

## 第十周

以斯拉记和尼希米记

这两卷恢复的书中心

并重要的点—

主恢复中正确并适当的领导

诗歌：606

读经：尼八 1～10，十三 14，29～31，太二十  
25～28，二三 8～13，来十三 7

### 【周一、周二】

壹 在神永远的经纶中并在主的恢复里，领导是根据属灵的度量；领导不是职务性、永久性、组织性或阶级制度的一帖前一 5，二 1～14，五 12～13，来十三 7，17，24：

一 主对领导的观念与天然的概念相反；在神子民中间，实际上没有按天然意义的领导—太二十 25～28，二三 8～13：

- 1 在神新约的经纶里，领导的意思是作奴仆服事；任何想要领头的人，必须愿意作奴仆—可十 35～45。
- 2 领导是因着在生命上长大而成形的，并且是因需要而产生；若是没有需要，领导就不会显明出来—彼前五 1～3。

## Week Ten

### The Central and Crucial Point of the Recovery Books of Ezra and Nehemiah— the Proper and Adequate Leadership in the Lord's Recovery

Hymns: 840

Scripture Reading: Neh. 8:1-10; 13:14, 29-31; Matt. 20:25-28; 23:8-13; Heb. 13:7

### § Day 1 & Day 2

I. **In God's eternal economy and in the Lord's recovery, leadership depends upon spiritual capacity; the leadership is not official, permanent, organizational, or hierarchical—1 Thes. 1:5; 2:1-14; 5:12-13; Heb. 13:7, 17, 24:**

A. The Lord's concept of leadership is the opposite of the natural concept; among God's people there is actually no leadership in the natural sense—Matt. 20:25-28; 23:8-13:

1. In God's New Testament economy, leadership means slavery; anyone who would be a leader must be willing to be a slave—Mark 10:35-45.
2. A leadership is shaped by the growth in life and is an issue of the need; if there is no need, no leadership can be manifested—1 Pet. 5:1-3.

3 为了把关于领导的属人观念摆在一边，神命定祂子民中间的领导应当总是根据属灵的度量—徒十三 2，9，十四 12，加二 11～14。

4 主的恢复中没有组织的领导，也没有统一的组织；反之，有一位元首直接向众肢体施命令，并有一个生机体，就是基督的身体—弗一 22～23。

二 按照新约，使徒们的权柄是属灵的，也是在他们话语的职事里—徒二 42，林后十三 5～6，帖前二 13：

1 他们没有地位上的权柄去干涉召会的事务；只有他们所供应的话语有权柄—西四 16，来十三 7。

2 众召会跟随使徒们乃因使徒们有新约的教训—腓二 12，徒二十 17～36。

3 一个召会若走岔或被误导，使徒们就有义务和责任，照着那有权柄的神的话对付这个情形—26～27 节，林后十 6，提后一 13，四 2。

4 领导是在使徒的教训里产生、加强、并受约束的一多一 9。

三 在新约里，只有一个职事连同—徒一 17，25，林后四 1：

1 今天基督教是分裂的，因为有太多的领导；因为职事只有一个，所以不该有多于一个的领导。

2 只有一个领导，因为神、主和那灵都是一；一个领导是为着基督的身体保守那灵的一—弗四 3～6。

## 【周三】

3 新约给我们看见，在职事里领头的人身上有神代表的权柄，这权柄乃是为着建造—林后十三 10：

3. In order to set aside the human concept of leadership, God ordained that the leadership among His people should depend always upon spiritual capacity—Acts 13:2, 9; 14:12; Gal. 2:11-14.

4. There is no organized leadership in the Lord's recovery, and there is no unifying organization; instead, there is one Head who gives orders to all the members directly, and there is one organism, the Body—Eph. 1:22-23.

B. According to the New Testament, the authority of the apostles is spiritual and is in their ministry of the word—Acts 2:42; 2 Cor. 13:5-6; 1 Thes. 2:13:

1. They have no authority in position to interfere with the church affairs; only the word ministered by them has authority—Col. 4:16; Heb. 13:7.

2. The churches follow the apostles because the apostles have the New Testament teaching—Phil. 2:12; Acts 20:17-36.

3. If a church goes astray or is misled, the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority—vv. 26-27; 2 Cor. 10:6; 2 Tim. 1:13; 4:2.

4. The leadership is produced, strengthened, and restricted in the apostles' teaching—Titus 1:9.

C. In the New Testament there is one ministry with one leadership—Acts 1:17, 25; 2 Cor. 4:1:

1. Today's Christianity is divided because there are so many leaderships; because the ministry is one, there should not be more than one leadership.

2. There is one leadership since God, the Lord, and the Spirit are all one; the one leadership is for the keeping of the oneness of the Spirit for the Body of Christ—Eph. 4:3-6.

## § Day 3

3. The New Testament shows us God's delegated authority in the leading ones in the ministry, an authority that is for building up—2 Cor. 13:10:

- a 神代表的权柄是在领头人的教训上一林前四 17 下～21，七 17 下，十一 2，十六 1，帖后三 6，9，12，14。
- b 在各处各召会中教导同样的事，乃是保罗代表权柄的明证—林前四 17 下。

四 在新约职事中的领导重在新约的教训，过于在新约职事中的领头人—徒二 42，提后三 10。

## 【周四、周五】

贰 在新约职事中的领导，乃是神永远经纶控制之异象的领导，而不是控制之人的领导；使徒保罗宣告说，“我故此没有违背那从天上来的异象”—徒二六 19：

- 一 神永远的经纶是借着使徒揭示的，但因为信徒失去了对神的经纶正确的领会，就需要由主来恢复；神永远的经纶（希腊文，oikonomia，奥依克诺米亚）乃是神的家庭行政，要在基督里将祂自己分赐到祂所拣选并救赎的人里面，使祂得着一个家彰显祂自己，这家就是召会—基督的身体—弗三 2，8～9，提前一 3～4，三 15，弗一 10，二 21～22，彼前四 10。
- 二 “恢复”意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形；“恢复”的意思是照着神永远经纶内容之恢复的当前进展，按圣经里所启示神原初的心意和标准而得复原：
  - 1 主的恢复是要恢复基督在祂成肉体、总括、与加强时期里，作我们的中心、实际、生命和一切—西一 17 下，18 下，诗八十 1，15，17～19，约一 14，林前十五 45 下，后二 4～5，7，17，三 7～

- a. God's delegated authority was in the teaching of the leading ones—1 Cor. 4:17b-21; 7:17b; 11:2; 16:1; 2 Thes. 3:6, 9, 12, 14.
- b. Teaching the same thing everywhere in every church was the demonstration of Paul's delegated authority—1 Cor. 4:17b.

D. The leadership in the New Testament ministry is in the New Testament teaching more than in the leading ones of the New Testament ministry themselves—Acts 2:42; 2 Tim. 3:10.

