

## 第二周

### 同心合意

诗歌：补 507

读经：徒一 14，二 46，四 24、32，五 12，十五 25，罗十五 5～6，林前一 10

#### 【周一】

壹 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一——弗四 3～6：

一 在召会里实行真正的同心合意就是应用一；当一得以实行时，这一就成为同心合意——徒一 14，二 46。

二 将福音书和使徒行传分开的界石，乃是那一百二十人中间的同心合意——14：

1 他们已经在基督的身体里成为一，在那一里，他们同心合意，坚定持续地祷告——弗四 3～6，徒一 14。

2 当使徒们和信徒们实行召会生活时，他们乃是同心合意地实行——二 46，四 24、32，五 12，十五 25。

三 我们若实行身体的原则，就会有同心合意，因为同心合意就是身体——罗十二 4～5，十五 5～6，林前十二 12～13、20、27，一 10。

#### 【周二】

## Week Two

### One Accord

Hymns: 1251

Scripture Reading: Acts 1:14; 2:46; 4:24, 32; 5:12; 15:25; Rom. 15:5-6; 1 Cor. 1:10

#### § Day 1

I. **The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:**

A. The practice of the genuine one accord in the church is the application of the oneness; when the oneness is practiced, it becomes the one accord—Acts 1:14; 2:46.

B. The landmark that divides the Gospels and the Acts is the one accord among the one hundred twenty—1:14:

1. They had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.

2. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24, 32; 5:12; 15:25.

C. If we practice the principle of the Body, we will have the one accord, for the one accord is the Body—Rom. 12:4-5; 15:5-6; 1 Cor. 12:12-13, 20, 27; 1:10.

#### § Day 2

#### 四 同心合意是开启新约中一切福分的万能钥匙——弗一3，诗一三三：

- 1 我们要领受神的祝福，就必须借着同心合意实行——1 节。
- 2 神的祝福只能临到同心合意——就是一的实行——的光景上。

#### 贰 同心合意是指在我们内里的所是里，在我们的心思和意志里的和谐——徒一14：

##### 一 在行传一章十四节，希腊字 homothumadon，何莫突玛顿，译为“同心合意”，其意义很强，而且包罗很广：

- 1 这字由 homo，何莫，“相同”，和 thumos，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。
- 2 我们应该在我们的魂里和心里，有相同的心思和相同的意志，带着相同的目的；这意思是，我们整个人都包括在内。
- 3 那一百二十人都同心合意，意思就是他们整个人都是一——14 节。

##### 二 在马太十八章十九节，希腊字 sumphoneo，舒封尼欧，用来表征和谐一致：

- 1 这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调；信徒中间内里感觉的和谐，就像一首和谐的乐曲。
- 2 当我们同心合意时，我们对神就成了一首愉悦的乐曲。

### 【周三】

#### 叁 一的实行——同心合意——是照着使徒的教

#### D.The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psalms 133:

1. In order to receive God's blessing, we must practice the oneness by the one accord—v. 1.
2. The blessing of God can come only upon a situation of one accord, the practice of the oneness.

#### II. One accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

##### A. In Acts 1:14 the Greek word homothumadon, translated “one accord,” is strong and all-inclusive:

1. This word comes from homo, “same,” and thumos, “mind, will, purpose (soul, heart),” and denotes a harmony of inward feeling in one's entire being.
2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.
3. For the one hundred twenty to be in one accord meant that their entire beings were one—v. 14.

##### B. In Matthew 18:19 the Greek word sumphoneo is used to signify the one accord:

1. This word means “to be in harmony, or accord,” and refers to the harmonious sound of musical instruments or voices; the harmony of inward feeling among the believers is like a harmonious melody.
2. When we have the one accord, we become a pleasing melody to God.

### § Day 3

#### III. The practice of the oneness—the one accord—is according

## 训—徒二 42、46:

- 一 信徒们中间有同心合意，并且那些同心合意的人都坚定持续在使徒的教训里—42 节。
- 二 使徒们在各处，在各召会中，教导圣徒同样的事；今天我们也必须在全地各国的各召会中，教导同样的事—林前四 17，七 17，十一 16，十四 34，太二八 19 ~ 20。
- 三 使徒的教训乃是持守同心合意的因素—徒二 42、46。

## 【周四、周五】

肆 我们实行同心合意时，需要在一个灵里，同有一个魂—腓一 27，二 2、5，四 2:

- 一 我们应当在一样的心思和一样的意见里，彼此和谐；这就是在我们的魂里是一—林前一 10，腓一 27，二 2、5，四 2。
- 二 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5 ~ 6:
  - 1 有同样的心思和同样的口，意思是我们只有一个头—基督；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2、5，四 2。
  - 2 当我们同心合意时，我们都用同一的口说话—罗十五 6。
  - 3 “同心合意”，“用同一的口”，意思是我们虽多，并且都说话，但我们都“说一样的话”—林前一 10。
  - 4 要有同心合意并同一的口，唯一的路乃是让基督在我们的心里和口里有地位作一切，使神能得荣耀—弗三 17 上、21。

## to the apostles' teaching—Acts 2:42, 46:

- A. There was one accord among the believers, and those who were in one accord continued steadfastly in the apostles' teaching—v. 42.
- B. The apostles taught the same thing to all the saints in all the places and in all the churches; today we also must teach the same thing in all the churches in every country throughout the earth—1 Cor. 4:17; 7:17; 11:16; 14:33b-34; Matt. 28:19-20.
- C. The teaching of the apostles is the holding factor of the one accord—Acts 2:42, 46.

