

第七篇

因素七： 相調為着基督身體的實際

詩歌：

讀經：羅十二5，林前六17，十二24，31下，十三1～8上，十17，利二4，弗三16～17上，四16

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

林前 6:17 但與主聯合的，便是與主成爲一靈。

林前 12:24 至於我們俊美的肢體，就不需要了。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，

林前 12:31 但你們要切慕那更大的恩賜。我還要將極超越的路指示你們。

林前 13:1 我若能說人和天使的方言，卻沒有愛，我就成了鳴的鑼、響的鈸。

林前 13:2 我若有申言的恩賜，也明白一切的奧秘，和一切的知識，並有全備的信，以致能移山，卻沒有愛，我就算不得甚麼。

林前 13:3 我若將我一切所有的變賣爲食物分給人喫，又捨己身叫我可以誇口，卻沒有愛，仍然與我無益。

林前 13:4 愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，

林前 13:5 不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡，

林前 13:6 不因不義而歡樂，卻與真理同歡樂；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

林前 13:8 愛是永不敗落；但申言終必歸於無用，方言終必停止，知識也終必歸於無用。

林前 10:17 因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

利 2:4 你若獻爐中烤的物爲素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

弗 3:16 願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

Message Seven

The Factor of Blending for the Reality of the Body of Christ

Hymns:

Scripture Reading: Rom. 12:5; 1 Cor. 6:17; 12:24, 31b; 13:1-8a; 10:17; Lev. 2:4; Eph. 3:16-17a; 4:16

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

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

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.

1 Cor. 13:2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.

1 Cor. 13:3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

1 Cor. 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

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.

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

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

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

壹 神經綸的最高峯乃是基督身體的實際；基督身體的實際完全是生機的一羅八 2, 6, 10~11, 十二 4~5:

- 羅 8:2 因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。
- 羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。
- 羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。
- 羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉著祂住在你們裏面的靈，賜生命給你們必死的身體。
- 羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；
- 羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

一 使徒保羅完成的職事，完完全全以基督的身體為焦點，特別是羅馬書、哥林多前書、以弗所書、歌羅西書；身體是神不斷作工的最終目標，因此身體就是神整個啓示最拔尖的點—羅十二 4~5，林前十二 12~13, 18~22，弗一 22~23，二 16，三 6，四 4, 12, 15~16，五 23, 30，西一 18, 24，二 19, 三 15。

- 羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；
- 羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。
- 林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。
- 林前 12:13 因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。
- 林前 12:18 但如今神照著自己的意思，把肢體俱各安置在身體上了。
- 林前 12:19 若都是一個肢體，身體在那裏？
- 林前 12:20 但如今肢體是多的，身體卻是一個。
- 林前 12:21 眼不能對手說，我不需要你；頭也不能對腳說，我不需要你。
- 林前 12:22 不但如此，身上肢體似乎較為軟弱的，更是不可少的；
- 弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；
- 弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
- 弗 2:16 既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了；
- 弗 3:6 就是外邦人在基督耶穌裏，藉著福音得以同為後嗣，同為

I. The highest peak in God's economy is the reality of the Body of Christ; the reality of the Body of Christ is absolutely organic—Rom. 8:2, 6, 10-11; 12:4-5:

- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

A. The completing ministry of the apostle Paul is altogether focused on the Body of Christ—in particular, Romans, 1 Corinthians, Ephesians, and Colossians; the Body is the ultimate item of God's continual working, so the Body is the top point of God's entire revelation—Rom. 12:4-5; 1 Cor. 12:12-13, 18-22; Eph. 1:22-23; 2:16; 3:6; 4:4, 12, 15-16; 5:23, 30; Col. 1:18, 24; 2:19; 3:15.

- Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.
- 1 Cor. 12:12 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.
- 1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor. 12:19 And if all were one member, where would the body be?
- 1 Cor. 12:20 But now the members are many, but the body one.
- 1 Cor. 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor. 12:22 But much rather the members of the body which seem to be weaker are necessary.
- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow

一個身體，並同為應許的分享者；
弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；
弗 4:12 為要成全聖徒，目的是為著職事的工作，為著建造基督的身體，
弗 4:15 惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；
弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
弗 5:23 因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。
弗 5:30 因為我們是祂身體上的肢體。
西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
西 1:24 現在我因著為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠；
西 2:19 不持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。
西 3:15 又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是為了這平安；且要感恩。

