

第四篇

召会的性质

读经：林前一 2，十二 12，弗一 19～21，二 6，三 16～21，四 4～6、16，林前六 17

纲要

周一、周二

壹 召会是神圣的，“基督的”，“复活的”，属天的：

一 召会是神的——林前一 2，十 32，十一 16：

- 1 地方召会必须是神的召会，有神的神圣性质——彼后一 4。
- 2 “神的召会”这发表不仅指明召会属于神，也指明召会必须有神的性质。

二 召会是“基督的”——林前十二 12，弗一 22～23：

- 1 每一个地方召会必须是基督的召会（罗十六 16），在基督的元素里：
 - a 基督是召会的性质，召会实际上就是基督本身——西三 10～11。
 - b 凡和基督差了一点的，都不是召会；不是基督的，就不是召会。
- 2 召会是基督的纯产物——弗四 15～16：
 - a 这由夏娃所预表；夏娃完全、纯粹是从亚当产生出来的；凡夏娃里面所有的，凡夏娃所是的，全是亚当——创二 22～24，弗五 30～32。

Message Four

The Nature of the Church

Scripture Reading: 1 Cor. 1:2; 12:12; Eph. 1:19-21; 2:6; 3:16-21; 4:4-6, 16; 1 Cor. 6:17

Outline

Day 1&Day 2

I. The church is divine, “Christly,” “resurrectionly,” and heavenly:

A. The church is of God——1 Cor. 1:2; 10:32; 11:16:

1. A local church must be a church of God, possessing the divine nature of God——2 Pet. 1:4.
2. The expression the church of God indicates not only that the church belongs to God but also that the church must have the nature of God.

B. The church is “Christly”——1 Cor. 12:12; Eph. 1:22-23:

1. Every local church must be a church of Christ (Rom. 16:16), being in the element of Christ:
 - a. Christ is the nature of the church, and the church is actually Christ Himself——Col. 3:10-11.
 - b. Anything that is short of Christ or is not Christ is not the church.
2. The church is a pure product out of Christ——Eph. 4:15-16:
 - a. This is typified by Eve, who was fully, completely, and purely produced out of Adam; whatever was in Eve and whatever Eve was, was of Adam——Gen. 2:22-24; Eph. 5:30-32.

b 召会也必须只有一种元素——基督的元素；在召会里，除了基督的元素以外，不该有别的元素——西三 10～11。

三 召会是“复活的”——约十一 25，徒二 24，启一 18，二 8、10：

- 1 召会完全是在复活里的实体；召会不是天然的，也不是在旧造里。
- 2 召会是在基督的复活里并凭着复活的基督造成的新造；因此，召会是“复活的”——加六 15，林后五 17。
- 3 召会乃是在基督的复活里产生的，并且凭着基督的复活生命得以继续存在；因此，召会是耐死的。

四 召会是属天的——弗一 19～21，二 6：

- 1 召会乃是在升天的基督里；召会已经与基督一同复活，现今与基督一同坐在诸天界里——6 节。

周 三

2 召会是属天的，主要的意思是，召会乃是在神的权柄之下——太二八 18，但四 26、34～35：

- a 召会的性质就是服神的权柄。
- b 天有一个特别的性质，就是服神的权柄；因此，属天就是有服神权柄的性质——太六 10，十八 18～19。

周 四

贰 我们需要儆醒并忠信地保守召会的性质——十三 31～32：

b. The church must also be of one element—the element of Christ; apart from Christ's element, there should be no other element in the church—Col. 3:10-11.

C. The church is “resurrectionly”—John 11:25; Acts 2:24; Rev. 1:18; 2:8, 10:

1. The church is an entity absolutely in resurrection; it is not natural, nor is it in the old creation.
2. The church is a new creation created in Christ's resurrection and by the resurrected Christ; therefore, the church is “resurrectionly”—Gal. 6:15; 2 Cor. 5:17.
3. The church was produced by Christ in resurrection and exists by His resurrection life; thus, the church is a being that can endure death.

D. The church is heavenly—Eph. 1:19-21; 2:6:

1. The church is in Christ in His ascension; the church has been resurrected with Christ and is now seated in the heavenlies in Christ—v. 6.

Day 3

2. The main significance of the church being heavenly is that it is under God's authority—Matt. 28:18; Dan. 4:26, 34-35:

- a. The nature of the church is to submit to God's authority.
- b. The particular nature of heaven is that it submits to God's authority; hence, to be heavenly is to have the nature of submitting to God's authority—Matt. 6:10; 18:18-19.

Day 4

II. We need to be watchful and faithful in preserving the nature of the church—13:31-32:

- 一 召会该象菜蔬一样生产食物，使神和人得着满足—31 ~ 32 节上。
- 二 召会的性质和功用都变了，成了“树”，作飞鸟的宿处—32 节下、4、19 节。
- 三 召会按其属天、属灵的性质，该象芥菜一样寄居地上；但召会的性质改变了，象树一样深深扎根、定居地上—31 ~ 32 节。

周 五

叁 召会是神与人的调和—弗三 16 ~ 21，四 4 ~ 6、16:

- 一 神与人的调和是圣经里既深且中心的真理—林前六 17，约十四 20，十七 21 ~ 23。
- 二 我们必须抓牢召会的原则—召会乃是神与人调在一起—弗四 4 ~ 6:
 - 1 召会不光是神，也不光是人；若光是神或光是人，就失去召会的性质。
 - 2 神与人调在一起，显明召会的性质。
- 三 神独一无二的定旨是要将祂自己与我们调和，好使祂成为我们的生命、性情和内容，我们成为祂团体的彰显—约十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6、16:
 - 1 神与人的调和，乃是神性与人性之元素内在的联结，以形成一个生机的实体，但联结中的元素彼此仍有分别。

- A. The church should be like an herb that produces food for the satisfaction of God and man—vv. 31-32a.
- B. The nature and function of the church were changed, so that it became a “tree,” a lodging place for birds—vv. 32b, 4, 19.
- C. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on earth; but with its nature changed, the church became deeply rooted and settled as a tree in the earth—vv. 31-32.