## § Day 4 & Day 5

IV. In practicing the one accord, we need to be in one spirit with one soul—Phil. 1:27; 2:2, 5; 4:2:

- A. We should be attuned in the same mind and in the same opinion; this is to be one in our soul—1 Cor. 1:10; Phil. 1:27; 2:2, 5; 4:2.
- B. To be in one accord is to be one in our whole being; this results in our being one in our outward speaking—Rom. 15:5-6:
  1. To have one mind and one mouth means that we have only one Head—Christ; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.
  2. Whenever we are in one accord, we speak with one mouth—Rom. 15:6.
  3. With one accord and with one mouth mean that even though we are many and all are speaking, we all “speak the same thing”—1 Cor. 1:10.
  4. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified—Eph. 3:17a, 21.

伍 我们要同心合意，就需要同有一个心和一条路—耶三二 39，徒一 14，二 46，四 24：

一 信徒都该有一个心，要爱神、寻求神、活神并被神构成，使我们成为祂的彰显；也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—可十二 30，林后十三 14，弗三 16～17，耶三一 33～34，约十四 6 上。

二 人心在基督以外另有所要，人走基督以外的路，都会导致分裂—林前一 13 上，二 2，西二 8，徒十五 35～40。

陆 我们若要同心合意，就应当在召会生活中只有一种“尺度”—申二五 13～16：

一 在某件事上定罪别人，却在同样的事上称义自己，指明我们有不同的法码与量器，也就是不同的尺度—一种尺度衡量别人，另一种不同的尺度衡量自己。

二 有不同的尺度，是不和的源头；但我们若只有一种尺度，就会在召会中持守一和同心合意—弗四 1～3，太七 1～5。

## 【周六】

柒 今天我们能同心合意，因为我们有一个包罗万有的异象—时代的异象—箴二九 18 上，徒二六 19：

一 许多人爱神并事奉祂，但各有各的异象，以致无法同心合意。

二 只要我们在一个小点上看法不同，就无法同心

**V. In order to be in one accord we need to have one heart and one way—Jer. 32:39; Acts 1:14; 2:46; 4:24:**

A. The believers should have one heart—to love God, to seek God, to live God, and to be constituted with God so that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—Mark 12:30; 2 Cor. 13:14; Eph. 3:16-17; Jer. 31:33-34; John 14:6a.

B. Divisions result from having a heart for something other than Christ and taking a way other than Christ—1 Cor. 1:13a; 2:2; Col. 2:8; Acts 15:35-40.

**VI. If we would have one accord, there should be only one “scale” in the church life—Deut. 25:13-16:**

A. To condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

B. The practice of having different scales is the source of discord, but if we have only one scale, we will keep the oneness and one accord in the church—Eph. 4:1-3; Matt. 7:1-5.

## § Day 6

**VII. Today we can be in one accord because we have one, all-inclusive vision—the vision of the age—Prov. 29:18a; Acts 26:19:**

A. Many love God and serve Him, but everyone has his own vision; as a result, there is no way to have the one accord.

B. As long as we have different visions on a minor point, we cannot have the

合意—腓三 15。

三 主给祂恢复的异象，是一个包罗万有的异象—圣经中所有异象的终极完成—启二—2、10～11。

捌 为着主当前的行动，众召会需要同心合意；我们都该说一样的话，吹同样的号，教导相同的事，并且有同样的实行—书一 16～18，六 1～16，徒二 42，四 24、32，林前四 17，七 17，十一 16，十四 34，提前一 3～4，六 3。

one accord—Phil. 3:15.

C. The vision that the Lord has given His recovery is an all-inclusive vision—the ultimate consummation of all the visions in the Bible—Rev. 21:2, 10-11.

**VIII. For the Lord's up-to-date move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:33b-34; 1 Tim. 1:3-4; 6:3.**





## 第二周■周一

### 晨兴喂养

弗四 4～6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

约十七 11 …圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。

严格地说，真正的一不是属于召会的，乃是属于身体的；真正的一乃是身体自己生机的一。在以弗所四章四节，保罗告诉我们要保守那灵的一之后，他并没有说，“一个召会和一位灵”；他乃是说，“一个身体和一位灵”。召会可以是复数，如在不同地方的众召会，但身体绝不可以是复数。无论就着地方或宇宙来看，身体都是一个。相对而言，召会就着宇宙说是一个，就着地方说却有许多。

在身体里我们需要一；在召会里并在众召会之间，我们需要同心合意。同心合意是为着我们的实行；一主要的是为着实际，为着事实。在约翰十七章，主耶稣为这样的事实祷告；在五旬节那日，借着将祂自己作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。…在完成一的实际之后，就需要有一的实行。…同心合意乃是一的实行（李常受文集一九八九年第四册，四八五至四八六页）。

### 信息选读

如果我们只有一作为实际，而没有现时、实行的同心合意，我们所有的一就是客观而抽象的，对我

## WEEK 2 — DAY 1

### Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

John 17:11 ...Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

Strictly speaking, the genuine oneness is not of the church but of the Body; it is the Body's own organic oneness. In Ephesians 4:4, after telling us to keep the oneness of the Spirit, Paul does not say, "One church and one Spirit"; rather, he says, "One Body and one Spirit." The church may be plural as the churches in different localities, but the Body could never be plural. Whether it is viewed locally or universally, the Body is one. In contrast, the church is universally one but locally many.