## § Day 4 & Day 5

**II. The leadership in the New Testament ministry is the leadership of the controlling vision of God's eternal economy, not the leadership of a controlling person; the apostle Paul declared, "I was not disobedient to the heavenly vision"—Acts 26:19:**

- A. God's eternal economy was unveiled through the apostles, but because the believers lost the proper understanding of it, there is the need for it to be recovered by the Lord; God's eternal economy (Gk. oikonomia) is His household administration to dispense Himself in Christ into His chosen people so that He may have a house to express Himself, which house is the church, the Body of Christ—Eph. 3:2, 8-9; 1 Tim. 1:3-4; 3:15; Eph. 1:10; 2:21-22; 1 Pet. 4:10.
- B. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred; recovery means to go back to God's original intention and standard as revealed in the Scriptures, which is according to the present advance of His recovery of the contents of God's eternal economy:
  - 1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything in His full ministry of incarnation, inclusion, and intensification—Col. 1:17b, 18b; Psa. 80:1, 15, 17-19; John 1:14; 1 Cor. 15:45b; Rev. 2:4-5, 7, 17; 3:7-8, 12-13, 17-22; 4:5; 5:6; John 6:57; 14:21, 23; 21:15-17; cf. Jer.

8, 12 ~ 13, 17 ~ 22, 四 5, 五 6, 约六 57, 十四 21, 23, 二一 15 ~ 17, 参耶三二 39。

2 主的恢复是要恢复基督身体的一一约十七 11, 21 ~ 23, 弗四 3 ~ 4 上, 后一 11。

3 主的恢复是要恢复基督身体众肢体的功用—弗四 15 ~ 16, 罗十五 16, 彼前二 5, 9, 林前十四 1, 4 下, 12, 26, 31, 39, 耶三一 33 ~ 34 (见 33 注 1)。

## 【周六】

三 这异象必须在我们里面日日得更新, 成为支配我们一切生活、工作与活动的异象—约壹一 7, 彼前二 9, 赛二 5, 诗一一九 105, 三六 8 ~ 9。

四 一个人离开主的恢复, 这指明他从未看见主的恢复是什么; 我们若没有看见主恢复的异象, 我们实际上就不在主的恢复里—徒二六 13 ~ 19, 参创十三 14 ~ 18。

五 我们在主的恢复里, 必须对神永远的经纶有清楚的异象, 然后被这异象所管制、支配并指引; 因为我们在这里乃是在主的恢复里实行神永远的经纶。

六 在主恢复里的领导, 乃是神所赐神永远经纶之异象的领导; 这异象约束、支配并控制我们, 使混乱与分裂得以避免—箴二九 18 上。

七 请读摘自“时代的异象”之补充。(见叁五之后)

叁 以斯拉记和尼希米记这两卷恢复的书, 其中心并重要的点乃是正确并适当的领导—尼八 1 ~ 10:

一 在主的恢复里, 我们借着那些带进异象的人,

32:39.

2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.

3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; Rom. 15:16; 1 Pet. 2:5, 9; 1 Cor. 14:1, 4b, 12, 26, 31, 39; Jer. 31:33-34 (see footnote 1 on v. 33).

## § Day 6

C. This vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—1 John 1:7; 1 Pet. 2:9; Isa. 2:5; Psa. 119:105; 36:8-9.

D. For a person to leave the Lord's recovery means that he has never seen what the Lord's recovery is; if we have not seen a vision of the Lord's recovery, we actually are not in the Lord's recovery—Acts 26:13-19; cf. Gen. 13:14-18.

E. We in the Lord's recovery must have a clear vision of God's eternal economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's eternal economy in His recovery.

F. The leadership in the Lord's recovery is the leadership of the God-given vision of God's eternal economy that restricts us, directs us, and controls us so that confusion and division are avoided—Prov. 29:18a.

G. Read the supplement from The Vision of the Age.

**III. The central and crucial point of the recovery books of Ezra and Nehemiah is the proper and adequate leadership—Neh. 8:1-10:**

A. In the Lord's recovery we have the leadership of the one controlling



而在一个职事里有一个控制之异象的领导—弗三3~5, 9, 西一24~29:

1 保罗说他和他的同工是“基督的执事，和神的奥秘的管家”；（林前四1；）他们是管家，将神的奥秘之属天异象分配给信徒；神的这些奥秘就是基督是神的奥秘，以及召会是基督的奥秘；（西二2，弗三4，五32；）这分配的事奉、管家的职分，就是使徒的职事。（三2，8~9。）

2 “在此所求于管家的，是要他显为忠信；”（林前四2；）我们需要像保罗一样，“蒙主怜悯成为忠信的，”（七25下，提前一12，）使我们能成为忠信的奴仆，习惯地将属灵的粮食分给神的家人，就是在召会中将神的话和基督当作生命的供应，供应信徒；（太二四45~47；）我们要领悟主的称许和赏赐，与我们工作的大小和分量无关，但与我们是否忠信地完全使用祂的恩赐有关，使我们成为在今世主的工作上忠信的人，好在来世有分于主的快乐。（二五21~23，参后三8。）

二 唯有在尼希米和以斯拉这样忠信的人领导下，以色列才能重新构成为神的见证，神在地上的彰显，成为与外邦列国完全不同的子民；这预表神今天所要得着的召会该如何—尼十三14, 29~31，提前三15。

三 尼希米知道，若没有以斯拉，他就无法将神的百姓重新构成：

- 1 在重新构成以色列国的事上，尼希米知道自己不认识神的话。
- 2 以斯拉以认识神的话闻名，尼希米也愿意求助于以斯拉。

vision in the one ministry through those who bring in the vision—Eph. 3:3-5, 9; Col. 1:24-29:

1. Paul said that he and his co-workers were "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1); they were stewards, dispensing the heavenly vision of the mysteries of God to the believers; these mysteries are Christ as the mystery of God and the church as the mystery of Christ (Col. 2:2; Eph. 3:4; 5:32); this dispensing service, the stewardship, is the ministry of the apostles (3:2, 8-9).

2. "It is sought in stewards that one be found faithful" (1 Cor. 4:2); like Paul, we need to be "shown mercy by the Lord to be faithful" (7:25b; 1 Tim. 1:12) so that we may be faithful slaves, who habitually give the household of God spiritual food, ministering the word of God and Christ as the life supply to the believers in the church (Matt. 24:45-47); we want to be those who are faithful over the Lord's work in this age so that we may participate in the Lord's joy in the next age, with the realization that the Lord's appraisal and reward are not related to the size and quantity of our work but to our faithfulness in using His gift to the fullest extent (25:21-23; cf. Rev. 3:8).

B. Only under the leadership of faithful persons such as Nehemiah and Ezra could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations; this is a type of what God wants the church to be today—Neh. 13:14, 29-31; 1 Tim. 3:15.

C. Nehemiah knew that without Ezra he could not reconstitute the people of God:

1. In reconstituting the nation, Nehemiah realized that he did not know God's Word.
2. Ezra was renowned for his knowledge of the Word of God, and Nehemiah was willing to turn to him for help.

