

## 第四週

### 相調與基督身體的實際

詩歌：227

讀經：林前一 2，十 17 上，十二 12～13，24，27，約十二 24，腓三 10，弗四 20～21

#### 【週一】

壹 『神將這身體調和在一起』—林前十二 24：

- 一 相調不僅非常高深，也非常奧秘—24 節。
- 二 『調和』這辭的意思是『調整』、『使之和諧』、『調節』並『調在一起』，含示失去區別。
- 三 調和的意思是，我們總是停下來與別人交通—徒二 42，林前一 9，約壹一 3，7。
- 四 若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼；因為交通調整我們，使我們和諧，調節我們，把我們調在一起—7 節。
- 五 相調的意思是經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督，藉此我們被別人摸着，我們也摸着別人—太十 38，十六 24，加三 2，5，弗四 12。
- 六 調和不是交際，乃是個別肢體、區內的眾召會、同工們、長老們所經歷、享受並有分於之基督的調和—參羅十六 1～16。

## Week Four

### Blending and the Reality of the Body of Christ

Hymns: 279

Scripture Reading: 1 Cor. 1:2; 10:17a; 12:12-13, 24, 27; John 12:24; Phil. 3:10; Eph. 4:20-21

#### § Day 1

I. "God has blended the body together"—1 Cor. 12:24:

- A. Blending is not only high and deep but also very mysterious—v. 24.
- B. The word blended means "adjusted," "harmonized," "tempered," and "mingled," implying the losing of distinctions.
- C. Blending means that we should always stop in order to have fellowship with others—Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
- D. We should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us—v. 7.
- E. To be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake—Matt. 10:38; 16:24; Gal. 3:2, 5; Eph. 4:12.
- F. Blending is not social but the blending of the Christ whom the individual members, the district churches, the co-workers, and the elders experience, enjoy, and partake of—cf. Rom. 16:1-16.

七 為要持守基督宇宙身體獨一的一，我們需要調和在一起—林前十二 24。

八 為着基督身體的建造，需要相調—羅十六 1～16，林前十二 20～21，24，西四 16。

## 【週二】

貳 約翰十二章二十四節和林前十章十七節上半描繪並啓示調和的必需與意義：

一 約翰十二章二十四節說到一粒麥子落在地裏死了，結出許多子粒：

1 『一粒麥子』指基督是神聖的種子，產生許多子粒（就是接受祂的人），使他們成為祂許多的肢體，構成祂生機的身體—弗一 22～23，五 30。

2 基督作為這一粒麥子死了，在復活裏結出許多子粒來—約十二 24：

a 這許多子粒要被磨碾並調和成粉，而作成一個餅，這餅表徵基督的身體—林前十 17 上。

b 我們不該一直作完整的子粒；我們必須被破碎，並被磨碾成細麵，使我們能與別人調和成為一餅；這餅就是基督的身體—十二 12～13，27，弗二 16，一 22～23。

二 保羅看召會是調成的一個餅，調成的一個身體，（林前十 17 上，）這種想法乃是取自利未記二章一至十六節裏素祭的豫表：

1 素祭的細麵，每一部分都是用油調和的；這就是相調—四～5 節。

2 基督的生活和我們個人基督徒的生活，產生一個總

G. In order to keep the unique oneness of the universal Body of Christ, we need to be blended together—1 Cor. 12:24.

H. Blending is needed for the building up of the Body of Christ—Rom. 16:1-16; 1 Cor. 12:20-21, 24; Col. 4:16.

## § Day 2

II. **John 12:24 and 1 Corinthians 10:17a portray and reveal the necessity and the significance of blending:**

A. John 12:24 speaks of a grain of wheat that fell into the ground and died and bore many grains:

1. Grain of wheat refers to Christ as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body—Eph. 1:22-23; 5:30.

2. Christ as the grain of wheat died and brought forth many grains in resurrection—John 12:24:

a. The grains are to be ground and blended into flour to make a loaf, which signifies the Body of Christ—1 Cor. 10:17a.

b. We should not remain as whole grains; we have to be broken and ground into fine flour so that we can be blended with others for making a loaf; this loaf is the Body of Christ—12:12-13, 27; Eph. 2:16; 1:22-23.

B. Paul's thought of the church being blended into one bread, one Body (1 Cor. 10:17a), was taken from the type of the meal offering in Leviticus 2:1-16:

1. Every part of the fine flour of the meal offering was mingled with oil; this is the blending—vv. 4-5.

2. Christ's life and our individual Christian life issue in a totality—the church life

和一召會生活作為團體的素祭，由那些被破碎、磨碾、並調和的信徒所組成—1 ~ 2, 4 節，林前十二 12。

### 【週三】

叁 相調的目的是要把我們眾人都引進基督身體的實際—羅十二 5，林前十二 12 ~ 13，弗二 16，四 12，西二 19：

- 一 我們必須在作為手續的眾地方召會裏，使我們能被帶進基督身體的實際—林前一 2，十二 27。
- 二 主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體—弗一 10，22 ~ 23。
- 三 眾地方召會不是神永遠經綸的目標，乃是神達到祂經綸目標—建造基督的身體—的手續—太十六 18，弗四 12，16：
  - 1 眾召會乃是把我們帶進基督身體的手續—林前一 2，十二 12 ~ 13，27。
  - 2 眾召會是身體，但眾召會也許沒有基督身體的實際。
- 四 主急切的需要基督身體的實際在眾地方召會出現；除非這個身體的實際有相當的出現，否則主耶穌不會回來—弗一 22 ~ 23，四 16，五 27，啓十九 7。

