所以基督的一切都藉着召會得彰顯。基督與召會二者調和並聯結爲一，以基督爲裏面的內容，召會爲外面的彰顯。

主這位經過過程之三一神的具體化身成了賜生命之靈，在素質一面將那靈吹入祂門徒裏面。然後祂升到諸天之上，經過了一個與父和那靈有關的過程，這個過程與三一神的奧秘有關。祂既從父領受了所應許的那靈，就將這靈澆灌在祂的信徒身上。實際上，祂所澆灌下來的就是祂自己這位三一神的具體化身，總結於作經過過程之三一神總和的包羅萬有複合之靈。如

## << WEEK 7—DAY 1 >>

### Morning Nourishment

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

Ephesians 1:22 and 23 reveal that the church is the Body of Christ...The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head. Christ, as the One who fills all in all, needs the Body to be His fullness. This Body is His church to be His expression. (The Conclusion of the New Testament, p. 2245)

### Today's Reading

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18). Hence, the church and Christ are one Body, the mysterious, universal great man, having the same life and nature. Christ is the life and content of the Body, and the Body is the organism and expression of Christ. As the Body, the church receives everything from Christ; everything of Christ, therefore, is expressed through the church. The two, Christ and the church, are mingled and joined as one, with Christ being the inward content and the church, the outward expression.

As the embodiment of the processed Triune God becoming the life-giving Spirit, the Lord breathed the Spirit into His disciples essentially. Then He ascended to the heavens and passed through a process involving the Father with the Spirit, a process that involved the mystery of the Triune God. Having received from the Father the promise of the Spirit, He poured out this Spirit upon His believers. Actually, what He poured out was Himself as the embodiment of the Triune God consummated into the all-inclusive compound Spirit as the totality

今這位經過過程之三一神的具體化身，成了賜生命的靈在門徒裏面，而終極完成、包羅萬有的靈是在他們身上。這就是經過過程的三一神與祂所揀選、呼召、救贖、重生、並變化之三部分人的調和，成為一個實體——基督的身體。

現在我們能清楚看見基督的身體是如何形成的。首先，這位經過過程的三一神在復活裏，作到祂所揀選的人裏面。然後，在基督的升天裏，這包羅萬有複合的靈，作為經過過程之三一神的終極完成，降在祂所揀選的人身上。結果，在他們裏面有經過過程之三一神的具體化身，在他們身上有終極完成的靈。如此，他們就成為基督的身體，就是由經過過程之三一神與變化過的三部分人調和，所產生的一個實體。這就是召會。

我們都需要看見，基督的身體乃是經過過程的三一神，與變化過的三部分人調和的總和。這調和總結於新耶路撒冷，是在三個階段裏完成的。第一個階段是從神的成為肉體，一直到基督在復活裏，將祂自己這經過過程的三一神吹到神所揀選的人裏面，使他們成為形成基督身體的內在構成。這在主復活那天得了完成。在此之後，主就升到諸天之上。在諸天之上，父和子之間處理了關於那靈的事。這就是為甚麼聖經清楚告訴我們，升天的基督從父領受了所應許的那靈。因此，在升天裏，子從父領受了所應許的靈。然後主將祂自己這終極完成、包羅萬有、複合的靈，澆灌在信徒身上。這是基督身體之形成第二階段的完成。現今需要第三階段，使身體得着擴增，達到神的豐滿，達到那在萬有中充滿萬有者的豐滿。（新約總論第七冊，二三一至二三二、二三八至二四〇頁。）

參讀：新約總論，第二百一十至二百一十一篇。

of the processed Triune God. Now the embodiment of the processed Triune God becoming the life-giving Spirit is within the disciples, and the consummated, all-inclusive Spirit is upon them. This is a mingling of the processed Triune God with His chosen, called, redeemed, regenerated, and transformed tripartite people to become one entity—the Body of Christ.

Now we can see clearly how the Body of Christ was formed. First, in resurrection the processed Triune God has been wrought into His chosen people. Then, in Christ's ascension, the all-inclusive, compound Spirit as the consummation of the processed Triune God descended upon His chosen people. As a result, within them they have the embodiment of the processed Triune God, and upon them they have the consummated Spirit. In this way they become the Body of Christ, an entity produced through the mingling of the processed Triune God with the transformed tripartite man. This is the church.