Day 5

III. The church is the mingling of God and man—Eph. 3:16-21; 4:4-6, 16:

- A. The mingling of God and man is a deep and central truth in the Scriptures—1 Cor. 6:17; John 14:20; 17:21-23.
- B. We must grasp the principle of the church—the church is God mingled with man—Eph. 4:4-6:
 - 1. The church is neither merely divine nor merely human; if the church were merely divine or merely human, it would lose its nature.
 - 2. The mingling of God and man manifests the nature of the church.
- C. God’s unique purpose is to mingle Himself with us so that He becomes our life, our nature, and our content, and we become His corporate expression—John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6, 16:
 - 1. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union.

2 神的意愿乃是要神与人调和，而神永远定旨的完成，是在于这调和——5、9，三11。

四 基督的身体是基督的扩大，就是那神与人调和者的扩大——22 ~ 23，四16：

1 在福音书里，神与人调和产生元首；在使徒行传里，神与人调和的扩大产生基督的身体——弗一22 ~ 23，四15 ~ 16。

2 在以弗所四章四至六节，四个人位——身体、那灵、主和父神，都活跃地调和在一起：

a 父具体化身在子里，子实化为那灵，那灵与信徒调和。

b 这调和乃是基督身体的构成。

3 经过过程并终极完成的三一神，将祂自己与蒙祂拣选的人，在他们的人性里相调和，这调和就是基督身体真正的一——3节，约十七21 ~ 23。

周 六

五 为着召会生活，我们需要看见调和的灵——神圣的灵调着我们人得了重生的灵——这个异象——林前六17，罗八4：

1 父在子里，子就是那灵，而那灵如今调着我们的灵——约十四9 ~ 10、16 ~ 18，林前十五45下，六17，罗八16。

2 神与人的联结乃是神灵与人灵二灵的联结（林前二11 ~ 16）；这二灵的联结乃是圣经中极深的奥秘。

3 神经纶的中心点乃是调和的灵，就是神灵与人灵的调和；神所要作或完成的一切，都与这中心点有关——六17，弗三9、5，一17，二22，四23，五18，六18。

2. The will of God is the mingling of God with man, and the fulfillment of God's eternal purpose depends on this mingling—1:5, 9; 3:11.

D. The Body of Christ is the enlargement of Christ, the enlargement of the One who is the mingling of God and man—1:22-23; 4:16:

1. In the Gospels the mingling of God and man produced the Head; in Acts the enlargement of the mingling of God and man produced the Body of Christ—Eph. 1:22-23; 4:15-16.

2. In Ephesians 4:4-6 four persons—the Body, the Spirit, the Lord, and God the Father—are actively mingled together:

a. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers.

b. This mingling is the constitution of the Body of Christ.

3. The processed and consummated Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness of the Body of Christ—v. 3; John 17:21-23.

Day 6

E. For the church life, we need to see a vision of the mingled spirit—the divine Spirit mingled with our regenerated human spirit—1 Cor. 6:17; Rom. 8:4:

1. The Father is in the Son, the Son is the Spirit, and the Spirit is now mingled with our spirit—John 14:9-10, 16-18; 1 Cor. 15:45b; 6:17; Rom. 8:16.

2. The union of God and man is a union of the two spirits, the Spirit of God and the spirit of man (1 Cor. 2:11-16); the union of these two spirits is the deepest mystery in the Bible.

3. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—6:17; Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.

第四周●周一

晨兴喂养

彼前一 3 “我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

召会的性质就是基督；正如夏娃的性质就是亚当，因为她是从亚当身上分出来的一部分，所以她的性质不仅和亚当一样，她就是亚当。夏娃和亚当不仅一样，并且夏娃就是亚当。创世记二章给我们看见，亚当的醒和夏娃的活是同一个时候。（22～24。）亚当还没有沉睡之前，只有他一个人；当亚当睡醒，就看见夏娃。他睡醒之时，夏娃也活了，所以二者都是复活。女人在希伯来文是“伊施沙”（ishshah），男人是“伊施”（ish）。何西阿二章十六节，神的百姓称呼神作“伊施”。正象基督（Christ）与基督徒（Christian），两者不仅相同，并且两者就是一，是出于一个根源。夏娃就是亚当，召会就是基督。基督是召会的性质，召会就是基督本身。凡和基督差了一点的，都不是召会；不是基督的，就不是召会。林前十二章十二节说，“身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这里的身体，明明是指召会说的，但接下来却说，“基督也是这样。”可见召会就是基督。（召会的意义，九三至九四页。）

信息选读

召会一点不差是出于基督的纯产物。这由创世记的夏娃所预表。…夏娃是亚当完全的复制。亚当和

WEEK 4 — DAY 1

Morning Nourishment

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Just as the nature of Eve is Adam, so also the nature of the church is Christ. Eve was built from a part taken out of Adam's body. As a result, her nature was not only the same as that of Adam; she was Adam. Eve was not only the same as Adam; she was Adam. Before Adam fell into a deep sleep, he was alone, but when he woke up, Eve was there. When he awoke, Eve was alive. Both of them passed through resurrection. The word woman in Hebrew is ishshah, and the word for man is ish. In Hosea 2:16 God's people called Him Ish [KJV]. In the New Testament, the Lord Jesus is called Christ, and the believers are called Christians. The two, Christ and the Christians, are not only similar; they are one and are out of the same source. Eve was Adam, and the church is Christ. Christ is the nature of the church, and the church is Christ Himself. Anything short of Christ is not the church. Whatever is not Christ is not the church. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." In this verse the body refers to the church, but the following words, so also is the Christ, show that the church is Christ. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 83)