### 【週四、週五】

肆 神經綸的最高峯乃是基督身體的實際—弗一 22 ~ 23，四 16：

as a corporate meal offering composed of believers who have been broken, ground, and blended—vv. 1-2, 4; 1 Cor. 12:12.

### § Day 3

**III. The purpose of the blending is to usher us all into the reality of the Body of Christ—Rom. 12:5; 1 Cor. 12:12-13; Eph. 2:16; 4:12; Col. 2:19:**

- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ—1 Cor. 1:2; 12:27.
- B. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—Eph. 1:10, 22-23.
- C. The local churches are not the goal of God's eternal economy; they are the procedure God takes to reach the goal of His economy—the building up of the Body of Christ—Matt. 16:18; Eph. 4:12, 16:
  1. The churches are the procedure to bring us into the Body of Christ—1 Cor. 1:2; 12:12-13, 27.
  2. The churches are the Body, but they may not have the reality of the Body of Christ.
- D. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the reality of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27; Rev. 19:7.

### § Day 4 & Day 5

**IV. The highest peak in God's economy is the reality of the Body of Christ—Eph. 1:22-23; 4:16:**

## 一 我們相調的意義，乃是基督身體的實際—林前十二 24:

- 1 這實際乃是一班蒙神救贖的人在生命和性情上，但不在神格上，被作成神—約一 12 ~ 13，羅八 16，彼後一 4。
- 2 他們所過的生活不是憑自己，乃是憑另一個生命—這生命就是三一神經過過程並終極完成，進入他們裏面，並且以他們作祂的住處，祂的居所—林後十三 14，約十四 23，弗二 21 ~ 22。

## 二 基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程並終極完成之三一神的生命而活；經過過程並終極完成之神的屬性藉着他們的美德彰顯出來—林後十三 9，11，弗四 12，彼前五 10，約壹四 12，17 ~ 18:

- 1 神的生命，帶着其一切的屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德—弗四 20 ~ 21。
- 2 這生命原先只是在個人的耶穌裏，現今正在複製於許多蒙了救贖和重生，裏面有神聖生命的信徒身上—一 7，約三 6，西三 4。
- 3 得成全的神人就是藉着不斷操練棄絕己，憑另一個生命—基督復活的生命—活着，而得以成熟的人—約十一 25。

## 三 基督身體的實際乃是蒙重生、被變化、被模成、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活—參士九 9，詩九二 10:

- 1 這調和乃是藉着基督復活的大能而模成基督之死的團體生活—腓三 10。

## A. The significance of our blending is the reality of the Body of Christ—1 Cor. 12:24:

1. This reality is a group of God's redeemed people who have been made God in life and nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.
2. They live a life not by themselves but by another life—the life of the processed and consummated Triune God, who enters into them and takes them as His abode, His dwelling place—2 Cor. 13:14; John 14:23; Eph. 2:21-22.

## B. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed and consummated Triune God, whose attributes have been expressed through their virtues—2 Cor. 13:9, 11; Eph. 4:12; 1 Pet. 5:10; 1 John 4:12, 17-18:

1. God's life with all its attributes was lived within the God-man Jesus and expressed as this God-man's virtues—Eph. 4:20-21.
2. Originally, this life was only in Jesus; now this life is being reproduced in believers who have been redeemed and regenerated and possess the divine life within them—1:7; John 3:6; Col. 3:4.
3. Perfected God-men are those who have been matured by continually exercising to reject the self and live by another life—the resurrection life of Christ—John 11:25.

## C. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, conformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10:

1. This mingling is a corporate living of the conformity to the death of Christ in the power of the resurrection of Christ—Phil. 3:10.

- 2 這種調和的生活乃是在基督的復活裏，而這復活的實際就是那靈；這復活將終極完成的三一神分賜給信徒，並將那勝過死的生命釋放到信徒裏面—約十一 25。
- 3 被成全之神人所過這團體、調和的生活，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠—啓二一 1 ~ 2, 9 ~ 11。

## 【週六】

- 4 被成全之神人所過的這種團體生活，就是基督身體的實際，要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、據有、並治理這地—詩二四 1 ~ 2, 7 ~ 10, 七二 1 ~ 8, 11, 啓一 7, 十四 14, 二十 4。

2. Such a mingling living is in the resurrection of Christ, and the reality of the resurrection is the Spirit; this resurrection imparts the consummated Triune God and releases the death-overcoming life into the believers—John 11:25.
3. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:1-2, 9-11.