四 照着神圣的原则，身体的正确代表总是那些与别人配在一起的人——林前一1，出四14下~16:

1 单独是个人主义，但与别人一同被差遣出去，是照着身体的原则被差遣——路十1，徒十三1~3，罗十二5，帖前一1。

2 单独行动破坏身体的原则。

3 在主的恢复中有一个急切的需要，就是要作建造身体的真实工作；然而这建造的工作只有靠配合在一起的同工才能完成——腓二19~22。

五 “主给我看见，祂已经预备了许多弟兄，与我相调着同作奴仆事奉。我觉得这是主为祂的身体所作主宰的供备，也是现今为着完成祂职事的路”——李常受，一九九七年三月二十四日。（李常受文集一九九四至一九九七年第五册，“一封感激、交通的信”，六五七至六五八页。）

摘自“时代的异象”之补充:

### 紧紧跟随今时代的完整异象

我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。这异象乃是直到今天，才向我们完全揭示出来。

台北故宫博物院里有幅清明上河图，是一卷很长的图画，一点一点描绘中国文化中的生活；只看头不行，总得从头看到了末了，对中国文化的生活，或者说“异象”，才得窥全豹。同样的，我们事奉神也有“清明上河图”，是从亚当在伊甸园里所看见的生命树开始，直到新耶路撒冷，其中也有生命树。新耶路撒冷乃是异象的末了一幕，之后就再没有什么可看的了。…我们乃是在终极的一幕里，带着前面的各幕事奉神。…我们既有今时代、终极的异象，就要紧紧跟随。我们绝不是跟随什么人，我们乃是跟随一个异象。如果说我们是跟从某某人，那就是大错；我们乃是跟从一个今时代的异象，

D. According to the divine principle, the proper representation of the Body is always by those who are matched with others—1 Cor. 1:1; Exo. 4:14b-16:

1. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body—Luke 10:1; Acts 13:1-3; Rom. 12:5; 1 Thes. 1:1.

2. To act individualistically is to violate the principle of the Body.

3. In the Lord's recovery there is an urgent need for the true work of building up the Body; however, this building work can be carried out only by co-workers who have been matched—Phil. 2:19-22.

E. "The Lord has shown me that He has prepared many brothers who will serve as fellow slaves with me in a blended way. I feel that this is the Lord's sovereign provision for His Body, and the up-to-date way to fulfill His ministry"—Witness Lee, March 24, 1997 (The Collected Works of Witness Lee, 1994-1997, vol. 5, "A Letter of Fellowship with Thanks," p. 525).

## Supplement from The Vision of the Age:

### Closely Following The Completed Vision Of This Age

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision. It is not until today that this vision has been fully opened to us.

In the National Palace Museum in Taipei, there is a painting on a long scroll called "The River Scene at Ching-Ming Festival." It describes in detail the culture, life, and way of the Chinese people at the time of the painting. It is not enough to see only the first few portions of that long scroll. One has to go all the way from one end to the other end before he can have a clear picture, or "vision," of the entire spectrum of life in China. In the same way we have our own painting, our "River Scene at Ching-Ming," in our service to God. It begins from Adam's vision of the tree of life in the garden of Eden and extends all the way to the New Jerusalem with the tree of life. The New Jerusalem is the last scene of the vision. After that there is nothing more to be seen. ...We are serving God according to the last scene, which includes all the previous scenes.... Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a

也就是神终极完成的异象。

主的恢复借着我们亲爱的倪柝声弟兄带进来后，他就因此成了众矢之的。一九三四年，他在杭州结婚，人就借机引起了一个厉害的风波；那使得他非常难过。有一天我去安慰他，对他说，“倪弟兄，你知道在你、我之间，没有一点人情。不是我们两个人有好感，所以你走这条路，我也走这条路；你讲这个道，我也讲这个道。我们南北隔很远；你是南方人，我是北方人。今天我们能走在一起，我不是跟随你这个人，乃是跟随你所带领的这条路。倪弟兄，我愿意告诉你，即使有一天你自己不走这条路了，我还是要走。”我这样说，是因为那次风波，影响到有的人不走这条路了。换句话说，有许多人是跟随人，所以因人而异。然而我告诉倪弟兄：“就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。”

五十二年过去了，至今我一点也不懊悔。在这五十二年中，我看见故事一再重演，人来了又去了，一幕又一幕。从台湾岛上的工作开始至今，三十几年中有几次重大的事情发生，甚至我带得救、一手造就出来的弟兄，也离开了主的恢复。异象不变，但人会变，跟从人的也会变。所以我愿语重心长地劝勉诸位：我蒙主怜悯，今天能在这里，把这个异象带给你们；我乃是盼望你们跟随的，不是我这个人，而是我蒙主怜悯所给你们看见的这异象。…我只告诉你们一个事实，是主怜悯我，启示给我看见异象。所以我劝你们，不要跟随我，乃要跟随我蒙主怜悯，承继倪弟兄和历代主的仆人所留下，传承给你们看见的这个异象。这实在是从亚当头一幕的异象，直到新耶路撒冷末了一幕的异象。（五一至五四页。）

vision. It is grossly wrong to say that we are following a certain person. We are following a vision that belongs to the present age. It is God's consummate vision.

The Lord's recovery was brought to us through our dear Brother Nee. Because of this he became a target of attack. In 1934 he was married in Hangchow. Some took this opportunity to stir up a storm. He became very sad, so one day I went to him to comfort him, saying, "Brother Nee, you know that between the two of us, there is no natural relationship. I do not take the way that you are taking or preach what you are preaching out of a natural friendship with you. The two of us are widely separated from each other. I am a northerner, and you are a southerner. Today I am taking the same pathway not because I am following you as a person. I am following the way that you are taking. Brother Nee, I would like you to know that even if one day you do not take this way, I will still take this way." I said this because the storm affected some, and they decided not to take this way anymore. In other words, many people were following a man. When the man seemed to have changed, they turned away. But I told Brother Nee, "Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord's way. I have seen the vision."

Fifty-two years have passed. Today I do not regret at all what I have done. During the past fifty-two years I have seen the same story repeat itself again and again. Some people came and left. One scene changed, and another scene came along. Since the beginning of our work in Taiwan, during the past three decades we have witnessed some major crises. Even brothers whom I led to salvation and who went through my own training have left the Lord's recovery. The vision has never changed, but the persons have indeed changed, and those who follow the vision also have changed. I would say a sober word to all of you from the bottom of my heart. By the Lord's mercy I can stand here today to bring you this vision. I hope that you are not following me as a person; I hope that by the Lord's mercy you are following the vision that I have shown you....I would like to relate to you one fact. It is the Lord's mercy that He has revealed to me the vision. I advise you not to follow me but to follow this vision, which Brother Nee and all the servants of the Lord throughout the ages have left to us and which I have handed to you. This is indeed the vision that extends from the first scene of Adam to the last scene of the New Jerusalem. (pp. 48-50)





# 第十周■周一

## 晨兴喂养

太二十 25 ~ 28 “…外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

照着人天然、属人的观念，领头的人比别人高。但在〔马太二十和二十三章〕里主说，谁愿在祂的子民中为大，就必作奴仆。因此，主对领导的观念与天然的观点相反。不错，今天在主的儿女们中间需要有领头的人，但这些领头的人却需要知道，在神新约的经纶里，领导的意思是作奴仆。你若要在主的儿女中间作领头者，你必须是一个奴仆。

我们若是真实坦诚，就会承认我们都爱领头的身份，却不爱作奴仆。这是人的心理。…你若真是主子民中的奴仆，就必须甘心乐意整洁厕所，吸地板的灰尘，排座椅，作招待。这与世界上关于领导的观念何等不同！…根据神的经纶，在祂子民当中只有一位领头人—主耶稣基督。…（太二三 10。）（李常受文集一九七八年第三册，四二四至四二五页。）

## 信息选读

在神新约的经纶里，祂子民中间的领导不是职务性、永久性或组织性的；…领导乃是根据属灵的度量，度量最大的人就是领头的。…在五旬节那日，度量最大的是彼得；但在行传十五章，却是雅各。…巴拿巴和保罗的关系也进一步说明这个原则。十三章二

# WEEK 10 — DAY 1

## Morning Nourishment

Matt. 20:25-28...The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

According to the natural, human concept, a leader is higher than others. But in [Matthew 20 and 23] the Lord said that whoever wants to be great among His people must be a slave. Thus, the Lord's concept of leadership is the opposite of the natural concept. Yes, there is a need for leaders among the Lord's children today. These leaders, however, need to realize that, in God's New Testament economy, leadership means slavery. If you would be a leader among the Lord's children, you must be a slave.