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer...After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness... The one accord is the practice of the oneness. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 371)

### Today's Reading

If we have only the oneness as an actuality and do not have the present, practical one accord, the oneness that we have will be objective and abstract;

们并不真实。如果我们要应用借着那灵的浇灌而完成的一，我们就必须实行同心合意。我们中间若没有同心合意，我们怎能说有一？…只要我们中间存在着不同，就没有一的应用。我们必须让同心合意吞灭一切的不同；然后一才会出现。

在召会里实行正确的同心合意就是应用一。…在约翰十七章，（主耶稣）为一祷告；但在马太十八章，祂引导我们实行同心合意。在十九节，主说到两个人在地上和谐一致地在一起祷告；那是祂在引导、训练、指引我们和谐一致地祷告。要试验我们是否在实行一，可以查看我们在祷告聚会中是否同心合意。当某些人祷告时，我们可能摇头表示不悦；当另一些人祷告时，我们可能点头表示同意。这种摇头或点头是一个很强的证明，我们不是在实行一，因为我们没有同心合意。…在地上只要有两个人同心合意地祷告，他们的祷告必得答应。同心合意乃是一的实行和应用，而一乃是我们实行同心合意的基础。

我们实行同心合意，乃是基于我们有共同生命的事实。我们在种族或肤色上或有不同，但我们来在一起祷告时，必须忘记不同的种族和肤色。我们的一的确是有基础的；因此，我们能实行同心合意。…我们若没有同样的认识、同样的意向、同样的目的和同样的目标，我们就不可能在一起同心合意地祷告。这样的祷告是没有基础的。我们每一个人若有自己的意见、自己的意向、自己的目标，就没有基础让我们可以同心合意地祷告。但是当我们这些蒙拯救，爱主，并且认真为着主定旨的人来在一起，我们就必然有基础可以同心合意地祷告（李常受文集一九八九年第四册，四八六至四八八页）。

参读：长老训练第十册，第四至五章。

it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord. If among us there is no one accord, how could we say that there is oneness?...As long as we have differences existing among us, the oneness is not applied. We must have the one accord to swallow up all the differences; then oneness will be present.

The practice of the proper one accord in the church is the application of the oneness...In John 17 [the Lord Jesus] prayed for oneness, but in Matthew 18 He led us to practice the one accord. In verse 19 the Lord spoke of two praying together on earth in harmony, in one accord. That was His leading, His training, and His directing us to pray in one accord. As a test of whether we are practicing the oneness or not, we may check to see whether there is one accord in our prayer meeting. When certain ones pray, we may shake our head as an indication of our displeasure, and when others pray, we may nod our head as an expression of our agreement. Such a shaking and nodding of our head is strong evidence that we do not practice oneness, because we do not have the one accord. If only two on earth pray in one accord, their prayer will be answered. The one accord is the practice, the application, of the oneness, and the oneness is the basis on which we practice the one accord.

We practice one accord based on the fact that we all have a common life. We may be different in race and in the color of our skin, but when we come together to pray, we must forget about the different races and colors. We do have a base for our oneness; thus, we can practice the one accord. Not only so, if we do not have the same understanding, the same intention, the same purpose, the same goal, it will be impossible to pray together in one accord. There will be no base for such prayer. If we each have our own opinion, our own intention, and our own goal, there will be no base on which we can pray in one accord. But when we who are saved and who love the Lord and mean business for the Lord's purpose come together, we surely have the base to pray in one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," pp. 371-372)

Further Reading: CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," chs. 4—5



## 第二周■周二

### 晨兴喂养

太十八 19 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。

徒一 14 这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。

将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的肢体同心合意，灵浸就在那里。你若真要实行正确传福音的路，就需要同心合意。…同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四 2）。保罗知道这些姊妹爱主，但她们失去了同心合意（李常受文集一九八六年第一册，一〇三至一〇四页）。

### 信息选读

马太十八章十九节用了 *sumphoneo*，舒封尼欧，这个希腊字，来指明同心合意。这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调。…当我们同心合意时，在神眼中，我们对祂成了一首乐曲。我们成了一篇诗章，不仅是文字的，更是有声音、有曲调的。…这样的同心合意乃是一的核仁。…行传一章十四节用另一个希腊字来指同心合意：*homothumadon*，何莫突玛顿，由 *homo*，何莫，

## WEEK 2 — DAY 2

### Morning Nourishment

Matt. 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord...The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

### Today’s Reading

In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord. It means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices...When we have the one accord, in the eyes of God we become a melody to Him. We become a poem not merely in writing but in sound, in voice, in melody...Such a one accord is the nucleus of the oneness...In Acts 1:14 another Greek word, *homothumadon*, is used to signify the one accord. This word is from *homo*, “same,” and *thumos*, “mind, will, purpose (soul, heart).” The

意相同，和 thumos，突莫斯，意心思、意志、目的（魂、心）组成；指整个人内里感觉的和谐（李常受文集一九九一至一九九二年第三册，五四一页）。

〔行传一章〕那一百二十人在同一个心思里祷告；他们在魂里和心里，有相同的心思和相同的意志，带着相同的目的。每逢我们祷告的时候，我们当然该运用我们的灵，但我们也该在我们的魂里和心里，有相同的心思和相同的意志，带着相同的目的。这意思是，我们整个人都包括在内。主升天以后，那一百二十人成为这样的人，他们是在魂里和心里，有同一的心思、同一的意志、带着同一的目的。他们同心合意，意思就是他们整个人都是一。