## § Day 6

4. The corporate living of the perfected God-men as the reality of the Body of Christ will close this age, the age of the church, and bring Christ back to take, possess, and rule over the earth with these God-men in the kingdom age—Psa. 24:1-2, 7-10; 72:1-8, 11; Rev. 1:7; 14:14; 20:4.



## 第四週 ■ 週一

### 晨興餽養

林前十二 24『…但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。』

約壹一 7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。誰能使黑人和白人失去他們的區別？只有神能作這事。丈夫和妻子惟有藉着失去他們的特性，纔能在他們的婚姻生活中有和諧。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我们的利益，並照着我們的味道，而該為着召會。只要我們實行這幾點，就會有調和。（李常受文集一九九四至一九九七年第四冊，二〇〇至二〇一頁。）

### 信息選讀

所有這些點的意思，就是我們該交通。一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。我們該忘記自己是慢的或是快的，只要與別人交通。若沒有與其他一

## WEEK 4 — DAY 1

### Morning Nourishment

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

1 1:7 John But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears, and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 159-160)

### Today's Reading

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We

同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。…我們也許不習慣，但我們開始相調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的。今天我們彼此相調非常方便，因為現今的世代有各種現代化的便利設施。

我們相調在一起，就有十字架與那靈。…要釘十字架，並憑着那在我們裏面的靈作一切事，並不容易。…相調要求我們被除去，…憑着那靈分賜基督，並為着祂身體的緣故作每件事。

相調的意思是，你被別人摸着，你也摸着別人。但你該以相調的方式摸着別人。要經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督。我們來到相調聚會中不該安靜，我們必須豫備自己為主說話。…你需要被調和、被除去，你也需要學習如何跟隨那靈，為着基督身體的緣故分賜基督。…這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工們、長老們所享受、經歷、並有分於之基督的調和。…調和是為着建造基督宇宙的身體，（弗一23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三8～10，啓二一2。）（李常受文集一九九四至一九九七年第四冊，二〇一至二〇三頁。）

參讀：神聖奧祕的範圍，第六篇。

should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the coworkers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits...We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ. Today it is very convenient for us to blend with one another because of this modern age with its modern conveniences.

When we blend together, we have the cross and the Spirit...In ourselves it is not easy to be crucified and to do all things by the Spirit...Blending requires us to be crossed out [and] to be by the Spirit to dispense Christ and to do everything for the sake of His Body.

To be blended means that you are touched by others and that you are touching others. But you should touch others in a blending way. Go through the cross, do things by the Spirit, and do everything to dispense Christ for His Body's sake. We should not come to a blending meeting to be silent. We have to prepare ourselves to say something for the Lord...We need to be tempered and crossed out, and we need to learn how to follow the Spirit to dispense Christ for His Body's sake. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the coworkers, and the elders enjoy, experience, and partake of. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6



## 第四週 ■ 週二

### 晨興餽養

林前十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

在舊約裏，有為着完成神經綸之相調的豫表。…保羅（在林前十章十七節）看召會是一個餅，這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。…那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。細麵來自麥粒，而麥粒來自那一粒麥子，就是基督。約翰十二章二十四節說，基督是一粒麥子，落在地裏死了，在復活裏長起來，產生許多子粒，就是我們，祂的信徒。我們是許多子粒，被磨成細麵，好作成召會這餅。（李常受文集一九九四至一九九七年第一冊，一三九頁。）

### 信息選讀

利未記二章啓示，我們可以享受召會生活作團體的素祭。素祭可以是細麵調油的形態，（1～2，）或餅的形態。（4。）前者表徵個人的基督和個別的基督徒，後者表徵團體的基督，就是基督同祂的身體，召會。（林前十二 12。）召會生活是團體的素祭，乃是人性調着聖靈，並有聖靈澆在其上的生活，包含十字架（鹽），並有基督在祂復活裏的馨香（乳香），沒有任何罪（酵）或天然情感（蜜）的生活。…我們若喫並有分於基督作素祭，就會成為團體的素

## WEEK 4 — DAY 2

### Morning Nourishment

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In the Old Testament there is a type of the blending for the fulfillment of God's economy...Paul's thought of the church being one bread [1 Cor. 10:17] was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil...That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 112)

### Today's Reading

Leviticus 2 reveals that we may enjoy the church life as a corporate meal offering. The meal offering could be in the form of fine flour mingled with oil (vv. 1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and the individual Christian, whereas the latter signifies the corporate Christ, Christ with His Body, the church (1 Cor. 12:12). The church life is a corporate meal offering. It is a life of humanity mingled with the Holy Spirit and having the Holy Spirit poured upon it, a life that involves the cross (salt) and that has the fragrance of Christ in His resurrection (frankincense) without any sin (leaven) or natural affection (honey)...If we eat and participate in Christ as the meal offering,

祭。因此，我們需要喫基督作個人的素祭，好成爲團體的素祭作團體的基督—元首基督同祂的身體召會。…我們享受基督作素祭的結果，乃是召會生活作擴大的素祭，擴大的基督，其中基督是頭，我們是祂的身體。

召會生活是神和人的食物。所以，我們不該走組織的路，乃該以基督的豐富餵養聖徒，使他們在生命裏長大，以建造基督的身體。我們不該信靠組織，乃該信靠神聖的生命。

整本新約啓示素祭的生活。雖然四福音揭示主耶穌是舊約一切祭物的實際，（參約七 15 ~ 18，一 29，三 15，四 15 ~ 18，）但其中主要的是揭示主作那由油、細麵、乳香和鹽（但沒有蜜和酵）所組成之素祭的實際。新約其餘各卷啓示，我們需要過素祭的基督徒生活和素祭的召會生活。召會生活是基督的生活和每位個別信徒之基督徒生活的總和。每位信徒都過那是素祭的基督徒生活；這許多素祭的基督徒生活，集大成就是召會生活作團體的素祭。素祭是食物，爲着滿足神並滋養我們。我們不但需要從基督這位個別的素祭得餵養，也需要從召會生活這團體的素祭得餵養。

素祭的生活由四種元素組成：細麵，表徵基督柔細的人性；油，表徵神的靈；乳香，表徵基督復活的馨香；鹽，表徵基督的十字架。素祭的生活沒有酵，酵表徵罪和每樣消極的事物；也沒有蜜，蜜表徵在良善方面的天然生命，包括天然的感情。我們需要過人性調神性所組成的生活，就是在基督的死之下並在祂復活裏的生活，以及沒有罪或天然感情的生活。（李常受文集一九八八年第三冊，三七八至三七九頁。）

參讀：新約總論，第一百六十五篇。

we will become a corporate meal offering. Hence, we need to eat Christ as the individual meal offering in order to become the corporate meal offering as the corporate Christ—Christ the Head with His Body the church...The issue of our enjoyment of Christ as the meal offering is the church life as the enlarged meal offering, the enlarged Christ, in which Christ is the Head and we are His Body.

The church life is food to both God and man. Therefore, we should not take the way of organization but should feed the saints with the riches of Christ so that they may grow in life for the building up of the Body of Christ. We should trust not in organization but in the divine life.

The entire New Testament reveals the meal-offering life. Although the four Gospels unveil the Lord Jesus as the reality of all the Old Testament offerings (cf. John 7:15-18; 1:29; 3:15; 4:15-18), they mainly unveil the Lord as the reality of the meal offering composed of oil, fine flour, frankincense, and salt, yet without honey and leaven. The remaining books of the New Testament reveal that we need to live a meal-offering Christian life and a meal-offering church life. The church life is the totality of Christ's life and the Christian life of each individual believer. As each believer lives a Christian life that is a meal offering, the aggregate of these many meal-offering Christian lives is the church life as a corporate meal offering. The meal offering is food for God's satisfaction and our nourishment. We need to feed not only on Christ as the individual meal offering but also on the church life as the corporate meal offering.

The life of the meal offering is composed of four elements: fine flour, signifying Christ's fine humanity; oil, signifying the Spirit of God; frankincense, signifying the fragrance of Christ's resurrection; and salt, signifying the cross of Christ. The life of the meal offering does not have leaven, signifying sin and every negative thing, or honey, signifying the natural life in its good aspects, including natural affection. We need to live a life that is composed of humanity mingled with divinity, that is under the death of Christ and in His resurrection, and that is without sin or natural affection. (CWWL, 1988, vol. 3, pp. 297-298)

Further Reading: The Conclusion of the New Testament, msg. 165

## 第四週 ■ 週三

### 晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒…。』

十二 7『只是那靈的表顯賜給各人，是要叫人得益處。』

弗一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

神渴望將…一切神重生的兒女建造在一起，在基督裏成爲一。因此，這些親愛的人不該是單獨、分開、分散的，乃該在他們所在的地方上被聚集在一起，成爲眾地方召會。（啓一 11。）

我們也許以爲，眾地方召會是神經綸的目標。然而，眾地方召會不是目標，乃是神達到祂經綸之目標所採取的手續。

相調的目的是要將我們眾人引進基督身體的實際。我寶貴眾地方召會，和你們一樣。但我寶貴眾地方召會，是因着一個目的：眾地方召會是將我帶進基督身體的手續。眾召會是身體，但眾召會也許沒有基督身體的實際。因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際。（李常受文集一九九四至一九九七年第一冊，一二八至一三〇頁。）

### 信息選讀

主今日恢復中召會工作經常的手續包括四個步驟：生、養、教（成全）、建。生是使罪人得救並重生，成爲基督的肢體；（林前四 15 下，太二八 19；）養是餽養初信者，使他們在神聖的生命裏長大；（帖前二 7，約二一 15，17；）教是成全聖徒，

## WEEK 4 — DAY 3

### Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints...

12:27 Now you are the Body of Christ, and members individually.

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

God desires to build all [the] regenerated children of God together as one in Christ. Thus, these dear ones should not be individual, separated, and scattered, but should be gathered together in their localities to be the local churches (Rev. 1:11).

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy.

The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104)

### Today's Reading

The regular procedures of the church work in the Lord's recovery today consist of four steps: begetting, nourishing, teaching (perfecting), and building. Begetting is to have sinners saved and regenerated to become the members of Christ (1 Cor. 4:15b; Matt. 28:19); nourishing is to feed the new believers for their growth in the divine life (1 Thes. 2:7; John 21:15, 17);

使他們能成熟被建造。（太二八 20 上，弗四 12 ~ 16。）生、養、及成全的步驟，都是為着另一更高的步驟，就是為着在眾地方召會裏（啓一 4 上，11）基督身體的建造。（弗四 12 下，16。）然而，我們需要問自己：『這樣的建造在那裏？今天基督的身體在那裏？在眾多的地方召會裏，在眾地方召會中間，基督身體的實際在那裏？』

你可能爭辯說，召會就是基督的身體。不錯，召會是基督的身體；但要在基督身體的實際裏，就不是建立地方召會，設立長老，並以某種方式實行召會生活而已。…即使我們的福音傳得很好，但也許沒有多少基督身體的實際。

今天在眾召會中，我們可能有許多聖徒在『小學』，許多在『初中』，許多在『高中』，但是能教育人達到『碩士學位』的標準，甚至『博士學位』最高標準的『大學』在那裏？…我們不該那麼注意於僅僅建立召會，並安排許多外面的事。這些與基督身體的實際無關。

這不是說，我們該關閉眾地方召會的門，那會使情況更糟。這好像說，既然我們不可能有大學，就讓我們忘掉高中、初中、小學罷。那會使我們成為原始、落後的。…主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體。我們都有物質的身體，但事實上我們的身體不是我們這人的實際。我的身體是我，但不是我這人的實際。照樣，全球所建立的眾召會是有形的骨架，但在眾召會中間也許沒有基督身體的實際。我們若對自己誠實，就必須承認這是我們今天的光景。（李常受文集一九九四至一九九七年第一冊，一三七至一三九頁。）

參讀：關於相調的實行，第一至二、四至五章。

and teaching is to perfect the saints that they may mature to be built (Matt. 28:20a; Eph. 4:12-16). The steps of begetting, nourishing, and perfecting are all for another higher step, that is, for the building up of the Body of Christ (vv. 12b, 16) in the local churches (Rev. 1:4a, 11). However, we need to ask ourselves, “Where is such a building? Where is the Body of Christ today? Within and among the many local churches, where is the reality of the Body of Christ?”

You may argue that the church is the Body of Christ. Yes, it is; but to be in the reality of the Body of Christ is not just a matter of setting up local churches with the establishing of elders and the practice of the church life in a particular way...Even though our preaching of the gospel may be very good, there may not be much reality of the Body of Christ.

In the churches today we may have many saints in “elementary school,” many in “junior high school,” and many in “high school,” but where is the “university” that can educate people up to the standard of a “master’s degree”...?...We should not pay so much attention to the mere establishing of the churches and the arranging of many outward things. These have nothing to do with the reality of the Body of Christ.

This does not mean that we should close the doors of all the local churches. That would make the situation worse. This would be like saying that, since there is no possibility for us to have universities, let us forget about high school, junior high, and elementary school. That would make us primitive and backward. The highest peak of the Lord’s recovery that can really, practically, and actually carry out God’s economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being. My body is me, but it is not the reality of my being. Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ. If we are honest with ourselves, we must admit that this is our situation today. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 111-112)

Further Reading: CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1-2, 4-5

## 第四週 ■ 週四

### 晨興餽養

弗四 12『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

20～21『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

簡單的說，基督身體的實際乃是一種團體的生活，不是個人的生活。這團體的生活是許多聖徒的集大成，這些聖徒被他們裏面那經過過程並終極完成的神所救贖、重生、聖別並變化。藉着這內住之終極完成的神，這些蒙救贖的聖徒就被作成實際的神人。…一個人在重生時就成為神人，但還不是成熟的神人。…我們都得了重生，但我們有許多人仍然像…小嬰孩。我們需要得着滋養、成全，好叫我們能在生命中長大，變得成熟。召會工作的手續是生、養，然後教導並成全，好叫聖徒能彀成熟，在地方召會中被建造，為着建造基督的身體。（李常受文集一九九四至一九九七年第一冊，一五七至一五八頁。）

### 信息選讀

在馬槽裏的那個小耶穌，乃是一個神人，但誰能明白這事？祂不僅過人的生活，也過神的生活。因此，祂的生活是神人的生活。祂向祂的門徒和百姓顯為真正的人。許多聽到祂說話的人驚訝說，『這人從那裏得來這些事？所賜給祂的是甚麼樣的智慧！這樣的異能竟然經祂的手行出來！這不是那木匠麼？不是馬利亞的兒子…麼？』（可六 2～3。）他們希奇，一個人怎能作這些事，彰顯出人類中最高的美德。

## WEEK 4 — DAY 4

### Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. In regeneration a person is made a God-man, but he is not a matured God-man...We have been regenerated, but many of us are still like...little babes. We need to be nourished and perfected so that we can grow in life and become mature. The procedure in the church work is to beget, to nourish, and then to teach and perfect so that the saints may be mature to be built in the local churches for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 127-128)

### Today's Reading

That little Jesus in the manger was a God-man, but who could realize this? He lived not only a life of man but also a life of God. Thus, His life was a life of a God-man. He appeared to His disciples and to the people as a genuine man. Many who heard Him were astounded and said, "Where did this man get these things? And what is this wisdom given to this man, and how is it that such works of power take place through His hands? Is not this the carpenter, the son of Mary...?" (Mark 6:2-3). They wondered how a man could do these things, displaying the top virtues among mankind.

祂是誰？祂是神成爲人。…但這人不憑自己活，不憑祂自己人的生命活。相反的，祂拒絕祂屬人的生命。祂否認自己。祂是個人，憑另一個生命，就是神的生命而活着。祂告訴我們，凡祂所作，凡祂所說的，都不是出於祂自己，而是出於差祂來的父。（約十四 10, 24。）祂是一個真實的人活在那裏，但卻向祂天然的生命死。…祂向天然的生命死，就是十字架；祂憑着神的生命而活，就是在復活裏。

耶穌…是一個真正的人，但祂不憑人的生命而活，乃憑神的生命而活。…新約題到的釘十字架，乃是在各他山上木頭的十字架。但你們必須看見，基督被釘在物質的十字架上之前，祂已經是天天被釘死，有三十二年半之久。耶穌不是一個人，一個真正的人麼？是的，但祂不憑那個真正的人活着，而是把那個真正的人一直擺在十字架上。然後，在復活的意義上，祂活出神的生命。神的生命，帶着其一切的屬性，從這位神人耶穌裏面活出來，彰顯爲這神人的美德。

這樣的生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成爲成熟的基督徒，更是成爲神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。…得成全就是藉着不斷操練棄絕己，憑另一個生命活着，而得着成熟。…保羅活着，是藉死而活。（加二 20 上。）他向他天然的人死，而憑他的新人同神聖的生命活着。所以他說，藉着耶穌基督之靈全備的供應，他活基督，並顯大基督。（腓一 19 ~ 21 上。）（李常受文集一九九四至一九九七年第一冊，一五八至一六〇頁。）

參讀：異象的高峯與基督身體的實際，第一至四篇。

Who is He? He is God becoming a man...Yet this man would not live by Himself, by His own human life. Rather, He rejected His human life. He denied Himself. He lived as a man by another life, by the life of God. He told us that whatever He did and whatever He spoke were not of Himself but of the Father who sent Him (John 14:10, 24). He was a real man living there, yet He was dying to His natural life...That dying to His natural life is the cross, and His living by the divine life is in resurrection.

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

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues. To be perfected...is to be matured by continually exercising to reject the self and live by another life...Paul lived by dying to live [Gal. 2:20]. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 128-129)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-4

## 第四週 ■ 週五

### 晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

是神人生活所活出來的，纔是基督的身體，否則就不是，而是社會裏的宗教活動，和孔孟的道德教訓沒有分別，是屬於善惡知識樹，不是屬於生命樹。

這個神人生活…是經過十字架模成主死的生活。這個模成主的死，乃是藉着基督復活的大能。（腓三 10。）我們必須是一直過釘十字架生活的人，以基督的死作我們生活的模型。藉着這樣的生活，我們纔有基督身體的實際。…這樣的生活纔是神人的生活，纔能活出基督身體的實際。（李常受文集一九九四至一九九七年第一冊，六五二至六五三頁。）

### 信息選讀

我們不該憑自己活。照着神在祂經綸裏的設計，我們已經被擺在十字架上了。…我已經釘了十字架；…我已經完了，了結了。但在我身上有一個新人；那是神所創造，經過復活，憑着裏面神的神性而被拔高的人。那人事實上就是神自己。現在我憑那個人活着。我若不實行把我的舊人留在十字架上，就絕不能活新人。這就是為甚麼在腓立比一章，保羅告訴我們，他藉着耶穌基督之靈全備的供應，過這樣的生活。

## WEEK 4 — DAY 5

### Morning Nourishment

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

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Only that which is lived out of a God-man living is the Body of Christ. Otherwise, it is just a religious activity in society, which is no different from the moral teachings of Confucius; it belongs to the tree of the knowledge of good and evil instead of the tree of life.

This God-man living is...a living of being conformed to the death of Christ through the cross. This conformation to the death of Christ is through the power of Christ's resurrection (Phil. 3:10). We must be those who live a crucified life continually by taking Christ's death as the mold of our life. It is only by living this kind of life that we can have the reality of the Body of Christ...Only such a living is the God-man living, and only such a living can live out the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," p. 514)

### Today's Reading

We should not live by ourselves. According to God's design in His economy, we were already put on the cross...I have been crucified...I am finished. I am through. But there is a new man with me. That is the resurrected God-created man uplifted with God's divinity in him. That man is actually God Himself. Now I live by that man. But if I do not practice to keep my old man on the cross, I can never live the new man. This is why in the first chapter of Philippians, Paul tells us he lived such a life by the bountiful supply of the Spirit of Jesus Christ.

基督的死是一個模子，保羅將他自己放在那個死的模子裏，在那裏…藉着基督復活的大能，模成基督之死的形像。復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。

我相信在我們中間，應該有些人就是這樣；也許不是一直是這樣，但至少有些時候是這樣。…許多次當我要對我的妻子說話時，裏面就說，『這不是從你的靈出來的，而是從你的舊人出來的。』我立刻就停住。有時我想去找她，卻馬上又回來了。這是因為我的去是憑着我天然的人。當我這樣作時，裏面有個東西把我調轉回來。那個東西就是賜生命的靈，那是靈的基督。經過過程的三一神轉了我，那是在復活裏。親愛的聖徒，這樣一個團體的生活，就是基督身體的實際。這是藉着基督復活的大能而模成基督之死的一個團體生活。

基督身體的實際…是蒙重生、被變化、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活。這位三一神乃是那靈的基督，作經過過程、終極完成之三一神的具體化身，是包羅萬有的靈，作是靈之基督的實際和經過過程之三一神的終極完成。這種調和的生活，乃是在基督的復活裏，而這復活的實際就是那靈。這復活將終極完成的神分賜給信徒，並將那勝過死的生命釋放到信徒裏面。

這樣一個調和的生活作為基督身體的實際，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠。（李常受文集一九九四至一九九七年第一冊，一六〇至一六二頁。）

參讀：神經綸的總綱與神人該有的生活，第三至五篇。

The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there...by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

I do believe that among us there should be some like this, maybe not constantly but at least instantly like this...Many times when I was trying to talk to my wife, something within said, "This is not from your spirit. This is from your old man." Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ.

The reality of the Body of Christ...is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers.

Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 129-130)

Further Reading: CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," chs. 3-5



## 第四週 ■ 週六

### 晨興餽養

啓二一 10 ~ 11『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我。城中有神榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

基督身體的實際，就是一班神人所過這樣生活的集合、總和。這種生活，就是基督身體的實際，要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、佔有並治理這地。這些神人在召會時代被成全，並得着終極完成。所以在下一個時代，就是國度時代，他們要與基督一同作王一千年。（啓二十四 ~ 六。）（李常受文集一九九四至一九九七年第一冊，一七〇至一七一頁。）

### 信息選讀

許多信徒在召會時代未受成全、未得成熟，他們要在國度時代藉着神管教的對付而受成全、得成熟。…在國度時代的一千年中，神要運用祂的主宰，管教這些親愛的信徒，多方對付他們，為要成全他們，使他們成熟。到了這一千年末了，他們就要準備好，與那些較早成熟的信徒，一同有分於新耶路撒冷。

今天在召會時代，被成全並得成熟的神人乃是錫安，就是得勝者，也就是召會中的活力排。但在新天新地，…整個新耶路撒冷都要成為錫安。…錫安就是神所在之處，也就是至聖所。在啓示錄二十一章有一個表號，表徵新耶路撒冷將是至聖所。新耶路撒冷的量度是個正方體的量度，長一萬二千斯泰底亞，寬一萬二千斯泰底亞，高一萬二千斯泰底亞。

## WEEK 4 — DAY 6

### Morning Nourishment

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 138)

### Today's Reading

The many believers who were not perfected and matured in the church age will be perfected and matured in the kingdom age by God's disciplinary dealing...In the thousand years of the kingdom age, God will exercise His sovereignty to discipline these dear ones, to deal with them in many ways, in order that He could perfect them to make them mature. At the end of the thousand years they will be ready to join the ones who were matured earlier in participating in the New Jerusalem.

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion... Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16)...

(16。)…在舊約裏，不論在帳幕或聖殿中，至聖所都是立方的，其長、寬、高都相等。(出二六2～8，王上六20。)

到那時，所有蒙神救贖的人都要被變化，不只在生命和性情上與神一樣，甚至顯出來的樣子也與神一樣(如同碧玉一啓四3，二一11)。…蒙神救贖的人在生命、性情和樣子上，但不是在神格上，完全成爲神。

我們都必須努力達到這高峯。你若以爲這高峯太難達到，所要付的代價太高了，你就必須豫備好，來世的代價更高。…所有蒙神救贖的人至終都要成爲神，在生命、性情和樣子上，但不是在神格上，與神一樣。新耶路撒冷乃是被變化、得榮耀，並經過過程、終極完成之三一神調和的神人。聖城將是一個調和，作神的擴增和彰顯，直到永遠。我們要享受並有分於這神聖的調和，直到永遠。

我們的確需要拚上去，不惜代價的禱告，像使徒保羅那樣付代價。我們不該有一種態度，以爲我們既已犧牲了前途，又不愛世界，我們在主裏就穩妥了。那是不穀的；你必須認識一切屬靈事物的內在景象。神的心意是要使祂自己成爲人，好使人得以成爲神。這樣，神與人就要聯調爲一，共同生活。至終聖城新耶路撒冷，乃是一切異象和啓示的集大成，是三一神與三部分人的構成。這構成，就是新耶路撒冷，要成爲永世裏的配偶；這配偶既是人又是神，在神性和人性裏互爲居所。神的榮耀要在這人性上，彰顯、表明到極致，光輝烈烈，燦爛赫赫。(李常受文集一九九四至一九九七年第一冊，一七一至一七三頁。)

參讀：對基督身體的透視，第二篇；歷代志生命讀經，第二、四、十一、十三篇。

The Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

All the God-redeemed people will [by then] be transformed, not only to be the same as God in life and nature but also to be the same in God's appearance [i.e., jasper (Rev. 4:3; 21:11)]...God's redeemed people have become absolutely the very God in life, in nature, and in appearance but not in His Godhead.