If we are genuine and honest, we will admit that we love leadership but not slavery. Such is the human heart...If you are truly a slave among the Lord's people, you must be willing to clean the restroom, vacuum the floor, arrange the chairs, and serve as an usher. How different this is from the worldly view of leadership! According to God's economy, there is just one leader among His people—the Lord Jesus Christ...(Matt. 23:10). (CWWL, 1978, vol. 3, "Truth Messages," pp. 309-310)

## Today's Reading

In God's New Testament economy the leadership among His children is not official, permanent, or organizational...Leadership depends upon spiritual capacity. The one with the greatest capacity is the leader...On the day of Pentecost the greatest capacity was with Peter, but in Acts 15 it was with James. The relationship between Barnabas and Paul further illustrates

节…这里我们看见巴拿巴排名在保罗（扫罗）之前。但当他们开始作工时，保罗自然而然地领头，（9，）因为他有更大的属灵度量。…因为巴拿巴清楚保罗的度量比他大，所以他在领头的事上没有与他争辩。

以上这些事例都证明，今天在神子民中的领导不应该是职务性、永久性或组织性的。反之，领导总是根据属灵的度量。神这样命定，是为着除掉关于领导的属人观念。在旧约里，…从来没有三、四个君王同时并存的。但在新约里，主不是设立一个使徒，而是设立十二个。此后，祂又加了其他的人，如保罗、巴拿巴和提摩太。我相信还有好多使徒。不然，林后十一章十三节里怎么会有假使徒？此外，每个地方召会中总有几位长老。复数的长老职位，指明在召会中实际上没有固定的领头身份。

人若把我当作主恢复中的领头人，那是不清楚真实的情形；这违反真理的实行。…我没有对召会或圣徒发号施令，告诉他们该作什么。反而许多时候，各处召会的长老们请求我告诉他们当如何行。我总是告诉他们到主面前去祷告，让祂来引导他们。在主的恢复里，没有组织的领导。多年前当我们离开公会时，主要就是要脱离阶级制度，宗教组织。…只有主所说的和圣经所教导的才算得数，一个弟兄说的算不了什么。

新约启示所有神的儿女乃是一个身体。肢体虽多，头却只有一个。…只有一个头向众肢体直接下达命令，不需要借着小头。在主的恢复里没有组织；只有一个生机体，就是身体。…身体只有一个唯一的头—基督。（李常受文集一九七八年第三册，四二七至四三〇页。）

参读：真理信息，第三章；马太福音生命读经，第五十五篇；出埃及记生命读经，第六十八篇。

this principle. [In Acts 13:2] Barnabas is named before Paul (Saul). But when they were on their mission, Paul spontaneously took the lead (v. 9) because he had the greater spiritual capacity...Barnabas realized that Paul's capacity was greater than his, [so] he did not argue with him over taking the lead.

All these cases prove that the leadership among God's children today should not be official, permanent, or organizational. On the contrary, it depends always upon spiritual capacity. God ordained it this way in order to set aside the human concept of leadership. In the Old Testament...there were never three or four kings at the same time. But in the New Testament the Lord appointed not one apostle but twelve. Later, He added others, such as Paul, Barnabas, and Timothy. I believe that there were many apostles. If not, in 2 Corinthians 11:13 how could there be false apostles? Moreover, in every local church there are always a number of elders. The plurality in the eldership indicates that actually there is no fixed leadership in the church.

To consider me the leader in the Lord's recovery is to not be clear about the real situation; it is against the practice of the truth...I have not given orders either to the churches or to the saints concerning what they should do. On the contrary, many times elders of various churches have begged me to tell them what to do. I always told them to go to the Lord in prayer and let Him lead them. There is no organized leadership in the Lord's recovery. When we left the denominations long ago, we mainly left the hierarchy, the organization...What matters is what the Lord says and what the Bible teaches, not what a brother says.

The New Testament reveals that all the children of God are one Body. Although there are many members, there is just one Head...There is one Head who gives orders to all the members directly, not through subheads. In the Lord's recovery there is no organization; there is just one organism, the Body...The Body has one unique Head—Christ. (CWWL, 1978, vol. 3, "Truth Messages," pp. 311-313)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 3; Life-study of Matthew, msg. 55; Life-study of Exodus, msg. 68

## 第十周■周二

### 晨兴喂养

提前一 3~4 “我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，…这等事只引起辩论，对于神在信仰里的经纶并无助益。”

按照我对新约的认识，使徒凭自己没有权柄控制众召会；唯有他们所供应的话才有权柄。若是众召会和众圣徒照着圣经，按着神的谕言往前，使徒们就没有权柄去干涉召会。但一个召会若走岔或被误导，使徒们就有义务和责任，照着神的话对付这个情形；神的话才有权柄。因此，保罗说，“你们愿意怎么样？是要我带着刑杖，还是要我在爱和温柔的灵里，到你们那里去？”（林前四 21。）他也告诉哥林多信徒，他在灵里与他们同在，对付了他们中间犯罪的人，把他赶出去。（五 3~5。）使徒的权柄是属灵的，是在他们所供应的话里。他们没有地位上的权柄去干涉召会的事务。

在今天新约的经纶里，在神的儿女中间，实际上没有在天然意义上的领头身份。在使徒们中间也没有职务性、永久性、组织性的领头人。在地方召会中，众长老也是一样。此外，众召会都在同一水平上；没有统一的组织。照样，所有工作的地域、区域和地区，也都是在同一水平上。…没有组织，没有阶级制度，而且没有职务性、永久性的领头人。我们都尊重并尊荣主耶稣基督的元首地位。（李常受文集一九七八年第三册，四三三至四三四页。）

### 信息选读

## WEEK 10 — DAY 2

### Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things..., which produce questionings rather than God's economy, which is in faith.

According to my knowledge of the New Testament, the apostles have no authority in themselves to control the churches. Only the word ministered by them has authority. If the churches and the saints go on according to the Word, according to God's oracle, the apostles have no authority to touch the churches. But if a church goes astray or is misled, then the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority. Therefore, Paul says, "What do you want? Should I come to you with a rod or in love and a spirit of meekness?" (1 Cor. 4:21). He also told them that he was present in spirit to deal with the sinful one among them and to cast him out (5:3-5). The authority of apostles is spiritual and is in their ministry of the word. They have no authority in position to interfere with the church affairs.