二 羅馬十二章是由生機聯結這個角度來論到基督的身體，五節說，『我們這許多人，在基督裏是一個身體』：

羅 12:1 所以弟兄們，我藉著神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。
羅 12:2 不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。
羅 12:3 我藉著所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照著神所分給各人信心的度量，看得清明適度。
羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；
羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。
羅 12:6 照著所賜給我們的恩典，我們得了不同的恩賜；或申言，就當照著信心的程度申言；
羅 12:7 或服事，就當忠於服事；或作教導的，就當忠於教導；
羅 12:8 或作勸勉的，就當忠於勸勉；分授的，就當單純；帶領的，就當殷勤；憐憫人的，就當甘心樂意。
羅 12:9 愛不可假冒，惡要厭棄，善要貼近。
羅 12:10 愛弟兄，要彼此親熱；恭敬人，要互相爭先。
羅 12:11 殷勤不可懶惰，要靈裏火熱，常常服事主。
羅 12:12 在指望中要喜樂，在患難中要忍耐，在禱告上要堅定持續，

partakers of the promise through the gospel,
Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
Eph. 5:30 Because we are members of His Body.
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

B. Romans 12 speaks of the Body from the angle of the organic union; verse 5 says, “We who are many are one Body in Christ”:

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.
Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.
Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.
Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
Rom. 12:12 Rejoice in hope; endure in tribulation; persevere in prayer.

羅 12:13 在聖徒缺乏上要有交通，待客要追尋機會。
羅 12:14 逼迫你們的，要為他們祝福；只要祝福，不可咒詛。
羅 12:15 與喜樂的人要同樂，與哀哭的人要同哭。
羅 12:16 要彼此思念相同的事，不要思念高傲的事，倒要俯就卑微的人，不要自以為精明。
羅 12:17 不要以惡報惡，要準備在眾人面前作善美的事。
羅 12:18 若是可能，總要盡力與眾人和睦。
羅 12:19 親愛的，不要為自己伸冤，寧可給神的忿怒留地步，因為經上記著：『主說，伸冤在我，我必報應。』
羅 12:20 反而『你的仇敵若餓了，就給他喫，若渴了，就給他喝，因為你這樣行，就是把炭火堆在他的頭上。』
羅 12:21 你不可為惡所勝，反要以善勝惡。

1 這節的『在基督裏』就指明生機的聯結；『在基督裏』乃是一件生機聯結的事—參約三 16，羅六 3～6，十一 17，19，十六 7～10，林前一 30，林後二 17，五 17，十二 2，加三 27。

約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。
羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？
羅 6:4 所以我們藉著浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉著父的榮耀，從死人中復活一樣。
羅 6:5 我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；
羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，
羅 11:17 若有幾根枝子被折下來，你這野橄欖得在其中接上去，一同有分於橄欖根的肥汁，
羅 11:19 這樣，你要說，那些枝子被折下來，是特為叫我接上去。
羅 16:7 問我親屬與我一同坐監的安多尼古和猶尼亞安，他們是使徒中著名的，且比我先在基督裏。
羅 16:8 問我在主裏所親愛的暗伯利安。
羅 16:9 問我們在基督裏的同工耳巴奴，並我所親愛的士大古安。
羅 16:10 問在基督裏經過試驗而蒙稱許的亞比利安。問那些屬於亞利多布的人安。
林前 1:30 但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖，
林後 2:17 我們不像那許多人，為利混亂神的話，而是出於純誠，出於神，在神面前在基督裏講神的話。
林後 5:17 因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。
林後 12:2 我認得一個在基督裏的人，十四年前，這樣的一位被提，直到第三層天裏，（或在身內，我不曉得，或在身外，我也不曉得，只有神曉得。）

Rom. 12:13 Contribute to the needs of the saints; pursue hospitality.
Rom. 12:14 Bless those who persecute you; bless and do not curse.
Rom. 12:15 Rejoice with those who rejoice; weep with those who weep.
Rom. 12:16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.
Rom. 12:17 Repay no one evil for evil; take forethought for things honorable in the sight of all men.
Rom. 12:18 If possible, as far as it depends on you, live in peace with all men.
Rom. 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."
Rom. 12:20 But "if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head."
Rom. 12:21 Do not be conquered by evil, but conquer evil with good.