Today's Reading

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis....Eve was a full reproduction of Adam. Adam and

夏娃乃是基督与召会的预表。（弗五 30～32，创二 22～24。）召会也必须只有一种元素—基督的元素。…这样的异象会使我们为今天的光景哀恸。…在主的恢复里，召会必须是基督的纯元素。任何基督以外的事物，都不是召会。

基督借着包罗万有的死了结了整个旧造以后，召会就在祂的复活里产生出来。（彼前一 3，弗二 6。）召会完全是在复活里的实体；召会不是天然的，也不属于旧造。召会是一个新造，是在基督的复活里并凭着复活的基督造成的。我们必须看见这异象。除了看见召会是在基督的复活里产生的以外，我们也必须看见召会在哪里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。基督与复活这两个辞都是名词，在中文里没有用作形容词。因此，我们必须发明一些新语汇，来表达这样一个召会的异象。我们可以说，今天召会是基督的、复活的、属天的。这三个形容词可以描述圣经所表达的事实。召会是属基督的；召会是属复活的；召会是属诸天的。召会是基督的、复活的、属天的。召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物。信徒还有罪的肉体，但召会没有罪的肉体，因为召会是在复活里产生的。（彼前一 3。）召会乃是在基督里、在复活里、并在诸天界基督的升天里。（长老训练第二册，三七至三九页。）

参读：召会的意义，第七篇；长老训练第二册，第三章；主恢复的简说，二〇至二八页，附录；基督与十字架，第十七篇。

Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ....Such a vision will cause us to mourn over today's situation. Within Christianity today there is very little of the element of Christ....In the Lord's recovery, however, the church must be the pure element of Christ. Anything that is other than Christ is not the church.

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ. We must see this vision. In addition to seeing that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). With the believers there is still the flesh of sin, but with the church there is no flesh of sin because the church was born in resurrection (1 Pet. 1:3). The church is a matter in Christ, in resurrection, and in Christ's ascension in the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery" pp. 115-116)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; A Genuine Church; A Brief Presentation of the Lord's Recovery; Christ and the Cross, ch. 17

第四周●周二

晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

启一 18 “又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

我们必须看见在素质、功用和实行上的召会。这异象要管治我们，…任何天然、肉体或野心的元素，都要被这异象排除。在这异象之下，我们不敢运用我们天然的东西。在这方面，这样的异象使我们无能为力。基督徒多半领悟，召会是一切在基督里信徒的构成，组合。然而，因着主的怜悯，我们…所看见的，是关于召会更高的异象。我们看见夏娃是亚当的妻子，预表召会是基督的妻子。…也许有人问，今天召会如何能成为这样的夏娃，就是出于基督的纯产物。这就是我们都需要看见异象的原因。你看见异象，你就是夏娃。没有异象，你很难成为夏娃。这异象排除了基督纯元素以外一切的事物。我们不该仍受传统教训的影响。我们需要异象。我们一旦看见召会是在复活里、在基督里、在诸天界里的异象，就会排除在基督、复活、诸天界以外的一切事物。（长老训练第二册，四二至四三页。）

信息选读

主耶稣提起祂自己是“那首先的、末后的、死过又活的”。〔启二8。〕对于得胜者，主又提起“绝不会受第二次死的害”。〔11。〕这是证明生命胜过死亡。许多人只看见“活”，没有看见“直活

WEEK 4 — DAY 2

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

We must see the church in its essence, its function, and its practicality. This vision will govern us... Any natural, fleshly, or ambitious element will be ruled out by this vision. Under this vision we do not have the boldness to exercise anything of our natural man. In this respect, such a vision paralyzes us. Most Christians realize that the church is a constitution, a composition, of all the believers in Christ. By the Lord's mercy, however, what we have seen...is a higher vision concerning the church. We have seen that Eve as the wife of Adam is a type of the church as the wife of Christ... Someone may ask how the church today could be such an Eve, a pure product out of Christ. This is why we all need to see the vision. When you see the vision, you are Eve. Without the vision it would be hard for you to be Eve. All things other than the pure element of Christ are ruled out by this vision. This is why we should not remain under the influence of the traditional teachings. We need the vision. When we see the vision that the church is in resurrection, in Christ, and in the heavenlies, it will rule out everything other than Christ, resurrection, and the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 118)

Today's Reading

The Lord Jesus speaks of Himself as “the First and the Last, who became dead and lived again” (Rev. 2:8). To the overcomer the Lord says that he “shall by no means be hurt of the second death” (v. 11). This proves that life overcomes death. Many people have only seen “living,” but they have not seen “living forever and

到永永远远”，〔一18，〕没有看见“又活”〔二8〕是何等的大。在五旬节的时候，使徒对人说，“神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”（徒二24。）死不能拘禁祂。换句话说，所有活的人到了死里面去就出不来了，但是主耶稣，祂是死所不能拘禁的。死没有力量抓住祂，那个就是复活。祂的生命是耐死的。所以复活的原则在圣经中变成非常的宝贝。死过又活，就证明那个生命是耐死的。召会从神的眼睛看是耐死的。阴间的门向召会开着，但是阴间的门不能胜过她，不能把她关在里面，所以召会的性质就是复活的。什么时候召会失去胜过受苦的能力，召会就没有用处。许多人遇见不如意的事就完了，好象遇见死亡一样。但是复活是不怕死的，受苦才能证明他是耐死的。你想某人遇见这件事，恐怕要完了；但是，不，他经过又出来了。经过死而能存在的，这是复活。