We all have to endeavor to reach this high peak. If you think it is too hard to reach this high peak and that the price to pay is too high, be prepared. In the next age the price will be higher...All of God's redeemed people will eventually become gods as the very God in life, in nature, and in appearance but not in the Godhead. The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. We should not have the attitude that we are safe in the Lord because we have sacrificed our future and do not love the world. That is not adequate. You must know the intrinsic scene of all the spiritual things. God's intention is to make Himself man that man may become Him. Then He and man will be united and mingled together to live a corporate life. Eventually, this holy city, Jerusalem, is the aggregate of all the visions and revelations. It is a constitution of the Triune God with the tripartite man. This constitution, the New Jerusalem, will be a pair of lovers in eternity. This pair of lovers are men and God as well. They have become a kind of mutual abode in divinity and humanity. In this humanity, the glory of God will be expressed, manifested, to the uttermost, full of brightness, full of splendor, and full of glory. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

Further Reading: CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 2; Life-study of 1 & 2 Chronicles, msg. 2, 4, 11, 13

# 第四週詩歌

227

聖靈的豐滿—藉十字架

7 7 7 7 雙副 (英 279, 不同調, 不同律)

降 E 大調

6/8

E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |  
 一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;  
 E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |  
 若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。  
 A<sup>b</sup> E<sup>b</sup> B<sup>b</sup> F<sup>7</sup> B<sup>b</sup>  
 6 6 6 . #5 6 | 1 . 7 6 5 . | 7 7 7 . 6 7 | 2 . 1 6 5 . |  
 我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;  
 E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |  
 我 們 若 要 作 見 證, 必 須 釘 死 己 生 命。  
 E<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 5 . 5 3 5 . | 1 . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |  
 (副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;  
 A<sup>b</sup> E<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1 . 1 1 5 . | 2 . 1 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||  
 使 我 願 出 重 大 代 價, 來 滿 受 主 的 聖 靈。

- 二 先是用杖擊石磬，後來活水纔溢漫； 先是經過約但河，後是靈感加倍多；  
 死亡若未作過工，聖靈必定不充滿。 先受死亡的浸洗，後得榮耀的聖鴿。  
 我們若真同主死，願意萬有都損失， 五 當你舉目望禾田，金穀豐盈你稱羨；  
 主的能力要降臨，使用我們救亡世。 當念果實未生時，就有麥種死在先。  
 三 先是祭壇後是火，若沒喪失就沒果； 若要生命的子粒，須有死亡的經歷；  
 若非所有先奉獻，必定不能登寶座。 凡人未到髑髏地，就無聖靈的能力。  
 我們若真肯犧牲，捨棄萬事降服神， 六 既是這樣，求我主，使我忠誠走窄路，  
 我們必定有能力，因主信託順從人。 除去雄心和大志，只願順服並受苦；  
 四 先是豫備瓶子空，後是膏油盛其中； 更大能力我不取，更深的死我所需；  
 先是山谷挖成溝，後來活水纔深泓； 但願加畧的意義，完全成功在我軀。

# WEEK 4 — HYMN

## Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing  
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll  
 come. If the blood has never cleansed us, Ne'er the Spir-it's pow'r we'll know, If for Christ we'd tru-ly witness, Self-life to the Cross must  
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -  
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,  
 That the living water flow;  
 Without death the Spirit's fulness  
 Ne'er could dwell in man below.  
 If with Christ we die completely,  
 Willing thus our all to lose,  
 He will clothe us with His power  
 And to win the world will use.
3. First the altar, then the fire,  
 If no loss, there'll be no gain;  
 If our all has not been offered,  
 To the throne we'll ne'er attain.  
 If to sacrifice we're willing,  
 All forsaking, God t'obey,  
 He to us will be committed  
 And thru us His pow'r display.
4. First we must prepare the vessels  
 That the Oil they may contain;  
 Dig the valley full of ditches  
 That they may be filled with Rain.  
 First we must go thru the Jordan  
 Ere anointed from above;  
 First in death we must be baptized,  
 Then experience the Dove.
5. When we see the ripened harvest  
 Of the golden countryside,  
 We may know that many seeds have  
 Fallen to the earth and died.  
 Ere the fruit of life may blossom,  
 We must surely suffer death;  
 If with Christ we've not been buried,  
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,  
 Help me go the narrow way;  
 Deal with pride and make me willing  
 Thus to suffer, Thee t'obey.  
 I for greater power pray not,  
 Deeper death is what I need;  
 All the meaning of the Cross, Lord,  
 Work in me—for this I plead.