1. Two words from this verse indicate the organic union—in Christ; “in Christ” is a matter of the organic union—cf. John 3:16; Rom. 6:3-6; 11:17, 19; 16:7-10; 1 Cor. 1:30; 2 Cor. 2:17; 5:17; 12:2; Gal. 3:27.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
Rom. 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,
Rom. 11:19 You will say then, Branches were broken off so that I might be grafted in.
Rom. 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
Rom. 16:8 Greet Ampliatus, my beloved in the Lord.
Rom. 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Rom. 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
2 Cor. 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

加 3:27 你們凡浸入基督的，都已經穿上了基督。

2 我們在基督裏是一個身體，與祂有生機的聯結；這聯結使我們在生命裏與祂是一，也與祂身體所有的肢體是一；我們留在這生機的聯結裏，就是實際的活在基督的身體裏—羅八 16，林前六 17，提後四 22，羅八 4～6。

羅 8:16 那靈自己同我們的靈見證我們是神的兒女。

林前 6:17 但與主聯合的，便是與主成爲一靈。

提後 4:22 願主與你的靈同在。願恩典與你們同在。

羅 8:4 使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。

羅 8:5 因爲照著肉體的人，思念肉體的事；照著靈的人，思念那靈的事。

羅 8:6 因爲心思置於肉體，就是死；心思置於靈，乃是生命平安。

3 身體的實際乃是留在與基督生機的聯結裏；約翰十五章一至十一節啓示，基督是真葡萄樹，我們是祂的枝子；我們作爲基督的枝子，必須住在祂裏面，住在祂裏面，意思是留在與祂生機的聯結裏—4～5 節，參八 31，十五 7。

約 15:1 我是真葡萄樹，我父是栽培的人。

約 15:2 凡在我裏面不結果子的枝子，祂就剪去；凡結果子的，祂就修理乾淨，使枝子結果子更多。

約 15:3 現在你們因我講給你們的話，已經乾淨了。

約 15:4 你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。

約 15:5 我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因爲離了我，你們就不能作甚麼。

約 15:6 人若不住在我裏面，就像枝子丟在外面枯乾了，人收集起來，扔在火裏燒了。

約 15:7 你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。

約 15:8 你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。

約 15:9 我愛你們，正如父愛我一樣；你們要住在我的愛裏。

約 15:10 你們若遵守我的誡命，就住在我的愛裏，正如我遵守了我父的命令，住在祂的愛裏。

約 15:11 這些事我已經對你們說了，是要叫我的喜樂可以在你們裏面，並叫你們的喜樂可以滿足。

約 8:31 耶穌對信祂的猶太人說，你們若住在我的話裏，就真是我的門徒；

Gal. 3:27 For as many as were baptized into Christ have put on Christ.

2. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body; when we remain in this organic union, we are actually living in the Body of Christ—Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rom. 8:4-6.

Rom. 8:16 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.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

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.

Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

3. The actuality of the Body of Christ is in our remaining in the organic union with Christ; John 15:1-11 reveals that Christ is the true vine and that we are His branches; as the branches of Christ, we must abide in Him, which simply means to remain in our organic union with Christ—vv. 4-5; cf. 8:31; 15:7.

John 15:1 I am the true vine, and My Father is the husbandman.

John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

John 15:3 You are already clean because of the word which I have spoken to you.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

John 15:9 As the Father has loved Me, I also have loved you; abide in My love.

John 15:10 If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.

John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;

貳 主的恢復是為着建造基督的身體；因此，認識身體乃是主正確的恢復—林前十二 27，弗四 16，西三 15：

林前 12:27 你們就是基督的身體，並且各自作肢體。

弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

西 3:15 又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是為了這平安；且要感恩。

一 召會是以基督的身體為其生機的因素；若沒有基督的身體，召會就沒有生命，只是一個屬人的組織—林前一 2，十二 12～13，27。

林前 1:2 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，同著所有在各處呼求我們主耶穌基督之名的的人；祂是他們的，也是我們的；

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

林前 12:13 因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。

林前 12:27 你們就是基督的身體，並且各自作肢體。

二 基督的身體是召會的內在意義；如果沒有身體，召會就沒有意義—羅十二 4～5，十六 1，4，16。

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

羅 16:1 我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，

羅 16:4 他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們；

羅 16:16 你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。

三 愛遮蓋人並建造人，所以為着建造基督的身體，在我們的所是和所作上，愛乃是極超越的路—林前八 1 下，十二 31 下，十三 1～8 上，13。

林前 8:1 關於祭偶像之物，我們曉得我們都有知識。知識是叫人自高自大，惟有愛建造人。

林前 12:31 但你們要切慕那更大的恩賜。我還要吧極超越的路指示你們。

林前 13:1 我若能說人和天使的方言，卻沒有愛，我就成了鳴的鑼、響的鈸。

II. The Lord's recovery is for the building up of the Body of Christ; thus, to know the Body is the proper recovery of the Lord—1 Cor. 12:27; Eph. 4:16; Col. 3:15:

1 Cor. 12:27 Now you are the body of Christ, and members individually.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

A. The church takes the Body of Christ as its organic factor; without the Body of Christ, the church is lifeless and is a mere human organization—1 Cor. 1:2; 12:12-13, 27.

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, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor. 12:12 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.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 12:27 Now you are the body of Christ, and members individually.