就是我们个人的生活，多少次都是这样。也许遇到试炼，遇见试探，祷告也没有了，圣经也难读了；弟兄们都说，这回差不多了；但是不久又起来了，神的生命在你里头不久又出来了。经过死就完了的，那不是复活。召会有一个基本的原则，她是经过死而不被死埋没的。士每拿召会特别彰显这个真理。你如果读过福克司（Foxe）的“殉道者”，你就要看见召会如何受难和受苦。

不管你怎么作，生命总是死过又活了。逼迫不过显明召会是怎样的一个召会就是了。（教会的正统，一九至二二页。）

参读：长老训练第二册，第三章；教会的正统，第二章。

ever” (1:18); neither have they seen “lived again” (2:8). How great this is! On the day of Pentecost the apostle said to the people, “Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it” (Acts 2:24). Death cannot hold Him. Once all those who are alive go into death, they cannot come out again, but the Lord Jesus cannot be held by death. Death has no strength to hold Him. This is resurrection. His life can endure death; therefore, the principle of resurrection in the Bible becomes very precious. “Who became dead and lived again” proves that life can endure death. God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection. Whenever the church loses her power to overcome suffering, she is useless. Many people are finished upon encountering certain matters contrary to their wishes; for them it is just like encountering death. But resurrection does not fear death; suffering only proves that one can endure death. You may think that a certain man will probably be finished after encountering a certain incident, but, no, he passes through and comes out again. That which passes through death and still remains is resurrection.

Even in our own lives, there are many occasions like this. When we encounter trials and temptations, prayer may cease and it may become difficult to read the Word. The brothers all say that this time we are finished, but not long after, we rise, and the life of God comes forth from us again. That which is finished after death is not resurrection. The church has a basic principle: She is able to pass through death; she cannot be buried. The church in Smyrna especially expresses this truth. If you read the history of martyrdom by Fox, you will see how the church has suffered persecutions and afflictions.

But no matter what happens, life always revives after it has died. Persecutions only manifest what kind of church the church is. (CWWN, vol. 47, “The Orthodoxy of the Church,” pp. 21-23)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery” ch. 3

第四周●周三

晨兴喂养

但四 26 “…等你知道诸天掌权，以后你的国必定归你。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

召会是属天的，主要的意思是，召会乃是在神的权柄之下；召会的性质就是服神的权柄。…天也有其性质，就是服神的权柄。圣经里所说的天，有个很重的含意，就是服神的权柄。正如手帕的性质是软的，粉笔的性质是硬的。你把粉笔折了，粉笔就断了，…但你把手帕折了，手帕不会象粉笔一样断了，…这就是粉笔和手帕的性质不同。

受造之物若要服神的权柄，受造之物就必须有属天的性质，受造之物必须属天。…天在哪里，神的权柄就在哪里。所以天是一个性质，是一个服神权柄的性质。（召会的组织，一八一至一八二页。）

信息选读

不是办法叫我们属天，乃是神的主权叫我们属天。召会是属天的，乃是重在召会在神的权柄之下。在这里，没有一件事是不让神的权柄通过的，也没有一件事是没有神的宝座的。召会属天不属天，不是这样作，不是那样作，不是合乎圣经，也不是不合乎圣经，乃是神的主权在这里有没有

WEEK 4 — DAY 3

Morning Nourishment

Dan. 4:26 ...Your kingdom will be assured to you after you have come to know that the heavens do rule.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

The main significance of the church being heavenly is that it is under God's authority. The nature of the church is to submit to God's authority ...Heaven also has a nature. Its nature is to submit to God's authority. Heaven as spoken of in the Bible, strongly implies submission to God's authority. To...illustrate the different natures of things, let us consider the difference between the pliable nature of a handkerchief and the rigid nature of a piece of chalk. If a person attempts to fold a piece of chalk, it will snap....However, if a person folds a handkerchief, it will not snap like the chalk.... The difference in nature between a piece of chalk and a handkerchief is that one can be folded easily and the other cannot.

In order to submit to God's authority, His creatures must have the nature of heaven. They must be heavenly... Wherever heaven is, God's authority is there. Hence, to be heavenly is to have the nature of submitting to God's authority. (Three Aspects of the Church, Book 3: The Organization of the Church, p. 165)

Today's Reading

It is not methods that make us heavenly; rather, it is God's authority. The most important matter for maintaining the heavenly nature of the church is that the church stays under God's authority. This means that in every matter in the church there is God's throne, or God's authority. Whether or not a church is heavenly is determined not by whether things are done one way or another or by whether they are done in a way that is scriptural or unscriptural but by whether they are

地位。我们都要不断地学一个功课，就是服在神的权下。这完全不是道理的问题，也不是圣经的讲解问题。我们不要选举长老，因为不合圣经；我们要使徒设立长老，因为圣经这样教导。…我们是合乎圣经的，但合乎圣经不一定属天，乃是让神掌权才属天。

属土的人都是背叛神的，属土的都是给蛇作食物的，都是给撒但吞吃的。现在这里有一个拯救，就是天跑到土里头来了，那就是神来成为肉体。神成为肉体，并且经过死而复活，就在复活里，借着复活，把属土的人带到天里面；把不能服神权柄的，也是不服神权柄的，带到能服神的权柄，也是服神权柄的。主一复活，就把祂所救赎的人带到天里面，不是重在地方，乃是重在性质。召会有一个性质，就是完全服神的权柄。