在使徒行传里，为着福音的广传，得着冲击力的三个主要因素是祷告、那灵与话。照着圣经，照着历史，这三项是福音得胜唯一的路。

同心合意是祷告、那灵与话的关键和命脉。你们也许多方祷告，寻求圣灵的浸，并从主的话得到许多知识，但你们若缺少同心合意，就看不见祝福。我曾看见有些人迫切祷告、得着圣灵的浸并接受主的话，但他们中间彼此持异议，没有同心合意。

在使徒行传里有三个项目—祷告、那灵与话，以及一个关键—同心合意。然而，到了十五章以后，这卷书里不再使用同心合意这辞。这多多少少含示，甚至在使徒行传所记述的那段期间，同心合意就失去了。行传十五章记述使徒和长老在耶路撒冷召开会议，要解决割礼的搅扰（1～33）。在十五章末了，巴拿巴和保罗之间有异议。从这次事件以后，我相信同心合意多多少少就失去了（李常受文集一九八六年第一册，九三至九六页）。

参读：关于活力排之急切需要的交通，第十篇。

word denotes a harmony of inward feeling in one's entire being. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," p. 430)

In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart. Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord's ascension the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one.

In Acts the three main factors for the spreading of the gospel as an impact were prayer, the Spirit, and the Word. According to the Bible and according to history, these three items are the only way for the gospel to be prevailing.

The one accord is the key and the life pulse of prayer, the Spirit, and the Word. You may pray much, seek the baptism of the Holy Spirit, and acquire a lot of knowledge from the Word, yet if you are short of the one accord, you cannot see the blessing. I saw people who were desperate in praying, in getting the baptism of the Holy Spirit, and in receiving the Word, yet they were dissenting among themselves. There was no one accord.

In Acts there are three items—prayer, the Spirit, and the Word—with one key—the one accord. After Acts 15, however, this word for one accord is not used again in the book of Acts. This somewhat implies that even during this period of time described in Acts, the one accord was lost. Acts 15 describes a conference of the apostles and elders held in Jerusalem to settle the trouble concerning circumcision (vv. 1-33). At the end of Acts 15 there was a dissenting between Barnabas and Paul. After this incident I believe that the one accord to some extent was lost. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 76-78)

Further Reading: CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," ch. 10

## 第二周■周三

### 晨兴喂养

徒二 42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

46 他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭。

在任何一种社会、团体或运动中，你若期待同心合意，就需要有出自同样认知的同样思想。…没有同心合意，没有一个政党能成就任何事情。任何社会、团体或运动，都需要这种出自同样思想、同样认知的同心合意。因此，使徒行传告诉我们：一面，门徒中间有同心合意；另一面，那些同心合意的人都坚定持续在使徒的教训里（徒二 42）。使徒的教训是持守同心合意的因素。若有一个以上的教训，就破坏了持守的因素（李常受文集一九八六年第一册，一九六页）。

### 信息选读

从以弗所四章四至六节我们可以看见，我们合一的实行是根据召会一的属性：一灵、一主、一神和一个身体，还有一信、一浸并一个盼望。可见，一是召会的属性；根据召会这一的属性，我们就能同心合意，将合一实行出来。并且，这合一的实行是照着使徒的教训（林前四 17 下，七 17 下，十一 16，十四 34 上）。使徒在各地，在各召会中，教导圣徒同样的事。同时，这合一的实行也是照着那灵对众召会所说同样的话（启二

## WEEK 2 — DAY 3

### Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge...Without the one accord, no party could accomplish anything. Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that, on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. If there were more than one teaching, this would damage the holding factor. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 158)

### Today's Reading

From Ephesians 4:4-6 we can see that our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope. By this we can see that oneness is the attribute of the church. Based upon this attribute of the oneness of the church, we can be in one accord and can practice the oneness. Moreover, the practice of this oneness is according to the apostles' teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit

7 上、11 上、17 上、29，三 6、13、22）。启示录二、三章写给七个召会的七封书信，都是对众召会说的，凡有耳的，就应当听。没有一卷书，不是写给众召会的。众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同（启一 20）。众召会是神的金灯台，虽是分开，各自独立，但在本质、形状、功用和彰显上是完全一样的。

我们…必须同心合意，守住基督所要的合一。…大家要知道，神的福与恩只能临到同心合意的光景上，这光景就是合一的实行。旧约诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”神所能施恩、祝福的就是同心合意，就是合一。

合一的实行牵涉到我们的 minds，我们的爱，也牵涉到我们所说的话。…常常我们的 minds 像脱缰的野马，不受约束，我们的爱没有规律，我们的言语轻率、随便，这些都破坏了信徒的合一，是我们失去主祝福的因素。今天我们都是在召会中，在主的身體里过生活，并为着主的恢复背负见证，但很容易我们的 minds 就偏离了，爱也出了毛病。或许我们不说咒骂的坏话，却说话随便，意见多多，无形中就给召会带来难处，在圣徒中间散布了分裂（李常受文集一九九〇年第二册，九〇至九二页）。

参读：长老训练第七册，第八章。

to the churches (Rev. 2:7a, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches. He who has an ear, let him hear. Each epistle was written to all the churches. All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20). The churches are God's golden lampstands. Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression.

We must be in one accord to maintain the oneness Christ seeks...We must all realize that the blessing and grace of God can come only upon a situation of one accord. This situation is the practice of oneness. In the Old Testament, Psalm 133 says, "Behold, how good and how pleasant it is / For brothers to dwell in unity! / It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments; / Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever." God will only grace and bless the one accord, that is, the practice of oneness.