B. The Body is the intrinsic significance of the church; without the Body, the church makes no sense and has no meaning—Rom. 12:4-5; 16:1, 4, 16.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

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

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;

Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

C. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—1 Cor. 8:1b; 12:31b; 13:1-8a, 13.

1 Cor. 8:1 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.

林前 13:2 我若有申言的恩賜，也明白一切的奧祕，和一切的知識，並有全備的信，以致能移山，卻沒有愛，我就算不得甚麼。

林前 13:3 我若將我一切所有的變賣為食物分給人喫，又捨己身叫我可以誇口，卻沒有愛，仍然與我無益。

林前 13:4 愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，林前 13:5 不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡，

林前 13:6 不因不義而歡樂，卻與真理同歡樂；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

林前 13:8 愛是永不敗落；但申言終必歸於無用，方言終必停止，知識也終必歸於無用。

林前 13:13 如今常存的，有信、望、愛這三樣，其中最大的是愛。

四 長老們必須彼此牧養，彼此相愛，作身體生活的模型；長老們需要彼此相愛，他們的妻子也需要彼此相愛，他們也需要愛彼此的兒女—約二一 15～17，林前三 4～8 上。

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。

林前 13:4 愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，林前 13:5 不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡，

林前 13:6 不因不義而歡樂，卻與真理同歡樂；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

林前 13:8 愛是永不敗落；但申言終必歸於無用，方言終必停止，知識也終必歸於無用。

五 我們若要有基督身體的實際，就必須讓基督安家在我們心裏；基督身體的實際乃是對內住基督內裏的經歷—弗三 16～17 上，四 16，西一 27，三 4，15。

弗 3:16 願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

1 Cor. 13:2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.

1 Cor. 13:3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

1 Cor. 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

1 Cor. 13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.

D. The elders should shepherd one another and love one another to be a model of the Body life; the elders need to love one another, their wives need to love one another, and they need to love one another's children—John 21:15-17; 1 Cor. 13:4-8a.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

1 Cor. 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

E. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts; the reality of the Body is the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:16; Col. 1:27; 3:4, 15.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

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

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；
西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。
西 3:15 又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。

六 主急切的需要基督身體的實際在眾地方召會出現；除非這個身體有相當的出現，否則主耶穌不會回來—弗一 22～23，四 16，五 27，30，啓十九 7。

弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。
弗 5:30 因爲我們是祂身體上的肢體。
啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。

七 主需要得勝者，好完成神的經綸，使祂得着基督的身體，並毀壞祂的仇敵；沒有得勝者，基督的身體就無法建造起來，而基督的身體若沒有建造起來，基督就無法回來迎娶新婦—弗一 10，三 10，啓十二 11，十九 7～9。

弗 1:10 爲著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
弗 3:10 爲要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，
啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。
啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。
啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。
啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

叁 主的恢復乃是建造錫安—得勝者作基督身體的實際，終極完成於新耶路撒冷；在召會生活中，我們必須竭力達到今日的錫

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

F. 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 Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Eph. 5:30 Because we are members of His Body.
Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

G. The Lord needs the overcomers to carry out the economy of God to have the Body of Christ and to destroy His enemy; without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—Eph. 1:10; 3:10; Rev. 12:11; 19:7-9.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

III. The Lord's recovery is to build up Zion—the overcomers as the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to

安—弗一 22 ~ 23, 四 16, 林前一 2, 十二 27, 啓十四 1, 二一 2:

- 弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
林前 1:2 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，同著所有在各處呼求我們主耶穌基督之名的名的人；祂是他們的，也是我們的；
林前 12:27 你們就是基督的身體，並且各自作肢體。
啓 14:1 我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫著祂的名，和祂父的名。
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

一 錫安作為聖城耶路撒冷的高峯和美麗，豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際—詩四八 2, 11 ~ 12, 五十 2, 二十 2, 五三 6 上, 八七 2。

- 詩 48:2 在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。
詩 48:11 因你的判斷，錫安山應當快樂，猶大的女子應當歡騰。
詩 48:12 你們當周遊錫安，四圍旋繞，數點城樓。
詩 50:2 從全美的錫安，神已經發光了。
詩 20:2 願祂從聖所差來幫助，從錫安扶持你。
詩 53:6 但願以色列的救恩從錫安而出！神使祂被擄的子民歸回，那時雅各要歡騰，以色列要喜樂。
詩 87:2 祂愛錫安的門，勝於愛雅各一切的住處。