We all need to see that the Body of Christ is the totality of the processed Triune God mingled with transformed, tripartite man. This mingling, which will consummate in the New Jerusalem, is completed in three stages. The first stage extends from God's incarnation to Christ's breathing Himself in resurrection as the processed Triune God into God's chosen people to make them intrinsically the constituent for the formation of the Body. This was completed on the day of the Lord's resurrection. After this, the Lord ascended to the heavens. In the heavens there was a transaction between the Father and the Son concerning the Spirit. This is the reason we are told clearly that the ascended Christ received of the Father the promise of the Spirit. Hence, in ascension the Son received of the Father the promised Spirit. Then the Lord poured Himself out as the consummated, all-inclusive, compound Spirit upon the believers. This was the completion of the second stage. Now a third stage is needed for the increase of the Body unto all the fullness of God, unto the fullness of the One who fills all in all. (The Conclusion of the New Testament, pp. 2245-2246, 2251-2252)

Further Reading: The Conclusion of the New Testament, msgs. 210-211



## 第七週•週二

### 晨興餽養

約十四 17『就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。』

弗四 4『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。』

基督身體的實際〔就是三一神實際的靈〕，…實際就是一種人事物實際的情形。今天基督的身體是召會，其一切實際就是那終極完成之三一神實際的靈。經過過程之三一神的實際，乃是祂終極完成之實際的靈。（約十四 17，十五 26，十六 13，約壹五 6。）這三一神之所是、所有、並所能，其實際都是這實際的靈。並且這三一神所經過的死與復活，其實際也都是這實際的靈。（對基督身體的透視，三〇頁。）

### 信息選讀

這實際的靈使經過過程之三一神的一切，都在基督的身體裏成為實際。（約十六 13～15。）乃是這實際的靈，使三一神一切的豐富，在基督的身體裏顯為可能，顯為真實，那就是三一神的實際。那經過過程之三一神所是的一切，包括公義、聖別、生命、亮光、能力、恩典及一切神聖的屬性，都由這實際的靈實化為基督身體的實際屬性。（羅十五 16 下，十四 17，弗三 16。）原來，這些公義、聖別、生命、亮光、能力、恩典都是屬於神的屬性，現在因着那靈在基督的身體裏，把這些屬性都實化到召會裏了，所以召會也就有了公義、聖別、生命、亮光、能力、恩典等神聖屬性的實際。

## << WEEK 7—DAY 2 >>

### Morning Nourishment

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

The reality of the Body of Christ [is] the Spirit of the reality of the Triune God....Reality refers to the real condition of persons and things. The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection which the Triune God passed through is also this Spirit of reality. (A Thorough View of the Body of Christ, p. 31)

### Today's Reading

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15). It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16). Originally, such righteousness, holiness, life, light, power, and grace were merely God's attributes; now these attributes have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes, such as righteousness, holiness, life, light, power, and grace.

不僅如此，這經過過程之三一神所經歷的一切，包括成為肉體、釘死與復活，也都由這實際的靈實化為基督身體的實際經歷。原本是三一神成為肉體，釘十字架，並且復活，但實際的靈來了，把三一神的這些經歷都實化到我們身上來，成了我們實際的經歷。因這緣故，我們今天在地上也能過一個正當的人生。當消極的事物臨到我們時，我們都能以基督之死的性能來處置。我們不生氣，不怨人，更不責備人，因為藉着實際的靈，基督的死實化到我們身上。不僅如此，那靈帶同基督的復活也作工在我們裏面，使我們還能愛人、赦免人。

這些都是實際的靈把三一神自己所經歷的實化到召會身上，而成為召會的實際經歷。這也就是三一神實際的靈作了基督身體的實際。

末了，我們要總結的來看，基督身體的素質與實際，都是在於那經過過程、終極完成之三一神的那靈。無論是素質也罷，是實際也罷，全都在於那靈。那靈就是素質的實際，也是實際所屬於的素質。素質重在裏面的質地；實際重在外面的實現。那靈既是基督身體的內在質地，也就是基督身體的外在實現。無論是裏面的素質、質地，還是外面的實際、實現，都是出於那靈的。這靈就是經過過程的三一神之於基督身體一切的祕訣。譬如說，神愛基督的身體，要使基督的身體成聖，並要加強基督的身體，這些的祕訣就在於那實際的靈；乃是那實際的靈把神的愛實化到基督的身體上，使其成聖，並得着加強。這個實際的靈就是經過過程的三一神自己，祂也就是那經過過程之三一神一切屬性的總結。有了這靈，就有三一神一切的屬性，愛、光、憐憫、公義、聖別、亮光、生命、能力、恩典等。（對基督身體的透視，三一至三三頁。）

參讀：對基督身體的透視，第一至二篇。

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ. Originally, it was the Triune God who was incarnated, crucified, and resurrected. But when the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can live a normal human life on the earth today. We can deal with the negative matters which befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others.

