

第六篇

为着基督身体的实际与建造，
在基督独一的元首权柄之下
活在基督复活的生命里，
并在一切事上长到元首基督里面

读经：林后一 9，西一 18，二 19，腓一 19～21 上，
三 10，林前六 17，弗四 15～16

纲 要

周 一

壹 召会作为基督的身体，乃是完全在基督复活生命里的生机体——西一 18，约十一 25，徒二 24，启一 18，二 8，腓三 10：

- 一 复活的原则乃是天然的生命被杀死，神圣的生命代之而起——林后一 9。
- 二 在我们天然的生命和旧造里，我们不是身体；在那借着基督的复活所带进新生起头的新造里，我们才是身体——弗一 19～23。
- 三 在复活里，意思就是我们天然的生命被钉死，我们那由神所创造并救赎的所是被拔高，在复活里与基督成为一——罗六 4、6，八 2、11，加二 20。

Message Six

**Living in the Resurrection Life of Christ
under the Unique Headship of Christ
and Growing Up into the Head, Christ, in All Things
for the Reality and Building Up of the Body of Christ**

Scripture Reading: 2 Cor. 1:9; Col. 1:18; 2:19; Phil. 1:19-21a; 3:10; 1 Cor. 6:17; Eph. 4:15-16

Outline

Day 1

I. The church as the Body of Christ is an organism absolutely in the resurrection life of Christ—Col. 1:18; John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10:

- A. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place—2 Cor. 1:9.
- B. In our natural life and in the old creation, we are not the Body; we are the Body in the new creation germinated by Christ's resurrection—Eph. 1:19-23.
- C. To be in resurrection means that our natural life is crucified and that the God-created and redeemed part of our being is uplifted to be one with Christ in resurrection—Rom. 6:4, 6; 8:2, 11; Gal. 2:20.

四 当我们不凭天然的生命，而凭我们里面神圣的生命而活，我们就在复活里；这事的结果就是基督的身体——罗六6，八11，十二4～5：

- 1 神子民中间的领导必须是基督自己作复活的生命，这生命发芽、开花并结杏果——民十七8。
- 2 在召会生活这基督身体的彰显里，凡我们所说、所作和所是的都必须在复活里。

周 二

贰 基督是团体身体（召会）独一的头，也是所有个别信徒的头；祂是我们各人直接的头——西一18，林前十一3：

一 头是权柄的事；基督作头，就是祂在身体上有一切的权柄——西一18，太二八18：

- 1 服在基督的作头之下，就是绝对服在祂的权柄下——弗四15。
- 2 身体及其众肢体动作的权柄是操之于头。

二 我们是不是服在元首的权柄之下，就可以证明我们有没有认识身体的生命——林前十一3，弗四15～16，西一18，三4：

- 1 身体只能有一个头，只能服从一个头——一18。
- 2 唯有基督是独一的元首，我们必须服从祂，尊崇并见证基督独一的元首权柄——弗一22～23，太二三8～12。
- 3 身体上的肢体是因特定元首而能联络得合式，并活出身体的生命；我们与别的肢体的关系，在于我们与头的关系——弗四15～16，林前十二18、27。

周 三

D. When we live not by our natural life but by the divine life within us, we are in resurrection, and the issue of this is the Body of Christ—Rom. 6:6; 8:11; 12:4-5:

1. The leadership among God's people must be Christ Himself as the resurrection life that buds, blossoms, and bears almonds—Num. 17:8.
2. Everything we say, everything we do, and everything we are in the church life as an expression of the Body of Christ must be in resurrection.

Day 2

II. Christ is the unique Head of the Body, the church, corporately and of all the believers individually; He is the Head directly of every one of us—Col. 1:18; 1 Cor. 11:3:

A. The Head is a matter of authority; for Christ to be the Head is for Him to have all the authority in the Body—Col. 1:18; Matt. 28:18:

1. To be under the headship of Christ is to be absolutely under His authority—Eph. 4:15.
2. The authority to direct the Body and all its members rests with the Head.

B. Whether we are under the authority of the Head determines whether we know the life of the Body—1 Cor. 11:3; Eph. 4:15-16; Col. 1:18; 3:4:

1. The Body can have only one Head and can submit only to one Head—1:18.
2. Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of Christ—Eph. 1:22-23; Matt. 23:8-12.
3. The members of the Body are fitted together and are able to live the Body life through holding the Head; our relationship with the Head determines our relationship to the other members—Eph. 4:15-16; 1 Cor. 12:18, 27.

Day 3

叁 基督身体的实际乃是神所救赎、由神作成神人的一班人，他们不凭自己，乃凭另一个生命而活，这生命就是经过过程并终极完成的三一神——加二 20，腓一 19～21 上，三 10：

一 基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程并终极完成之三一神的生命而活；祂的属性借着他们的美德彰显出来——一 19～21 上。

二 基督身体的实际乃是所有神人借着人性调神性，神性调人性，而与神联结、调和并构成在一起所过的生活——约十四 20。

三 基督身体的实际乃是借着基督复活的大能而模成基督之死的团体生活——腓三 10。

周 四

四 因着基督的身体是在调和的灵里，所以在基督身体的实际里，就是在调和的灵里，并活在调和的灵里——罗八 4，十二 4～5，林前六 17，十二 12～13、27：

1 在调和的灵里生活、行事并行动，就是在基督的身体里生活、行事并行动，也是在基督身体的实际里——罗八 4，十二 4～5。

2 在调和的灵里，就是在实际上并实行上在基督的身体里——林前六 17，十二 12～13、27。

III. The reality of the Body of Christ is a group of God's redeemed who have been made the God-men by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20; Phil. 1:19-21a; 3:10:

A. The reality of the Body of Christ is a corporate living by the perfected God-men, who are genuine men but who do not live by their own life but by the life of the processed and consummated Triune God, whose attributes are expressed through their virtues—1:19-21a.

B. The reality of the Body of Christ is a living by all the God-men, united, mingled, and constituted together with God by mingling humanity with divinity and mingling divinity with humanity—John 14:20.

C. The reality of the Body of Christ is a corporate living of the conformity to the death of Christ through the power of His resurrection—Phil. 3:10.

Day 4

D. Because the Body of Christ is in the mingled spirit, to be in the reality of the Body of Christ is to be in the mingled spirit and to live in the mingled spirit—Rom. 8:4; 12:4-5; 1 Cor. 6:17; 12:12-13, 27:

1. To live, act, and move in the mingled spirit is to live, act, and move in the Body and to be in the reality of the Body—Rom. 8:4; 12:4-5.

2. To be in the mingled spirit is to be in the Body of Christ actually and practically—1 Cor. 6:17; 12:12-13, 27.

肆 我们需要在一切事上长到元首基督里面——弗四 15:

- 一 长到基督里面，就是在一切事上得着基督加增到我们里面，直到我们达到长成的人——15、13 节。
- 二 十五节里“元首”一辞，指明我们在生命里凭着基督在我们里面扩增而有的长大，该是身体众肢体在元首下，在身体里的长大。
- 三 我们需要在一切事上，就是在每一件事，无论大事、小事上，都长到元首基督里面——15 节：
 - 1 我们在好些事上还没有长到基督里面；在这些事上我们不在基督里面，乃在基督之外。
 - 2 我们众人在一切事上都长到基督里面，我们在基督里就是一了。

伍 基督身体的长大就是基督身体的建造——弗四 16:

- 一 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体在爱里把自己建造起来——三 17 上：

IV. We need to grow up into the Head, Christ, in all things—Eph. 4:15:

- A. To grow up into Christ is to have Christ increase in us in all things until we attain to a full-grown man—vv. 15, 13.
- B. The word Head in Ephesians 4:15 indicates that our growth in life by the increase of Christ in us should be the growth of the members in the Body under the Head.
- C. We need to grow up into Christ in all things, that is, in every single thing, whether big or small—v. 15:
 - 1. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.
 - 2. When we all grow up into Christ in all things, we will all be one in Christ.

D. To grow in life is to grow with the growth of God; the growth of the Body depends on the growth of God, the increase of God, within us—Col. 2:19.

V. The growth of the Body is the building up of the Body—Eph. 4:16:

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

- 1 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会——西三 10～11。
- 2 基督的身体因着基督在我们里面的长大而长大，也就得了建造——一 18，二 19，弗四 15～16。

二 基督的身体在爱里把自己建造起来——16 节：

- 1 基督的身体在爱里把自己建造起来，这爱不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上的肢体——约壹四 7～8、11、16、19。
- 2 爱是神内在的本质；当我们进到神这内在的本质里，我们就享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人——弗五 25。
- 3 为着基督身体的建造，我们需要被带到作为神内在本质的爱里——四 12、16。

1. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church——Col. 3:10-11.
2. The Body of Christ grows by the growth of Christ within us and is built up this way——1:18; 2:19; Eph. 4:15-16.

B. The Body builds itself up in love——v. 16:

1. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body——1 John 4:7-8, 11, 16, 19.
2. Love is the inner substance of God; when we enter into God's inner substance, we enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did——Eph. 5:25.
3. We need to be brought into love as the inner substance of God for the building up of the Body of Christ——4:12, 16.

第六周●周一

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

弗一 20 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂…坐在自己的右边。”

22～23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

众地方召会中的信徒多半仍在天然的人里，但我们要在基督身体的实际里，就需要完全在基督复活的生命里。在众地方召会中，我们的确有些美好的配搭，但是我要问：“这种配搭是凭天然的生命，还是在复活里作出来的？”在复活里，意思就是我们天然的生命被钉死，然后我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一。在腓立比三章十节保罗说，我们都需要凭着基督复活的大能，模成祂的死。我们都需要问自己：我们中间的配搭是凭着基督复活的大能，或仅仅是凭着我们天然的人。

我不否认，我也不能否认，当我尽主的职事，特别是尽生命的职事，建立众召会时，有些部分是在复活里，但不是每一部分都在复活里。任何一件照着圣经却在天然生命里完成的事，即使是合乎圣经，也不是基督身体的实际。基督的身体完全是在基督复活生命里的事。（关于相调的实行，一六页。）

信息选读

今天，在众地方召会中，我们一般所能看见的，多半是在聚会、活动、工作和事奉上的“召会”；

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand...

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.

A great part of the believers in the local churches are still in the natural man, but to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, “Is this kind of coordination carried out by the natural life or in resurrection?” To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection. In Philippians 3:10 Paul said that we all need to be conformed to the death of Christ by the power of His resurrection. We all need to ask ourselves whether the coordination among us is by the power of Christ’s resurrection or merely by our natural man.

I do not deny, and I cannot deny, that as I was carrying out the Lord’s ministry, especially the ministry of life to establish the churches, some part was in resurrection, but not every part. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ. The Body of Christ is absolutely something in the resurrection life of Christ. (The Practical Points concerning Blending, pp. 19-20)

Today’s Reading

It is common today that in the local churches what we can see is mostly the “church” in its meetings, activities, works, and services. But we cannot see much

我们看不见多少在复活里，就是在那灵里，在那是灵的基督里，并在终极完成的神里面，基督身体的实际。所以我们需要竭力，完全在基督复活的生命里。（关于相调的实行，一六至一七页。）

〔基督的〕身体是成为肉体、钉十字架、复活、升天的基督继续不断传输到我们里面的结果。照着我们天然的生命，我们不够资格作身体的一部分。相反的，我们只配被了结并埋葬，好使我们能够复活。就天然而言，甚至我们的灵也不配作身体的一部分。在基督钉十字架并复活之前，基督的身体并不存在。祂有许多跟随者，但祂没有身体。基督的身体不能出自成肉体的基督，必须等到祂钉十字架，了结肉体、天然的人、以及整个旧造。基督借着祂的钉十字架了结这一切之后，就进入复活，使一些新的事物有了新生的起头。因此，基督复活之后，祂的身体出现了。在我们天然的生命和旧造里，我们不是身体；但借着基督复活的生命所带进新生起头的新造里，我们成了身体。五旬节那天，这位钉十字架、复活、升天的基督，已被立为万有的头，开始将祂所成就、所达到、并所得着的一切传输给召会。从那天起，这个传输从没有停止过。这指明这传输有起头，但没有终止。

三一神采取一切奇妙的步骤——创造、成为肉体、钉十字架、复活和升天后，祂带着祂所成就的一切进到召会里。因此，召会，就是身体，乃是一个完全在复活并升天里的实体，其中的天然元素及旧造都已了结。身体这一个在复活和升天里的生机体，完全是在新造里，与旧造无分无关。身体的每一部分都是属于新造。（新约总论第七册，六三至六四页。）

参读：关于相调的实行，第二章；新约总论，第一百九十四篇；民数记生命读经，第二十五篇；倪柝声文集第二辑第二十二册，第三十七、三十九篇；权柄与顺服，第八篇。

of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. So there is the need for us to endeavor to be absolutely in the resurrection life of Christ. (The Practical Points concerning Blending, p. 20)

The Body is the issue of the incarnated, crucified, resurrected, and ascended Christ who is continually being transmitted into us. According to our natural life, we are not qualified to be part of the Body. On the contrary, we are qualified only to be terminated and buried so that we can be resurrected. By nature, not even our spirit is qualified to be part of the Body. Before Christ's crucifixion and resurrection, the Body of Christ was not in existence. He had a number of followers, but He did not have the Body. The Body of Christ could not come forth from the incarnated Christ until He had been crucified to terminate the flesh, the natural man, and the entire old creation. After terminating all these things through His crucifixion, Christ entered into resurrection to germinate something new. Therefore, it was after His resurrection that the Body of Christ came into being. In our natural life and in the old creation we are not the Body. But we are the Body in the new creation germinated by Christ's resurrection life. On the day of Pentecost, the crucified, resurrected, and ascended Christ, who was given to be Head over all things, began to transmit all that He had accomplished, attained, and obtained to the church. Since that day, this transmission has not ceased. This indicates that this transmission has a beginning but that it has no ending.

After all the wonderful steps taken by the Triune God—creation, incarnation, crucifixion, resurrection, and ascension—He came into the church with all His accomplishments. Thus, the church, the Body, is an entity altogether in resurrection and ascension with both the natural element and the old creation terminated. The Body, an organism in resurrection and ascension, is wholly in the new creation and has nothing to do with the old creation. Every part of the Body is of the new creation. (The Conclusion of the New Testament, pp. 2098-2099)

Further Reading: The Practical Points concerning Blending, ch. 2; Life-study of Numbers, msg. 25; CWWN vol. 42, chs. 37, 39; vol. 47, "Authority and Submission," ch. 15

第六周●周二

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者…”

三 4 “基督是我们的生命…”

林前十二 18 “但如今神照着自己的意思，把肢体俱各安置在身体上了。”

保罗说，要“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”（西二 19。）基督既是身体的头，所以我们必须持定元首。持定元首，就是承认只有基督是头，就是绝对顺服基督的权柄。我们唯有持定元首，方能与弟兄姊妹联合得起来。身体上的肢体能联络得合式，是因持定元首而活出身体的生命。乃是我们与头的关系，决定我们与别的肢体的关系。只有当我们来到主绝对的权柄之下，我们与弟兄姊妹的一切问题才得解决。除非我们承认基督在身体里的元首权柄，我们绝不能认识我们与别的肢体完全的交通，因为乃是我们与祂共同的交通，使我们联络在一起。我们各人在外面看，虽各有不同，但住在里面的基督乃是一样的，所以说彼此能有交通，彼此能合一。除了基督以外，我们没有什么是可以凭着交通的。如果不是持定基督，交通就要出事。我们交通的根据，乃是彼此共同持定元首。当我们都持定元首时，我们就彼此联络结合在一起。如果我们和头的关系是正常的，我们和身体的关系也就正常。（倪柝声文集第二辑第二十四册，九六页。）

信息选读

WEEK 6 — DAY 2

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead...

3:4 When Christ our life is manifested...

1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

Paul spoke of “holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God” (Col. 2:19). Since Christ is the Head of the Body, we have to hold the Head. Holding the Head is acknowledging that only Christ is the Head; it is coming absolutely under His authority. We can be joined to the brothers and sisters only when we hold the Head. The members of the Body are fitted together and able to live the Body life through holding the Head. Our relationship to the Head determines our relationship to the other members. All the questions regarding our relationship with the brothers and sisters can only be solved when we come under the absolute authority of the Lord. Unless we recognize the headship of Christ in the Body, we will never have a perfect fellowship with the other members, because it is our common relationship to Him that causes us to be related to one another. We may look different outwardly, but the Christ within us is the same. This is why we can fellowship with one another and be one with each other. Apart from Christ, we have no means of fellowship. When we do not hold the Head, our fellowship becomes invalid. The basis of our fellowship is our mutual holding of the Head. When we all hold the Head, we will hold to one another, and our relationship with the Body will be proper. (CWWN, vol. 44, “The Mystery of Christ,” pp. 811-812)

Today's Reading

基督是身体的生命，基督也就是身体的权柄。因为生命在祂里面，所以权柄也在祂里面。祂是你的生命，所以祂有权柄。什么时候你顺服祂的权柄，你就有生命。身体上所有的动作，都是受头的支配的。基督作头，意思就是祂在身体上是有权柄的。弟兄姊妹，你如果看见什么是身体，你就不能不受头的支配。身体不能任意动，是头有命令才动，头没有命令就不动。身体是在头的权柄之下。身体不能自己出主张，身体动作的权柄是操之于头。

你这个人是不是服在元首的权柄之下，就可以证明你有没有认识身体的生命。有人对于神的话是说，“主虽然是这样说，但是，我看…”请问谁许可你说“但是”呢？你有什么权柄说“但是”呢？在世界上，如果有人不服从上级的命令，就是违法的人。基督既然是头，我们就不是头，我们就没有权柄不顺从主。

许多时候，召会里面的头太多了。召会里出现许多人的领袖、人的办法、人的规条。人要作头。基督在天上作头，人在地上也要作头；当地上的头和天上的头意见相合的时候就顺服，当地上的头和天上的头意见不相合的时候就不顺服。这是何等的错误。在召会里，只有基督是头，没有另外的头；基督是头，其他的一切都不是头。弟兄姊妹，你有没有一次对主说，“主啊，你是我的主，我没有权柄定规事情，我也没有资格拣选什么，但愿主拯救我脱离自己作头，也脱离其余一切的头。”弟兄姊妹，我们每一个都得学习接受神的命令。基督是头，没有一个人能随从自己的意思。所以，被主征服，向主降服，乃是基督徒一个基本的经历。（倪柝声文集第二辑第十八册，一七七至一七九页。）

参读：倪柝声文集第二辑第十八册，第五十四篇；第二十四册，第一百零一篇；新约总论，第十八、二十四、三十一、五十七至五十八、七十五篇；正当召会生活极重要的原则，第三章。

Christ is the life of the Body; He is also the authority of the Body. Since life is in Him, authority is also in Him. Since He is our life, He has authority over us. Whenever we submit to His authority, we have life. Every move of our body is governed by the head. For Christ to be the Head means for Him to have the authority in the Body. Brothers and sisters, if we see what the Body is, we will spontaneously come under the control of the Head. The Body cannot move freely; it can only move at the direction of the Head. Without direction from the Head, the Body cannot move. The Body is under the authority of the Head; it cannot propose anything on its own. The power to direct the Body rests with the Head.

Whether we are under the authority of the Head determines whether we know the life of the Body. Toward God's Word, some have the attitude: "Although the Lord has said this, yet..." Who has given us permission to say "yet"? What authority do we have to say "yet"? In the world anyone who disobeys the command of his superior is lawless. If Christ is the Head, then we cannot be the Head and we have no right to disobey Him.

Many times there are too many heads in the church. There are many human leaders, methods, and ordinances in the church. Man wants to be the head. Christ is the Head in heaven, and man wants to be the head on earth. When the "head" on earth agrees with the Head in heaven, there is obedience. But when the "head" on earth does not agree with the Head in heaven, there is disobedience. How wrong this is! In the church only Christ is the Head; there is no other head. As long as Christ is the Head, no one else can be the head. Brothers and sisters, have you ever said to the Lord, "Lord, You are my Lord. I have no right to make any decision, and I have no right to choose anything. May You deliver me from being my own head and from taking anyone else as the head"? Brothers and sisters, we must all learn to receive orders from God. Christ is the Head, and no one can walk according to his own will. It is a basic Christian experience to surrender to the Lord and submit to Him. (CWWN, vol. 38, pp. 414-415)

Further Reading: CWWN, vol. 38, ch. 55; vol. 44, ch. 101; The Conclusion of the New Testament, msg. 18, 24, 31, 57-58, 75; CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3

第六周●周三

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”。

腓一 19 ~ 21 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。…没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因在我，活着就是基督…”。

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）基督的死是一个模子，保罗将自己放在那个死的模子里，在那里被模成基督的死。在保罗这个人身上，众人可以看见十字架的记号和形像。（加六 14，17，参 17 注 1。）他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。（关于相调的实行，三六至三七页。）

信息选读

许多次当我要对我的妻子说话时，里面就说，“这不是从你的灵出来的，而是从你的旧人出来的。”我立刻就停住。有时我想去找她，却马上又回来了。这是因为我的去是凭着我天然的人。当我这样作时，里面有个东西把我调转回来。那个东西就是赐生命的灵，那是灵的基督。经过过程的三一神转了我，那是在复活里。…这样一个团体的生活，就是基督身体的实际。这是借着基督复活的大能而模成基督之死的一个团体生活。

简单地说，基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大

WEEK 6 — DAY 3

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

Phil. 1:19-21 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ;...in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ...

In Philippians 3 Paul said that he lived a life conformed to the death of Christ (v. 10). The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there. On this man, Paul, all men could see the mark and the image of the cross (Gal. 6:14, 17—see footnote 1 on v. 17). His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones. (The Practical Points concerning Blending, p. 36)

Today's Reading

Many times when I was trying to talk to my wife, something within said, “This is not from your spirit. This is from your old man.” Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ.

In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who

成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人。

三十三年半之久，这位神人耶稣，乃是一个真正的人，但祂不凭人的生命而活，乃凭神的生命而活。要活这样的生命，祂必须被钉十字架。新约提到的钉十字架，乃是在各各他山上木头的十字架。但你们必须看见，基督被钉在物质的十字架上之前，祂已经是天天被钉死，有三十三年半之久。耶稣不是一个人，一个真正的人么？是的，但祂不凭那个真正的人活着，而是把那个真正的人一直摆在十字架上。然后，在复活的意义上，祂活出神的生命。神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

我们不该凭自己活。照着神在祂经纶里的设计，我们已经被摆在十字架上了。我们不该叫自己从十字架上下下来。留在十字架上，就是背十字架，并在十字架之下。我已经钉了十字架；不再是我。我已经完了，了结了。但在我身上有一个新人；那是神所创造，经过复活，凭着里面神的神性而被拔高的人。那人事实上就是神自己。现在我凭那个人活着。我若不实行把我的旧人留在十字架上，就绝不能活新人。这就是为什么在腓立比一章，保罗告诉我们，他借着耶稣基督之灵全备的供应，过这样的生活。（关于相调的实行，三七、三三、三五至三六页。）

参读：关于相调的实行，第三至五章。

have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men.

For thirty-three and a half years, this God-man, Jesus, was a genuine man, but He lived not by man's life but by God's life. To live such a life He had to be crucified. The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

We should not live by ourselves. According to God's design in His economy we were already put on the cross. We should not call ourselves back off the cross. To remain on the cross is to bear the cross and be under the cross. I have been crucified. There is no more I. I am finished. I am through. But there is a new man with me. That is the resurrected God-created man uplifted with God's divinity in him. That man is actually God Himself. Now I live by that man. But if I do not practice to keep my old man on the cross, I can never live the new man. This is why in the first chapter of Philippians, Paul told us he lived such a life by the bountiful supply of the Spirit of Jesus Christ. (The Practical Points concerning Blending, pp. 36 -37, 34-36)

Further Reading: The Practical Points concerning Blending, chs. 3-5

第六周●周四

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

十二5“我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

你晓不晓得只要灵神住在你里面，你就不需要什么引导了？你不需要祷告求什么东西降在你身上，也不需要祷告求灵感了。灵神就住在你的里面。许多基督徒要买一栋房子，租一间公寓时，就祷告主，求主引导他们到一个好的地点，有好的邻居，倘若主不许，就让主停掉吧。大多数的基督徒都这么祷告，他们都没有照着那位内住者的意思。所以，假如你要买房子，要租房子，…你只要照着那位内住者的意思就行了…。这就是引导。在我们的日常生活当中，我们还没有操练到一个地步，能够随时随地照着内住的灵，所以我们还不能有身体的生活。要操练到这样的地步可不是一件小事。也就是说，当你操练到这样的地步，能照着那内住的灵来生活行动时，你就不属自己，不属肉体，也不属你天然的生命了，你就完全在身体的生活里了。（成全训练信息，四一五至四一六页。）

信息选读

基督的灵…就是基督实际的人位。这基督的灵，这活活的人位，首先使你重生了，接着把祂的生命、性情、成分都放到你的灵里面，使你的灵与祂成为一。就个人来说，你们都是基督徒；就团体来说，你们都有身体基督。身体基督是由头和身体连同许多的肢体组成的。这就是基督！…基督又是什么呢？基督就是调和的灵。

WEEK 6 — DAY 4

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

12:5 So we who are many are one Body in Christ, and individually members one of another.

Have you realized that as long as God the Spirit indwells you, you do not need any leading? You do not need to pray for something to come upon you, and you do not have to pray to receive some inspiration. God the Spirit is indwelling you....Many Christians, when they need to buy a house or rent an apartment, pray that the Lord would lead them to the right place, to the best neighborhood, and so forth. They tell the Lord to cut it off if they should not get it. Most Christians pray in this way. They never do it according to the indwelling. If you need to get a house or rent an apartment, just go according to the indwelling....The leading is there. Because in our daily walk we have never entered into such a stage that we act and behave and move according to the indwelling, there is no possibility for us to have the Body life. It is altogether not a small thing to get into this stage. This means that when you get into this stage of acting and moving and behaving according to the spirit, according to the indwelling, you are out of your self, out of your flesh, and out of your natural life. Actually, right away you are in the Body life. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 308-309)

Today's Reading

The Spirit of Christ is simply the real person of Christ. This person, this Spirit of Christ, has first regenerated you, putting His life and His nature and His element into your spirit, making your spirit one with Him. Individually speaking you have Christians, and corporately speaking you have a Body-Christ. The Body-Christ is comprised of the Head and the Body with so many members. This is Christ... What is Christ? The mingled spirit.

我们还有很多罗马八章里的问题没有解决，我们怎么能在身体的生活里？我们还未通过八章，怎能在十二章中呢？不可能的。你能在身体里，不是因着你的谦卑、温柔、忍耐、和蔼、爱心或宽容，而是看你有没有照着那灵，照着那内住、调和的灵生活行动，这样，你才真能在基督的身体里生活行动。实在说来，什么是基督的身体呢？在实行上，基督的身体是什么呢？就是调和的灵。愿主开我们的眼睛！让我们看见这个事实，这个实行！我们若真看见这个，我们就会说，“主，怜悯我！我实在差太远了，我还没有进入调和的灵这个阶段，我还没有进入身体生活的阶段。我祷告来祷告去，等候这个、等候那个，我还不晓得身体的实际就在我的里面。重生的灵和内住的灵就是一个，而且就在我里面调和。我不必再祷告，不必再等待，也不必盼望什么。一切都在我里面。我只要照着这调和的灵而行就够了。只要把我的心思置于这灵，生命在这里，平安也在这里。”

我只要照着这个调和的灵生活行动，我就活在身体里面了。我只要把心思置于灵，就有生命、平安。我就在那灵的引导之下，我就一步一步接受那灵的引导。

这就是罗马八章的图画。我盼望我们都能有些看见。并不是说，我只要与人合作、不单独、不刚硬，我就在身体里；也不是说，我很有弹性，我就在身体里。你很有弹性，但你是在弹性的身体里，不是在基督的身体里。你必须是基督，而不是有弹性。基督在哪里呢？基督是什么呢？基督又是谁呢？祂就是与我们的灵调和的那灵。我们乃是在这灵里活基督，也是在这灵里活基督的身体。我们达到了这地步，就在罗马十二章里了；我们就在身体里面了。（成全训练信息，四一七至四一九页。）

参读：成全训练信息，第三十篇。

Now you can see that we have a lot of problems in Romans 8 that have not been solved. How then could we expect to be in the Body life? We have not gone through Romans 8. How could we be in Romans 12? It is impossible. It does not mean that because you are humble, meek, patient, nice, loving, or forbearing that you are in the Body. It means that when you are behaving, acting, moving, and living according to the spirit, to the mingled spirit, to the indwelling of the Spirit, then you are actually moving, living, behaving in the Body of Christ. What, actually speaking, is the Body of Christ? What is the Body of Christ practically speaking? It is the mingled spirit. Oh, may the Lord open our eyes! May He show us such a fact, such a practicality! If we would see this, we would say, “Lord, have mercy upon me. I am too far off. I have never entered into such a stage of the mingled spirit. I have never entered into a stage of the Body life. I still pray for this and for that, and I still wait for this and for that. I have never realized that the reality of the Body is right within me. The regenerated spirit and the indwelling Spirit are now one, mingled together right within me. I do not need to pray; I do not need to wait; I do not need to expect anything. Everything is within me. I just walk according to this mingled spirit. I just set my mind on the spirit. Life is here, and peace is here.”

I just need to behave and act and live according to this mingled spirit. If I do, I am living in the Body. I simply need to set my mind on the spirit. Then I have life and peace. Then I am under the leading of the Spirit. Step by step I am being led by the Spirit.

This is the picture in Romans 8. I hope we all could see something here. It does not mean that I am simply cooperative and not individualistic, that I am not a hard person, so I am in the Body. It does not mean that I am flexible, so I am in the Body. You are so flexible, but you are in the body of flexibility, not in the Body of Christ. You have to be so Christ, not so flexible. Where is Christ? And what is Christ? And who is Christ? He is the Spirit mingled with our spirit. It is here that we live Christ, and it is here that we live the Body of Christ. When we have entered into this stage, we are right away in Romans 12. We are in the Body. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 309-311)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 30

第六周●周五

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

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

要在一切事上长到元首基督里面。你们〔无论是〕非洲来的也罢，澳洲来的也罢，白种的、黄种的、黑种的也罢，你我在一切事上都要长到元首基督里面。这里的“一切事”就是每一件事，无论大事、小事，都要长到元首基督里面。直到今天，我们在好些事上还没有在基督里面，还在基督之外。我们需要在一切事上，在大小事上都长到基督里面。你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往，你的处事、待人、接物，都要在灵里面。你在一切事上都要进到灵里面。（一个身体，一位灵，一个新人，一〇〇至一〇一页。）

信息选读

借着在爱里持守着真实，我们就得以在一切事上长到基督里面。我们若不要再作小孩子，（弗四 14，）就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。（13。）以弗所四章十五节的元首，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。

长到元首里面的意思，就是我们只在乎基督与召会。我们长大，是因着我们只关心基督与召会，也

WEEK 6 — DAY 5

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

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

We must grow up into Christ in all things....Regardless of whether you are from Africa or Australia and regardless of whether you are white, yellow, or black, we all must grow up into Christ in all things. Here all things means every single thing, whether big or small; we must grow up into Christ in all things. Even today there are still many things in which we are not in Christ but are outside of Christ. We need to grow up into Christ in all things, both big and small. You have Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the Spirit. You need to get into the Spirit in all things. (CWWL, 1977 vol. 3, “One Body, One Spirit, and One New Man,” p. 339)

Today's Reading

By holding to truth in love we grow up into Christ in all things. To be no longer little children (Eph. 4:14) we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). The word Head here in verse 15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head.

To grow up into the Head means that we care only for Christ and the church. We grow by caring only for Christ and the church, that is, by handling

就是说，是因着我们在爱里持守着真实。我们长大，不是因着某种与道德行为有关的诚实或真诚。

在这一节里，长大的事特别与在一切事上长到元首基督里面有关。十三至十六节都指出长大的需要。我们若要作一个长成的人，就需要长大。照样，我们若要不作小孩子，被漂来漂去并被摇荡，我们也需要长大。但是我们应当长到基督里面，而不是长到自己或基督之外的事物里。

保罗清楚地说，我们乃是长到那位是元首者里面。这指明我们的长大必须是在身体里。我们要长到元首里面，就一定要在身体里。许多基督徒虽然看起来在属灵上有长大，然而他们所谓的长大不是在身体里。我知道有些基督徒，当他们有这种长小时，他们事实上变得更有异议。他们越长大，就越挑剔。当他们只有一点长小时，他们在召会生活中没有难处。但是当他们更为长小时，他们就变得很麻烦了。这指明他们的长大不是长到元首里面。

这是很重要的，保罗没有告诉我们要长到救主、主人、或主里面。他特别说，我们要长到元首里面。这只能在身体里发生。你若不留在身体里，也许仍会有某种的长大，但那不是长到元首里面。

保罗在十五节告诉我们，我们必须在一件事上长到元首里面。虽然在某些方面你已经长到元首里面，但在其他方面你可能还没有。按我的经历，长到元首基督里面最难的事，乃是我们的谈话。诗篇一百四十一篇三节说，“耶和华啊，求你在我的口边设立守卫；求你把我嘴唇的门户。”要约束我们的谈话实在太难了，所以我们也该有这样的祷告。无论年幼或年长，无论弟兄或姊妹，我们众人在这一面都迫切需要长到元首基督里面。（以弗所书生命读经，四六四至四六六页。）

参读：一个身体，一位灵，一个新人，第七篇；以弗所书生命读经，第四十五篇；歌罗西书生命读经，第四十四、五十六篇；建造召会的事奉，第六至七篇。

truth in love. We do not grow by some kind of honesty or sincerity related to ethical behavior.

In this verse the matter of growth is specifically related to growing up into Christ, the Head, in all things. Verses 13 through 16 all point to the need for growth. If we would be a full-grown man, we need to grow. Likewise, if we would be no longer little children tossed to and fro and carried about, we also need to grow. But we should grow up into Christ, not up into ourselves or into something else apart from Christ.

Paul clearly says that we are to grow up into the One who is the Head. This indicates that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. Many Christians are apparently growing spiritually; however, their supposed growth is not in the Body. I have known some Christians who have actually become more dissenting as they have had this kind of growth. It seems that the more they grow, the more critical they become. When they have relatively little growth, they are no problem in the church life. But as they grow, they become troublesome. This is an indication that their growth is not growth into the Head.

It is of great importance that Paul does not tell us to grow up into the Savior, into the Master, or into the Lord. He says specifically that we are to grow up into the Head. This can take place only in the Body. If you do not remain in the Body, you may have a certain kind of growth, but it will not be the growth into the Head.

In verse 15 Paul tells us that we must grow up into the Head in all things. In certain aspects you have grown up into the Head, but in other aspects you probably have not. According to my experience, the most difficult matter in which to grow up into Christ, the Head, is in our talking. Psalm 141:3 says, “Set a watch, O Jehovah, before my mouth; keep the door of my lips.” Because it is so hard for us to control our speaking, we should make this our prayer also. Whether you are young or old, a brother or a sister, this is an area in which all of us desperately need to grow up into Christ as the Head. (Life-study of Ephesians, pp. 384-385)

Further Reading: One Body, One Spirit, and One New Man, ch. 7; Life-study of Ephesians, msg. 45; Life-study of Colossians, msgs. 44, 56; Service for the Building Up of the Church, chs. 1, 6

第六周●周六

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

说到召会是生机的，这个生机…乃是指我们灵里的生命，就是基督自己。复活的基督乃是赐生命的灵。…我们里面同有一个生命，一个灵。我们就是在这一个生命里，成为生机的，彼此相联为一。现今的问题是，我们里面有两个生命，一个是原有天然的生命，一个是主耶稣这生命。…我们若照着天然的生命活，我们就不是召会；我们若照着基督活，活基督，我们就是召会。…基督留在祂自己里面，仅仅是基督；当祂进到圣徒里面，和圣徒一同活着，众圣徒里面的基督就成为召会了。召会的实际就是基督活在我们里面。建造基督身体的秘诀就是活出基督。若我们活出我们天然的生命，基督的身体就不得建造。所以我们必须否认、弃绝自己天然的生命，把天然的生命摆在一边。如此基督在我们里面就有地位，且能天天扩增，这就是建造基督的身体。基督的身体因着基督在我们里面的长大而长大，也就得着了建造。（神的经纶与基督身体的建造，六六至六七页。）

信息选读

现在我们必须继续来看，神怎样叫人生长。神乃是借着进到里面，叫我们生长的。神越加到我们里面，就越使我们生长。…在我们里面若没有神的加多，

WEEK 6 — DAY 6

Morning Nourishment

Eph. 4:16 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.

Col. 2:19 ...Not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

[The church] is an organism composed of the life in our spirit, which is Christ Himself. The resurrected Christ is the life-giving Spirit... Within us we have the same life and the same spirit. In this one life we become organic, being joined together as one. The problem now is that we have two lives within us. One is the original natural life; the other is the Lord Jesus as our life.... If we live by our natural life, we are not the church. If we live according to Christ and live Christ, we are the church... When Christ is in Himself, He is just Christ. When He enters into the saints and lives with the saints, the Christ within the saints becomes the church. The reality of the church is Christ living in us. The key to the building up of the Body of Christ is to live Christ. If we live our natural life, the Body of Christ will not be built up. For this reason we must deny and reject our natural life and must put the natural life aside. In this way, Christ will have the proper place within us and will be able to increase day by day. This is the building up of the Body of Christ. The Body of Christ grows by the growth of Christ within us and is built up this way. (The Economy of God and the Building Up of the Body of Christ, pp. 66-67)

Today's Reading

Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He gives... Without the increase of God within us, there cannot be any growth. The

就不会有长大。基督身体的长大在于我们里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我们生长。

神既然借着这种方式叫人生长，我们就需要花时间来吸取祂。有一首著名的诗歌劝我们要“花时间成为圣别”。事实上，我们的需要乃是花时间吸取神。我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

神不仅仅是一个名词，也不仅仅是敬拜的对象。祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来吸取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。

唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。没有祂，我们就无法长大。神自己是我们的粮食，我们必须在祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上乃是把祂自己赐给我们。（歌罗西书生命读经，五六七至五六八页。）

参读：神的经纶与基督身体的建造，第六篇；圣经中的主观真理，第七篇；歌罗西书生命读经，第五十二篇。

growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him. A well-known hymn exhorts us to “take time to be holy.” Actually, our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: The Economy of God and the Building Up of the Body of Christ, ch. 6; The Subjective Truths in the Holy Scriptures, ch. 7; Life-study of Colossians, msg. 52

第六周诗歌

羡慕 — 在主里的长进

298

8 6 8 6 副 (英 395)

降 E 大调

6/4

一 哦主,求你长在我心,你外再无他求!

使我逐日与你更亲,逐日向罪自由。

(副) 愿你逐日维持的力,仍然顾我软弱,

你的亮光除我阴翳,生命吞我死涸。

二 当你荣光照我心头, 所有恶念都消;
“我是无有, 你是万有”, 我愿常受此教。

三 你这圣洁、荣耀的主, 让我更多瞻仰;
无论快乐或是艰苦, 我愿作你活像。

四 天上喜乐,求你膏我, 灵力,求你助我;
但愿你的热切爱火, 从我全人射过。

五 可怜的己,愿其消沉, 唯你作我目标,
使我逐日借着你的恩, 更配与你相交。

第一节的“长”,意思是生长、长大。

WEEK 6 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395

1. O Je - sus Christ, grow Thou in me, And all things else re - cede;
My heart be dai - ly near - er Thee, From sin be dai - ly
freed. (C) Each day let Thy sup - port - ing might My weak - ness still em - brace;
My darkness va - nish in Thy light, Thy life my death ef - face.

2. In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3. More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4. Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5. Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]