二 耶路撒冷豫表全體的召會，錫安豫表召會中的得勝者；舊約每次說到錫安和耶路撒冷的關係，都叫我們看見，耶路撒冷的特色、生命、祝福、建立，都是從錫安得着—王上八 1, 詩五一 18, 一〇二 21, 一二八 5, 一三五 21, 賽四一 27, 珥三 17。

- 王上 8:1 那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷所羅門王那裏，要把耶和華的約櫃從大衛城，就是錫安，運上來。
詩 51:18 求你按你的美意善待錫安，建造耶路撒冷的城牆。
詩 102:21 使人在錫安傳述耶和華的名，在耶路撒冷傳述讚美祂的話；

reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2:

- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
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, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
1 Cor. 12:27 Now you are the body of Christ, and members individually.
Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

A. As the highlight and beauty of the holy city, Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—Psa. 48:2, 11-12; 50:2; 20:2; 53:6a; 87:2.

- Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.
Psa. 48:11 Let Mount Zion rejoice; / Let the daughters of Judah exult / Because of Your judgments.
Psa. 48:12 Walk about Zion, and go around her; / Count her towers.
Psa. 50:2 Out of Zion, the perfection of beauty, / God shines forth.
Psa. 20:2 May He send you help from the sanctuary / And support you from Zion.
Psa. 53:6 Oh that the salvation of Israel might come forth from Zion! / When God turns the captivity of His people, / Jacob will exult, Israel will rejoice.
Psa. 87:2 Jehovah loves the gates of Zion / More than all the dwellings of Jacob.

B. Jerusalem typifies the whole body of the church, while Zion typifies the overcomers of the church; every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

- 1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.
Psa. 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.
Psa. 102:21 That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem,

詩 128:5 願耶和華從錫安賜福給你；願你一生的日子，看見耶路撒冷的美福。

詩 135:21 住在耶路撒冷的耶和華，當從錫安受頌讚。阿利路亞。

賽 41:27 我首先對錫安說，看看這些；我要將一位報好信息的賜給耶路撒冷。

珥 3:17 你們就知道我是耶和華你們的神，住在錫安我的聖山。那時，耶路撒冷必成爲聖，外人不再從其中經過。

三 新耶路撒冷乃是得勝者的總和；主信徒中的遺民，較早的得勝者，將成爲基督的新婦，爲時一千年；（啓十九 7～9，二十 4～6；）然後他們要與主其餘的信徒，較晚的得勝者，一同成爲基督的妻子，直到永遠（二一 2～3，7）：

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。

啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

啓 20:4 我又看見幾個寶座和坐在上面的，有審判的權柄賜給他們。我又看見那些爲耶穌的見證、並爲神的話被斬者，以及那些沒有拜過獸與獸像，額上和手上也沒有受過牠印記之人的魂，他們都活了，與基督一同作王一千年。

啓 20:5 這是頭一次的復活。其餘的死人還沒有復活，直等那一千年完了。

啓 20:6 在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。

啓 21:7 得勝的，必承受這些爲業，我要作他的神，他要作我的兒子。

1 較早的得勝者乃是耶路撒冷裏之錫安的實際，就是召會裏之基督身體的實際，他們心中想往錫安大道；他們藉着釘十字架的基督（由作他們避難所之窩的銅祭壇所表徵），並藉着在升天裏復活的基督（由作他們安息之房屋的金香壇所表徵），合併到作他們居所的神裏面，藉此在裏面接受召會的路一詩四八 2，八四 3～5，參箴二七 8。

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Psa. 135:21 Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.

Isa. 41:27 Formerly I said to Zion, Here, here they are; / And to Jerusalem, I will give someone who preaches glad tidings.

Joel. 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

C. The New Jerusalem is the totality of the overcomers; a remnant of the Lord's believers, the earlier overcomers, will be the bride of Christ for one thousand years (Rev. 19:7-9; 20:4-6); then they will join the rest of the Lord's believers, the later overcomers, to be the wife of Christ for eternity (21:2-3, 7):

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:5 The rest of the dead did not live again until the thousand years were completed. This is the first resurrection.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

1. The earlier overcomers, as the reality of Zion within Jerusalem, the reality of the Body of Christ within the church, have highways to Zion in their heart; they take the way of the church internally by being incorporated into God as their dwelling place through the crucified Christ, typified by the bronze altar as their nest for their refuge, and through the resurrected Christ in ascension, typified by the incense altar as their home for their rest—Psa. 48:2; 84:3-5; cf. Prov. 27:8.

詩 48:2 在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。
詩 84:3 萬軍之耶和華，我的王我的神阿，在你的兩座壇那裏，連麻雀也找著房屋；燕子也為自己找著菴籬之窩。
詩 84:4 住在你殿中的，便為有福；他們仍要讚美你。（細拉）
詩 84:5 因你有力量，心中想往錫安大道的，這人便為有福。
箴 27:8 人離本處飄流，好像雀鳥離窩遊飛。

2 得勝的意思是我們愛主勝於我們的己，勝於我們的魂生命；為着基督身體的實際，得勝者惟獨認識基督並愛基督—腓三 10，四 12，啓二 4～5，7，十二 11。

腓 3:10 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，
腓 4:12 我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。
啓 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。
啓 2:5 所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。
啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。
啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

3 主在等待一班得勝者，在復活裏活出基督身體的實際，成為基督的新婦，將祂帶回來，並引進祂的國度時代；為此我們要禱告：『主阿，願我能蒙你的憐憫、恩典，作你的得勝者。』

肆 神已經將身體調和在一起；（林前十二 24；）『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：

林前 12:24 至於我們俊美的肢體，就不需要了。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，

一 我們要為着基督身體的實際而相調，就必須經過十字架，憑着那靈，為着基督身體的建造，將基督分賜給別人。

二 調和的意思是，我們總該停下來與別人交通；

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.
Psa. 84:3 At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God.
Psa. 84:4 Blessed are those who dwell in Your house; / They will yet be praising You. Selah.
Psa. 84:5 Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.
Prov. 27:8 Like a bird that wanders from her nest, / So is a man who wanders from his place.

2. To overcome means that we love the Lord more than our self, more than our soul-life; an overcomer knows and loves only Christ for the reality of the Body of Christ—Phil. 3:10; 4:12; Rev. 2:4-5, 7; 12:11.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
Rev. 2:4 But I have one thing against you, that you have left your first love.
Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

3. The Lord is waiting for a group of overcomers to live out the reality of the Body of Christ in resurrection to become the bride of Christ to bring Him back and to usher in His kingdom age; for this we need to pray, “Lord, may I receive Your mercy and grace to be one of Your overcomers.”

IV. God has blended the Body together (1 Cor. 12:24); the word blended means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions:

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

A. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.

B. Blending means that we should always stop in order to fellowship with

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—參結一12與註1。

結 1:12 他們俱各¹直往前行；靈往那裏去，他們就往那裏去，行走並不轉身。

結 1:12 註 1 直譯，向著他們臉前的方向行。活物的行動不是個別的，乃是團體的。他們行動如同一個配搭的實體。每個活物面對一個方向；當他們面對這四個方向，兩個翅膀展開，觸及毗連之活物的翅膀時，形成一個四方形。四活物行動時，並不需要轉身；一個直往前行，相反方向的活物就退行，其他兩個則旁行。

(9。)這是召會作為基督身體之配搭美麗的圖畫；在這身體裏每個肢體都有他特別的地位和功用(或職事。)(羅十二4~8，林前十二14~30，弗四7~16。)一個肢體盡功用時，他就『直往前行，』盡他的功用；其他的肢體則遷就他，往同一個方向行動，有些要『退行，』有些要『旁行。』

根據四活物的異象，信徒作為基督身體上肢體的配搭，結果帶進神在基督裏，在祂地上的行動裏，並在祂寶座上之行政裏的團體彰顯，使神有路彰顯祂的榮耀，完成祂永遠的定旨與計畫。為了要有分於這樣的配搭，我們必須有4~12節裏一切細節所象徵的屬靈經歷與實際生活。

三 一班負責弟兄也許常常在一起聚會而沒有相調；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而分賜基督，藉此我們被別人摸着，我們也摸着別人。

四 這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工、長老所享受、經歷、並有分於之基督的調和—參林前一9。

林前 1:9 神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。

五 我們需要跟隨使徒的腳蹤，將眾聖徒帶進基督身體全體相調的生活裏；使徒藉着推薦與問安，將我們帶進基督身體全體相調的生活裏，好使平安的神能將撒但踐踏在我們腳下，並使我們能得享基督豐富的恩典—羅十六1~16，21~23，20:

羅 16:1 我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，

others; 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—cf. Ezek. 1:12 and footnote 1.

Ezek. 1:12 And each went¹ straight forward; wherever the Spirit was to go, they went; they did not turn as they went.

Footnote 1 Lit., in the direction of their faces. The move of the living creatures is not individual but corporate. They move as one entity in coordination. Each of the living creatures faces one direction. As they face these four directions, two of their wings spread out and touch the adjacent creatures' wings, forming a square. When the living creatures move, they do not need to turn; one moves straight forward while the opposite creature moves backward and the other two move sideways (v. 9). This is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry (Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16). When one member functions, he moves "straight forward" to fulfill his function, and the other members accommodate him by moving in the same direction, some moving "backward" and others moving "sideways."

According to the vision of the four living creatures, the coordination of the believers as members of the Body of Christ results in the corporate expression of God in Christ, in the move of God on the earth, and in the administration of God on the throne, thus affording God a way to manifest His glory and accomplish His eternal purpose and plan. In order to participate in such a coordination, we need to have the spiritual experiences and the practical living symbolized by the details in vv. 4-12.

C. A group of responsible brothers may meet together often without being blended; 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.

D. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of—cf. 1 Cor. 1:9.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

E. We need to follow in the apostle's footsteps to bring all the saints into the blending life of the entire Body of Christ; the apostle brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet, and we may enjoy the rich grace of Christ—Rom. 16:1-16, 21-23, 20:

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

羅 16:2 請你們在主裏面照著與聖徒相配的接待她。她在何事上需要你們，你們就輔助她，因她素來護助許多人，也護助了我。
羅 16:3 問我在基督耶穌裏的同工，百基拉和亞居拉安；
羅 16:4 他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們；
羅 16:5 又問在他們家中的召會安。問我所親愛的以拜尼土安，他是亞西亞歸基督初結的果子。
羅 16:6 問為你們多多勞苦的馬利亞安。
羅 16:7 問我親屬與我一同坐監的安多尼古和猶尼亞安，他們是使徒中著名的，且比我先在基督裏。
羅 16:8 問我在主裏所親愛的暗伯利安。
羅 16:9 問我們在基督裏的同工耳巴奴，並我所親愛的士大古安。
羅 16:10 問在基督裏經過試驗而蒙稱許的亞比利安。問那些屬於亞利多布的人安。
羅 16:11 問我親屬希羅天安。問那些屬於拿其數，在主裏的人安。
羅 16:12 問在主裏勞苦的土非拿氏和土富撒氏安。問可親愛在主裏多受勞苦的彼息氏安。
羅 16:13 問在主裏蒙揀選的魯孚和他母親，也就是我的母親安。
羅 16:14 問亞遜其士，弗勒干，黑米，八羅巴，黑馬，並與他們同在的弟兄們安。
羅 16:15 問非羅羅古和猶利亞，尼利亞和他姊妹，同阿林巴，並與他們同在的眾聖徒安。
羅 16:16 你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。
羅 16:21 我的同工提摩太，並我的親屬路求，耶孫和所西巴德，問你們安。
羅 16:22 我這代筆寫信的德丟，在主裏問你們安。
羅 16:23 那接待我，也接待全召會的該猶，問你們安。本城的司庫以拉都和弟兄括土，問你們安。
羅 16:20 平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。

- 1 相調的目的是要將我們眾人引進基督身體的實際；我們需要在作為手續的眾地方召會裏，好被帶進基督身體的實際這目標裏。
- 2 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。
- 3 保羅認為召會是一個餅，（林前十 17，）這種想法不是他自己發明的，乃是取自舊約裏的素祭；（利二 4；）素祭的細麵，每一部分都是用油調和的——那就是相調。

Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
Rom. 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
Rom. 16:5 And greet the church, which is in their house. Greet Epænetus, my beloved, who is the firstfruits of Asia unto Christ.
Rom. 16:6 Greet Mary, one who has labored much for you.
Rom. 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
Rom. 16:8 Greet Ampliatus, my beloved in the Lord.
Rom. 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Rom. 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
Rom. 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
Rom. 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
Rom. 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
Rom. 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
Rom. 16:21 Timothy, my fellow worker, greets you, as well as Lucius and Jason and Sosipater, my kinsmen.
Rom. 16:22 I, Tertius, who write this epistle, greet you in the Lord.
Rom. 16:23 Gaius, my host and host of the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus the brother.
Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

1. The purpose of the blending is to usher us all into the reality of the Body of Christ; we need to be in the local churches as the procedure to be brought into the reality of the Body of Christ as the goal.
2. 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.
3. 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 with the meal offering (Lev. 2:4); every part of the flour of the meal offering was mingled with the oil—that is the blending.

林前 10:17 因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

利 2:4 你若獻爐中烤的物為素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

4 少有人說到相調，因為這事不僅非常高深，也非常奧祕；相調不是一件物質的事；我們相調的意義，乃是基督身體的實際。

5 相調乃是為着建造基督宇宙的身體，（弗一 23，）為要照着神的喜悅，終極完成新耶路撒冷，（啓二一 2，）作神經綸的最終目標。（弗三 8 ~ 10，一 9 ~ 10。）

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

弗 3:10 為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，

弗 1:9 照著祂的喜悅，使我們知道祂意願的奧祕；這喜悅是祂在自己裏面豫先定下的，

弗 1:10 為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

伍 神心頭的願望是要那在耶穌身上是實際者，也就是記載在四福音書裏耶穌的神人生活，能藉着實際的靈重複在基督身體的許多肢體上，而成為基督身體的實際，就是神經綸中的最高峯—弗四 20 ~ 24，3 ~ 4:

弗 4:20 但你們並不是這樣學了基督；

弗 4:21 如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導，

弗 4:22 在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的；

弗 4:23 而在你們心思的靈裏得以更新，

弗 4:24 並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。

弗 4:3 以和平的聯索，竭力保守那靈的一；

弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；

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.