These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

Finally, we need to see conclusively that both the essence and the reality of the Body of Christ are altogether matters of the Spirit of the processed and consummated Triune God. Whether essence or reality, it is all a matter of this Spirit. The Spirit is the reality of the essence as well as the essence to which the reality belongs. Essence emphasizes the inward substance, while reality emphasizes the outward realization. Because the Spirit is the inward substance of the Body of Christ, He is also its outward realization. Both the inward essence and substance and the outward reality and realization are of the Spirit. This Spirit is the secret to all that the Triune God is to the Body of Christ. For instance, the secret to God's loving the Body of Christ, sanctifying it, and strengthening it, is with the Spirit of reality. It is the Spirit of reality who makes God's love real in the Body of Christ, so that it may be sanctified and strengthened. This Spirit of reality is the processed Triune God Himself as well as the totality of all the attributes of the processed Triune God. If we have this Spirit, we have all the attributes of the processed Triune God, such as love, light, mercy, righteousness, holiness, life, power, and grace. (A Thorough View of the Body of Christ, pp. 31-33)

Further Reading: A Thorough View of the Body of Christ, chs. 1-2

## 第七週•週三

### 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。』

弗五 32『這是極大的奧秘，但我是指着基督與召會說的。』

在聖經中，『基督』有時是指個人的基督，有時是指團體的基督，指基督和召會。（林前十二 12。）…基督是這位奧秘基督的頭，召會是這位奧秘基督的身體。這二者聯結在一起，成了一位奧秘的基督，宇宙的大人。古今中外所有得救的人加在一起，就成為這位奧秘基督的身體。個別來說，我們這些得救的人是身體上單個的肢體。（林前十二 27。）團體來說，我們就是基督奧秘的身體；每一個得救的人乃是基督身體的一部分。（新約總論第七冊，二五五至二五六頁。）

### 信息選讀

〔林前十二章十二節的〕基督不是個人的基督，乃是團體的基督，身體基督。這節的『基督』原文是『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。

葡萄樹不僅包括莖，也包括枝子，所以團體的基督，身體基督，不僅包括基督自己，也包括基督身體上的肢體，就是基督的眾肢體，基督的各部分。按照我們天然的構成，

## << WEEK 7—DAY 3 >>

### 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.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

In the Bible Christ sometimes refers to the individual Christ, the personal Christ, and sometimes to the corporate Christ, to Christ and the church (1 Cor. 12:12)....Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ. The two have been joined together to become the one mysterious Christ, a universal great man. All the saved ones in all times and in all space added together become the Body of this mysterious Christ. Individually speaking, we, the saved ones, are particular members of the Body (1 Cor. 12:27). Corporately speaking, we are the mystical Body of Christ. Every saved one is a part of the Body of Christ. (The Conclusion of the New Testament, p. 2267)

### Today's Reading

[In 1 Corinthians 12:12] Christ...is not the individual Christ but the corporate Christ, the Body-Christ. In Greek "Christ" in this verse is "the Christ," referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to 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.

As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ. According to our

我們不能成為基督身體的肢體。基督自己乃是使我們成為祂各部分的元素和因素。所以，要成為基督的各部分，成為祂身體的肢體，我們必須有基督作到我們全人裏面。

要成為團體的基督，身體基督，基督必須經過一個過程的幾個步驟。首先，這位神成了肉體，為着救贖。然後在復活裏，祂成了賜生命的靈，進到我們裏面並在我們裏面作工。這樣，祂就成了身體基督。如今在召會生活裏，我們不僅享受神、救贖主、和賜生命的靈，也享受這位是身體的基督。

惟有眾肢體由基督所構成，有祂的生命和性情時，召會纔能作基督的身體。我們看看自己物質的身體，就知道任何沒有我們生命和性情的東西，都不能作我們身體的一部分。正如我們的身體是我們的一部分，所以基督的身體，召會，也是基督的一部分。作為基督身體上的肢體，我們乃是祂的一部分，由祂所構成。

因為基督的實際乃是那靈，所以要由基督構成好作祂身體的路，乃是喝那靈。藉着在一位靈裏受浸，身體就形成了。我們眾人都已經在一位靈裏，浸成了一個身體。（林前十二13。）受浸成了一個身體使我們有地位來喝，而藉着喝那靈，我們就被構成身體。藉着喝那靈，我們就經歷神聖三一分賜到我們全人裏面，並使我們構成身體。…基督身體的建造完全是一件構成的事。基督的身體乃是由經過過程之三神的神聖元素所構成之生機的實體。我們經過了這樣的構成，纔成為基督的身體。所以，基督的身體所需要的不是組織，而是獨一的構成，這個構成乃是由那藉着我們喝這一位靈，而作到我們裏面的神聖元素所組成。我們越多喝這一位靈，神聖的元素就越多成為我們的構成成分，使我們成為一個身體，團體的基督。（新約總論第七冊，二五六至二五七頁。）

參讀：新約總論，第二百一十二篇；哥林多前書中為基督的身體享受基督，第三至四章。

natural constitution, we cannot be members of Christ's Body. Christ Himself is the element, the factor, that makes us parts of Him. Therefore, in order to be parts of Christ, as members of His Body, we must have Christ wrought into our being.

In order to become the corporate Christ, the Body-Christ, Christ had to pass through the steps of a process. First He, the very God, became flesh for our redemption. Then in resurrection He became the life-giving Spirit to come into us and work within us. In this way He becomes the Body-Christ. Now in the church life we enjoy not only God, the Redeemer, and the life-giving Spirit but also the Christ who is the Body.

The church can be the Body of Christ only as the members are constituted of Christ, possessing His life and nature. If we consider our physical body, we shall realize that anything that does not have our life and nature cannot be part of our body. Just as our body is part of us, so Christ's Body, the church, is part of Him. As members of the Body, we are parts of Christ, constituted of Him.

Because the reality of Christ is the Spirit, the way to be constituted of Christ to be His Body is to drink the Spirit. The Body has been formed by the baptism in the one Spirit. In one Spirit we have all been baptized into one Body (1 Cor. 12:13). The baptism into the one Body has positioned us all to drink, and by drinking of the Spirit, we are constituted to be the Body. By drinking the Spirit, we experience the dispensing of the Divine Trinity into our being and are constituted to be the Body. The building up of the Body of Christ is altogether a matter of constitution. The Body is an organic entity constituted of the divine element of the processed Triune God. It is through such a constitution that we become the Body of Christ. Therefore, what the Body of Christ needs is not organization but a unique constitution, a constitution which consists of the divine element wrought into our inner being through our drinking of the one Spirit. The more we drink the one Spirit, the more the divine element becomes our constituent to make us the one Body, the corporate Christ. (The Conclusion of the New Testament, pp. 2267-2269)

Further Reading: The Conclusion of the New Testament, msg. 212; CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," chs. 3-4



## 第七週•週四

### 晨興餽養

林前十四 26『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當爲建造。』

來十 25『不可放棄我們自己的聚集，好像有些人習慣了一樣，倒要彼此勸勉；既看見那日子臨近，就更當如此。』

今天許多基督徒會說，他們只在意基督，不在意召會。倘若我們只關心基督，不關心召會，我們就只能得着很有限的一分基督。我們若關心基督和召會二者，就能得着更多基督的豐富。…我們需要禱告：『主耶穌，我在意你，我也關心你的身體，因爲我認識你是頭，召會是身體。我不能只有頭卻沒有身體。』我們應該禱告：『主耶穌，我知道你今天不再只是個人的基督，而是團體的基督，是頭同着身體。你是身體基督。因此，主耶穌，我接受你，也接受你的身體。我接受身體基督，我渴望在這位基督裏行事爲人。』

在主的恢復裏，我們許多人可以見證，自從我們進到召會，開始關切召會的那一天起，我們的屬靈生命就有了極大的不同。我們裏面感覺到，我們是豐富的。每一位在召會中的人，在屬靈上都是億萬富翁；我們都是富有的。（團體基督的異象與經歷，四二至四三頁。）

### 信息選讀

主關於建造召會作神居所並作基督身體的話，必須在祂回來之前得着應驗。主耶穌在馬太二十四章三十五節說，『天地要過去，但我的話絕不能過去。』若沒有合乎聖經的聚會與事奉之路，就是在新約中所

## << WEEK 7—DAY 4 >>

### Morning Nourishment

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

Heb. 10:25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

Many Christians today would say that they care only for Christ and not for the church. If we care only for Christ and not for the church, we can gain only a limited portion of Christ. We can gain much more of the riches of Christ when we care for both Christ and the church....We should pray, "Lord Jesus, I know that today You are no longer only the individual Christ but also the corporate Christ, the Head with the Body. You are the Body-Christ. Therefore, Lord Jesus, I receive You as well as Your Body. I receive the Body-Christ, and I desire to walk in this Christ."

Many of us in the Lord's recovery can testify that since the day we came into the church and began to care for the church, there has been a great difference in our spiritual life. We have the inner sense that we are rich. Everyone in the church is a spiritual billionaire; we are all rich. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," pp. 496-497)

### Today's Reading

The Lord's word concerning the building up of the church as the dwelling place of God and the Body of Christ must be fulfilled before His coming back. The Lord Jesus said in Matthew 24:35, "Heaven and earth will pass away, but My words shall by no means pass away." Without the biblical way for us to meet and



例證、表明、表徵的路，主關於建造召會的話就無法得着應驗。傳統的聚會與事奉之路，不能成就主關於建造祂召會的話。

林前十四章二十六節和希伯來十章二十五節如果不應驗，神的家和基督身體的建造就沒有路，神的家和基督的身體就無法建造起來。我們如果不努力走合乎聖經的路，就會遲延主的回來。主回來的時候，天地要過去，而祂的話要得着應驗。林前十四章二十六節和希伯來十章二十五節這些經文，遲早都要得着應驗。當基督徒有了正確的聚會與事奉之路，主就能建造召會作神的居所，並作基督的身體。我確信主現今正在作事，把祂的子民帶回到神所命定的聚會與事奉之路，使祂能成就祂所豫言並應許關於建造祂召會的一切話。

傳統的聚會與事奉之路…採用人類社會為着宗教的方式——『隨從列國的風俗』（王下十七8，另譯；）傳統的路是天然的，適合人天然和墮落的光景；傳統的路不要求人活，也不要求人在靈裏；傳統的路也是宗教的。

傳統聚會的路遷就死人的口味。我們多年在基督教傳統之路裏的人，都能回想起在那裏所看見的。我從幼年就參加基督教的禮拜。我見過許多人在屬靈上是死的。所謂的教堂禮拜，不過是遷就這些死人。他們許多人很高興，因為他們有一種他們稱之為教會的社交生活。一週過一週，一個星期日接一個星期日，他們讀一段聖經的話作主題，然而在人身上整年沒有改變。他們只是每星期日去作禮拜。（為着建造基督的身體那合乎聖經的聚會與事奉之路，三〇三至三〇四、七〇頁。）

參讀：團體基督的異象與經歷，第三至四章。

to serve, the way that is illustrated, shown, and signified in the New Testament, the Lord's words concerning the building up of the church cannot be fulfilled. The traditional way to meet and to serve surely cannot fulfill the Lord's words concerning the building up of His church.

If 1 Corinthians 14:26 and Hebrews 10:25 are not fulfilled, there is no way for the building up of the house of God and of the Body of Christ. If we do not endeavor to take the scriptural way, this will delay the Lord's coming back. Heaven and earth will pass away at the time of the Lord's coming back, and His words will be fulfilled. Sooner or later verses like 1 Corinthians 14:26 and Hebrews 10:25 will be fulfilled. When Christians have a proper way to meet and to serve, that will afford the Lord the possibility to build up the church as the dwelling place of God and as the Body of Christ. I have the assurance that right now the Lord is doing something to bring His people back to the God-ordained way to meet and to serve that He may accomplish all He has prophesied and promised concerning the building up of His church.

Several points concerning the traditional way to meet and serve...include the following: the traditional way adopts the way of human society for religion—"in the customs of the nations" (2 Kings 17:8, NASB); the traditional way is natural, fitting man's natural and fallen condition; the traditional way does not require man to be living and in the spirit; and the traditional way is religious....We shall [also] consider some other points concerning the traditional way.

The traditional way of meeting accommodates the dead man's taste. Many of us who were in the traditional way in Christianity for a number of years can recall what we saw there. I attended Christianity services from my youth. I saw many people who were dead spiritually. The so-called church service just accommodated these dead people. Many of them were happy because they had a kind of social life, which they called the church. Week after week, Sunday after Sunday, a certain portion was read from the Bible as a subject, yet year-round there was no change in the people. They simply attended services every Sunday. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 498-499, 319)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," chs. 3-4

## 第七週•週五

### 晨興餽養

提後一 6～7『爲這緣故，我題醒你，將那藉我  
接手，在你裏面神的恩賜，再如火挑旺起來。  
因爲神賜給我們的，不是膽怯的靈，乃是能力、  
愛、並清明自守的靈。』

合乎聖經的聚會和事奉之路必定與宗教、社交的聚會  
和事奉之路相反。…這條路是屬靈的；適合活而屬靈之  
人口味的；要求人活，也要求人在靈裏的。要走這條  
路，我們必須得復興，過得勝的生活，憑着靈且照着靈  
而行。要這條路在我們的聚會與事奉裏成爲普遍的，我  
們也需要每日每時與主有持續不斷的交通。我們需要在  
一天的開始，就藉着呼求主名並禱讀主話接觸祂，使我  
們能享受祂，得着祂豐富的供應。無論得時不得時，我  
們需要整天把祂說給別人聽。爲着合乎聖經的聚會與事  
奉之路過這樣的生活，確實需要我們一直出代價。這條  
路…與宗教的生活和社會的風俗相反。爲此我們需要多  
有禱告，並從主接受恩典。（爲着建造基督的身體那合  
乎聖經的聚會與事奉之路，八〇至八一頁。）

### 信息選讀

歷世紀以來，傳統的路捆綁並廢除了基督身體上活肢  
體的生機功能。…有人會說，我們需要一個聚會，不僅  
向罪人傳福音，幫助他們得救，也幫助新人得着餽養和  
造就。這事聽起來很好，每一個人都會說有這個需要，  
但那惡者的詭計就在這裏。

公會有成百萬的教友，可是其中只有極少數是有用  
的。一面，那些聖品階級和專業人員，可能有助於他們  
所謂的教會增加人數。但另一面，他們廢除了基督身體

## << WEEK 7—DAY 5 >>

### Morning Nourishment

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of  
God, which is in you through the laying on of my hands. For God has  
not given us a spirit of cowardice, but of power and of love and of  
sobermindedness.

The scriptural way to meet and to serve surely is against the religious and social  
way of meeting and service....This way is spiritual. It fits the taste of the living and  
spiritual man and requires man to be living and in the spirit. To take this way, we  
need to be revived, to live a victorious life, and to walk by and according to the  
spirit. For this way to be prevailing in our meeting and in our service, we also need  
to have an uninterrupted fellowship with the Lord daily and hourly. We need to  
contact the Lord from the beginning of each day by calling on His name and pray-  
reading His Word that we may enjoy Him and be supplied with His riches. We need  
to speak Him to people all day long whether in season or out of season. To live such  
a life for the scriptural way to meet and to serve surely requires us always to pay a  
price....It is...against the religious life and social customs. For this we need to pray  
much and receive grace from the Lord. (The Scriptural Way to Meet and to Serve  
for the Building Up of the Body of Christ, p. 328)

### Today's Reading

The traditional way has bound and annulled the organic function of the members  
of the Body of Christ for many centuries....Some would say that we need to have a  
meeting not only to help the sinners get saved by preaching the gospel to them but  
also to help the new ones get fed and edified. This sounds very good, and everyone  
would say that this is needed, but the subtlety of the evil one is present here.

The denominations have millions of members, but very few of these members  
are useful. On the one hand, the clerical class, the professionals, may help their  
so-called churches to be increased. But on the other hand, they annul the function

上肢體的功用。…在這種情形下，何處能使聖徒生機的建造起來—使他們的靈得重生，魂得變化，並且藉着魂的變化，與其他同作肢體的在靈裏長大？何處有聖徒在經歷包羅萬有的基督，因祂而長大，使他們屬靈、生機的功用有自由、有機會得着發展，並在靈裏同被建造，使不只一處的地方召會，更是基督的全身體建造起來，作神完全的彰顯？

在已過召會的歷史裏，傳統的路不僅捆綁並廢除了基督肢體屬靈的功用，也扼室、甚至殺死了基督活的肢體。一面，傳統的路餵養人；但另一面，因着聖品階級，卻在許多方面阻撓信徒在生命裏長大，甚至使他們窒息而死。因此，大多數信徒在他們召會的事奉上，是屬靈的死人。我們雖然離開了組織的基督教，但其傳統的聚會與事奉之路仍相當的影響我們，我們甚至在其捆綁之下，渾然不知這條路破壞了基督的身體，就是我們藉着眾肢體依其度量而盡功用，所正在努力建造的。（弗四 16。）

以弗所四章十六節說，『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來』本於祂』意思就是出於元首基督。『全身』包括身體的眾肢體，不只是有恩賜者。『每一部分依其度量而有的功用』意思是說，每一肢體都有為着神的運行而有的度量。『每一部分』指身體的每一肢體。基督身體的每一肢體都有其度量，為着身體的長大而作工。在傳統的路裏，我們能否看見…十六節所題基督身體的建造？（為着建造基督的身體那合乎聖經的聚會與事奉之路，七三至七五頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第一至五章。

of the members of the Body of Christ...With this kind of situation, where is the possibility for the saints to be built up in an organic way—where their spirit has been regenerated, their soul is being transformed, and they are growing in spirit by the transformation in their soul together with other fellow members? Where are the saints experiencing the all-inclusive Christ and growing with Him, having the freedom and opportunity for their spiritual, organic function to be developed, and being built up together in the spirit so that not only a local church but also the whole Body of Christ can be built up as the full expression of God?

The traditional way has not only bound and annulled the spiritual function of the members of Christ but also has choked and even killed the living members of Christ for all the time in the past history of the church. On the one hand, the traditional way feeds people, but on the other hand, because of the clerical class, in many aspects it frustrates the believers from growing in life and even chokes them to death. Hence, most of the believers are spiritually dead in their church services. Although we have left organized Christianity, its traditional way to meet and to serve still influences us to quite an extent, and we are even under its bondage, without any awareness of its damage to the Body of Christ, which we are endeavoring to build up by all its members functioning in each one's measure (Eph. 4:16).