The practice of oneness touches our mind, our love, and our speaking... Many times our mind is like an unreined wild horse, free from any restraint. Our love is not regulated. Our words are light and loose. All of these damage the oneness of the believers and are factors for losing the Lord's blessing. Today we are all living in the church and the Lord's Body. We are also bearing the testimony for the Lord's recovery. But it is very easy for our mind to be distracted and for our love to become unhealthy. Perhaps we do not speak evil words of reviling, but our speaking may be loose, and our opinions may be plentiful. Spontaneously, we bring many problems to the church and spread division among the saints. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 74-75)

Further Reading: CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 8



## 第二周■周四

### 晨兴喂养

腓一 27 只要你们行事为人配得过基督的福音，…就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。

二 2 你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。

在召会里正确的同心合意乃是实行身体真正的一。…主为着这一祷告之前，祂训练门徒实行同心合意。…主在约翰十七章祷告后四十多天，一百二十位门徒实行主在马太十八章的指引，在一起同心合意地祷告（徒一 14）。

当我们实行同心合意时，必须学习在一个灵里，同有一个魂（腓一 27）。我们的身体可能坐在同一个房间，但我们在灵里若不是一，在魂里就必定不会是一。要实行同心合意，我们必须学习转向我们的灵，然后带着灵进到我们的魂里，使我们能同心合意（李常受文集一九八九年第四册，四九一至四九二页）。

### 信息选读

要实行同心合意，我们必须在一样的心思和一样的意见里，彼此和谐（林前一 10）。…当我们心思中的思想借着我们的话语发表出来时，就成了我们的意见。…当我们不同的思想发表成为意见时，就可能造成问题。

哥林多的信徒没有在一样的心思里彼此和谐；因此，他们在肉体里说不同的话。有人说，“我是属保罗的”，有人说，“我是属亚波罗的”，或说，“我是属矶法的”

## WEEK 2 — DAY 4

### Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ,...that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

The proper one accord in the church is the practice of the genuine oneness of the Body...Before the Lord prayed for the oneness..., He trained His disciples to practice the one accord...A little more than forty days after the Lord's prayer in John 17, the one hundred twenty disciples practiced the Lord's direction in Matthew 18 by praying together in one accord (Acts 1:14).

When we practice the one accord, we must learn to be in one spirit and with one soul (Phil. 1:27). We may be bodily sitting together in the same room, but if we are not one in our spirit, it is certain that we will not be one in our soul. To practice the one accord, we must learn to turn to our spirit and then to enter into our soul with the spirit that we may be in the one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 375)

### Today's Reading

To practice the one accord, we must be attuned in the same mind and in the same opinion (1 Cor. 1:10)...When the thoughts in our mind are expressed in our speaking, they become our opinions...When our differences in thinking are expressed as opinions, that may cause a problem.

The Corinthian believers were not attuned in the same mind; thus, they spoke differently in the flesh. Some said, "I am of Paul," and others, "I of Apollos" or "I of Cephas" (v. 12). The supposedly spiritual ones among them

(12)。他们中间那些自以为是属灵的说，“我是属基督的。”…这种不同的说话，在哥林多人中间造成了分裂（李常受文集一九八九年第四册，四九二页）。

我们如何能说一样的话，有一样的心思和意见？…我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。哥林多的信徒有人说我是属保罗的，有人说我是属亚波罗的，也有人说我是属矶法的，另有人很高明地说我是属基督的。他们有四个所属，就有四种的心思，说四种不同的话，有了四种结果，就是分裂。合一没有了，基督的身体没有了，建造也没有了。所以林前一章十节就在对付这个东西，使我们被主得着，保罗没有了，亚波罗没有了，矶法也没有了，只有基督。大家想的是基督，说的是基督，看法是基督，讲法是基督，意见、见地也是基督，一切都是基督。这位基督在祂的复活里，已已经成了赐生命的灵（十五45下），在我们里面作我们的享受。我们合一的实行就在于祂，我们说祂、想祂、享受祂、发表祂，彼此就和谐了，合一了。

什么是思念相同的事？什么又是思念同一件事？（腓二2）…那是指对基督主观的认识和经历说的。唯有基督才是我们全人的中心和普及。任何别的事物都会使我们的思念不同，而造成不合。所以我们的思念应当集中在对基督宝贵的认识和经历上。不仅如此，我们也必须有相同的爱。我们对众圣徒的爱不该分等次。否则，我们的爱会产生难处，而无法有真正的同心合意（李常受文集一九九〇年第二册，八九至九〇页）。

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

said, “I of Christ.”...This kind of different speaking caused divisions among the Corinthians. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” pp. 375-376)

How can we speak the same thing and have the same mind and the same opinion?...In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness. Some among the Corinthian believers said they were of Paul. Others said they were of Apollos. Still others said that they were of Cephas. Then some were smart enough to say that they were of Christ. They were of four things. In other words, there were four minds and four speakings with four results, which end in division. The oneness is gone, the Body of Christ is lost, and the building is no more. Hence, 1 Corinthians 1:10 deals with this matter so that we would be captured by the Lord and that there would no longer be Paul or Apollos or Cephas but only Christ. Everyone would be thinking about Christ and speaking about Christ, having Christ as his view, Christ as his way of speaking, and Christ as his opinion and judgment. Everything would be Christ. This Christ has become the life-giving Spirit in His resurrection (15:45b) and has become our enjoyment within. The practice of our oneness depends on Him. When we speak Him, consider Him, enjoy Him, and express Him, we will be harmonious and one.