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

4. Hardly anyone speaks about blending because this is not only very high and deep but also very mysterious; it is not a physical matter; the significance of our blending is the reality of the Body of Christ.

5. 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).

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

V. The desire of God's heart is that the reality in Jesus, the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy—Eph. 4:20-24, 3-4:

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

Eph. 4:23 And that you be renewed in the spirit of your mind

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

一 基督身體的實際，乃是實際的靈，就是耶穌的靈，調着我們的靈；耶穌的靈包含那在耶穌身上是實際者，也就是耶穌的神人生活—約十六 13，徒十六 7，羅八 16，林前六 17，腓一 19～21 上。

約 16:13 只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。

徒 16:7 到了每西亞的邊界，他們試著要往庇推尼去，耶穌的靈卻不許，

羅 8:16 那靈自己同我們的靈見證我們是神的兒女。

林前 6:17 但與主聯合的，便是與主成爲一靈。

腓 1:19 因爲我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 因爲在我，活着就是基督，死了就有益處。

二 當我們活在調和的靈裏，我們就憑實際的靈，照着那在耶穌身上是實際者，照着四福音裏祂的模型，而學基督，使祂的傳記成爲我們的歷史；基督身體作爲新人的生活，應當與四福音裏所啓示之耶穌的生活完全一樣—弗一 17，二 22，三 5，16，四 23，五 18，六 18，加六 17～18，羅一 1，9，腓二 5。

弗 1:17 願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂；

弗 2:22 你們也在祂裏面同被建造，成爲神在靈裏的居所。

弗 3:5 這奧祕在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣；

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 4:23 而在你們心思的靈裏得以更新，

弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且爲眾聖徒祈求，

加 6:17 從今以後，人都不要攪擾我，因爲我身體上帶着耶穌的烙印。

加 6:18 弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。

羅 1:1 基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；

羅 1:9 我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們，

A. The reality of the Body of Christ is the Spirit of reality, who is the Spirit of Jesus, mingled with our spirit; the Spirit of Jesus includes the reality in Jesus, the God-man living of Jesus—John 16:13; Acts 16:7; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19-21a.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom. 8:16 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.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

B. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality according to His model in the four Gospels so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the four Gospels—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Gal. 6:17-18; Rom. 1:1, 9; Phil. 2:5.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 4:23 And that you be renewed in the spirit of your mind

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

腓 2:5 你們裏面要思念基督耶穌裏面所思念的：

三 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—四 5～9。

腓 4:5 當叫眾人知道你們的謙讓宜人。主是近的。

腓 4:6 應當一無焦慮，只要凡事藉著禱告、祈求，帶著感謝，將你們所要的告訴神；

腓 4:7 神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。

腓 4:8 末了的話，弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念。

腓 4:9 你們在我身上所學習的、所領受的、所聽見的、所看見的，這些事你們都要去行，平安的神就必與你們同在。

四 基督身體的實際乃是蒙重生、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—利 2:4～5，詩 92:10，林前 12:12，十 17：

利 2:4 你若獻爐中烤的物為素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

利 2:5 你的供物若用煎盤上作的物為素祭，就要用調油的無酵細麵，

詩 92:10 你卻高舉了我的角，如野牛的角；我是被新油膏了的。

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

林前 10:17 因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

1 我們用『調和』這辭（英文 mingling 在這段話裏為現在分詞—譯註），因為這種生活仍在進行。

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神分賜給信徒，並將那勝過死的生命釋放到信徒裏面。

五 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 21:2～3，9 下～

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

C. 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—4:5-9.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil. 4:9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

D. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—Lev. 2:4-5; Psa. 92:10; 1 Cor. 12:12; 10:17:

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Psa. 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.

1 Cor. 12:12 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.

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.

1. We use the word mingling because this living is still going on.

2. 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.

E. 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. 21:2-3, 9b-

11, 22。

- 啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
- 啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。
- 啓 21:9 拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。
- 啓 21:10 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看。
- 啓 21:11 城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶；
- 啓 21:22 我未見城內有殿，因主神全能者和羔羊為城的殿。

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- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev. 21:10 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,
- Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.