因着召会是属天的，所以什么时候我们离开了神的主权，不服神的主权，那个时候我们就失去了召会的性质，我们就变作“非召会”了。召会是复活的，召会是属灵的，召会也是属天的。在召会里，没有什么是不服神权柄的，更没有什么是不能服神权柄的。整个召会都是服神权柄的，也是能服神权柄的，因为这是她的性质。基督的复活已经把召会带到这个性质里，基督在这个性质里，召会也在这个性质里。…召会所以能捆绑诸天之上所捆绑的，释放诸天之上所释放的，（太十六 19，）就因为召会属天。召会所以能在地上，代表神执掌一切，就因为召会属天。召会一失去属天的性质，立刻就会落到世界的权下。召会必须属天。（召会的组织，一八六至一八八页。）

参读：召会的组织，附篇，第六篇。

carried out in submission to God's authority. We must continually learn the lesson of submitting to God's authority. This is altogether not a matter of doctrine or of the interpretation of the Bible. On our part, we do not elect elders, because electing elders is not according to the Bible; rather, in accordance with the Bible, the apostles appoint the elders among us....However, although we are scriptural, being scriptural does not necessarily mean that we are heavenly. Only when we allow God to rule are we heavenly.

All earthy people are rebellious toward God. Everything earthy is the serpent's food, that is, something for Satan to devour. However, now there is salvation; that is, heaven has come to earth through the Lord's incarnation. Moreover, in His resurrection the Lord has brought people from the earth to the heavens. He has caused those who would not and could not submit to God's authority to be willing and able to submit to God's authority. When the Lord was resurrected, He brought His redeemed ones to the heavenlies. The emphasis of His bringing them to the heavenlies is not related to place but to nature. The church, in her nature, is altogether submissive to God's authority.

Since the church is heavenly, whenever we depart from God's authority and do not submit to God's authority, we lose the nature of the church. The church is of resurrection and is spiritual and heavenly. In the church there is nothing that cannot and does not submit to God's authority. The entire church can and does submit to God's authority because it is in its nature. Through resurrection Christ brought the church into such a nature. Christ has a nature that submits to God's authority, and the church also has this nature....The reason that the church can bind whatever has been bound in the heavens and loose whatever has been loosed in the heavens is that the church is heavenly (Matt. 16:19). The reason the church is able to represent God to rule over everything on the earth is that the church is heavenly. As soon as the church loses its heavenly nature, it immediately falls under the authority of the world. Hence, the church must be heavenly. (Three Aspects of the Church, Book 3: The Organization of the Church, pp. 169-170)

Further Reading: Three Aspects of the Church, Book 3: The Organization of the Church (Supplementary Messages, ch. 6)

第四周●周四

晨兴喂养

太十三 31 ~ 32 “耶稣在他们跟前另设一个比喻，说，诸天的国好象一粒芥菜种，有人拿去种在他的田里。这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。”

〔马太十三章中〕头两个比喻的麦子，〔3 ~ 9, 24 ~ 30, 〕和这里第三个比喻的芥菜，〔31 ~ 32, 〕都是作食物的。这指明国度的子民，就是国度和召会的构成分子，都该象作物一样出产食物，让神和人同得满足。麦子和芥菜都好作食物。（马太福音生命读经，五一六页。）

信息选读

马太十三章三十二节说，芥菜种长起来以后，“却比别的菜都大，且成了树。”召会是国度的具体表现，该象菜蔬一样生产食物，却成了树，作飞鸟的宿处，其性质和功用都变了。…〔在召会历史中〕这事发生在第四世纪初叶，康士坦丁大帝把世界搀入召会时。他把成千成万的假信徒带进召会，使其变成基督教国，而不再是召会了。因此，这第三个比喻相当于启示录二、三章里，七个召会的第三个——在别迦摩的召会。（二 12 ~ 17。）芥菜是一年的菜蔬，树是多年生的植物。召会按其属天、属灵的性质，该象芥菜一样寄居地上。但召会的性质改变了，象树一样深深扎根、定居地上，其事业繁茂如同枝条，许多恶人、恶事栖宿其上。这形成了诸天之外表的外在组织。

WEEK 4 — DAY 4

Morning Nourishment

Matt. 13:31-32 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

[In Matthew 13] the fruit, both of the wheat in the first two parables [vv. 3-9, 24-30] and the mustard here in the third parable [vv. 31-32], is for food. This indicates that the kingdom people, the constituents of the kingdom and the church, should be like a crop to produce food that satisfies God and man. Both wheat and mustard are good for food. (Life-study of Matthew, p. 462)

Today's Reading

Matthew 13:32 says that after the mustard seed has grown, “it is greater than the herbs and becomes a tree.” The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a tree, a lodging place for birds, having its nature and function changed...This happened [in church history] when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this third parable corresponds to the third of the seven churches in Revelation 2 and 3, the church in Pergamos (2:12-17). The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled in the earth as a tree, flourishing with its enterprises as the branches to lodge many evil persons and things. This has formed the outward organization of the outward appearance of the kingdom of the heavens.

芥菜种成了树，这违反神在创造里为生物所命定的原则——植物必须各从其类。…桃树按桃树的种类生长，苹果树按苹果树的种类生长。这原则不仅适用于植物生命，也适用于动物生命，甚至适用于人的生命。每一种生命都必须各从其类发展。…如果一种植物的生命不从其类，那就是畸形的，并且违反了神在创造里所命定的原则。要符合这原则，芥菜就必须从其类，树也必须从其类。芥菜违反神的原则，成了树，这是畸形的。但芥菜竟长成了树，违反了这原则。这种生长是畸形的，违反了神的规律。假定人的生命没有规律地发展，有些中国人长成牛，有些日本人长成马，有些美国人长成象，这会是多么古怪！感谢神，在祂的创造里，祂已经把管治的原则放在每一种生命里。然而，当主撒芥菜种时，这种菜却长成了树。这种发展是多么畸形！