Among the children of God in today's New Testament economy, there is actually no leadership in the natural sense. There is no official, permanent, organizational leader among the apostles. The same is true regarding the elders in a local church. Furthermore, all the churches are on the same level; there is no unifying organization. Likewise, all the regions, districts, and areas of the work are on the same level...There is no organization, no hierarchy, and no official, permanent leader. Rather, we all respect and honor the headship of the Lord Jesus Christ. (CWWL, 1978, vol. 3, "Truth Messages," p. 315)

### Today's Reading

在新约里只有一个职事，在这个职事里也只有一个领导。虽然在新约的职事里有关于领导的真理，但主没有正式地指派任何人作领导人。在使徒行传开头的部分，我们看见彼得在众使徒中间领头。（参一 15，二 14。）但是主耶稣并没有指定彼得作正式的领导人。领导这件事是按照生命，按照真实的需要，并按照情况而自然生发的。领导是因着在生命中长大而成形，并且是依需要而产生的。若是没有需要，领导就不会显明出来。

职事既是一个，〔参一 17，25，〕就绝不该有一个以上的领导。神、主与那灵只有一位，（弗四 4～6，）…这唯一的领导乃是为着基督的身体保守那灵的一。（3。）今天的基督教因着过多的领导而四分五裂。每一个带头的人都有一个团体，作他领导的范围，那个范围就成了一种分裂。所以领导这件事，若不是应用或考量得当，就会造成分裂。

领导是在使徒的教训里产生，加强，并受限制、约束的。在提前一章三至四节，保罗嘱咐提摩太仍住在以弗所，为着一个特定的目的作一件事。提摩太在那里是要嘱咐那些有异议的人，不要教导与神在信仰里的经纶不同的事。他必须嘱咐这些人，不要教导与使徒的教训不同的事。使徒的教训乃是关于神新约的经纶，将经过过程的三一神，分赐到祂所拣选并救赎的人里面，使基督得着一个身体彰显祂自己，并使三一神能在新耶路撒冷得着完全而永远的彰显。任何传讲或教导的执事，都必须完成这样的职事。…保罗有权柄嘱咐人，不要教导与神的经纶不同的事。…提摩太前书给我们看见，有一个领导可以嘱咐人教导正确的事。（李常受文集一九八七年第二册，五五一至五五三页。）

参读：神圣启示的中心路线，第三至四篇；基督的三个时期—成肉体、总括与加强，第一至四章。

In the New Testament there is only one ministry and only one leadership in the ministry. Although there is the truth of the leadership in the New Testament ministry, the Lord did not officially appoint someone to be the leader. The early part of Acts shows us that Peter was taking the lead among the apostles (cf. 1:15; 2:14). However, the Lord Jesus did not appoint Peter to be an official leader. The leadership was something spontaneous according to life, according to the real need, and according to the situation. A leadership is shaped by the growth in life and is an issue of the need. If there is no need, no leadership can be manifested.

Because the ministry is one [cf. 1:17, 25], there should never be more than one leadership. There is also one unique leadership since God, the Lord, and the Spirit all are one (Eph. 4:4-6)...The one unique leadership is for keeping the oneness of the Spirit for the Body of Christ (v. 3). Today's Christianity is divided because there are too many leaderships. Every leader has a group that is the sphere of his leadership, and that sphere becomes a division. Thus, if the matter of leadership is not applied or viewed properly, it will create division.

The leadership is produced, strengthened, and also limited, restricted, in the apostles' teaching. In 1 Timothy 1:3-4 Paul charged Timothy to remain in Ephesus to do one thing with a definite purpose. He was there to charge the dissenting ones not to teach the things different from the economy of God in faith. He had to charge these ones not to teach things that were different from the apostles' teaching, which is concerning God's New Testament economy to dispense the processed Triune God into His chosen and redeemed people that Christ might have a Body to express Himself and that the Triune God might have a complete, eternal expression in the New Jerusalem. Any minister who preaches or teaches should carry out such a ministry...Paul had the authority to charge people not to teach differently from God's economy...First Timothy shows us that there was some leadership that charged people to teach the right thing. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 451-452)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-4; CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," chs. 1-4



# 第十周■周三

## 晨兴喂养

林后十三 10 “…我不在的时候，写这些事，好叫我同在的时候，不必照着主所赐给我的权柄，严厉地待你们；这权柄是为着建造人，并不是为着拆毁人。”

林前四 17 “因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”

新约给我们看见在职事中，神在领头人身上的代表权柄。在家庭中有代表权柄，在人类政府中也有代表权柄。没有代表权柄，全地会成为无政府状态，没有次序，并且不适合居住。…圣经有力的启示神在召会生活和职事中的代表权柄。

在职事中，神在领头人身上的代表权柄是为着建造人，并不是为着拆毁人。（林后十三 10。）…神的代表权柄是在领头人的教训上。（林前四 17 下～21，七 17 下，十六 1，十一 2，帖后三 6，9，12，14。）保罗在他的教训上运用权柄。他在各处各召会中教导同样的事，（林前四 17 下，）众召会也跟随他所说的。这是保罗代表权柄的明证。权柄总是随着正确的说话。（李常受文集一九八九年第四册，六六八至六六九页。）

## 信息选读

保罗和约翰所运用的领导，不是在组织里的领导。起初的十二使徒虽然是由主耶稣选立的，却不是组织起来的。主耶稣选立十二使徒，都是同等的。

# WEEK 10 — DAY 3

## Morning Nourishment

2 Cor.13:10...I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

The New Testament shows us God's delegated authority in the leading ones in the ministry. In a family there is delegated authority, and in human government there is also delegated authority. Without delegated authorities the whole earth would be in anarchy and disorder and would be unsuitable for living...The Bible strongly reveals God's delegated authority in the church life and in the ministry.

God's delegated authority in the leading ones in the ministry was for building up and not for overthrowing (2 Cor. 13:10)...God's delegated authority was in the teaching of the leading ones (1 Cor. 4:17b-21; 7:17b; 16:1; 11:2; 2 Thes. 3:6, 9, 12, 14). Paul exercised his authority in his teaching. He taught the same thing everywhere in every church (1 Cor. 4:17b), and the churches followed his speaking. This was the demonstration of Paul's delegated authority. Authority always follows the proper speaking. (CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," pp. 506-507)

## Today's Reading

[The] leadership...exercised by Paul and by John was not the leadership in organization. The first twelve apostles were appointed by the Lord Jesus, but they were not organized. The Lord Jesus' appointment was equal among

在新约里，我们看不到一个…组织。…基督教所有主要的公会，都有董事和董事长。天主教有教皇作他们阶级制度组织的头。但在新约职事里的领导，却不是那种控制人的属世领导。在主的恢复里，我们没有董事，也没有董事长或主席。

此外，这个领导不是对于众执事的行动，乃是对于他们的教导，好约束他们，免得分裂。在新约里，保罗有时叫他的同工们到某些地方去，（林前四17，）或是要他们留在某个地方。（多一5。）但是基本上，这个领导不是运用在对众执事的行动上。没有人可以在为着主的工作上施行控制。人若有负担去阿拉斯加，他必须清楚那是出于主的。没有人可以控制他去或不去，但是他需要借着与主以及身体的交通，清楚他的决定是出于主的。在工人的行动上是没有限制的，但若有人起来教导一些越过使徒教训的事，领导就可以起来告诉这个人，不要教导不同的事。在新约中，我们所看见的领导，主要的是对于执事的教训，不是对于同工的行动。

当主的恢复扩展到全世界时，谁能支配这么多同工和服事者的行动？我们没有董事会或差会来支配同工的行动。没有一个人有地位支配执事们的行动。他们必须祷告，寻求主的引导，并与关心主今日在地上行动的圣徒交通。借着与圣徒交通祷告，他们就会清楚究竟是该留在当地，还是该到别的地方去。…他们该一个人去，还是与别人同去。然而工人所教导、所传讲的，却应当受到约束。在这一面，领导是非常需要的。（李常受文集一九八七年第二册，五五三至五五五页。）

参读：使徒的教训与新约中的领导，第二章；提摩太前书生命读经，第八篇。

the twelve. In the New Testament we cannot see an organization...All the major denominations have board members and a chairman. The Catholic Church has the pope as the head of their hierarchical organization. But the leadership in the New Testament ministry is not the leadership in the worldly sense to control others. In the Lord's recovery we do not have board members with a chairman or president.