[In verse 16] out from whom means from Christ, the Head. All the Body includes all the members of the Body, not just the gifted ones. The operation in the measure of each one part means that each member has a measure for God's operation. Each one part refers to every member of the Body. Every member of the Body of Christ has its own measure, which works for the growth of the Body. In the traditional way, can we see the building up of the Body of Christ mentioned in verse 12 or particularly in verse 16? (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 321-323)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," chs. 1-5

弗四 15～16『惟在愛裏持守着真實，我們就得  
以在一切事上長到祂，就是元首基督裏面；本  
於祂，全身藉着每一豐富供應的節，並藉着每  
一部分依其度量而有的功用，得以聯絡在一  
起，並結合在一起，便叫身體漸漸長大，以致  
在愛裏把自己建造起來。』

合乎聖經的聚會與事奉之路能發展基督肢體生機  
的功用與能力，並能建造基督的身體。（弗四 12，  
16。）以弗所四章十二節告訴我們，有恩賜的人作工，  
為要成全聖徒，使聖徒能完成職事的工作，建造基督  
的身體。十六節接着詳細的告訴我們，得着成全的聖  
徒如何直接建造身體。…每一豐富供應的節，是指特  
別有恩賜的人；每一部分，是指身體的每一肢體。我  
們得着有恩賜的人成全後，必須盡功用。凡是節的人，  
就是有恩賜者，必須供應身體。不僅如此，只要你是  
基督身體許多部分中的一部分，就有能力和功用的度  
量。（為着建造基督的身體那合乎聖經的聚會與事奉  
之路，九八至九九頁。）

### 信息選讀

基督身體的建造必須是生機的；這完全是生命的事。  
沒有生命，召會就沒有真正的建造。在今天的基督教裏  
少有生命的元素。我們所看見今天大多數基督徒中間所  
建造的，多半不是生機的。然而，按照新約，召會的建  
造應當完全在生命裏。基督的身體就像我們物質的身  
體。在我們物質的身體裏，沒有一部分是沒有生命的。

### Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him  
in all things, who is the Head, Christ, out from whom all the Body,  
being joined together and being knit together through every joint  
of the rich supply and through the operation in the measure of each  
one part, causes the growth of the Body unto the building up of itself  
in love.

The scriptural way to meet and to serve is able to develop the organic function  
and ability of the members of Christ and is able to build up the Body of Christ (Eph.  
4:12, 16). Ephesians 4:12 tells us that the gifted persons do their work to perfect  
the saints that the saints may carry out the work of the ministry for the building  
up of the Body of Christ. Verse 16 follows to tell us in detail how the perfected  
saints build up the Body directly...Every joint of the rich supply refers to the  
specially gifted persons, and each one part refers to every member of the Body.  
After we are perfected by the gifted persons, we have to function. One who is a  
joint, a gifted person, has to render the supply to the Body. Furthermore, as long  
as you are one part among the many parts of the Body of Christ, you also have a  
measure of ability, a measure of function. (CWWL, 1987, vol. 3, "The Scriptural  
Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 342-343)

### Today's Reading

The building up of the Body must be organic. It is altogether a matter of life.  
Without life, there is no genuine building up of the church. There is very little of  
the element of life in today's Christianity. What we see built up among most of  
today's Christians is mostly inorganic. According to the New Testament, however,  
the building up of the church should be altogether in life. The Body of Christ is  
like our physical body. In our physical body no part is lifeless.

基督身體生機的建造就是三一神在信徒裏的擴增，使他們在基督裏長大。…〔在歌羅西二章十九節，〕『以神的增長而長大』也可譯為『以神的增加而長大』。在素質一面，神的素質正在我們裏面增加。乃是藉着神在我們裏面這素質的增加，作基督身體的召會就長大。作基督身體的召會是因着一些元素，一些素質而長大的，〔正如〕人因着所喫食物的素質而長大。（主今日恢復的進展，七八、五二頁。）

主渴望恢復彼此互相的召會聚會，眾人都說話，使召會得建造。（譯自『在召會的聚會中申言，為着生機建造召會作基督的身體』英文綱目小冊。）

神的行政是家庭的事。古時，在大家庭中的行政，主要是為着將食物、必需品分配給家中所有的人。我們的神有宇宙中最大的家庭。神有一個家庭計畫，要將祂一切豐富的供備分配給祂的兒女。祂豐富的供備完全具體化身在一個人位，就是神聖三一的第二者基督裏面。神格一切的豐富和神格一切的豐滿，都具體化身在基督裏面。神的家庭計畫，神的家庭行政，是要將一切在基督裏的神聖豐富，分配、分賜到祂所拯救的人裏面，作他們的滋養和餵養，結果帶進基督身體的建造。今天我們就在神的經綸之下，享受祂豐富的分配。

我們如今乃是在神的分賜之下，這分賜是藉着申言而進行。申言是獨一的路，上好的路，超越的路，將基督一切的豐富分賜到神的子民裏面，以建造基督生機的身體。藉着申言分賜基督的豐富，可用母親分賜食物作例子來說明。一天過一天，母親將食物分配或分賜給小嬰孩，直到他成為強壯高大的男孩。小嬰孩藉着豐富食物的分配，成為這樣一個大男孩。申言就是將三一神當作豐富的食物、滋養的元素，分配、分賜到人裏面。（主恢復當前的進展，六七至六八頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第六至八、十六至十七章。

The organic building up of the Body of Christ is the increase of the Triune God in the believers for their growth in Christ....[In Colossians 2:19] grows with the growth of God may also be translated “grows with the increase of God.” God is increasing in us in essence essentially. It is by this essential increase of God in us that the church as the Body of Christ grows. The church as the Body of Christ grows with some element, with some essence. A person grows with the essence of the food that he takes in. (CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” pp. 61, 41)

The Lord desires to recover the church meetings in mutuality with all speaking for building up (1 Cor. 14:23a, 26, 31). (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 10)

God’s administration is a family matter. In ancient times the administration among large families was mainly for distributing the food, the necessities, to all the members of the family. Our God has the biggest family in the universe. God has a family plan to distribute all His rich provision to His children. His rich provision is altogether embodied in a person, the second of the Trinity, Christ. All the riches of the Godhead and the fullness of the Godhead are embodied in Christ. God’s family plan, God’s family administration, is to distribute, to dispense, all the divine riches in Christ into His saved ones for their nourishment and feeding, resulting in the building up of the Body of Christ. Today we are under God’s economy to enjoy His rich distribution.

We are now under God’s dispensing, and this dispensing is by prophesying. Prophesying is the unique way, the best way, the excelling way, to dispense all the riches of Christ into God’s people for the building up of the organic Body of Christ. The dispensing of the riches of Christ by prophesying can be illustrated by the dispensing of food by a mother. Day by day a mother distributes, or dispenses, food to her little baby until he becomes a strong and husky boy....To prophesy is to distribute, to dispense, the Triune God as the rich food, the nourishing element, into others. (CWWL, 1988, vol. 4, “The Present Advance of the Lord’s Recovery,” p. 571)

Further Reading: The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, chs. 6-8, 16-17



# 第七週詩歌

補624

你已顯為身體基督

(英1225)

F 大調

3/4

5 · 1 | 3 3 3 · 3 | 4 4 4 · 4 | 5 · 2 3 · 4 |  
 一 今 日 惟 有 識 你 身 體, 哦 主, 纔 是 認 識  
 3 - 1 · 7 | 7 6 1 · 6 | 6 5 1 3 | 5 · 4 7 · 2 |  
 你, 因 此 我 求 得 蒙 開 啓, 在 你 肢 體 看 見  
 1 - 3 · 4 | 5 5 6 · 3 | 4 4 2 · 3 | 4 · #4 5 · 2 |  
 你; 非 僅 識 你 元 首 身 分—至 高、 個 別 救 贖  
 3 - 3 · 2 | 1 · 1 3 5 | 5 4 3 · 2 | 1 · 1 1 7 | 1 - ||  
 主, 更 見 你 已 具 體 化 身, 顯 為 身 體 的 基 督。

二 你的聖徒多年追求, 渴慕尋得你實際;  
 舉目仰望, 深處探求, 無非要見你自己。  
 豈知天上榮耀基督 今乃顯為祂身體;  
 內住基督今正活出, 在祂身體顯無遺!

三 主, 我自知易於受欺, 僅識你崇高至極,  
 卻未摸着你的實際, 暗中摸索, 憑己意。  
 豈知在你地上肢體, 我就得見你自己!  
 永遠之神顯於肉體, 大哉, 敬虔的奧祕!

四 求主勿讓我再單獨, 囿於個人的光照;  
 你的身體促我投入, 憑“身體感”為引導。  
 不再作那離散塵土, 乃是活石被建造;  
 如此使你心滿意足, 團體顯明你榮耀。

# WEEK 7 — HYMN

Lord, to know Thee as the Body

The Church — As Christ's Body

1225

1. Lord, to know Thee as the Bod - y, Is my des - perate need to -  
 day, Oh, to see Thee in Thy mem - bers, 'Tis for this I long and  
 pray. No more just to know Thy head - ship In an in - div - i - dual  
 way, But to see Thee in - car - nat - ed, As the Bod - y--Christ, I pray.

2. Through the years, Thy saints have sought Thee,  
 Longing for reality;  
 Gazing upward, searching inward,  
 Thirsting for the sight of Thee.  
 Now reveal that Christ in heaven,  
 Is the Body manifest;  
 And the Christ who dwells within us  
 As the Body is expressed.

3. Prone to be misled, I know it,  
 By my lofty thoughts of Thee,  
 Easy 'tis for self to seek Thee,  
 Yet not touch reality,  
 Oh, how much I need to find Thee,  
 In Thy members here below.  
 God eternal dwells among us,  
 Manifest in flesh to know.

4. Limit, Lord, my independence,  
 Let me to Thy Body turn;  
 Not just seeking light from heaven,  
 But the church's sense to learn.  
 May we be the stones for building  
 Not the formless, useless clay,  
 Gain in us Thy heart's desire  
 Corporately Thyself display.

## 第七週・申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]