[In] Philippians 2:2...what is it to think the same thing? And what is it to think the one thing?...[Philippians shows] that this refers to the subjective knowledge and experience of Christ. Only Christ is the centrality and universality of our whole being. Everything else makes our mind different and causes disunity. For this reason we should focus our thoughts on the precious knowledge and experience of Christ. Furthermore, we need to have the same love. Our love toward the saints should not be classified into categories. Otherwise, our love will create problems, and there will be no way to have the genuine one accord. (CWWL, 1990, vol. 2, pp. 73-74)

Further Reading: CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” ch. 1



## 第二周■周五

### 晨兴喂养

林前一 10 弟兄们，我…恳求…你们中间…不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

罗十五 5～6 但愿那赐忍耐与鼓励的神，叫你们照着基督耶稣，彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。

你若对主的恢复认真，你若对祂今日、当前的行动认真，你必须首先顾到这一件事—同心合意。

四福音告诉我们，主如何花三年半来教导祂的门徒。祂的教训有许多记载在福音书，但主在约翰福音说，祂有许多事要告诉门徒，他们担当不了，然而祂要死而复活，以另一种形态，就是实际的灵回来。…然后祂借着死离去，三日内又回来，成了赐生命的灵与他们同在。祂将自己吹入门徒里面以后，与他们同在四十天，训练他们经历祂看不见的同在。然后祂升到诸天之上，将门徒留在这地上。那一百二十人作什么？他们除了祷告以外，什么也不作，他们祷告的关键乃是同心合意（徒一 14）（李常受文集一九八六年第一册，九二至九三、九六页）。

新约中的第一封书信是罗马书。在罗马书中，保罗在道理上说了许多基督徒生活和召会生活的事，以后他告诉罗马的信徒，他们需要“同心合意，用同一的口”（十五 6）。同心合意包括在同一的魂里和同一的心里有一样的心思，同一的意志，以及同一的目的。然后在外面有同一的口。一九六三至

## WEEK 2 — DAY 5

### Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers,...that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

If you mean business with the Lord's recovery and if you mean business with His present day, up-to-date move, you must first take care of this one thing—one accord.

The four Gospels tell us how the Lord spent three and a half years to teach His disciples. Much of this teaching is recorded in the Gospels, yet the Lord said in John that He had many things to say to the disciples that they could not bear but that He would die and resurrect and come back in another form as the Spirit of reality...Then He went away through His death and came back within three days to stay with them as the life-giving Spirit. After breathing Himself into His disciples, He stayed with them for forty days to train them to experience His invisible presence. He then ascended to the heavens, leaving the disciples on this earth. What did the one hundred twenty do? They did nothing except to pray, and the key of their prayer was the one accord (Acts 1:14).

The first Epistle in the New Testament is Romans. After Paul talked so much doctrinally concerning the Christian life and church life, he told the believers in Rome that they needed to be “with one accord” and “with one mouth” (15:6). One accord includes one mind, one will, and one purpose in one soul and in one heart. Then outwardly you have one mouth. Those of us who were in Los Angeles from 1963 to 1973 can recall that we were with one

一九七三年我们在洛杉矶的人，都能回想那时我们如何同心合意，并且有同一的口。那些年间，无论谁到会来，都能感觉并领略那冲击力。因为没有异议，没有不同的意见，所以有冲击力。

## 信息选读

新约中所启示的同心合意是一件大事。这就是为何保罗向罗马的圣徒指明，他们必须顾到同心合意（罗十五 5～6）。哥林多召会有许多难处，造成这一切难处的真正因素乃是异议。有些人说他们是属保罗的，十分欣赏他。有些人说他们是属亚波罗的，也许是欣赏他教导圣经的方式。还有些人欣赏彼得（林前一 12）。这就是不同心合意，就是异议。…哥林多前书至少提到十一个难处，这些都来自相同的源头，就是不同心合意，有不同的意见，不说一样的话（一 10）。

在哥林多前后书中保罗没有用同心合意一辞，但他确实强调说一样的话。一个人说他是属保罗的，另一个人说他是属亚波罗的，这指明他们不说一样的话。我们都必须说，“我是属基督的。”说“我是属保罗的”，或“我是属亚波罗的”，就像彼得在变化山上说，他要搭三座帐棚，一座为摩西，一座为以利亚，一座为耶稣。然而有声音从遮盖他们的云彩里出来，说，“这是我的爱子，你们要听祂。”他们忽然周围一看，不再见一人，只见耶稣同他们在那里（可九 7～8）。我们都需要说一样的话。为什么要提起保罗、亚波罗和矶法？这就是为何保罗问哥林多人：“基督是分开的么？”（林前一 13）在保罗给哥林多召会的第二封书信里，他也嘱咐他们“要思念相同的事”（林后十三 11）。在保罗给腓立比人的书信里，他照样嘱咐圣徒要思念相同的事（腓二 2，四 2）（李常受文集一九八六年第一册，九六、一〇〇至一〇一页）。

参读：长老训练第七册，第一章。

accord and with one mouth. Whoever came to a meeting in those years could sense and realize the impact. Because there was no dissenting or different opinion, there was the impact. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 75-76, 78)

## Today’s Reading

The one accord revealed in the New Testament is a great matter. This is why Paul indicated to the saints in Rome that they had to take care of being in one accord (Rom. 15:5-6). There were many troubles in the church in Corinth, and the real factor of all these troubles was dissension. Some said that they were of Paul and appreciated him. Others said that they were of Apollos and probably appreciated his way to teach the Bible. Still others appreciated Cephas, or Peter (1 Cor. 1:12). This is disaccord, dissension... There are at least ten problems in 1 Corinthians, that all came out of the same source of disaccord, having different opinions and not speaking the same thing (1:10).

In 1 and 2 Corinthians Paul does not use the phrase one accord, but he does stress speaking the same thing. For one person to say that he is of Paul and another to say that he is of Apollos indicates that they are not speaking the same thing. We all have to say, “I am of Christ.” To say “I am of Paul” or “I am of Apollos” is just like Peter on the Mount of Transfiguration saying that he would make three tabernacles—one for Moses, one for Elijah, and one for Jesus. Then a voice came out of the cloud that overshadowed them: “This is My Son, the Beloved. Hear Him!” And suddenly, “When they looked around, they no longer saw anyone, but Jesus only with them” (Mark 9:7-8). We all need to speak the same thing. Why should Paul, Apollos, and Cephas be mentioned? This is why Paul asked the Corinthians, “Is Christ divided?” (1 Cor. 1:13). In Paul’s second Epistle to the church in Corinth he also charged them to “think the same thing” (13:11). In his letter to the Philippians Paul likewise charged the saints to think the same thing (2:2; 4:2). (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 81)

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 1

## 第二周■周六

### 晨兴喂养

箴二九 18 没有异象，民就放肆…。

徒二六 19 亚基帕王啊，我故此没有违背那从天上来的异象。

在五旬节那天，那灵浇灌下来，因为一百二十位门徒“同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告”十天（徒一 14～15）。这些门徒若没有同心合意地祷告，那灵就不会浇灌下来。主耶稣在三年半地上的职事里，在许多人身上劳苦；然而，在五旬节时，主只得着一百二十位门徒是绝对为着祂的（13～15）。

一百二十位门徒能坚定持续地祷告，因为他们看见了钉十字架、复活并升天之基督的异象。他们看见主耶稣在各各他被钉在十字架上（约十九 17～18）。祂被钉十字架并埋葬之后，门徒感到很失望；然而，他们随后看见祂是那复活之基督的异象。在主复活的早晨，一些门徒发现坟墓空了，得知钉十字架的主已从死里复活，并向抹大拉的马利亚显现（二十 17）。在主复活的那天晚上，祂来到门徒那里，为了向他们启示祂自己乃是复活的基督（19）（李常受文集一九九三年第一册，二六三至二六四页）。

### 信息选读

在行传一章四至八节，复活的主在公开升天之前，嘱咐门徒要等候在圣灵里受浸，告诉他们，“圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作

## WEEK 2 — DAY 6

### Morning Nourishment

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

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

On the day of Pentecost, the Spirit was poured out because one hundred twenty disciples “continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers”... (Acts 1:14). The Spirit would not have been poured out if these disciples had not prayed with one accord. Throughout His earthly ministry of three and a half years, the Lord Jesus labored on multitudes of people. By the time of Pentecost, however, the Lord had gained only one hundred twenty disciples who were absolute for Him (vv. 13-15).

The one hundred twenty disciples were able to persevere in prayer because they saw a vision of the crucified, resurrected, and ascended Christ. They saw the Lord Jesus being crucified at Golgotha (John 19:17-18). After His crucifixion and burial, the disciples were disappointed, yet they saw the vision of Him as the resurrected Christ. On the morning of the Lord's resurrection, some of the disciples discovered the empty tomb and learned that the crucified Lord had been resurrected from the dead and had appeared to Mary the Magdalene (20:17). In the evening of His resurrection, the Lord came to His disciples in order to reveal Himself to them as the resurrected Christ (v. 19). (CWWL, 1993, vol. 1, pp. 216-217)

### Today's Reading

In Acts 1:4-8, prior to His public ascension, the resurrected Lord charged the disciples to wait for the baptism in the Holy Spirit, telling them, “You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the

我的见证人。”然后门徒看见主从橄榄山升到天上（9～11）。看见这异象后，他们回耶路撒冷去，上了一间楼房，并且同心合意，坚定持续地祷告（12～14）。钉十字架、复活并升天之基督的异象，加强了他们，使他们放弃他们的家乡、事业、前途、家庭和亲戚。他们从自己和世界里释放出来，并且同有一个目标；因此，他们同心合意。这是我们需要有的经历。我们若被自己的情况、前途和目标霸占，就不可能同心合意。我们要同心合意作工，就需要看见钉十字架、复活并升天之基督的异象，并完全脱离自己和世界。

虽然主恢复里的职事已经释放了关于建立活力排的信息，但我担心圣徒和召会中带领的人没有采取行动充分地实行活力排。有活力就是活而满了属灵的活动。我们若有活力，主的恢复就会有光明的未来。这恢复不可能被推翻，因为是建立在圣经的真理上，并以基督作生命而建造的。真理和生命托住主的恢复，因此，这恢复是真正出于主的，不会被毁灭（李常受文集一九九三年第一册，二六四至二六五页）。

主的行动要有冲击力，我们就需要恢复同心合意。…在旧约里有个士师名叫基甸，他只挑选三百人，编成军队争战。主甚至告诉他，人不要过多（士七3～7）。我们没有负担激起一种运动。我们有负担作的乃是吹号，让神的儿女知道主今天在作什么。主正在呼召愿意被带回到同心合意好从事争战的亲爱圣徒（李常受文集一九八六年第一册，二一二页）。

参读：李常受文集一九九三年第一册，二六一至二六九页；神在人里的行动，第六至七章。

uttermost part of the earth.” Then the disciples saw the Lord ascending into heaven from Mount Olivet (vv. 9-11). After seeing this vision, they returned to Jerusalem, went to the upper room, and continued steadfastly with one accord in prayer (vv. 12-14). The vision of the crucified, resurrected, and ascended Christ strengthened them to give up their country, career, future, home, and relatives. They were delivered from the self and the world and had one goal. Hence, they were in one accord. This is the experience that we need to have. If we are preoccupied with our own situation, future, and goal, it will be impossible for us to be in one accord. In order for us to work in one accord, we need to see the vision of the crucified, resurrected, and ascended Christ and be fully delivered from the self and the world.

Although the ministry in the Lord's recovery has released messages concerning the building up of the vital groups, I am concerned that the saints and the leading ones in the churches have not taken action to practice the vital groups to a sufficient degree. To be vital is to be living and full of spiritual activity. If we become vitalized, the Lord's recovery will have a bright future. The recovery cannot be overthrown, because it is built upon the truth in the Bible and is built with Christ as life. Truth and life uphold the Lord's recovery. Hence, the recovery is genuinely of the Lord and will not be destroyed. (CWWL, 1993, vol. 1, pp. 217-218)

For the Lord's move to have an impact, we need the recovery of the one accord...In the Old Testament there was a judge whose name was Gideon, and he took only three hundred to form an army to fight the battle. The Lord even told him not to have too many (Judg. 7:3-7). We are not burdened to stir up a kind of movement. What we are burdened to do is to sound a trumpet, letting the children of God know what the Lord is doing today. The Lord is calling His dear saints, the ones who would be willing to be brought back to the one accord, to fight the battle. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 169-170)

Further Reading: CWWL, 1993, vol. 1, pp. 215-221; CWWL, 1993, vol. 1, "The Move of God in Man," chs. 6—7



## 第二周诗歌

补507

聚集在耶路撒冷

C 大调 4/4

3 · 4 | 5 · 5 5 · 5 5 3̣ · 2̣ | 1̣ · 1̣ 7 · 6 5

一、聚 集 在 耶 路 撒 冷, 完 全 脱 离 巴 比 伦,

3 · 4 | 5 · 5 5 · 5 5 1̣ · 1̣ | 2̣ · 2̣ 2̣ · 3̣ 2̣

我 们 作 合 一 见 证, 哦, 愿 荣 耀 归 给 神!

3 · 4 | 5 · 5 5 · 5 5 3̣ · 2̣ | 1̣ · 1̣ 7 · 6 5

摒 弃 各 样 的 教 训, 放 下 一 切 的 异 议,

3 · 4 | 5 · 5 1̣ · 2̣ 3̣ 1̣ · 1̣ | 2̣ · 2̣ 1̣ · 7 1̣

竭 力 保 守 灵 合 一, 在 众 地 方 召 会 里。

1̣ · 2̣ | 3̣ - 1̣ 4̣ · 4̣ | 3̣ - 1̣ 7 · 1̣ | 2̣ · 2̣ 2̣ · 2̣ 3̣

(副)阿 利 路 亚! 阿 利 路 亚! 我 们 都 同 心 合 意,

2̣ · 2̣ | 1̣ · 1̣ 7 · 6 5 3̣ · 4̣ | 5 - 1̣ 1̣ · 2̣ |

建 造 基 督 的 身 体。阿 利 路 亚! 阿 利

3̣ - 1̣ 1̣ · 1̣ | 2̣ · 2̣ 2̣ · 2̣ 1̣ · 1̣ 7 · 7 | 1̣ - - ||

路 亚! 我 们 如 今 活 在 地 方 召 会 里。

- 二、为使恢复能继续,祭司体系乃所需, 惟此才蒙神称许,哦,愿荣耀归给神!  
祭司神前过生活,完全被主浸透过, 如此建造神居所,在众地方召会里。
- 三、我们眼睛须开启,看见君王的治理, 神圣权柄得建立,哦,愿荣耀归给神!  
为使召会得益处,先决条件要守住— 完全向圣灵顺服,在众地方召会里。
- 四、我们须就近祭坛,将一切全都奉献, 如此事奉理当然,哦,愿荣耀归给神!  
对此我们无争辩,绝对摆上心甘愿, 召会合一得实现,在众地方召会里。
- 五、现今根基已立定!哦,何等荣耀显明! 我们都快乐高兴,哦,愿荣耀归给神!  
让我们大声欢呼,将声音传到远处, 并将仇敌全灭除,在众地方召会里。

## WEEK 2 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath-ered to be one, O glo - ry be to God! Of the teachings we're bereft, All o - pinions we have left, Spir - it from the soul is cleft, In the lo - cal church-es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv - ing in the lo - cal churches now!

2. That recovery may proceed  
Real priests are what we need—  
Those who live in Christ indeed,  
O glory be to God!  
Saturated with the Lord,  
They have Christ as their reward.  
These the building work afford  
In the local churches now.
3. And the kingship we must see  
With divine authority—  
To this rule we'll all agree,  
O glory be to God!  
To the Spirit we'll submit  
For the church's benefit—  
This is His prerequisite  
In the local churches now.
4. We the altar must obtain,  
Have our all upon it lain.  
The burnt-offering must be slain,  
O glory be to God!  
This we never should dispute,  
For the church be absolute,  
All that's otherwise uproot  
In the local churches now.
5. The foundation now is laid—  
O what glory doth pervade!  
We are all with joy arrayed,  
O glory be to God!  
Let us raise a mighty shout—  
They will hear us far without,  
And the enemy we'll rout  
In the local churches now.

第二周 · 申言

申言稿: \_\_\_\_\_

[illegible]

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

[illegible]