Furthermore, this leadership is not the leadership in the ministers' acts but in their teaching to restrict them from being divisive. Sometimes in the New Testament Paul told some of his co-workers to go to certain places (1 Cor. 4:17) or to remain in other places (Titus 1:5). But basically speaking, the leadership is not exercised over the ministers' acts. No one should exercise any control over the work for the Lord. If one has the burden to go to Alaska, he must be clear that this is of the Lord. No one controls his going or not going, but he needs to be clear that his decision is of the Lord through fellowship with the Lord and the Body. There is no restriction exercised in the movements of the workers, but if someone rises up to teach something beyond the teaching of the apostles, the leadership may rise up to tell this one not to teach differently. The leadership that is shown in the New Testament is mainly in the teachings of the ministers, not in the acts of co-workers.

As the Lord's recovery is spreading throughout the entire world, who can direct the acts of so many co-workers and serving ones? We do not have a board or a mission to direct the acts of the co-workers. No one is in a position to direct the ministers' acts. They must pray and seek the Lord's leading and fellowship with the dear saints who are so concerned for the Lord's move on this earth today. Through fellowship and prayer with the saints, they will be clear whether they should stay where they are or go to another place,... should go by themselves or go with some others. What is taught or preached by the workers, however, should be restricted. The leadership is very much needed in this area. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 452-453)

Further Reading: CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; Life-study of 1 Timothy, msg. 8

## 第十周■周四

### 晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

弗三 3～4 “就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟。”

箴二九 18 “没有异象，民就放肆…”。

我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。…我们乃是在终极的一幕里，带着前面的各幕事奉神。

我们既有今时代、终极的异象，就要紧紧跟随。我们绝不是跟随什么人，我们乃是跟随一个异象，…也就是神终极完成的异象。（李常受文集一九八六年第二册，五四至五六页。）

### 信息选读

我们的传讲与教导，必须是在领导之下，受神新约经纶的启示所约束。假使在主的恢复里，有人开始教导、强调、或推动与神新约的经纶相反或不同的事，就需要受到领导的约束；这样才不会产生混乱。

在我们中间会有这样的危险，就是有人进来教导、强调一些在神新约经纶之外的事。…我们需要教导主恢复里的圣徒学习新约的经纶。借着学习神的经纶，圣徒就有能力分辨什么是需要的，什么是

## WEEK 10 — DAY 4

### Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Eph. 3:3-4 That by revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ.

Prov. 29:18 Where there is no vision, the people cast off restraint...

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. We are serving God according to the last scene [of the New Jerusalem], which includes all the previous scenes.

Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a vision,...God's consummate vision. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 40-42)

### Today's Reading

Our preaching and our teaching have to be restricted under the leadership by the revelation of God's New Testament economy. If someone in the Lord's recovery began to teach, stress, or promote something contrary to or different from God's New Testament economy, there would be the need of some leadership to restrict this. Then there would be no confusion.

There is the danger of teachings coming in among us that stress things other than God's New Testament economy...We need to teach the saints in the Lord's recovery to learn the New Testament economy. By learning God's economy, the saints will have the ability to discern what is needed and

不需要的。…因着主的新路，每一个人说话和行动的门是大开的。所以我们必须受属天的异象，受新约经纶的启示所约束。

在新约职事里的领导，实际上不是由一个控制者领导。在主的恢复里，我们拒绝一人控制众人 and 事物的情形。我们有领导，但不是一个控制者的领导。我们借着那些带进职事之启示的人，在一个职事里有一个控制之启示的领导。…在主恢复里的启示控制并约束我们。

在我们中间的职事，虽然不是一个人的职事，却是唯一的新约职事，就是在召会时代主在地上行动的职事。主在地上的行动是借着祂唯一的职事，我们都有分于这唯一的职事。甚至我们出外叩门访问人，也是这唯一职事的一部分。在主恢复里的领导不是一个控制众人的个人领导。在主恢复中的领导乃是神所赐启示的领导，这启示约束、支配并控制我们，使混乱与分裂得以避免。（李常受文集一九八七年第二册，五五五、五五七至五五八页。）

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或受了破坏，现今就需要把召会带到她原初的情形。因为经过了许多的世纪的历史，召会已经堕落了，她需要回复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。（新约总论第七册，四五九页。）

参读：事奉主者的异象、职事与引导，第一篇。

what is not needed...Because of the Lord's new way, the door is wide open for everyone to speak and to act. Therefore, we must be restricted by the heavenly vision, by the revelation of the New Testament economy.

The leadership in the New Testament ministry in actuality is not the leadership of one controlling person. In the Lord's recovery we reject the notion of one person controlling persons and matters. We do have some leadership but not the leadership of one controlling person. Instead, we have the leadership of one controlling revelation in the one ministry through those who bring in the revelation of the ministry...The revelation in the Lord's recovery controls us and restricts us.

The ministry among us is not the ministry of a single person but the unique New Testament ministry, the ministry of the Lord's move on this earth in the dispensation of the church. The Lord's move on this earth is through His unique ministry, and we are all participating in this unique ministry. Even our going out to visit people by knocking on their doors is a part of this unique ministry. The leadership is not the leadership of any single person who is controlling people in the Lord's recovery. The leadership in the Lord's recovery is the leadership of the God-given revelation that restricts us, directs us, and controls us so that confusion and division can be avoided. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 453-456)

Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures. (The Conclusion of the New Testament, p. 2447)

Further Reading: CWWL, 1952, vol. 2, "The Vision, Ministry, and Leading of the Lord's Serving Ones," ch. 1



# 第十周■周五

## 晨兴喂养

弗四 3～4 “以和平的联索，…保守那灵的一：一个身体和一位灵…”

西三 11 “在〔新人里〕…基督是一切，又在一切之内。”

弗四 16 “…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。”

主的恢复乃是恢复三个主要项目。这些项目对我们实行召会生活是极重要的；我们不可漏掉其中任何一项，这是至关紧要的。

首先，主的恢复是恢复基督身体的一。过去这些世纪以来，基督徒一再分裂。在十八世纪，新生铎夫伯爵看见需要保守基督身体的一。一个世纪以后，英国弟兄们对身体的一有更多的看见，并且也实行到某种程度。然后在一九二〇年，主在中国兴起了倪柝声弟兄，使他看见基督的身体。他将所看见的作成文字，我们从他得着很多帮助。从那时起，在中国有许多年轻圣徒为着身体一的见证而站住。主的恢复乃是见证，不管种族、文化、和教育水平有何不同，所有的基督徒都应该是一。我们没有理由分裂。这是在新约中所清楚启示的。（李常受文集一九九〇年第三册，三三九至三四〇页。）

## 信息选读

# WEEK 10 — DAY 5

## Morning Nourishment

Eph. 4:3-4...Keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit...

Col. 3:10-11...The new man,...where...Christ is all and in all.

Eph. 4:16...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 Lord's recovery is the recovery of three main items. These items are vital for our practice of the church life, and it is crucial for us not to miss any of them.

First, the Lord's recovery is the recovery of the oneness of the Body of Christ. Throughout the past centuries Christians have been divided again and again. In the eighteenth century Count Zinzendorf saw the need of keeping the oneness of the Body of Christ, and a century later the Brethren in England saw more concerning the oneness of the Body and practiced it to some degree. Then in 1920 the Lord raised up Brother Watchman Nee in China and showed him the Body of Christ. He put what he saw into writing, and we received much help from him. From that time many young saints in China took the stand for the testimony of the oneness of the Body. The Lord's recovery is testifying that regardless of differing races, cultures, or levels of education, all Christians should be one. There is no reason for us to be divided. This is clearly revealed in the New Testament. (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," p. 259)

## Today's Reading

第二，主的恢复不是恢复任何的道理，乃是恢复基督作我们一切的一切。基督是一切；祂是中心，祂也是圆周。我们只在意基督。过去六十年来，主使用我们出版了许多书报，论到基督、召会、和在一里之基督的身体。

第三，主的恢复是恢复基督身体所有肢体的功用。主渴望祂身体上的每个肢体都是尽功用的肢体。几乎所有的基督徒团体都实行圣品阶级与平信徒制度。…实际上，圣品阶级取代了基督身体上的肢体，这样的取代自然就废除并扼杀了基督肢体的功用、性能和用处。这实在得罪主。主的恢复是要废除圣品阶级与平信徒制度，并要发展基督生机身体上所有肢体的恩赐、功用和性能。（弗四 11～16。）（李常受文集一九九〇年第三册，三四〇至三四一页。）

被掳归回之人的首领是君王家族的所罗巴伯，祭司家族的以斯拉，和平民家族的尼希米。在以色列历史上所有的首领当中，这三位是最拔尖的。尼希米是没有地位的普通人。圣经没有指明他的家族在社会上有崇高的地位，他也没有高等的职业。他虽然在波斯王宫服事，但只是个家仆。

恢复的书卷结束于尼希米记，其中心、重要的点，乃是正确、适当的领导。在…以斯拉记和尼希米记里的记载全然是光明的。以斯拉记和尼希米记提起三位首领：所罗巴伯、以斯拉和尼希米。他们都是优越的首领，但三者之中最好、最高的是尼希米。尼希米是人类历史上完美的首领，上好的首领。唯有在所罗巴伯、以斯拉、尼希米这样的人领导下，以色列才能重新构成为神在地上的见证，神在地上的彰显，成为与外邦列国完全不同的子民。这也预表神今天所要得着的召会该如何。（尼希米记生命读经，三三、三八至三九页。）

参读：尼希米记生命读经，第一至二、五篇；召会的异象与建造，第八章。

Second, the Lord's recovery is the recovery not of any doctrine but of Christ as our all in all. Christ is everything. He is the center, and He is also the circumference. We care only for Christ. In the past sixty years the Lord has used us to put out many publications concerning Christ, the church, and the Body of Christ in oneness.

Third, the Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity...Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph. 4:11-16). (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 259-260)

The leaders of the returned captivity were Zerubbabel of the royal family, Ezra of the priestly family, and Nehemiah of a common family. Among all the leaders in the history of Israel, these three were the top ones. Nehemiah was very common with no rank. There is no indication that his family had a high standing in society, and he did not have a high profession. Even though he served in the palace of the king of Persia, he was just a household servant.

The central and crucial point of the recovery books, which end with Nehemiah, is the matter of proper, adequate leadership...In Ezra and Nehemiah three leaders are mentioned: Zerubbabel, Ezra, and Nehemiah. They were all excellent leaders, but the best and the highest was Nehemiah. Nehemiah was the perfect leader, the best leader in human history. Only under the leadership of such persons as Zerubbabel, Ezra, and Nehemiah could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations. This is a type of what God wants the church to be today. (Life-study of Nehemiah, pp. 29, 33)

Further Reading: Life-study of Nehemiah, msgs. 1-2, 5; CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 258-265

# 第十周■周六

## 晨兴喂养

尼八 2～3 “…祭司以斯拉将律法书带到男女会众…面前。他…念这律法书…”

路十 1 “这些事以后，主又选立另外七十个人，差遣他们两个两个地，在祂前面往自己所要到的各城各地去。”

罗十二 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。”

尼希米是一国的元首，治理者，但他全然没有野心。这由他承认自己需要以斯拉的事实所指明。在重新构成以色列国的事上，尼希米知道自己不认识神的话，但以认识神的话闻名的以斯拉仍活着，所以尼希米愿意求助于以斯拉。今天许多领头的人不愿这样寻求帮助。…尼希米知道，若没有以斯拉，他就无法将神的百姓重新构成。（尼希米记生命读经，三六至三七页。）

主耶稣差遣祂的门徒出去，是两个两个的，（路十 1，）…是在两个人作见证的原则里。单独是个人主义，但与别人一同受差遣，是照着身体的原则。

主守住神圣的原则，不许可祂的仆人单独。摩西需要亚伦。因此，亚伦的出现不是偶然的。神已经预备他与摩西配合。（出埃及记生命读经，一一六至一一八页。）

## 信息选读

# WEEK 10 — DAY 6

## Morning Nourishment

Neh. 8:2-3 And Ezra the priest brought the law before the assembly... And he read in it...

Luke 10:1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.

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

Nehemiah was a head, a ruler, of a nation, but he was altogether not ambitious. This is indicated by the fact that he recognized his need of Ezra. In reconstituting the nation. Nehemiah realized that he did not know God's Word. But Ezra, who was famous for his knowledge of the Word of God, was still alive, and Nehemiah was willing to go to Ezra for help. Many of today's leaders would not seek help in such a way...Nehemiah knew that without Ezra he could not reconstitute the people of God. (Life-study of Nehemiah, p. 32)

When the Lord Jesus sent out His disciples, He sent them out two by two (Luke 10:1),...in the principle of two as a testimony. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body.

In keeping with the divine principle, the Lord would not allow His servant to be individualistic. Moses needed Aaron. Hence, Aaron's presence was not accidental. God had prepared him as a match for Moses. (Life-study of Exodus, pp. 97-99)

## Today's Reading

这配合的原则适用于今天。你若蒙主呼召，你必须领悟你需要人配合你。我们已经指出，主耶稣差遣祂的门徒两个两个地出去。使徒保罗出来服事主时，没有单独行动，总有别人配合他。哥林多前书的头一节经文证明这事：“凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼。”保罗写这封信时，提摩太和巴拿巴都不在场。因此，保罗把所提尼当作配合者；为了守住这原则，他选了一位我们几乎不知道名字的弟兄。

在主的服事中，个人单独行动不是照着神圣的原则。今天在新约的经纶里，个人主义违反身体的原则。我们不该单独行动；反之，我们该照着团体的原则行动，总有至少另一个肢体配合我们。…个人不能代表身体。照着神的原则，身体的正确代表总是那些与别人配合的肢体。

然而，要接受配合并不容易。在摩西和亚伦的事例中，弟弟是带领者，哥哥是跟随者。接受任何人的配合都不容易，接受肉身兄弟的配合更难，而年幼的是带领者，接受这样的配合最难。

原则上，今天我们也一样。主常常为我们安排了难办的配合者，但这样的配合者实际上是大的帮助。没有这样的配合者，我们就没有限制、保护和防卫。…有些时候神所作使我们与别人配合的安排，过于我们所能领会的。…大多时候他们也许令人愉快，但至少有一部分时候他们不令人愉快；然而，这不愉快乃是我们的保护。…能干的人很难和别人绑在一起。…受雇的人与配合的人大不相同。摩西没有雇用亚伦，保罗也没有雇用提摩太。…在主的恢复里，迫切需要真实建造的工作。然而，这建造的工作只能由有配合者的同工来完成。…借着这样的配合，才能完成神的托付。（出埃及记生命读经，一一八至一二二页。）

参读：出埃及记生命读经，第九篇；提多书生命读经，第一篇。

This principle of matching applies today. If you have been called by the Lord, you need to realize your need for someone to match you. We have pointed out that the Lord Jesus sent out His disciples two by two. When the apostle Paul came out to serve the Lord, he did not behave individualistically. He always had others to match him. This is proved by the opening verse of 1 Corinthians: “Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother.” When Paul wrote this Epistle, neither Timothy nor Barnabas was present. Therefore, Paul took Sosthenes as a match; he took a brother whose name we hardly know in order to keep the principle.

To act individualistically in the Lord’s service is not according to the divine principle. Today, in the New Testament economy, to be individualistic is to violate the principle of the Body. We should not behave individualistically; rather, we should move and act according to the principle of corporateness, always having at least one other member to match us...The Body cannot be represented by individuals. According to the divine principle, the proper representation of the Body is always by those members who are matched with others.

To be matched, however, is difficult. In the case of Moses and Aaron, the younger brother was the leader, and the elder was the follower. To be matched with anyone is difficult, to be matched to a brother in the flesh is more difficult, and to be matched in such a way that the younger is the leading one is most difficult.

In principle, it is the same with us today. The Lord will often arrange a difficult match for us. But such a match is actually a great help. Without it, we would have no restriction, no protection, and no safeguard. The arrangements God makes in matching us with others sometimes are beyond our understanding...Most of the time it may be enjoyable, but at least part of the time it will be unpleasant. But this unpleasantness is our protection. It is very difficult for a capable person to be bound to another...A hired one is very different from a matching one. Moses did not hire Aaron, and Paul did not hire Timothy...In the Lord’s recovery there is an urgent need for the true work of building. This building work, however, can be carried out only by co-workers who have been matched...It is by means of such matching that God’s commission is carried out. (Life-study of Exodus, pp. 99-102)

Further Reading: Life-study of Exodus, msg. 9; Life-study of Titus, msg. 1



# 第十周诗歌

# WEEK 10 — HYMN

606

## 教会 — 建造

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F 大调

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一 救我 脱 离自 己、天 然，主 啊，我 愿 被 建 造，

3 4 | 5 — 5 6̣ · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — —

同 众 圣 徒 作 你 圣 殿，为 着 充 满 你 荣 耀。

F7 B<sup>b</sup> F Dm C

1 1 | 6 — 6 7 · 6 | 6 — 5 — 1 1 | 1 — 1 7̣ 1 | 3 — 2 —

救 我 脱 离 乖 僻 个 性，脱 离 骄 傲 与 单 独；

C7 F Dm C7 F

3 4 | 5 — 5 6̣ · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — — ||

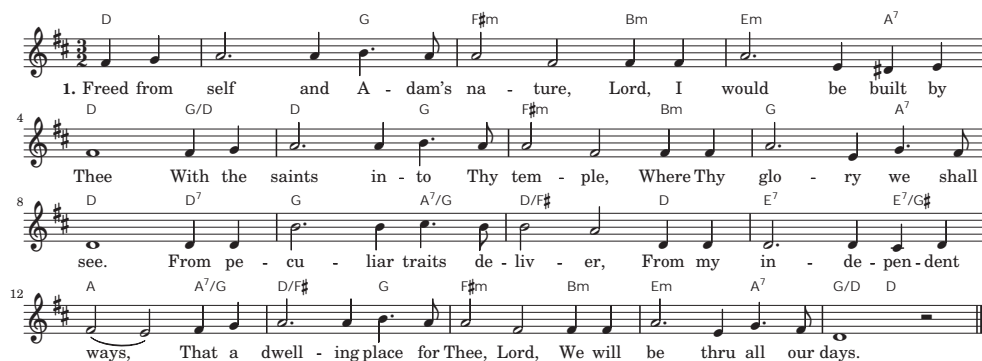
使 我 甘 愿 服 你 权 柄，让 你 有 家 可 居 住。

- |  |  |
|--|--|
| 二 生命供应, 活水流通,<br>守住等次, 尽我功用,<br>自己所经, 自己所见,<br>不再高估, 不再稍偏, | 长进、变化又配搭;<br>成全别人, 不践踏。<br>所是、所有并所能,<br>接受一切的平衡。 |
| 三 持定元首, 联络供应,<br>充满神的一切丰盛,<br>同尝基督莫测大爱,<br>长大成人, 不作婴孩,     | 享受基督的丰富;<br>因神增加得成熟,<br>赏识基督的阔长;<br>满有基督的身量。     |
| 四 作神居所, 作你身体,<br>成为你的团体大器,<br>圣城景色、新妇荣美,<br>透出你的荣耀光辉,      | 主啊, 我愿被建造,<br>让你来显你荣耀。<br>今在此地就彰显,<br>将你照耀在人间。   |

## Freed from self and Adam's nature

### The Church — Her Building

840



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| 2. By Thy life and by its flowing<br>I can grow and be transformed,<br>With the saints coordinated,<br>Builded up, to Thee conformed;<br>Keep the order in the Body,<br>There to function in Thy will,<br>Ever serving, helping others,<br>All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened<br>In the inner man with might,<br>I would know Thy love surpassing,<br>Know Thy breadth and length and height;<br>Ever of Thy riches taking,<br>Unto all Thy fulness filled,<br>Ever growing into manhood,<br>That Thy Body Thou may build. |
| 3. In my knowledge and experience<br>I would not exalted be,<br>But submitting and accepting<br>Let the Body balance me;<br>Holding fast the Head, and growing<br>With His increase, in His way,<br>By the joints and bands supplying,<br>Knit together day by day.    | 5. In God's house and in Thy Body<br>Builded up I long to be,<br>That within this corporate vessel<br>All shall then Thy glory see;<br>That Thy Bride, the glorious city,<br>May appear upon the earth,<br>As a lampstand brightly beaming<br>To express to all Thy worth.       |