如果菜蔬要适合作食物，就不该长得太大。菜蔬长得过大，就不再柔嫩可口，好作食物。在神的经纶里，神要祂的儿女象麦子或芥菜一样，越小越嫩越好。此外，我们该是一年生的，象麦子和芥菜一样，它们存留不超过一年。召会人必须是一年生的，而非多年生的。我们不该长久、深深扎根在地上，因为主的心意是要我们在地上成为寄居的。只要我们是一年生的，象麦子和芥菜一样，我们就要产生最好的粮食，麦子作成饼，芥末拌饼。这供给人们最好的食物，作他们的滋养和满足。然而，仇敌却使芥菜成为多年生的树，不出产任何粮食。（马太福音生命读经，五一七至五一九页。）

参读：马太福音生命读经，第三十八篇；基督身体的构成与建造，第二篇。

For a mustard seed to become a tree is a violation of the principle ordained by God in His creation for living matter—that every plant must be according to its kind.... A peach grows after the peach kind and an apple after the apple kind. This principle applies not only to plant life, but also to animal life and even to human life. Every type of life must develop according to its kind.... If a certain form of vegetable or plant life is not according to its kind, it will be abnormal and against the principle ordained by God in His creation. In keeping with this principle, a mustard must be according to a mustard, and a tree must be according to a tree. It is abnormal for a mustard to break God's principle and become a tree. But by growing into a tree, the mustard herb breaks this principle. This kind of growth is abnormal, a violation of God's regulation. Suppose human life developed without any regulation, and some Chinese grew into oxen, some Japanese grew into horses, and some Americans grew into elephants. How grotesque this would be! Thank God that in His creation He has put a governing principle into every type of life! However, when the Lord sowed the seed of a mustard herb, this herb grew into a tree. How abnormal is such a development!

If an herb is to be good for food, it should not grow too large. When an herb grows abnormally large, it is no longer tender, delicious, or good for food. In His economy God intends that His children be like wheat or mustard, the smaller and the more tender, the better. Furthermore, we should be annuals like wheat and mustard, neither of which remains more than a year. The church people must be annuals, not perennials. We should not be rooted deeply into the earth for a long period of time, for the Lord's intention is that we be sojourners on earth. As long as we are annuals like wheat and herbs, we shall produce the best foodstuff, grain to make loaves of bread and mustard to match the bread. This will afford others excellent food for their nourishment and satisfaction. However, the enemy has made the mustard a perennial tree that does not produce any foodstuff. (Life-study of Matthew, pp. 463-464)

Further Reading: Life-study of Matthew, msg. 38; The Constitution and the Building Up of the Body of Christ, ch. 2

第四周●周五

晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

19 “…使你们被充满，成为神一切的丰满。”

〔在神创造人〕四千年后，有一天，在伯利恒出生了一个人，那个人名叫耶稣，也称以马内利，祂就是神与人的调和，是神与人调在一起。在那个人身上有人，也有神；那个人是“以马内利”，是神而人，人而神者。从那时起，宇宙中就有了一个很大的二性品，是受造者调在造物者里面，更是造物者调在受造者里头。这就是在伯利恒话成肉体的故事。在宇宙中，有一件极为奇妙的事发生，非受造者和受造者调在一起；人无法摸着的和摸得着的，调在一起；看不见的和看得见的，调在一起；天上的和地上的，调在一起；永远的和暂时的，调在一起；无限的和有限的，调在一起。这是宇宙的大事，这是伯利恒的故事。（召会是基督的身体，四一页。）

信息选读

召会就是基督的扩大，是基督这一个神人，这一个人和神调和的扩大；这个扩大就是召会。在召会正常的情形下，我们能看见神和人调在一起。在五旬节时，那些召会中的人，他们本是无知的小民，算不得什么的人，但我们却看见全能的神在那里，全能的神和他们调在一起。当彼得和十一个使徒站起来说话时，的确是彼得的口吻，但却是神在那里说话。神不只在他们中间，更是调在他们里面，他们和神无法再分。这个就是召会，就是基督的扩大，也就是人与神，神与人调和的扩大。

WEEK 4 — DAY 5

Morning Nourishment

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

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

19 ...That you may be filled unto all the fullness of God.

Four thousand years after creation, a man was born in Bethlehem; this man was named Jesus, and He was also called Emmanuel. He was the mingling of God and man; He was God mingled with man. In this One there was man and there was God. This man was “Emmanuel”; He was God yet man and man yet God. From that time onward a person with two natures was present in the universe. He was the mingling of the Creator with a creature and a creature with the Creator. This is the story of the incarnation in Bethlehem. A most wonderful event transpired in the universe—the uncreated was mingled with the created, the intangible with the tangible, the invisible with the visible, the heavenly with the earthly, the eternal with the temporal, and the infinite with the finite. This was a great event in the universe; this is the story of Bethlehem. (The Church as the Body of Christ, p. 37)

Today's Reading

The church is the enlargement of Christ, the God-man, the One who is God mingled with man. When the church is in a normal condition, we can see God and man mingled together. On the day of Pentecost, those in the church were uneducated, insignificant men, but we can see that they were mingled with the almighty God. When Peter and the eleven apostles stood up to speak, although it was Peter's voice, God was speaking. God was not merely among them; even more, He was mingled with them. They were inseparable from God. This is the church, the enlargement of Christ, the enlargement of the mingling of God with man and man with God.

