

## 第一篇

### 在召会生活中并为着召会生活， 经历神中心的工作 并以基督为我们的人位

读经：弗三 16～21，腓二 13，加二 20，四 19

## 纲要

## 周一

壹 在召会生活中并为着召会生活，我们需要经历神中心的工作——弗三 17 上，腓二 13：

- 一 神在宇宙中历世历代中心的工作，独一的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一——加四 19，弗三 17 上，林前六 17。
- 二 神的渴望主要不是为我们作事，乃是要将祂自己作到我们里面——弗三 17 上。
- 三 神的心意是要让基督透彻地作到我们这个人里面；但是在我们属灵的追求中，我们可能并不关心这件事，只顾到自己的意愿——腓二 21。
- 四 神的目的乃是要将祂自己作到我们里面，叫祂成为我们里面的成分——弗三 11，16～19：
  - 1 这目的乃是宇宙的中心；离了这目的，我们作基督徒就作得没有意思——启四 11。

## Message One

### Experiencing the Central Work of God and Taking Christ as Our Person in and for the Church Life

Scripture Reading: Eph. 3:16-21; Phil. 2:13; Gal. 2:20; 4:19

## OUTLINE

## Day 1

I. In and for the church life, we need to experience the central work of God—Eph. 3:17a; Phil. 2:13:

- A. God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them—Gal. 4:19; Eph. 3:17a; 1 Cor. 6:17.
- B. God desires not mainly to do things for us but to work Himself into our being—Eph. 3:17a.
- C. God's intention is to have Christ thoroughly worked into our being; however, in our spiritual seeking we may have no concern about this, caring instead only for our intention—Phil. 2:21.
- D. God's purpose is to work Himself into us, making Himself our inward elements—Eph. 3:11, 16-19:
  1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless—Rev. 4:11.

## 周二

2 神工作的原则乃是要得着人，并借着得着人而有路往前：

a 正确的顺序不是我们先为神作工，乃是神先将祂自己作到我们里面—弗二 10，腓二 13。

b 在召会生活里，人远比工作重要—提后二 20 ~ 22：

(一) 我们所是的比我们所作的更重要。

(二) 我们事奉神，不能超过我们这人所是的。

3 属灵的长进在于让神在我们里面得着地位—西二 19，弗三 17 上。

## 周三

五 为着完成神永远的经纶，神需要在基督里将祂自己建造到我们里面，将祂自己在基督里作到我们里面，作我们的生命、我们的性情、和我们的构成，使我们在生命和性情上（但不在神格上）成为神—撒下七 12 ~ 14 上，罗一 3 ~ 4，弗三 17 上，约十四 23，西三 10 ~ 11：

1 我们需要神将基督建造到我们内在的构成里，好叫我们全人被基督重新构成—弗三 17 上。

2 基督建造召会，是借着进到我们的灵里，又从我们的灵里扩展到我们的心思、情感、意志里，占有我们的全魂—太十六 18，弗三 17 上。

六 我们与神中心的工作配合，乃是借着灵里贫穷（太五 3）与清心，（8，）以单一的心寻求主，（诗二七 4，）转向主，（林后三 16，）顾到

## Day 2

2. The principle in God's work is to gain persons and by gaining them to have a way to go on:

a. The proper priority is not for us to work for God but for God to work Himself into us—Eph. 2:10; Phil. 2:13.

b. In the church life the importance of the person far exceeds that of the work—2 Tim. 2:20-22:

1) What we are is more important than what we do.

2) We cannot serve God beyond what we are as a person.

3. Spiritual progress consists in allowing God to gain ground within us—Col. 2:19; Eph. 3:17a.

## Day 3

E. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, working Himself in Christ into us as our life, our nature, and our constitution, to make us God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11:

1. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a.

2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Matt. 16:18; Eph. 3:17a.

F. We cooperate with God's central work by being poor in spirit (Matt. 5:3) and pure in heart (v. 8), seeking the Lord with a single heart (Psa. 27:4), turning to the Lord (2 Cor. 3:16), caring for the sense of

生命的感觉，（罗八 6，）愿意蒙光照，（弗一 17～18，）并且向主敞开我们的全人，使我们能满有神作我们的内容。（三 16～19。）

## 周 四

贰 在召会生活中并为着召会生活，我们需要以基督为我们的人位—加二 20，弗三 16～21：

- 一 神在祂经纶里的心意是要把祂自己作到我们里面，不仅作我们的生命，也作我们的人位—加四 19。
- 二 我们重生的灵是里面的人，有内住的基督为其人位—弗三 17 上：
  - 1 我们若要接受基督作我们的人位，我们就必须看见，我们重生的灵不再仅仅是我们接触神的器官，乃是我们的人位。
  - 2 在我们里面的人里，我们不仅有基督作我们的生命，也有基督作我们的人位—约壹五 11～12，西三 4，弗三 17 上。
  - 3 我们里面的人包含我们已更新的魂为其器官，以及我们重生的灵，由基督这人位所内住，为其生命和人位—罗十二 2，八 10，弗四 23，林后四 16。

## 周 五

- 4 我们需要以基督为人位，而活在我们的灵这里面的人里—罗八 4，林前六 17，加二 20，弗三 17 上。
- 三 我们这些重生的信徒有“我”（己），就是我们先前的入位，也有基督，就是我们的新人位—加二 20：
  - 1 “我”是在我们的魂里，基督是在我们的灵里—罗八 10，提后四 22。

life (Rom. 8:6), being willing to be enlightened (Eph. 1:17-18), and opening our whole being to the Lord to be filled with God as our content (3:16-19).

## Day 4

II. In and for the church life, we need to take Christ as our person—Gal. 2:20; Eph. 3:16-21:

- A. God's intention in His economy is to work Himself into us not only as our life but also as our person—Gal. 4:19.
- B. Our regenerated spirit is the inner man with the indwelling Christ as its person—Eph. 3:17a:
  1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person.
  2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
  3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.

## Day 5

4. We need to live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.
- C. As regenerated believers, we have both the “I” (the self), our former person, and Christ, our new person—Gal. 2:20:
  1. The “I” is in our soul, but Christ is in our spirit—Rom. 8:10; 2 Tim. 4:22.

- 2 “我”是外面的人—旧人—的人位，基督是里面的人—新人—的人位—林后四 16。
- 3 “我”这先前的人位已经钉了十字架，基督这新人位在我们里面活着一罗六 6，加二 20。
- 四 以基督为我们的人位，要求我们否认己，就是我们堕落的人；我们需要否认我们的魂生命，并凭我们的新人位（就是内住的基督）而活—太十六 24～25，西一 27。
- 五 我们要以基督为我们的人位，就需要否认我们自己的目的、目标和爱好，而接受祂的目的、目标和爱好—林后五 14～15。
- 六 当我们以基督为我们的人位，并且不凭自己活，乃以基督为人位而活，我们就与基督成为一，并且我们作任何事不再照着自己的爱好或口味，乃是照着祂的爱好和口味—15 节。
- 七 我们要有召会生活，就需要得加强到我们的灵这里面的人里，使基督这活的人位安家在我们心里—弗三 16～17 上：
- 1 有基督为其人位之里面的人，是为使我们活在召会里—二 21～22。
- 2 我们需要接受基督不仅作我们灵里的生命，也作我们心里的人位—西三 4，一 27：

## 周 六

- a 当基督安家在我们心里，祂就成了我们的人位—弗三 17 上。
- b 基督成为我们人位唯一的路，乃是祂安家在我们心里—17 节上。

2. The “I” is the person of the outer man, the old man, and Christ is the person of the inner man, the new man—2 Cor. 4:16.
3. The “I,” the former person, has been crucified, and Christ, the new person, lives in us—Rom. 6:6; Gal. 2:20.
- D. To take Christ as our person requires that we deny the self, our fallen person; we need to deny our soul-life and live by our new person, the indwelling Christ—Matt. 16:24-25; Col. 1:27.
- E. In order to take Christ as our person, we need to deny our purpose, aim, and preference and take His purpose, aim, and preference—2 Cor. 5:14-15.
- F. When we take Christ as our person and live not by ourselves but by Christ as the person, we become one with Him and no longer do anything according to our preference and taste but do everything according to His preference and taste—v. 15.
- G. In order to have the church life, we need to be strengthened into our spirit as the inner man so that Christ, a living person, may make His home in our heart—Eph. 3:16-17a:
1. The inner man with Christ as its person is for our living in the church—2:21-22.
2. We need to take Christ not only as life in our spirit but also as the person in our heart—Col. 3:4; 1:27:

## Day 6

- a. When Christ makes His home in our heart, He becomes our person—Eph. 3:17a.
- b. The only way for Christ to be our person is for Him to make His home in our heart—v. 17a.

c 我们若接受基督作我们的人位，让祂扩展到我们的心里，那活在我们心里的人位就不是自己，乃是基督—加二 20。

八 我们若以基督为人位，就会将祂活出作为正确的召会生活—20 节：

1 作我们人位的基督，乃是为着召会生活—太十六 18。

2 基督这活的人位作我们的人位，乃是召会生活的内容—加一 1 ~ 2，15 ~ 16，四 19。

3 我们若让我们的旧人作人位，就不可能有召会生活—罗六 6，加二 20：

a 我们若要过召会生活却不以基督为人位，就无法与人调在一起。

b 除非我们凭基督作人位而活，否则我们就仍是天然的人，按照自己天然的构成、种族的文化、本国的特征、或宗教的背景而活—西一 27，三 4，10 ~ 11。

4 正确的召会生活，乃是我们活在里面的人里，以基督为人位的生活—弗三 17 上，林后四 16。

5 我们该以基督为人位，让基督活在我们里面，并安家在我们心里，使我们被充满，成为神一切的丰满，好成为召会作基督身体实际的显出—加二 20，弗三 16 ~ 21。

c. If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ—Gal. 2:20.

H.If we take Christ as our person, we will live Him out as the proper church life—v. 20:

1.Christ, who is our person, is for the church life—Matt. 16:18.

2.Christ, a living person as our person, is the content of the church life—Gal. 1:1-2, 15-16; 4:19.

3.It is not possible to have the church life when we allow our old man to be our person—Rom. 6:6; Gal. 2:20:

a. If we want to live the church life but do not take Christ as our person, we cannot be blended with others.

b. Unless we live by Christ as our person, we will remain natural persons, those who are according to their natural constitution, racial culture, national character, or religious background—Col. 1:27; 3:4, 10-11.

4.The proper church life is a life in which we live in the inner man, taking Christ as our person—Eph. 3:17a; 2 Cor. 4:16.

5.We should take Christ as our person and allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ—Gal. 2:20; Eph. 3:16-21.





# 第一周●周一

## 晨兴喂养

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

神经纶的中心是在一件事上，就是神独一的工作。神在宇宙中历世历代独一的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一。这与神性和人性的调和有关。

为要将祂自己作到我们里面，神成了一个人，在地上过人性生活。然后祂经过死，进入复活并升天，成了终极完成、赐生命的灵，好进到我们里面。当祂进到我们里面，就重生我们的灵。现今祂正在我们里面作工，在我们里面扩增祂自己，并将祂自己建造到我们里面（撒母耳记生命读经，二三八页）。

## 信息选读

我有负担说到神要在基督里将祂自己建造到我们里面的目的。神的渴望主要不是为我们作事，乃是要将祂自己作到我们里面。

在神虽然没有时间的因素，但祂在时间的过程里，已将祂的启示一点一点，逐渐地释放给人。

神正在建造祂自己，但不是在祂自己里面，乃是在人里面；不仅“在”人里面，更是“到”人里面。这建造乃是神在基督里将祂自己构成到人里面（撒母耳记生命读经，二三〇、二五〇页）。

神的心意是要让基督透彻地作到你这个人里面，但

# << WEEK 1 — DAY 1 >>

## Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's economy is centered on one thing—God's unique work. God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity.

In order to work Himself into us, God became a man and lived a human life on earth. Then He passed through death and entered into resurrection and ascension, becoming the consummated, life-giving Spirit ready to come into us. When He came into us, He regenerated our spirit. Now He is working in us to increase Himself in us and to build Himself into us. (Life-study of 1 & 2 Samuel, pp. 195-196)

## Today's Reading

I have the burden to speak a word concerning God's intention to build Himself in Christ into us. God desires not mainly to do things for us but to work Himself into our being.

Although there is no time element with God, nevertheless He has, in the course of time, gradually, bit by bit, released His revelation to man.

God is building Himself not in Himself but in man, and not only in man but also into man. This building is God's constituting of Himself in Christ into man. (Life-study of 1 & 2 Samuel, pp. 189, 205)

God's intention is to have Christ thoroughly worked into your being, but in

是在你属灵的追求中，你并不关心这件事；你的属灵追求背道而驰，只顾到自己的意愿。…我对于在主恢复里大多数的圣徒没有看见〔神的心意〕这件事，心里背着一个担子（李常受文集一九七八年第二册，五六八页）。

神没有意思叫你光去传福音、治理召会；神的目的乃是借着传福音、治理召会，把祂作到你里面，叫神成为你里面的成分。…祂这样作，就能够一石二鸟。一面借着你能作工，能传福音，能叫召会得以治理；另一面，借着这个，把祂自己加到你里面。神的目的不是要改你的错，乃是要把祂自己作到你里面，让祂自己来充满你，一天过一天，…让祂从里面熟透出来。

我盼望你们不要把我所说的当作一篇道理，我在这里乃是给你看见一个东西、一条路，我不盼望这些话叫你得到兴奋、鼓舞，我只盼望有心的人在这里得到祝福。…我们若从旧约读到新约，就会看见神在人身上有一个专一的目的。不论神创造人或拯救人，祂都要达到祂的目的。这目的可以说是宇宙的中心。如果一个人作人而未达到此目的，他会感觉作人是虚空的。就是基督徒若未看见这个目的，他也会觉得人生无意义。神在祂的话中多方给我们看见此目的；神这目的乃是要把祂自己作到人的里头来。启示录末了告诉我们，在新天新地里，神的工作完成了，就是神已经完全作到人里头了。到那时，神完全在人里面，人也完全在神里面，神与人变成二而一，一而二了。我们可能常想，我们原是该灭亡的，是应下地狱的；等到得救以后，我们就想，既然得救了，便能上天堂，我们就已顶满足了。然而这并不是神最高、最终的目的。神最高、最终的目的，乃是将祂自己作到人里面（倪柝声恢复职事过程中信息记录，一一六、一八至一九页）。

参读：撒母耳记生命读经，第二十六、二十九至三十篇。

your spiritual seeking, you have no concern about this. Your spiritual seeking is going in the opposite direction, only considering your intention....I am burdened that most of the saints in the Lord's recovery do not see [this matter of God's intention]. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 409-410)

God has no intention that you merely preach the gospel or manage a church. God's intention is to work Himself into you through your preaching of the gospel and your managing of the church. His intention is to make Himself your inward elements....By doing this, He kills two birds with one stone....He can accomplish the work, spread the gospel, and take care of the church through you. At the same time, through these works, He can have Himself added into you. God has no intention to correct your mistakes. His only intention is to work Himself into you and to fill you up, so that day by day...He would become ripened within you.

I hope that you will not take my words as a mere teaching. I am showing you something here. I am pointing out to you a way. I do not expect these words to give you some excitement or stimulation. I only hope that those who have a heart for the Lord would receive the blessing here. If we read through the Old and the New Testament, we will see that God has one specific purpose in man. Whether in creating man or in redeeming man, God desires to achieve this purpose. This purpose can be considered the center of the universe. If a man does not meet this purpose while he lives on earth, he will feel empty. Even a Christian who does not see this purpose will feel that his life is meaningless. God has shown us in many ways through His word what this purpose is. God's purpose is to work Himself into man. At the end of Revelation we are told that in the new heaven and new earth, when God's work is completed, He will have worked Himself completely into man. By that time, God will be fully in man, and man will be fully in God. God and man will become one. We may think that we were destined for perdition and hell. After we are saved, we may think that now, as a saved person, we are satisfied as long as we can go to heaven. However, this is not the highest purpose of God, His ultimate purpose. God's highest purpose, His ultimate purpose, is to work Himself into man. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 122, 27)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 26, 29-31



## 第一周●周二

### 晨兴喂养

弗二 10 “我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。”

提后二 21 “所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

在召会里，人比什么都要紧。人的重要远胜过事情。世人刚好相反，他们是事比人重要。但我们说人比事重要。时间乃是在两个永恒之间；创造与救赎都是在时间里。在时间里神作了许多事，但作事不是神主要的目的，神乃是要借着事得着人。神不是为作事而作事，乃是要在作事中得着人；神不单要成功一个事业，乃是要借此得着人。故此，我们的眼光要改换（倪柝声恢复职事过程中信息记录，一八九页）。

### 信息选读

长老的服事是一个人的问题，这不在乎方法，乃在乎人。新约里很难找出事奉主的方法或方式，有的地方好象有，但实际上所注重的还是人。人就是方法，人就是主的工作。神如果得不着人，神就没有作为，也就没有方法。方法就是路，神如果得不着人，神就没有路。人以为所需要的乃是找好方法。但神的工作，不是赐下方法，乃是得着人。假若神在这里能得着两三个弟兄姊妹，神就有出路了。即使把最好的作长老的方法摆在这里，人不对，也没

## << WEEK 1 — DAY 2 >>

### Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

In the church the most important thing is the person. The importance of the person far exceeds that of any work. In the world it is just the opposite; there, the work is more important than the person. But for us the person is more important. Time stands between the two eternities; both creation and redemption are within the span of time. During the span of time, God does many works. God's main goal, however, is not the works but to gain persons through the works. God does not work for the sake of working, but for the sake of gaining men through His works. God is not here merely to accomplish a work but to use His work to gain some people. Hence, our views have to be changed. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 189)

### Today's Reading

The service of the elders has to do with the person of the elder. It does not depend on the method but on the person. In the New Testament it is very difficult to find out what is the method or way to serve. Some places seem to speak about the method or the way, but actually the emphasis is still the person himself. The person is the way, and the person is the Lord's work. If God does not gain a person, He will have no work, and He will have no way. A way is a course that a person takes. If God does not gain man, He will have no course to take. Man thinks that the most important thing to do is to find a good way. However, God's work does not involve giving us the ways but is a matter of gaining the persons. If God can gain two or

有好处。我们这个人该给神得着；我们要学习作对的人，过于学习作对的事。事作对了而人不对，一点价值也没有。你所是的，就是你所作的；你不能事奉神超过你所是的。戴德生在讲雅歌的《联合与交通》（Union and Communion）一书中说，“你所是的比你所作的更重要。”这话给我深刻的印象。我们该注意如何正确地帮助弟兄姊妹。

使徒论到长老，很少说到他们作什么，主要是说到他们如何为人（提前三 1～5）。…你的心若被主的爱吸引，你就愿意把自己给主。这话实在一针见血。你走路多少，学习多少，你才能帮助人多少。在座的弟兄姊妹，只要有四分之一，连一半都不要，是给神用的，那么过几年，召会就要由一、二百人很快地增至一、二千人，并且素质也会比今天的一、二百人还要好。并不是我们的立场、道理，能叫神祝福我们；人才是基本的问题。

人得救之后，所有属灵的经历，都在乎让神在我们里面有地位，让祂从我们里面活出来。现在我换一个说法。比方，这里有一个杯子，是空的。这就是人未得救前的光景，里面是空的。等到得救，就如把水倒入杯中，里面就充满了。你们不要说得救乃是上天堂。不，得救乃是神把自己装进我们里面。主用祂的宝血洗净你，目的乃是要把祂自己装进你里面（倪柝声恢复职事过程中信息记录，五三至五七、二〇页）。

参读：倪柝声恢复职事过程中信息记录，第四至五、十篇。

three brothers here, He will have a way. Even if I present to you the best way to be an elder, it will be useless if the person is wrong. We, the person, should be gained by God. We have to learn to be the proper person more than to learn to do the proper things. It is meaningless for things to be done properly without the person being a proper one. What you are is what you do. You cannot serve God beyond what you are as a person. Hudson Taylor said in his book Union and Communion that what we are is more important than what we do. This word left a deep impression on me. We should know how to help the brothers and sisters properly.

When the apostle spoke about the elders, he spoke very little about what they do. Mainly he spoke about the kind of persons they should be (1 Tim. 3:1-5). If your heart is attracted by the Lord's love, you will be willing to give yourselves to the Lord. This is a very simple and direct word. The degree you can render others help is determined by the degree you have advanced yourself; it is also determined by the amount of learning you have picked up. If only one-fourth of those among us are used by God in this way, in a few years, the church will increase from one or two hundred people to one or two thousand, and the quality of the people gained will surpass the one or two hundred people that we have today. It is not our ground or our doctrines that will bring in God's blessing. The basic question is the person himself.

After a person is saved, all his spiritual experiences consist of allowing God to gain the proper ground within him. They consist of allowing God to live Himself out of him. Let me illustrate this in another way. Suppose there is an empty glass here. This depicts the condition of man before he is saved; he is empty within. After he is saved, he is filled within, in the same way that the glass would be filled with water. Do not say that salvation is to bring us into heaven. Salvation is to put God into us. The Lord washes us with His own blood for the purpose of putting Himself into us. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 59-60, 62, 29)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 4-5, 10

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

西三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

神乃是借着将祂的生命和性情分赐到我们里面，使我们象祂。彼后一章四节说，我们“得有分于神的性情”。约翰一章十二至十三节说，我们乃是神用祂的生命所生、所重生的。…我们从神而生，有神的生命和性情，今天我们只是部分象祂；有一天，当祂来时，我们要完完全全地象祂。

大卫是合乎神心的人，这非常好，但还不够。神要得着一班人能说，“我不仅仅是合乎神心的人；我在生命和性情上（但不在神格上）是神。”一面，新约启示神格是独一的，只有神—那唯一有神格者，当受敬拜。另一面，新约也启示，我们这些在基督里的信徒，有神的生命和性情，并且要在生命和性情上成为神，只是绝不会有祂的神格（撒母耳记生命读经，二〇二至二〇三页）。

## 信息选读

〔在撒下七章〕大卫想要为神建造香柏木的殿，但神却要在基督里把祂自己建造到大卫里面。神所要建造到大卫里面的，要成为神的殿，也要成为大卫的家。…我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

God makes us like Him by imparting His life and nature into us. Second Peter 1:4 says that we have become “partakers of the divine nature.” John 1:12-13 says that we were born, regenerated, by God with His life. We have been born of God and today, having God’s life and nature, we are partially like Him. One day, when He comes, we will be wholly and entirely like Him.

It was wonderful for David to be a man according to God’s heart, but it was not sufficient. God wants those who can say, “I am not just a person according to God’s heart. I am God in life and in nature but not in His Godhead.” On the one hand, the New Testament reveals that the Godhead is unique and that only God, who alone has the Godhead, should be worshipped. On the other hand, the New Testament reveals that we, the believers in Christ, have God’s life and nature and that we are becoming God in life and in nature but will never have His Godhead. (Life-study of 1 & 2 Samuel, p. 167)

## Today’s Reading

[In 2 Samuel 7] David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God’s house and David’s house. We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our

十六 18)，乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的思想、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我們所需要的，我们的负担也就是要强调这一件事。

我们不需要为神建造什么；反之，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和素质。至终，三一神要成为我们内里的构成。我们要被三一神所构成。那就是大卫的后裔和神的儿子（兼有神性和人性），能以满足神与我们得着相互住处的需要。新耶路撒冷就是这相互住处的终极完成；我们都要在那里。

撒下七章乃是借着预表揭示一个预言，给我们看见，我们无须为神建造什么；我们作不到。我们无法用自己，或用圣经和神学的知识为神建造什么。我们需要神将基督建造到我们内在的构成里，好叫我们全人被基督重新构成。结果，我们不仅得着改变，更从一种人变化成为另一种人。

也许现在我们可以看见，撒下七章简单地指明，神不需要我们为祂建造什么。我们一无所是，一无所有，也一无所能。因此，我们需要基督作到我们里面。

在这一点上，我们需要再来思考什么是神的经纶。神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。基督借着死与复活，已成了赐生命的灵（林前十五 45 下）。现在我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“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 21，加二 20）（撒母耳记生命读经，二〇五至二〇六、一九四至一九五页）。

参读：撒母耳记生命读经，第二十四、二十八篇；倪柝声恢复职事过程中信息记录，第二十、二十二、二十四篇。

spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there.

Second Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Perhaps now we can see that 2 Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 169, 160-161)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 28; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 20, 22, 24



# 第一周●周四

## 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；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

主的心意是要把祂自己作到我们里面，不仅作我们的生命，也作我们的人位。如果我们只是一个盒子，活的主进到我们里面来作人位，那很容易，因为盒子没有人位。但我们是活的盒子，而且我们许多人都有很强的人位。我们有些人心思很强，有些人情感很强，有些人意志很强。所以主有些困难。但是我们必须看见，主永远不会放弃祂自己的人位。我们必须是降服的人。主没有意思要我们这个人位活着，我们应该只作个器皿盛装祂。但是难处是神创造的乃是活的器皿。因此在新约的最开头，主耶稣说，我们若要跟从祂，就当否认己。这意思就是要否认我们的人位。跟随耶稣，意思就是接受祂作你的人位（李常受文集一九七三至一九七四年第二册，一九〇至一九一页）。

## 信息选读

人就是魂。身体是个机关，灵也是个机关，只有魂才是我们这个人。我们信主之后，把主接受到我们里面，主就在我们灵里作我们的生命。原来我们灵里没有生命，不过是一个机关；但现在主耶稣进到我们灵里，作了我们的生命，因此我们的灵就不再仅仅是机关，而变作里面的一个人了。…我们必须清楚这件事，从前魂是我们这个人，今天灵是我们这个人。从

# << WEEK 1 — DAY 4 >>

## 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; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

The Lord's intention is to work Himself into us not only as our life but also as our person. If we were just a box, and the living Lord came into us to be our person, that would be easy. A box has no person. But we are living boxes, and so many of us do have a strong person. Some of us are strong in the mind, others are strong in the emotion, and others are strong in the will. Therefore, the Lord has some difficulty. But we must realize that the Lord will never give up His own person. We must be the ones who give up. The Lord has no intention of having us live as a person. We should simply be the vessel that contains Him. But the problem is that God created some living vessels. This is why in the very beginning of the New Testament, the Lord Jesus said that if we are going to follow Him, we must deny ourselves. This means to deny our person. To follow Jesus means to take Him as your person. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," p. 133)

## Today's Reading

Every man is a soul with a body and a spirit as organs. The soul is the person of every man. However, when a man believes in the Lord and receives Him, the Lord becomes life to him in his spirit. Before believing, man's spirit did not have life; it was merely an organ. However, once the Lord Jesus enters into a man's spirit as life, his spirit is no longer merely an organ but also an inner man. We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the soul is an organ.



前灵是机关，现在魂是机关。我们不要魂出主张，不要魂出头。等我们需要记事情的时候，需要记忆力时，就叫魂来记。魂不再是个人，魂乃是个机关。我们的灵才是今天这个人（李常受文集一九七〇年第三册，六七三、六七五页）。

外面的人包括我们的身体和我们的魂，是以我们的身体为其器官，以我们的魂为其生命和人位。里面的人包括我们重生的灵和我们更新的魂，是以我们重生的灵为其生命和人位，以我们更新的魂为其器官。魂生命必须被否认（太十六 24～25），但魂的功用——心思、意志、情感，必须被征服（林后十 4～5），得着更新并提高，而为灵所用；灵乃是里面之人的人位（哥林多后书生命读经，三五八页）。

如今我们有两个生命——在我们魂里人的生命，和在我们灵里神圣的生命，也有两个人——外面的人，就是属魂的人，和里面的人，就是属灵的人。我们不能同时凭这两个生命而活；我们在一个时候只能凭一个生命而活。因此，我们不该凭人的生命而活，乃该凭神圣的生命而活；不该凭外面的人而活，乃该凭里面的人而活。…在我们出生以前许久，我们的旧人就已经与基督同钉十字架（罗六 6，加二 20）。因此，我们不该凭属魂的人，就是外面的人而活，乃该凭属灵的人，就是里面的人而活。林后四章十六节说，“我们外面的人虽然在毁坏，我们里面的人却日日在更新。”我们外面的人渐渐被死的杀死工作所销毁并消耗，但我们里面的人渐渐因着复活生命新鲜的供应得着滋养。我们需要凭里面的人，就是有基督为其生命的新人而活。凭里面的人而活，乃是凭基督作我们的人位而活，因为基督是在我们里面的人里作其生命（李常受文集一九七〇年第二册，六六〇至六六一页）。

参读：李常受文集一九七〇年第二册，四四八至四五五、六五六至六六五页。

We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 488-490)

The outward man includes our body and our soul, with the body as its organ and the soul as its life and person. The inward man includes our regenerated spirit and our renewed soul with the regenerated spirit as its life and person and the renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (2 Cor. 10:4-5) to be used by the spirit, which is the person of the inward man. (Life-study of 2 Corinthians, p. 306)

We now have two lives—the human life in our soul and the divine life in our spirit—and two men—the outer man, which is a soulish man, and the inner man, which is a spiritual man. We cannot live by these two lives simultaneously; we can live by only one life at a time. Therefore, we should live not by the human life but by the divine life, not by the outer man but by the inner man. Long before we were born, our old man had been crucified with Christ (Rom. 6:6; Gal. 2:20). Hence, we should not live by the soulish man, the outer man, but by the spiritual man, the inner man. Second Corinthians 4:16 says, "Though our outer man is decaying, yet our inner man is being renewed day by day." Our outer man is being consumed and worn out by the killing work of death, but our inner man is being nourished with the fresh supply of the resurrection life. We need to live by the inner man, the new man, which has Christ as its life. To live by the inner man is to live by Christ as our person, because Christ is in the inner man as its life. (CWWL, 1970, vol. 2, pp. 495-496)

Further Reading: CWWL, 1970, vol. 2, pp. 337-341, 493-499

# 第一周●周五

## 晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

五 15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

我们重生的灵不仅是认识神那超越浩大之能力的器官，也是里面的人，有内住的基督为其人位。我们需要以基督为人位，而活在我们的灵这里面的人里。我们需要得加强到里面的人里，使基督安家在我们心里，并且我们该不仅以基督作我们的生命和能力，也以基督作我们的人位。我们需要以基督作我们的人位。我们先前的人位，就是我们的己，乃是在我们魂里；但我们的新人位基督，乃是在我们灵里。因此，我们需要否认己，就是我们的旧人位，而以基督作我们的新人位。我们要以基督作我们的人位，就必须把我们的己摆在一边（李常受文集一九七〇年第二册，六六一页）。

## 信息选读

在我们里面的人，就是我们重生的灵里，基督不仅作我们的生命，也作我们的人位。在加拉太二章二十节保罗说，“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。”我们信徒有“我”（己），就是我们先前的人位，也有基督，就是我们的新人位。“我”是在我们的魂里，基督是在我们的灵里。“我”是外面的人——旧人——的人位；基督是里面的人——新人——的人位。我们里面有两个人位：“我”和基督。“我”这先前的人位，已经钉了十字架（罗六 6）；基督这新人位，现今在我们里面活着。现在活着的，不再是“我”，乃是基督。

许多基督徒知道基督是我们的能力和生命，但很少人知道祂也是我们的人位。基督不仅是一切神圣属性的

# << WEEK 1 — DAY 5 >>

## Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Our regenerated human spirit is not only an organ to know God's surpassingly great power but also the inner man with the indwelling Christ as its person. We need to live in our spirit as the inner man by taking Christ as our person. We should be strengthened into our inner man so that Christ may make His home in our heart, and we should take Christ not only as our life and power but also as our person. We need to take Christ as our person. Our former person, our self, was in our soul, but our new person, Christ, is in our spirit. Therefore, we need to deny our self, our old person, and take Christ as our new person. In order to take Christ as our person, we must put our self aside. (CWWL, 1970, vol. 2, p. 496)

## Today's Reading

In our inner man, our regenerated spirit, we have Christ not only as our life but also our person. In Galatians 2:20 Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." As believers, we have both the "I" (the self), our former person, and Christ, our new person. The "I" is in our soul, but Christ is in our spirit. The "I" is the person of the outer man, the old man, but Christ is the person of the inner man, the new man. There are two persons within us: the "I" and Christ. The "I," our former person, has been crucified (Rom. 6:6), and Christ, our new person, lives in us. It is no longer "I" but Christ.

Many Christians know that Christ is our power and our life, but few realize that He also is our person. Christ is not only the reality of all the divine attributes

实际，也是我们里面之人的人位。我们这些重生的信徒，有基督自己在我们里面作我们的人位。我们缺乏语言和发表，来说明这奇妙、深邃的奥秘。

我们需要看见生命与人位之间的不同。生命是我们活着的凭借，而人位乃是一个活的个体，有其目的、目标、选择和爱好。我们应当不仅凭基督作我们的生命而活，也以祂作我们的人位而活。我们要以基督作我们的人位，就需要否认我们自己的目的、目标和爱好，而接受祂的目的、目标和爱好。

在我们日常的行事为人里，我们需要以基督作我们的人位。我们若要去百货公司买些东西，我们主要的关注点不该是我们所要买的是否出于主的意愿，而该是谁决定买——是自己还是基督。…当我们要去买一样东西时，我们该祷告：“主，你是我的人位，你要买这个么？”…在买东西这样实际的事上，我们若以基督作人位，就能有把握的宣告：“不是我，乃是基督在买东西。”

作我们人位的基督，乃是为着召会生活。我们该让基督活在我们里面，并安家在我们心里，使我们能被充满，成为神一切的丰满，好成为召会作基督身体实际的彰显（弗一 22～23，三 19）。我们该以基督作我们的人位而活在里面的人里，使我们过正确、活泼并丰富的召会生活。我们若在日常的生活中，以基督作我们的人位，我们聚集在一起，就不仅有基督，并且我们就是团体的基督（林前十二 12）。在这样的聚会中，我们会献给父真实的敬拜，就是在我们的灵里，并以基督作神圣的实际，而敬拜父（约四 24）。愿主开我们的眼睛，使我们看见，我们需要得加强到里面的人里，使基督安家在我们心里。基督若完全占有我们全人，我们就会在召会中享受祂作一切，并且召会作为新人，其中基督是一切，又在一切之内，就会实际地出现（西三 10～11）（李常受文集一九七〇年第二册，六六八至六七〇、六六四至六六五页）。

参读：李常受文集一九七〇年第二册，六六六至六八六页；召会的异象与建造，第六章。

but also the person of our inner man. As regenerated believers we have Christ Himself within us as our person. We lack the language, the utterance, to explain this marvelous and profound mystery.

We need to see the difference between life and a person. Whereas life is the means by which we live, a person is a living being with a purpose, aim, choice, and preference. We should not only live by Christ as our life but also take Him as our person. In order to take Christ as our person, we need to deny our own purpose, aim, and preference and take His purpose, aim, and preference.

We need to take Christ as our person in our daily walk. If we intend to go to a department store to purchase certain items, our primary focus should not be whether what we purchase is of the Lord's will but who makes the purchase—the self or Christ...When we are about to purchase a certain item, we should pray, “Lord, You are my person. Would You buy this?...” If we take Christ as our person in the practical matter of shopping, we will be able to declare with assurance, “It is not I who shop but Christ.”

Christ, who is our person, is for the church life. We should allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ (Eph. 1:22-23; 3:19). We should live in the inner man by taking Christ as our person so that we may have a proper, living, and rich church life. If we live a daily life in which we take Christ as our person, we will come together in the meetings not only with Christ but also as the corporate Christ (1 Cor. 12:12). In such meetings we will render real worship to the Father, worshipping Him in our spirit and with Christ as the divine reality (John 4:24). May the Lord open our eyes to see that we need to be strengthened into our inner man so that Christ may make His home in our heart. If Christ takes full possession of our being, we will enjoy Him as everything in the church and will bring forth the practicality of the church as the new man, where Christ is all and in all (Col. 3:10-11). (CWWL, 1970, vol. 2, pp. 502-503, 498-499)

Further Reading: CWWL, 1970, vol. 2, pp. 501-516; The Way to Build Up the Church (booklet)

# 第一周●周六

## 晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。”

基督在我们的灵里时，祂是我们的生命；但当祂扩展到我们心里，祂就成为我们的人位。我们不仅需要以基督为我们灵里的生命，也需要以祂为我们心里的人位。

我们若以基督为我们的人位，让祂扩展到我们心里，那活在我们心里的人位就不是我们的己，乃是基督（加二 20）。我们的心需要实际地成为基督的家。祂必须能活在我们里面，并安顿在我们里面。占有我们心的，必须是祂而不是我们的己。关键的问题在于，活在我们心里的是谁？安家在我们心里的人位是谁？只要活在我们心里的人位仍是我们自己，我们的心就是己的家，而不是基督的家。为此我们需要为自己也为别人祷告，要在日常生活中有以基督为人位的实际（新约总论第十一册，一七四页）。

## 信息选读

我们所作的一切，都该是基督作的，而不是自己作的。祂的口味和偏好，需要成为我们的口味和偏好。这样，基督就不仅是我们的生命，也是我们的人位。主就得活在我们心里扩展，占有我们的心，并完全安家在我们心里。至终祂要用自己浸透我们全人，我们就不再凭自己活着，乃凭基督活着（新约总论第十一册，一七四页）。

为什么我们必须接受基督作人位，才能活在召会中呢？我们这些人，照着我们的本性真是南腔北调，各

# << WEEK 1 — DAY 6 >>

## Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

When Christ is in our spirit, He is our life, but when Christ spreads into our heart, He becomes our person. We need to take Christ not only as life in our spirit but also as the person in our heart.

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20). In a practical way our heart needs to become Christ's home. He must be able to live in us and to settle down in us. He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. (The Conclusion of the New Testament, p. 3390)

## Today's Reading

Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ. (The Conclusion of the New Testament, pp. 3390-3391)

If we want to live the church life but do not take Christ as our person, we can never be blended together with others, because we are all different according to

有各的口味，永远不能调在一起。可能你在家经历复活的大能，晚上到会所聚会，你自己的人位又出来了，你的老味道又出来了。你刚经历复活的大能，你就来作整洁，但你是照着自己的口味作整洁。…〔带头的弟兄要调整你，〕你就气起来。…要活在召会中的人，非把自己的人位打掉不可。大家一定要蒙起头，接受基督作人位（李常受文集一九七〇年第三册，六七九至六八〇页）。

基督这活的人位，乃是召会生活的内容和实际。除非我们以基督作人位而活，否则我们就仍是天然的人，按照自己天然的构成、种族的文化、本国的特征或宗教的背景而活。然而，我们若以基督作人位，祂就会安家在我们心里，在我们里面扩展，并占有我们整个里面的所是。结果，我们就会由基督构成，因而实际地活在召会生活里（李常受文集一九七〇年第二册，六七一页）。

召会今天在这里，还是一个新人，而这个新人里的人位就是基督自己。我们都接受祂作我们的人位，在这个人位里，我们才有召会生活。

我们…不仅〔该〕认识召会是一个身体，更〔要〕进一步认识召会是一个新人，是主自己在这个新人里作人位。到这时候，我们众人才在主的爱里生根立基（弗三17），我们才一同领略基督那无限量的阔、长、高、深，并认识祂的爱是那样甜美，远超知识所能理解。到这时候，我们就被充满，成为神的丰满（18～19）。我们就天天脱去旧人，天天穿上新人（四22～24）；这个新人就是召会的生活（李常受文集一九七〇年第三册，七三三至七三四页）。

参读：为着召会生活接受基督作人位，第四、七、十篇。

our nature. Each of us has our own tastes and preferences. We may experience the resurrection power of Christ when we are by ourselves, but when we come to the meeting hall, our tastes and preferences can easily rise up within us. We may experience the resurrection power before coming to the meeting hall, but when we are asked to clean chairs in a specific way, we can easily be bothered....It is not possible to have the church life when our old man is allowed to be our person. Those who want to have the church life must deny their soul-life, their self, their old man. We should all cover our heads and take Christ as our person. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 492-493)

Christ, a living person, is the content and reality of the church life. Unless we live by Christ as our person, we will remain natural persons, those who live according to their natural constitution, racial culture, national character, or religious background. However, if we take Christ as our person, He will make His home in our heart, spread within us, and take over our entire inner being. As a result, we will be constituted with Christ and thereby live in the church life in a practical way. (CWWL, 1970, vol. 2, p. 504)

The church today is the new man, and the person of this new man is Christ Himself. We all must take Him as our person. In His person we will have the church life.

We should not only know the church as the Body, but we should also take a further step and see the church as the new man and the Lord as the person of the new man. When we reach this point, we will be rooted and grounded in the Lord's love and able to apprehend with all the saints the breadth, the length, the height, and the depth of Christ (Eph. 3:17-18). At this time we will also know the sweetness of His love, which surpasses all knowledge, and be filled unto the fullness of God (v. 19). Thus, we put off the old man and put on the new man daily (4:22-24). This new man is the church life. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 530-531)

Further Reading: CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," chs. 4, 7, 10



# 第一周诗歌

# WEEK 1 — HYMN

补 925

## 永远之神荣耀定旨

(英 1325)

F 大调

2/4

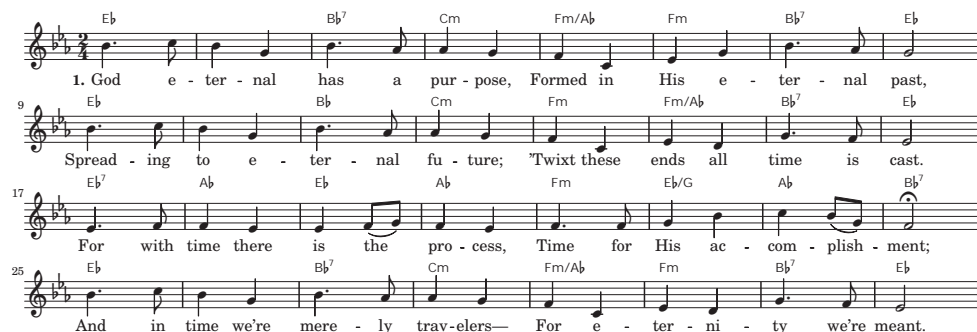
5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |  
一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,  
5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |  
跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。  
1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |  
漫 长 岁 月 乃 是 过 程, 全 为 成 功 祂 心 意;  
5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - ||  
我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

- 二 一个新人是神所要, 照祂计划被建造;  
我们在此相联相调一 团体器皿何荣耀!  
神的生命、神的性情 调进其中时增添;  
神灵、人灵调为一灵, 叫祂荣耀得称赞。
- 三 三一之神三方工作, 乃为达成祂定旨;  
父、子、圣灵何等奥妙, 将神自己来分赐。  
天地宏伟不过背景, 三部分是标的一  
灵、魂、身体何等美妙, 为盛装神作实际。
- 四 我们的灵乃是中心, 是神计划的关键;  
耶稣大名敞开呼求, 人灵与祂就结联。  
心中各房让祂安家, 始于中心达圆周;  
更新心思、情感、意志, 每一部分祂浸透。
- 五 在生命中同被建造, 爱里联结成为一;  
如此成就祂的善工, 成全祂心爱美意。  
愿主扩充, 我们衰减, 让祂建造我们里;  
直到长成团体大器, 充满祂荣耀自己。
- 六 最终召会, 身体, 新人, 要显现于荣耀里;  
永世计划终极完成, 神的智慧显无遗。  
神终得着团体器皿, 将祂荣耀尽陈明—  
为此我们奉献自己, 求使主旨速完成。

## God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325



2. God would have a group of people  
Built together in His plan,  
Blended, knit, coordinated  
As His vessel—one new man.  
God would come into this vessel  
With His nature, life and ways,  
Mingling Spirit with our spirits  
For His joy and to His praise.
3. God has worked in three directions  
For His plan so marvelous:  
As the Father, Son, and Spirit  
To dispense Himself to us!  
All creation gives the setting—  
Heav'n and earth are for this plan;  
'Tis for this God made a body,  
Soul and spirit—three-part man.
4. As the center, as the kernel,  
Of God's plan our spirit is;  
Calling on the name of Jesus  
Makes our spirit one with His.  
From the center to circumference  
God would saturate each part;  
Feeling, mind, and will renewing,  
Making home in all our heart.
5. Thus in life we're built together,  
Then in love we're knit as one;  
God is now His plan fulfilling,  
Finishing what He's begun.  
Lord, increase Thyself within us  
That we might be built by Thee  
Into that great corporate vessel  
Filled with God exclusively.
6. As the product, the fulfillment,  
Will the church in glory stand,  
Consummation of the purpose  
In eternal ages planned.  
God will have His corporate vessel,  
All His glory to contain;  
Lord, we're wholly for Thy purpose  
All Thy goal in us attain.

第一周 · 申言

申言稿：\_\_\_\_\_

[illegible]

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

[illegible]