从前这个调和是在一个人身上，现今却是在千万的人身上。从前不过是一个头，现今扩大了是一个身体。在时间里，这个扩大是延长的；在空间里，这个扩大是普及的。两千年来，这个扩大在地上没有间断过，一直延长、普及到全地，这是一件荣耀的事。这一个扩大就是召会。一个真实的召会，不仅保有其性质，没有失去立场，更是有神在其中。召会的性质就是神调在人里面，也是人调在神里面。

在召会中有一班人，他们不是没有头脑，没有意志，没有情感；他们的心思、情感、意志也许仍然相当强，但他们把自己调在神里面，让神来调他们。彼得虽是一个打鱼的人，却是个相当强硬，又相当有作为的人。然而在使徒行传里，我们看见这个人调在神里，并且让神来调和他。若有人是能给神作工，给神调和的；这个就是召会，召会就是在这里产生的。

乃是等到有一天，我们蒙主怜悯，让这一个神人、人神的调和在我们里面作工，在我们里面建造，才有召会的实际。我们用自己坚刚的意志，站在这件事上，接受这件事，以这件事为念，以这件事为中心，全人爱慕、倾向这件事，甘心让神调和；这时，我们里面就不仅有所谓道理上的懂得或看见，更是有一个真实建造的工作。这个建造出来有多少，召会出现就有多少。我们不必标榜说，我们看见身体，看见不能单独，我们就自然地活在身体的实际里，不会单独行动了。你我若让这个神人、人神的调和，在我们里面建造，那个建造在我们里面，有了相当的成分，召会中许多问题就自然会过去，自然会完全消失。（召会是基督的身体，四三至四四、四六至四七页。）

参读：召会是基督的身体，第三、五、十四篇；认识生命与召会，第九篇；基督并祂钉十字架，第二、八、十四篇。

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading. For two thousand years this enlargement has been ongoing throughout the earth; it keeps extending and spreading over the whole earth. This is glorious. This enlargement is the church. A genuine church not only preserves its nature and keeps its ground, but it has God within. The nature of the church is God mingled with man and man mingled with God.

The church is a group of people whose mind, emotion, and will may be quite strong and active; however, God is mingled with them, and they are mingled with God. Although Peter was a fisherman, he was a very strong and capable man. However, Acts shows that this man was mingled with God and that God was mingled with him. If there is a group of people who are mingled with God and allow God to work on them, then that is the church; this is how the church is produced.

When we by the Lord's mercy allow the mingling of God with man and man with God to work and build in us, we will have the reality of the church. With resoluteness we should receive, consider, concentrate, desire, and turn our whole being toward the mingling of God and man within us. Then we will have more than a doctrinal understanding or seeing, and within us will be a genuine building work. The extent of this building work determines how much the church is expressed. We will not need to profess that we have seen the Body and that we should not be individualistic; we will spontaneously live in the reality of the Body and not act independently. When the mingling of God with man and man with God is built up within us in a considerable way, many problems in the church will spontaneously disappear. (The Church as the Body of Christ, pp. 39-41)

Further Reading: The Church as the Body of Christ, chs. 3, 5, 14; Knowing Life and the Church, ch. 9; The Crucified Christ, chs. 2, 8, 14

第四周●周六

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

16“那灵自己同我们的灵见证我们是神的儿女。”

林前六17“但与主联合的，便是与主成为一灵。”

子与父实化在圣灵里。这灵最终成了耶稣基督的灵，作为赐生命的灵。…这位灵，神格的第三者，是神的灵，是圣灵，也是赐生命的灵。不仅神自己，连神格里一切的丰富都在这灵里。这灵是耶稣基督的灵，指明耶稣和基督实化在这位灵里。今天我们的耶稣是实化在这灵里。所以，神、父、子、耶稣和基督，都实化在这灵里。因着耶稣是人，人性也包含在这灵里。因着这人经过了钉十字架、复活和升天，这一切现今也都包含在这灵里。再者，这位奇妙的灵已七倍加强。这是圣经中所启示的那灵，是神经纶中心点的第一面。（李常受文集一九七八年第一册，四〇四页。）

信息选读

凡神所是都在那灵里。父、子、耶稣、基督、人性、钉十字架、复活、和升天都含示在这奇妙的灵里，而这位奇妙的灵已加强成了神的七灵。我们都需要对这灵有这么完满的解释。我们需要接受圣经中关于这灵的异象，然后把我们自己祷告到这灵的实际里。

腓立比一章十九节就说到耶稣基督之灵全备的供应。这灵的供应之所以如此全备，原因就在于这灵包含了神，父和子的丰富，耶稣人性的成分，基督—

WEEK 4 — DAY 6

Morning Nourishment

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

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

The Son with the Father is realized in the Holy Spirit. This Spirit eventually became the Spirit of Jesus Christ as the life-giving Spirit...This Spirit, the third of the Godhead, is the Spirit of God, the Holy Spirit, and the life-giving Spirit. Not only God Himself but also all the riches of the Godhead are in this Spirit. The fact that this Spirit is the Spirit of Jesus Christ indicates that Jesus and Christ are realized in this Spirit. Today our Jesus is realized in this Spirit. Therefore, God, the Father, the Son, Jesus, and Christ are all realized in the Spirit. Because Jesus is a man, humanity is also included in this Spirit. Since this man has passed through crucifixion, resurrection, and ascension, all these are now included in the Spirit. Moreover, this wonderful Spirit has become intensified sevenfold. This is the Spirit revealed in the Bible, the first aspect of the focus of God's economy. (CWWL, 1978, vol. 1, "Basic Training," p. 313)

Today's Reading

Whatever God is, is in this Spirit. The Father, the Son, Jesus, Christ, humanity, crucifixion, resurrection, and ascension are all implied in this wonderful Spirit that has been intensified to become the seven Spirits of God. We all need such a full definition of the Spirit. We need to accept the vision of this Spirit found in the Bible and then pray ourselves into the realization of this Spirit.

Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. The reason the supply of this Spirit is bountiful is that the Spirit includes God, the riches of the Father and the Son, the element of Jesus' humanity, and the

神受膏者的成分。这灵也包含钉十字架、复活和升天。这一切都包含在这位灵里。

神圣的灵是在我们人的灵里。〔罗八 16，林前六 17。〕…如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。有些人反对调和的观念。反对的人不明白，神圣的灵怎么可能与我们的灵调和？神圣的灵若能与人的灵成为一灵，这二灵怎么不可能调和？若没有调和，二灵如何能成为一灵？赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 *pneuma*，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是圣经论的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚地认识，圣经论的中心点就是这调和的灵，也就是神圣的灵调和着人的灵。

照着肉体和肉体情欲而生活的人，是最低下的，照着心思和意志生活的人，多少比较高尚。按人的说法，照着良心—灵的一部分—生活的人，是最上等的人。但我们比这个还高，因为我们不只照着良心生活，我们乃是照着调和的灵生活。所以，我们是在最高的水平上。我们是在这个水平上过基督徒生活和召会生活。这是圣经论的中心点。我们都当照此行事为人，也就是照着调和的灵行事为人。我们都该在调和的灵里，象启示录中的使徒约翰一样。（一 10。）（李常受文集一九七八年第一册，四〇四至四〇六页。）

参读：基础训练，第五章；神圣奥秘的范围，第四篇。

element of Christ, the anointed One of God. This Spirit also includes crucifixion, resurrection, and ascension. All this is found in the Spirit.

The divine Spirit is in our human spirit [cf. Rom. 8:16; 1 Cor. 6:17]....Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as "Spirit" or as "spirit." Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens or outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit.

Those who live according to the flesh and the lusts of the flesh are the lowest type of people. Those who live according to the mind and the will are somewhat higher. Humanly speaking, those who live according to the conscience, which is part of man's spirit, may be considered the highest type of people. But we are even higher than this, for we live not only according to the conscience but according to the mingled spirit. Therefore, we are on the highest level. Here, on this level, we have the Christian life and also the church life. This is the focus of God's economy. We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, "Basic Training," pp. 313-315)

Further Reading: CWWL, 1978, vol. 1, "Basic Training," ch. 5; The Divine and Mystical Realm, ch. 4

第四周诗歌

WEEK 4 — HYMN

God's intention in this universe is with humanity

Experience of God — His Dispensation

1199

补 448

调和是神心意

(英1199)

降 B 大调

4/4

5̣. 5̣ | 5̣. 5̣ 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 2̣ 1̣
 一 神的旨意在这宇宙,全在祂与人关系;
 1̣. 7̣ | 6̣. 6̣ 6̣. 7̣ 1̣. 7̣ 1̣. 6̣ | 5̣. 6̣ 5̣. 3̣ 5̣
 为此主成那灵,进入人灵,与人调为一。
 5̣. 5̣ | 5̣. 5̣ 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 2̣ 1̣
 我们为此欢喜,因能有分神永远旨意—
 1 | 2 2 1 7̣ | 1 - - 0 | 5̣. 4̣ 3̣. 5̣ 1̣. 2̣ |
 调和是神心意。 (副) 神人调和,阿利
 3 - 1 0 | 6̣. 7̣ 1̣. 7̣ 1̣. 6̣ | 5̣ - 3̣ - | 5̣. 4̣
 路亚! 神人调和,阿利路亚! 神人
 3̣. 5̣ 1̣. 2̣ | 3 - 1 1 | 2 2 1 7̣ | 1 - - ||
 调和,阿利路亚!调和是神心意。

二 人里有一比心思、情感、意志更深之地，
是神所造的灵，好使人能盛装祂自己。
祂且要从人灵里涌出，像江河无止境—
调和是神心意。

三 在主恢复中，我们已看见神永远心意，
就是凭祂而活，天天经历祂神圣三一；
转回我们的灵，一直留在调和的灵里—
调和是神心意。

四 我们看见人子，在灯台中间保养顾惜，
眼目如火、双脚像铜，为神的恢复效力；
祂要完成神的旨意，以得着团体实体—
调和是神心意。

1. God's in-ten-tion in this u - niverse is with human - i-ty, So the Lord became the Spir - it just with
 man to mingled be. We rejoice that we can all partake of His econ - omy. Yes, mingling is the way.
 (C) Min - gle, min - gle, hal - le - lu - jah, Min - gle, min - gle, hal - le - lu - jah,
 Min - gle, min - gle, hal - le - lu - jah, Yes, min - gling is the way!

2. In the center of our being, past our mind, emotion, will,
Is a certain spot created to contain the Lord until
By His flowing and His flooding He will all our being fill;
Yes, mingling is the way.

3. Now within the Lord's recov'ry, we're so glad to find the way
To experience the Triune God and live by Him today—
Get into the mingled spirit, and within the spirit stay;
Yes, mingling is the way.

五 我们何等需要更深经历与神调为一，
行事为人、言语思想，更多得着祂自己。
为着调和，我们愿意奉献，全照祂心意—
调和是神心意。

六 新耶路撒冷来自我们每日对神经历，
她是神、人二性调和，完全显出的终极；
一同有分享那城，我们喜乐真无比—
调和是神心意。

申言稿： _____

4. In the midst of seven lampstands, now the Son of Man we see;
Eyes ablaze and feet a’burning, He’s for God’s recovery.
God’s intention He’s accomplishing—a corporate entity;
Yes, mingling is the way.

5. In our daily life and all we are and do and think and say,
How we need a deeper mingling just to gain the Lord each day;
Lord, we give ourselves completely just to take the mingled way.
Yes, mingling is the way.

6. From the fruit of daily living, New Jerusalem we’ll see,
It’s the ultimate in mingling—it’s divine humanity.
And what joy that we can share it all, and share it corporately.
Yes, mingling is the way.

Composition for prophecy with main point and sub-points:

